Greetings,
my beloved friends.

You all float
in a safe cloud of
divine consciousness and
you are nurtured
by divine love,
whether or not you
• know it,
• feel it or
• experience it.
Your
• total consciousness
knows it;
your
• fragmented consciousness
does not.
Try to connect with
your inner being
so that you will know this to be true [i.e., know divine love nurtures you].
In tonight's lecture I will deal with aspects of the incarnatory process.

At this point of your development on your path, this understanding will again be exactly what you need in order to tie up certain insights you have gained.

To begin with, I have to recapitulate some aspects of creation that I have discussed previously in different contexts.

Creation is the attempt of divine reality to fill the void with
• life and
• being.

I dedicated a whole lecture to this [See Lecture 20 God: The Creation] and I recommend that you reread it in order to fully understand the topic.

Fragmented consciousness is a result of the total consciousness
• spreading and
• filling every nook and cranny of "space."

I use this term [i.e., I use this term, "space,"] for lack of a better word.
The human structure itself
represents this picture very well.

Deep inside your nucleus
is an
infinite essence.

This
inward essence
is
• eternal life,
• eternal reality,
• eternal beauty,
• limitless
  • wisdom and
• love,
but although your
outer
consciousness
is
connected with
the essence,
it [i.e., the outer consciousness]
• ignores this fact [i.e., ignores this fact that it is
connected with the inward essence]
and
• seems to be
disconnected from it [i.e., the outer consciousness
seems disconnected from the inward essence].

You
seem to be
an isolated piece of consciousness.

This [i.e., That you SEEM to be an isolated piece of consciousness
disconnected from the inward essence]
is
• what makes life
  appear so frightening and
• why
  your outer consciousness
  is blindly groping its way back
to its connection with
  the total self.
Your outer consciousness will eventually gain awareness of this connection [i.e., gain awareness of this connection between it and your total self, your inward essence], because the connection [i.e., the connection between your outer consciousness and your total self, your inward essence] was really never broken.

It only seemed broken from the vantage point of the limited outer consciousness.

| The task of every fragmented, apparently disconnected aspect of consciousness is to realize its true identity and connection with the real self [i.e., connection with the real self, your total self, your essence].

This [i.e., This task for every fragmented aspect of consciousness to realize its true identity and connect with the real self] happens through an often laborious groping search, through attempts of the mind to expand its own narrow limitations.
The mind
holds this potential for expansion;
even in its disconnected state
it [i.e., the mind]
contains every aspect
of divine reality.

Using
this potential [i.e., Using the mind’s potential for expansion]
depends only on
• which way
  the mind turns,
• which way
  the will directs it [i.e., which way the will directs the mind],
• which thought
  the mind chooses
  in any given instant.

This [i.e., This knowledge that the mind’s realizing its potential for expansion
depends upon which way it turns, which way the will directs it, and which thought the mind chooses in any instant]
is an important key, my friends,
and we shall return to it later in this lecture.

The fragmented aspects
of
• consciousness,
of
• divine light,
  which seem to have lost their connection [i.e., lost their connection to the real self, your total self, your essence],
  float around in space.

These aspects [i.e., These fragmented aspects of consciousness and divine light that are seemingly disconnected from the real self and floating around in space]
become
personalities.
Such personalities [i.e., Such personalities that come from fragmented aspects of consciousness and of divine light floating around in space] develop problems because of their apparent disconnection [i.e. apparent disconnection from the real self].

The word "problem" is in accord with today's vocabulary.

In other periods of history different words were used, like "sinfulness," for example.

Whatever word you choose, the fragmented aspect of consciousness needs purification on many levels, such as [i.e., such as the levels of]
- feeling,
- understanding,
- knowledge.

It [i.e., The fragmented aspect of consciousness] needs to spread its awareness to its full capacity.

Spreading [i.e., The fragmented aspect of consciousness “spreading” its awareness] means to realize that the connection [i.e., means to realize that the fragmented aspect of consciousness’s connection to the real self, to the divine]
- exists,
- has always existed, and
- will always exist.
• A total entity –
• a complete entity –
  is one
  that is
  • completely aware of its
    • divine nature,
  that is
  • in total possession of
    • divine
    • wisdom and
    • energy.

You are all
total entities,

but
• your manifest consciousness,
  with which you identify,
  is
• an aspect
  that
  • your total entity
    seeks to reunite with.

This [i.e., Your total entity or total being reuniting with your manifest consciousness] can happen only when
the fragmented aspect of your manifest consciousness [i.e., only when this fragmented aspect, that is, only when your manifest consciousness] makes itself compatible with the nature of
the total consciousness.
Life, in its broader sense, is greatly concerned with the process of
• spreading divine consciousness and
• reuniting apparently disconnected aspects.

