Pathwork Lecture 218: The Evolutionary Process

1996 Edition, Original Given February 6, 1974

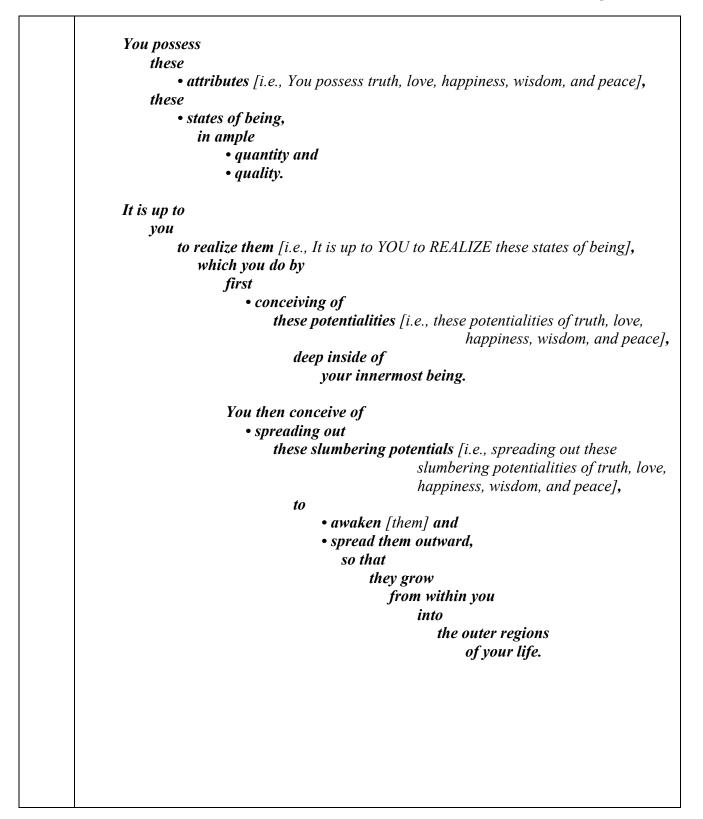
This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. 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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

¶	Content
03	
	Greetings,
	my very dearest friends.
	Blessings
	for all of you here.
	• Happiness
	and
	• love
	follow truth –
	the commitment to truth,
	whatever it may be [i.e., whatever the truth may be].
	Deep in your heart
	is the seed for
	all these potentials:
	• truth,
	• love,
	• happiness,
	• wisdom and
	• peace.



04	
	The topic of tonight's lecture is
	the process of
	the evolutionary journey,
	for it [i.e., for life's evolutionary process]
l	is a journey.
	You begin to notice
	this process [i.e., notice this evolutionary process]
	increasingly
	as you grow,
	through your efforts on your path,
	as an organic reality
	that communicates itself
	to you.
	<i>It</i> [i.e., This evolutionary process of the journey that communicates itself to you] <i>has</i>
	its own
	• laws,
	its own
	• sequences,
	its own
	• rhythm,
	its own
	• supreme wisdom,
	and
	its own
	• inner meaning.
	and a second secon
	At the beginning of your path
	you sense it [i.e., you sense this evolutionary process of your journey]
	only
	• vaguely and
	• occasionally,
	but
	as you
	• progress,
	as you
	 become more anchored in truth inside of you,
	you see this process [i.e., you see this evolutionary process]
	unfolding as an
	• alive,
	• organismic
	event.

05	
	The mistake you make
	is in believing
	5
	that
	this
	• organismic event,
	this
	• process [i.e., this evolutionary process],
	is a result of
	your decision
	to follow
	• such a path [i.e., such a path as pathwork],
	• a path in which you
	• find yourself and
	• develop.
	ue verop.
	But that [i.e., But that this path (pathwork) in which you find yourself and develop is a result of YOUR decision to follow such a path]
	is a misconception.
	<i>The process</i> [i.e., <i>The organic evolutionary process of your journey</i>]
	exists
	always.
	uerriego.
	The only difference is that
	when you are
	• not on a path [i.e., not on a path such as Pathwork, a path]
	that activates
	awareness of
	your inner reality,
	when you are
	• still in
	• blindness and
	• ignorance
	about
	• yourself
	and therefore commensurately
	about
	• the universe,
	you must also be
	totally
	unaware
	that this process [i.e., totally unaware that
	this organic evolutionary process]
	is going on in you.