There are many different terms that designate this process.

It [i.e., This important Life process of spreading divine consciousness and reuniting apparently disconnected aspects] is often called
• the divine plan,
• the evolutionary plan, or
• the Plan of Salvation.

It [i.e., The Plan of Salvation, the Life process of spreading divine consciousness and reuniting apparently disconnected aspects] is
• an ongoing process,
• a ceaseless movement,
• a flowing energy that seeks to
  • spread out

and, at the same time, to
  • reunify itself.

In this spreading out
the connection [i.e., the connection to the real self, to the total entity, to its source] is sometimes apparently lost.
So the movement is one of

• spreading out

and

• moving back
to its source

for reunification,

forever advancing
in this back-and-forth flow.

Each reunification movement back to the source
follows

a spreading out process,

so that

the unified substance

has meanwhile become enlarged.

Just visualize it:

• spreading out

and

• coming back to the source,

each time

• making

the unified substance

wider,

• extending

it [i.e., extending the unified substance]
ever more.

This is,
in different terms,

the great plan [i.e., the Plan of Salvation].
How does this [i.e., How does this great plan, the Plan of Salvation] look
in a smaller framework of understanding,
more suited to
your human state of consciousness?

I will explain it
so that you can perhaps
derive some benefit from
understanding
your repeated cycles of life.

You have heard many explanations
about
  • reincarnation and
about
  • the plans you make
before you undertake an embodiment.

You have heard it mentioned
that you
make a contract with yourself
to fulfill a certain task.

This planning
is conducted
in the world of spirit.

I shall speak about this now
in a slightly different manner.
When you are not embodied, when you are aware of your total being, you are also aware of those aspects in you that have remained untended and need healing and purification.

One could also say that a process of reeducation is needed in which seemingly new knowledge is to be gained – although it is actually very old [i.e., very old knowledge].

This [i.e., This purification and reeducation process] is parallel to purifying the feeling into the pure love of the essence.

In order to follow through the process of spreading and reunification, the aspect to be purified is, for lack of better words, "sent out," as it were, into the realm of consciousness commensurate with its own state.
And that [i.e., And that realm of consciousness commensurate with the state or level of consciousness of the aspect being purified] is the material level of life as you know it in your conscious being.

This realm of existence [i.e., This material level of life as you know it in your conscious being] is the expression of the limited state of consciousness of the disconnected aspect – the personality – and in this

- more ignorant and
- less aware state,
  all vibratory functions of life are grossly slowed down.

The flow of energy
- rigidifies and
- makes
  - things and
  - people fixed.

- The flow becomes invisible,
  as does
  - the entity itself.

The grossly condensed form of its essence appears to be the sole reality.
In this state of existence [i.e., In this grossly condensed form of the energy’s essence, which seems to be the sole reality], the process I described can continue.

The grosser matter becomes more and more refined as more personalities refine their
• vibratory functions and
• power of
• perception and
• awareness.

An incarnation is thus chosen to fulfill specific tasks in a vast overall plan.

The fragmented aspects have certain basic states in common.

When divine perfection has undergone the distortion that temporarily alters its manifestation into a lesser expression, then
• distortion,
• misconception,
• suffering,
• darkness and
disconnection seem to be the common lot of all those apparently isolated personalities.
• The combinations vary,
• the degree of development varies,
  but some basic components are applicable to
  • the divine substance [with all its myriad variations]
  as well as
  • its distorted version.

In other words,
• one purified being may be totally different from
• another purified being,
  each representing
  a different aspect of divinity.

Yet there are unalterable
  basic common denominators [i.e., common denominators
   for all purified beings],
  including
  • love,
  • wisdom,
  • beauty, and
  • many other qualities.

The same principle [i.e., the same principle that holds true for PURIFIED beings, namely that there are many aspects that VARY among purified beings and other aspects that are COMMON to all purified beings, also]
  holds true of
  the unpurified personality.

Thus,
  each entity
  deals differently with
  the fragmented aspect
  that needs to be refined.
The total entity figures out the incarnations, in conjunction with • specialized, • highly developed beings.

The plans are carefully drawn.

Being in the body has one purpose common to everyone:

to find the way toward reunifying [i.e., reunifying bodily aspects] with essence.

No matter how different the tasks may be, this goal [i.e. this common goal of reunifying bodily aspects with essence] necessarily remains the same for everyone.

Reunification with essence can occur where the entity is already purified, but that is not where the task is, of course.

The task [i.e., The task to be accomplished in the personality’s incarnation] always lies where • the personality is still separate from • the essence.
It is then up to
the conscious mind
to decide whether or not
it will use
• the already purified aspects
to help
• the unpurified part
  in the task fulfillment.

The conscious ego
must make this decision [i.e., this decision whether or not to use the already purified aspects to help the unpurified part in the task fulfillment].

The higher self
• will not and
• cannot
  force it [i.e., cannot force use of the purified aspects in the task fulfillment] upon the conscious mind.

  This would go against
  all spiritual law.

The task
cannot be fulfilled
by putting all emphasis
on the connection with the divine self that already exists
without focusing on
• the problematic aspects,
• the blind spots.

I have spoken about this
in several ways.

In this lecture however,
I want to relate to
the process of
connection to
• birth and
• death
from the human standpoint.
Let us first
take the process of
death.

Birth
will be better understood
as a sequel to
death,
rather than
the way you on earth choose to look at it [i.e., rather than looking at death as a sequel to birth].

Since humanity
sees
• birth
  as the beginning and
• death
  as the end,
starting with
death
may seem senseless
from this disconnected view.

But you will see
that you can properly understand
birth
only if
you see it [i.e., only if you see birth]
as a sequel
• to death –
or, rather, [as a sequel]
• to the manner in which
death occurred.

I am
not
referring here
to the superficial circumstances [i.e., superficial circumstances surrounding your death].

I mean
the fulfillment
of the task
of the foregoing life,
which is reflected in
the manner of death.
The dying process
   can take many different forms,
   depending on the personality's
   task fulfillment.

When the inner being
   permeates
   the outer personality,
   the task
   will be fulfilled.

In this case
   • the person
     will not only have lived
     a very full life,
   but [also]
     • the fluid energy stream
       of the divine entity
       will withdraw
       very gradually.

• The energy
  recedes,
• the life forces
  pull inward
  into the
  • real,
  • eternal,
  • infinite
    world,
  into the
  • infinite space
    of creation.

This causes a
• slow,
• late and
• organic
  deterioration of the body.
When the life task has been completely fulfilled, the process [i.e., the process of the energy receding, the life forces pulling inward into the real, eternal, infinite world, and the deterioration of the body] is so
• organic,
so
• natural,
that
no
• fear or
• pain
is involved.

The personality has developed a strong sense of the continuum of all life, so it will have no
• contraction or
• fear
that can cause
• suffering and
• pain.

Life is an
• organic and
• meaningful process for the souls who fulfill the task planned in their contracts.
The death
of the physical matter
is equally meaningful.

It [i.e., Death of the physical matter for those who fulfill their task]
is simply another step of
• liberation and
• unfoldment.

It [i.e., Death of the physical matter for those who fulfill their task]
is not
traumatic.

When death comes [i.e., When death comes for those who fulfill their task]
• it is not
  feared,
• nor is it
  wished for
  as the final escape
  from life's difficulties
  which
  • are not meaningful and
  • remain unresolved
  as a consequence of
    the personality's stubbornness
    against
    • opening and
    • redirecting
      the mind.

In the truly fulfilled life,

difficulties
are increasingly treated as
• steppingstones,
• doors
to yet new liberations,
which finally
cease to be experienced as
difficulties.
So when neither
  • fear
nor
  • desire to escape
  occupies the personality's energy system,
the
unified
  • inner
and
  • outer
being
  strives organically
toward further completion
  of the great plan,
in which
every aspect of consciousness
  plays an important role.

As the
  • physical
  life forces
  recede from
  the body,
  • fuller
  life
  emerges.
But this [i.e., But this process of the unified inner and outer being striving organically toward further completion of the great plan, and fuller life emerging as the physical life forces recede from the body] occurs, my friends, only when the personality learns to
• tune in to the inner being and
• follow its guidance as a result of concentrating on the aspect of the soul that needs to be purified.

Then, and then only, are the inner and outer being in full concordance about everything, including the time and the manner of severing ties with the physical vehicle.

In such cases, as the life forces recede from the body, • a • greater, • fuller life comes into being and • the entity can again spread out in • glory and • freedom, unimpeded by the shackles of three-dimensional reality.
**This awareness** [i.e., This awareness of the fact that, when the entity focuses on the aspect of the soul that needs to be purified, then in death, as the life forces recede from the body, a greater and fuller life comes into being and the entity can again spread out in glory and freedom unimpeded by the shackles of three-dimensional reality]

exists

in the manifesting personality,

which is

only one aspect of

your full being.

**I repeat:**

**This** [i.e., This process]

applies to

the ideal instances of

total task fulfillment.