	So, first of all,
	it is extremely important
	that
	you understand the difference, my friends.
	The process [i.e., The evolutionary process] is not
	something that happens only
	after
	you enter
	a developmental path [i.e., a developmental path
	such as pathwork].
	• Entering
	and
	• progressing on
	such a path [i.e., such a developmental path as pathwork]
	enables you
	to focus your awareness
	on something
	• that has
	always existed,
	• but that
	you have not noticed,
	and [i.e., and by entering and progressing on such a path as pathwork] you will be able to
	<i>follow the process</i> [i.e., follow the inner organic evolutionary process] by
	• involving the
	ego personality
	rather than
	• <i>letting it</i> [i.e., rather than letting the conscious ego personality] <i>stay behind</i> [i.e., stay behind the evolutionary process
	that is going on in and around you].
06	
00	<i>This</i> [i.e., INVOLVING the EGO personality in the organic evolutionary process] <i>is another aspect of</i>
	awakening consciousness,
	and in that sense
	this lecture
	is also a sequel of the preceding one [see
	Lecture 217: The Phenomenon of Consciousness].
	Lecture 217. The Enclohendry Consciousness.

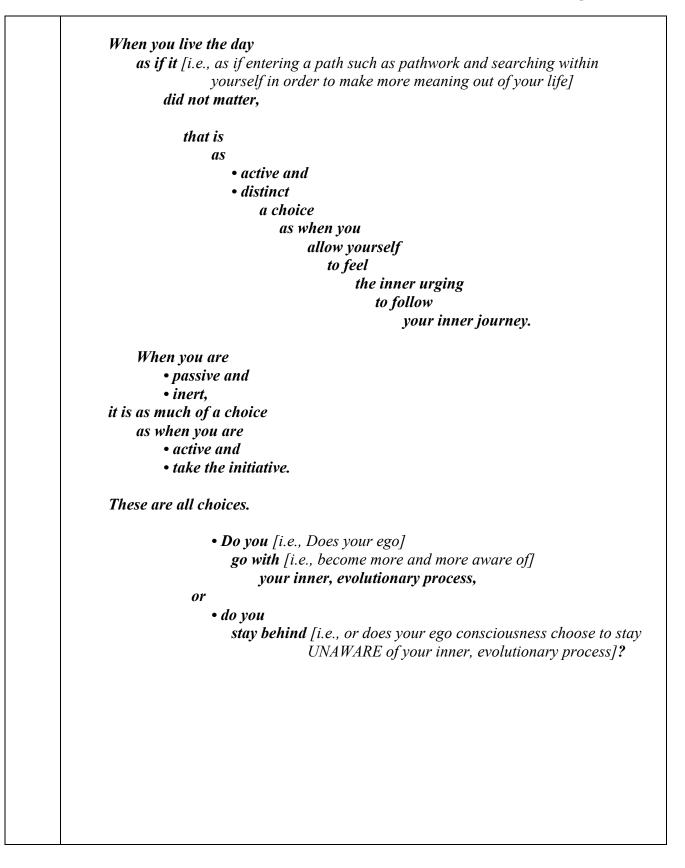
Consciousness does not happen suddenly. It [i.e., Ego consciousness] is rather a process of awakening to something that has always been there. Awakening consciousness [i.e., Awakening ego consciousness] suddenly perceives • psychic events, • inner as well as • outer events, • states of being in • the self and in • others, • connections and • interrelationships between • people and • things, between • individual and • cosmic consciousness. Why has it [i.e., Why has consciousness, or why have all these psychic events, states of being, connections and interrelationships] always been there?

Because *time* [i.e., *time*, *that spreads things out and separates them from one another*] is but the illusion of the limited mind. The limitation of that mind is also responsible for not perceiving what is there. As the mind becomes less limited. it becomes capable of perceiving what is there. It will make all the difference for you, my friends, not to confuse this [i.e., not to confuse this fact that as the mind becomes *less limited it becomes capable of perceiving more of what is there]* with the "sequence of events," for *this new perception [i.e., for this new perception of what is there]* will activate an aspect of your consciousness that is still slumbering: [namely,] your power to perceive in reality. In the slumbering state you always • confuse • cause and • effect, you always • look through the wrong end of the telescope – and thus become more confused.

07	
	Now,
	you may begin to conceive of
	the process of your inner evolutionary journey
	as being
	always
	• present and
	• ongoing,
	whether you know it
	or not.
	Let us now speak more specifically
	<i>about this process</i> [i.e., about this process of YOUR inner evolutionary journey],
	so that you
	• will obtain further help
	in self-understanding and
	• can begin to focus in
	the right direction.
	I might define this
	evolutionary process that exists within
	all
	• aspects of consciousness,
	all
	• entities and
	all
	• organismic realities,
	as an ongoing journey.