**I hope that**

all of you

on your path toward fulfillment

will follow through sufficiently
to reach this state of

• awareness and
• connection,

long before

your inner being has decided that

your time is up because

you have accomplished what you have set out to do.

In this connection

I would like to interject

that there are people

who have a deep misconception that prevents them from full commitment to their task.
It [i.e., This deep misconception that prevents them from full commitment to their task]

is the idea that if they
• resolve their problems and
• eliminate their darkness and thus
• become
  • happy and
  • fulfilled,
then
  they must die.

The way they visualize dying is, of course, not at all like the
• harmonious,
• productive and
• meaningful process I described, which is
  the natural byproduct of
  • purification,
  • fulfillment and
  • connection.

They fear dying as a
• disconnected,
• disharmonious process.
It is, of course, utterly false to assume that the moment your problems are resolved, your life is finished.

Quite the contrary is true.

In fact, only when your problems are resolved can a new aspect of task fulfillment begin.

For no personality can go through life without letting others benefit from what it [i.e., letting others benefit from what the personality] has learned.

The need, urge and longing to give are an integral part of the soul.

They [i.e., The need, urge, and longing to give] come from the inner entity.
The full life that unfolds after the bulk of clouds in the soul has been dissolved is part of the task fulfillment.

So, please, do not hold back your progress, my friends, because you consider • suffering and • unfulfillment of the soul to be the only agents that keep you connected with your body.

Such thoughts [i.e., Thoughts that suffering and unfulfillment of the soul are the only agents that keep you connected with your body] may not be quite conscious, but they nevertheless exist.

Your • awareness of and your • connection with the • inner, • real self will make • life glorious, and so you will experience • death as glorious.
That state of consciousness [i.e., That state of consciousness in which your awareness of and connection with the inner, real self makes the experience of both life and death glorious]

will make life fearless because there is nothing to fear in dying.

Such fearlessness is the ultimate development of each human soul.

That [i.e., That fearlessness] is the goal you are trying to reach.

But now let us look at various other possibilities regarding the process of dying.

Those who do not totally fulfill their task in life must feel • a vague longing, • a tugging discontent throughout their lives.

Always heed this [i.e., Always heed this vague longing and tugging discontent throughout your life]

as a sign that something is amiss.

[When this longing and discontent, this sign that something is amiss is present,]
The conscious mind should start a deliberate search.
This longing [i.e., This vague longing and tugging discontent throughout your life] also occasionally besets those who are basically committed to a path like this one.

New phases come out of the soul, which the conscious mind at first has trouble
• understanding and • recognizing.

• Vague discontent and • anxiety are definite signs that something is being missed.

Only when the personality • understands and • heeds the full meaning of the sign will it [i.e., will the personality] find itself once again in a state of inner • peace, • joy and • security.
The gauge that measures completion of the task is

- inner peace,
- fearlessness and
- the organic quality of
  - living and
  - dying.

Those who refuse to look in the right direction will feel the
- tugs and
- whispers
  of the
  inner being
  in their
  outer consciousness.

The personality then attempts [i.e., The personality that refuses to look in the right direction and that, as a result, feels the tugs and whispers of the inner being in its outer consciousness, then attempts]

to
- squelch this voice [i.e., squelch this voice of the inner being],
to
- escape from it [i.e., escape from this voice of the inner being],
to
- produce a lot of superficial
  - noise and
  - movement
    so as not to heed it [i.e., so as not to heed this voice of the inner being].
Often you mistake
  • the vague discontent
  for
  • the neurosis itself,
    as if
    the absence of
    this experience [i.e., as if the absence of this vague discontent],
    without changing your life's direction,
    would mean
    emotional health.

In reality,
  you produce neurosis
  as a result of
    failing
    • to establish the connection with
      the inner self
    or
    • to fulfill the contract
      the soul has come to carry out.

I want to draw your attention to
another important point
that often leads to
misunderstandings.

Total fulfillment
of the life task
is not necessarily
contingent on
attaining [i.e., not necessarily dependent upon attaining]
  a high state of development.

It is quite possible
that
  a fragmentary personality aspect,
  embodied in a physical vehicle,
  is not highly developed at all.

Nevertheless,
  this personality [i.e., Nevertheless this less developed fragmentary personality]
fulfills its task
completely.
The task [i.e., The task for this less developed fragmentary personality]
is, of course,
- less taxing
and
- commensurate with
  such an individual's potential [i.e., such an individual’s lesser potential].

At the same time,
the ease of the task
is relative;

- the task [i.e., the less-taxing task]
is just as difficult
  for the fragmented individual [i.e., for the less developed person]
as
- a much more taxing one
  would be
  for a more highly developed person.

In contrast,
some people
are highly developed,
but limp behind
their potential
to
- develop themselves and
- fulfill their tasks.

They [i.e., Those highly developed people who limp behind their potential]
will therefore
not live in
- peace,
but in
- fear,
and
their deaths
will
not be
the organic process
I have described.
So understand, my friends, that

• task fulfillment,
• organic
  • life and
  • death,
• connectedness and
• inner peace
  are not necessarily
  a result of
  higher development.

The more highly developed personalities
  often have
  more difficulty
  in bringing
  the divergent aspects of their souls
  together
and therefore
  their struggles
  may sometimes be
  much fiercer [i.e., much fiercer than
  the struggles of a less developed person].

Also,
  the less developed person
  will not have
  • the conscious awareness and
  • connection with the inner voice.

In this case [i.e., In this case with the less developed person],
  fulfilling one's task
  will be more
  instinctive [i.e., more instinctive than for the
  more developed person who has more conscious
  awareness and more connection with the inner voice].
Anyone
• who is on a path such as this [i.e., a path such as Pathwork]
and
• who makes a
total commitment
to
• truth,
to
• self-facing,
to
• self-purification,
to
• giving up
• all
defenses and
• all
subterfuges
in order to face
what seems
• most difficult and
• momentarily painful –

anyone
• who chooses
to forgo
the temptation to
concentrate on the
• real or
• apparent
wrongs of
• others
so as to avoid
• the self –

and
• who is thus committed to
his or her growth
above
all other considerations in life,

will make the connection
that will bring
• outer
and
• inner
fulfillment.
Let us now make several distinctions concerning the process of dying.

In addition to the ideal case described above, other possibilities occur when the bridge between
• the inner
and
• the outer self
is not yet working.

What happens when death comes,

if
• the outer
and
• the inner self,

• the higher self
and
• the ego personality,

• the will of
  • the divine self
and
• the will of
  • the conscious mind

are divided?
Several possibilities exist [i.e., Several possibilities exist if death comes when some of these divine-self, inner-self, higher-self aspects of the entity, on the one hand, AND some of these outer-self, ego-personality, conscious-self aspects of the entity, on the other hand, are divided].

For example,
if the personality
• stubbornly refuses
to heed the guidance
  of the
• inner,
• divine
  consciousness, and
• decides to
  rationalize and
• follow the line of
  least resistance,

the outer personality
will have
far less possibility of
fulfilling the task for which it has come.

A series of choices
in the wrong direction
can set
the grooves so deeply
that to retrace one's steps
becomes almost impossible
after a certain point.

Negative creative processes
can set in motion
a spiral configuration,
consisting of
psychic nuclear points
that repeatedly
unleash their energy.
When the momentum [i.e., When this negative momentum] has advanced beyond a certain point, it takes far more
• effort and
• investment to
to
• dissolve these negative creations while still in the body
than to
• change the vehicle and
• choose different "stage settings," so to speak.

Now, mind you, my friends,
this [i.e., this need to change vehicles and enter a new incarnation] is by no means always true.

In many instances it is quite possible to change a groove deeply engraved over considerable time, even in advanced human age.

Whether or not one has reached this point of no return [i.e., Whether or not one must address his or her negativities in a new incarnation], no conscious mind can possibly evaluate – only the deeper divine mind can do so.

But one thing is sure:

The farther you go [i.e., the farther you go in the wrong direction], the harder change becomes.
To avoid all possible misunderstanding:

Any individual
who has reached such a point of no return
would not even venture
anywhere near
a path like this [i.e., a path like this Pathwork].

So none of you here
should believe
that you may be lost,
simply because
you momentarily find yourselves
• in a deep struggle
or
• temporarily feeling hopeless.

These manifestations [i.e., These manifestations of deep struggle or feeling hopeless] merely bring out
what needs to reach the surface
in order to be dissolved.

That [i.e., Dissolving those negativities you brought into this incarnation BEFORE they become part of a negative creative process that sets in motion a spiral configuration of negative psychic nuclear points that unleash their energy] is part of your
task fulfillment.

Anyone who is within the radius of such a path [i.e., such a path as Pathwork] can change
the configuration of
a negative psychic nuclear spiral.
In cases where a person has veered so far from the plan intended for the personality that a new direction is impossible to establish, the inner being may decide to die.

The higher self knows that:

• to continue in the established direction is wasteful,
• the suffering is pointless, and
• the fragmented personality better served by starting over again [i.e., starting over again in a new incarnation].