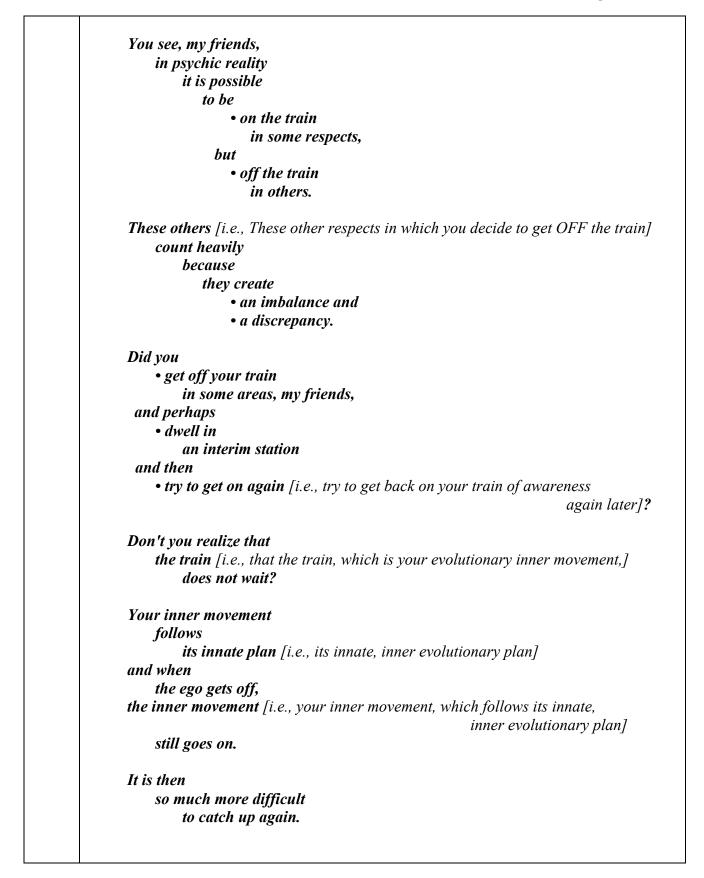
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08
              People often have dreams
                   in which they are
                       either
                          • on a train ride,
                       or
                          • are about to take a train and
                               anxious that they
                                  may miss it,
                       or
                          • have missed the train,
                       or
                          • are getting off it.
              Almost all human beings have these recurrent dreams.
               They are universal dreams
                   that come sporadically.
               When they come,
                   they convey your relationship to
                       your own process [i.e., to your own inner evolutionary process].
              Do you [i.e., Does your conscious ego]
                   • follow the train's movement [i.e., the movement of
                                                            your own inner evolutionary process].
              or do you [i.e., or does your conscious ego]
                   • stay behind?
               The process goes on [i.e., the inner, evolutionary process goes on]
                   as the train continues its ride,
              but the ego consciousness
                   has a choice.
                       It [i.e., The ego consciousness]
                          can choose
                               • to go with it [i.e., go with one's inner, evolutionary process]
                          or
                               • to stay behind.
               The choices are
                   not always consciously made,
              but they are nevertheless
                   made
                       in distinct intentionality.
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	Incidentally,
	when you
	do not happen to have a train dream,
	it is not an
	• indication or
	• proof
	that
	you are following [i.e., that your ego consciousness is following]
	the inner journey.
	• The unconscious
	may not always succeed in
	sending its message to the consciousness [i.e., to your
	ego consciousness],
	0ľ
	• the messages
	may be given in a different form [i.e., different from a train dream].
	may be given in a afferent form [i.e., afferent from a train a camj.
09	
09	For example,
	-
	when you choose
	• to enter such a path [i.e., enter a path such as pathwork],
	• to search within yourself
	and
	make more meaning
	out of your life,
	that is as much of a choice as
	when you choose
	not to do so [i.e., choose NOT to take a path such a pathwork in order to search within yourself and make more meaning out of your life],
	regardless of the
	• rationales and
	• excuses
	<i>[i.e., regardless of the rationales and excuses for NOT]</i>
	choosing to take a path such a pathwork in order to search
	within yourself and make more meaning out of your life that]
	you may manufacture for yourself.