In such instances, the death does not manifest as organic,

but it [i.e., but the death in such instances] is:

• meaningful under these circumstances and thus
• organic in the larger context.
When I say that [i.e., When I say that in such instances] death does not manifest as organic, I mean that it [i.e., I mean that death] may occur:
• in a sudden • accident or • illness,
• in a • painful, • slow • illness
and, above all,
• with the conscious mind completely disconnected from the inner will.

The conscious mind may
• battle against the inner decision [i.e., the inner decision to die] and
• contract against its own disposition, widening
  the disconnection [i.e., disconnection with the inner divine self].

• Fear and
• self-will • take over and • make inner listening impossible.

• Premature and
• violent deaths,
  as when young people die in war, often, though not always, fall into this category.
Nothing can be generalized.

But when death occurs in
• contraction and
• fear,
it is an inorganic manifestation,
even though it is organic in relation to the higher self.

In these instances [i.e., In these instances when death occurs in contraction and fear],
the outer personality is totally unaware of the inner self's decision
and that [i.e., and that fact that the outer personality is unaware of the inner self's decision to die]
makes the process of dying all the more
• difficult and
• painful,
because it seems
• senseless and
• arbitrary.

The outer consciousness will then struggle against death without realizing that its greater total consciousness has chosen the best solution under the prevailing circumstances.
In such circumstances, when the outer personality fights against the inner being's decision, a tremendous struggle ensues.

That struggle [i.e., That outer personality’s struggle and fight against the inner being’s decision to die]

may continue even into old age, because the outer personality uses its life force to battle the inner decision.

At times, the decision of the inner entity may deliberately outweigh the will of the outer person.

Its powers [i.e., The inner entity’s powers] are, of course, infinitely greater than powers available to the outer consciousness.

But under other circumstances the struggle may continue and the inner self may choose gradually to discontinue

* the old stage setting –
* the old incarnation – in order to establish a new one, without, however, overexerting its powers.
The inner self
may allow
the outer self
to keep the battle going to some extent
so that
the soul
may at least learn some important lessons,
which it can then utilize
in the next "scene."

In these cases
a life-or-death struggle
is literally taking place
inside.

On one level
the struggle is
• against
• dying.

On another level
the struggle is
• for
  • task fulfillment,
• for
  • going inward
to find out
where the personality most needs
self-work,
so that the outer person
can focus on areas
that it has
• ignored and
• negated,
creating
the agonizing struggle
in the first place.
Another frequent way
that people ignore what they most need to look at
is by
seeking spiritual paths
that do not emphasize
this aspect of self-work.

This [i.e., This seeking other spiritual paths that do not emphasize this
self-reflective, self-confrontational purification aspect of self-work]
is a convenient way
to delude the self,
because
"spiritual development"
can become
an escape,
even though
you may
• gain
  spiritual knowledge,
• achieve
  beautiful meditations
  and even
• gain
  genuine spiritual experiences
  of cosmic reality –
  for moments.

All this [i.e., All this “spiritual development” – all this gaining spiritual knowledge,
achieving beautiful meditations and even, for moments,
gaining genuine spiritual experiences of cosmic reality]
can happen
without dealing with
the areas
that give the person
the most
• pain,
• discomfort, and
• guilt,
whether or not
this [i.e., whether or not this condition of
pain, discomfort, and guilt]
is consciously experienced.
Still another possibility I would like to discuss is the opposite of the case in which:
- the inner being decides for death
and
- the outer personality resists it [i.e., and the outer personality resists death].

In this instance [i.e., In the instance opposite to the one in which the inner being decides for death but the outer personality resists death],
the outer personality may indeed take a favorable direction where every possibility exists for the task fulfillment.

Aspects of that personality may, however, cause so much trouble and so much resistance, that in spite of the propitious circumstances [i.e., the propitious circumstances supporting task fulfillment],
the outer personality may not want to live [i.e., not want to live and work to fulfill its task].

The person may ignore the favorable direction because it [i.e., because the favorable direction] is so deeply enmeshed with aspects of the problem that the whole is blurred.
For example,
if the outer personality refues to give up stubbornness, [then] the isolated areas that have not been worked out remain
• obscure and
• frightening, and
the person starts feeling hopeless, without any real cause.

Part of the dishonest "game" may be to aggrandize the suffering in order not to
• "give in,"
not to
• look for new approaches to
• the self and
• life.

The self-perpetuating principle accelerates the psychic nuclear point so much that the personality finally believes in its hopelessness.

Thus the outer personality finds itself unwilling to move, even though it could [i.e., could move and fulfill its task].
The
  • inner,
  • real,
    divine self
      • knows of
        the very favorable circumstances
      and
      • is totally in favor of
        a continued life [i.e., a life where the life task could be fulfilled].

But
  the outer self
    willfully destroys this life,
    acting out
    its worst impulses
    despite
      all its favorable manifestations.

Thus
  the personality
    fragments itself
    so much
    that
      extremely destructive manifestations
        will take place.

In extreme cases,
  this may lead to
    suicide.

When
  the total entity
    terminates life
      in any of these ways,
  it determines
    its subsequent life circumstances.
These circumstances [i.e., These subsequent life circumstances] are figured out in a most exacting way that you cannot even imagine.

Every detail is part of an
• exacting and
• intricate equation in which every possibility is taken into consideration in
  • complete,
  • logical connection with the total picture:

• the task of purification,
• the task of helpfully influencing others in a way best suited to the particular entity,
• the specific assets of the total entity the life manifestation will bring out,
• the greatest
  • dangers and
  • pitfalls,
• how much risk to take,
• how many
  • favorable and
  • unfavorable outer influences should exist in the life not necessarily coinciding with
    • "pleasant"
    and
    • "unpleasant."
Finding the most fitting
• environment,
• parents,
• siblings,
• friends,
• contacts in later life,
and
• many other variables,
  that you cannot possibly envisage
requires exacting research.

You must also imagine that all other people
who make contact with the person
must equally be figured out.

Each contact opens
  many possibilities.

Will these individuals interact
  from their higher selves?

Will their lower selves affect one another?
How much should each higher self infuse its
  • guidance,
  • inspiration and
  • energies?

Too much [i.e., Too much infusion of the higher self’s guidance, inspiration, and energies]
  becomes pointless,
  and the personality aspect may just as well not have embodied itself.

The most sophisticated computer of your present-day science could never figure out all these details.

Nothing is left to chance.

The total plan surpasses human
  • understanding and
  • expertise.

I have said in an early lecture [See: Lecture 34 – Preparation for Reincarnation], that an entire
  • sphere, or
  • world,
  deals with exactly this task.

A hierarchy of highly developed spirit beings are experts in this field, and their task is to figure out these life plans.
The fluid system
of the energy body
carries the plan within itself.

It [i.e., The life plan]
is always
• visible,
• available and
• recognizable.

There are no secrets about it [i.e., no secrets about the life plan].

It [i.e., The life plan],
in turn,
has great
• energetic and
• magnetic
  power.

It [i.e., The life plan]
is the most powerful magnetic field
an individual
• is born with and
• carries through life.

A being
• does not and
• cannot
  arbitrarily choose
  a future incarnation.

The stage is set
as a result of the last incarnation.

• How much
  was fulfilled
and
• what
  remains to be done?
• What contributed to the failures and
• what to the proper execution?

• Where may more challenge be needed and
• where less?

The plan for future embodiments is determined by the
• life and
• death process outlined in this lecture.

• Time, place and

• circumstances, the exact setting of the stage,

must be painstakingly figured out to fit the total plan.

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To the degree the life and death process fulfilled the contract from the total entity's point of view, the future life – in your terms – will create a greater connectedness with the eternal being that you are.
The
• life forces,
• fluids and
• various energy currents
  of your total entity
  will infuse
  the manifesting personality accordingly;
    that is, [i.e., the various aspects of your total entity
      will infuse the manifesting personality]
    to the degree
    the plan has been fulfilled.

Conversely,
  to the degree
  you turn away
    from the
    • task fulfillment,
    from the
    • inner connection
      • where it [i.e., where the inner connection to your total entity]
        is most needed,
      • where it [i.e., where the inner connection to your total entity]
        seems most difficult at first,
  [to that degree]
  you weaken
    the bridge
    that allows the
      • energies,
      • consciousness and
      • the currents
        of eternal life
        to infuse you.
The future incarnation then becomes that much more difficult:

- The outer personality must make all the efforts;

- it [i.e., the outer personality] has to gather its own forces in its disconnected state to establish the bridge [i.e., the bridge to your inner total entity, to the real self].

That is the inexorable law.

Separated consciousness must discover its own potential to
- change direction and
- transcend its narrow confines.

You can apply all this to the lecture I have given about the psychic nuclear points [See Lecture 214 - Psychic Nuclear Points].

The creation has to be set in motion until it takes on its own momentum.
When the outer personality has finished a series of embodiments in which it has consistently weakened its connection to the real self by willfully going in the opposite direction [i.e., in the direction opposite to the direction of the real self], then the personality

• cannot feel its intrinsic connectedness [i.e., its connectedness to the real self] and
• believes itself to be a totally separate being.

This is a familiar picture for you.

• You and
• many people you know on this path still often experience yourself in this way [i.e., experience yourself as a totally separate being].

Then

the effort you need to

• re-establish connection [i.e., to re-establish connection to the real self], to
• probe the black spots, where it seems most difficult,

is much greater.
Only with this

- greater effort and
- goodwill

can the direction be changed [i.e., changed from moving AWAY from the real self to building a bridge and moving TOWARD the real self],

however it [i.e., changing direction from moving AWAY from the real self to the direction of building a bridge and moving TOWARD the real self]

gradually becomes easier,

because as you change direction,

- a new spiral movement,
- a positive force builds up, and
- psychic nuclear points start exploding,
  creating more and more positive
  - manifestations,
  - energies and
  - momentum.

Thus the influx of divine

- truth,
- wisdom,
- power, and
- love

becomes forever greater.
This infusion of energies from the inner being, interpenetrating the outer personality, is directly connected with the willingness to go through what seems most difficult.

This [i.e., The level of your willingness to go through what seems most difficult] is truly a very simple gauge for you.

With this gauge [i.e., With this gauge, that is, with seeing your level of willingness to go through what seems most difficult], you will find all the answers.

You will then [i.e. When you see your level of willingness to go through what seems most difficult, you will then] be able to use the already manifest connection with the eternal consciousness to open the mind to more and more possibilities.

Let us look at this in a more specific way.

You all know from past experience how easy it is to believe that there is no way out when you are in a difficult spot.
The moment you blindly assume,

either
• consciously
or
• unconsciously,

either
• directly
  through your thinking process
or
• indirectly
  by the way you
  • act
  and
  • react
  in your situation,

that no solution exists
but the negative one
that creates
• hopelessness and
• pain,

you have closed your
• inner
and
• outer
  mind
to any alternatives.

First the
• disconnected,
• conscious
mind
must make a
deliberate effort
to be ready for
other possibilities.
The conscious mind, as it is now available to you, contains the potential to
• see more,
• think in different ways,
• expand its present circumference.

This is its task [i.e., Seeing more, thinking in different ways and expanding its present circumference IS THE TASK OF THE CONSCIOUS MIND].

Without this [i.e., Without your conscious mind seeing more, thinking in different ways and expanding its present circumference] you cannot accomplish your goal.

This [i.e., Your conscious mind seeing more, thinking in different ways and expanding its present circumference] is the only way you can
• form the connection with your greater consciousness
and then
• increasingly infuse it [i.e., increasingly infuse your conscious mind] with the
• consciousness
and
• energy
of your total being.

This is very important for you to understand, my friends.
Another equally important aspect of changing the tide is identification, which I have also discussed in the past [See Lecture 195 - Identification and Intentionality: Identification with the Spiritual Self to Overcome Negative Intentionality].

When you totally identify with gloom and doom, you
• perpetuate the negative creation and you
• strengthen the imaginary separation from all that
  • has meaning and
  • is good.

The • negative creation, the • negative psychic nuclear point, makes it increasingly difficult for you to discover that you are more than the part of you that feels this hopelessness.

So when you feel hopeless it is important to realize that you now identify with your hopelessness.
When you feel
• self-rejecting,
• guilty and
• bad,
it is important to realize
that you now identify totally
with the part of you
that
• is unpurified and
• hates itself.

The moment you realize this [i.e., The moment you realize that you identify with the part of you that is unpurified, that hates itself, and that is hopeless], it makes a great deal of difference.

You can then take the next step by asking yourself,
• "Is there no other possibility?
• Is this really all there is for me?
• Am I not also something else?"

I don't mean [i.e., I don't mean by “Am I not something else?”] something that still appears remote.

You cannot yet experience the reality of your divine self [i.e., Because your divine self still APPEARS remote you cannot yet experience its reality, so your “divine reality” is not what I mean by “something else”].
But even

in your conscious mind,
are you not also
something else?

You

do have the possibility of
seeing this situation differently,
maybe by merely
opening your mind
to another train of thought
you have not yet tried,
but which you certainly can.

Opening the doors of the mind
is exceedingly important
in changing the tide,
because

the fragmented consciousness
must find its way back
on its own,
since it
is not aware of
its essential connection with
the divine.

And

only through
the means of the disconnected mind
can the bridge to
the divine
be established.

And as you establish the bridge,
you increasingly
allow
your fragmented consciousness
to be infused with
the powerful energy
of
your eternal being.
Great blessings are given to every one of you.

- Extend love to each other,
- give sustenance to each other, even when you seem to be rejected.

Love is needed, perhaps not always in an overt act, but certainly always in feelings.

A great, wonderful blessing goes deeper and deeper into you, hallowing your life.

Be in peace.

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