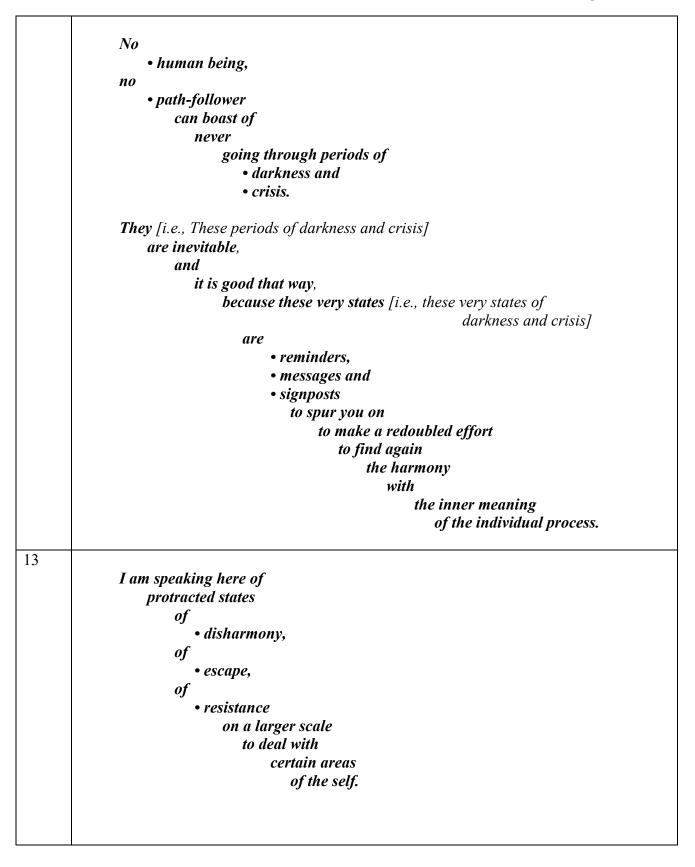


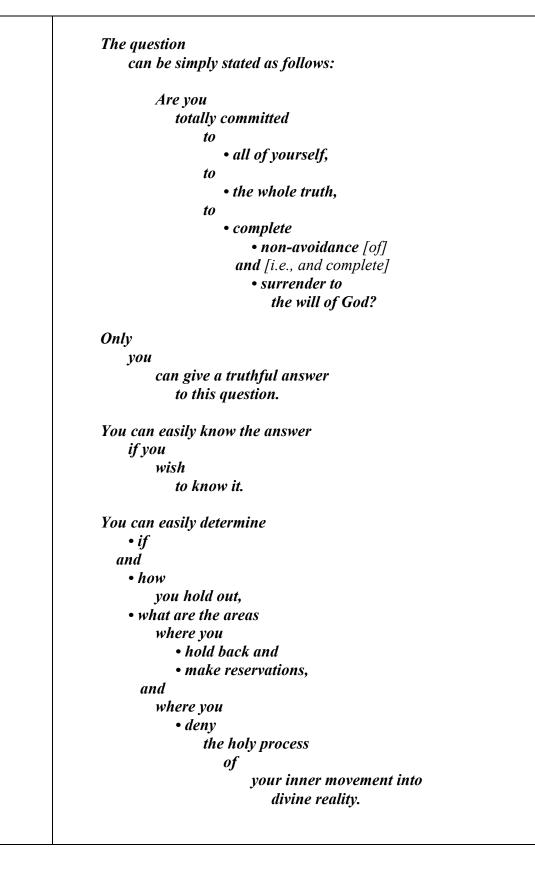
10	
	<i>The choice</i> [i.e., <i>The choice as to whether you GO WITH and become increasingly</i>
	AWARE of your inner, evolutionary process, or STAY behind and UNAWARE]
	is determined by
	how much
	you give in to
	the always existing
	• fear and
	• resistance
	that are so tragically misplaced.
	Because
	if you need to
	• fear and
	• resist
	anything,
	<i>it</i> [<i>i.e.</i> , your fear and resisting anything in life]
	is
	• the non-movement,
	• the stagnation,
	• the denial of
	going with
	the process
	<i>that evolves</i> [i.e., that evolves organically and naturally]
	out of
	your innermost being
	as the
	• wisest,
	• most meaningful
	reality
	conceivable.
	Therefore, my friends,
	when you resist
	following the inner movement [i.e., when you resist following the inner
	movement that is naturally and spontaneously evolving and arising
	out of your innermost being as the wisest reality conceivable]
	that is
	so much
	• wiser,
	so much
	• more profound
	than what the human brain
	can think of,
	you make a
	weighty decision.

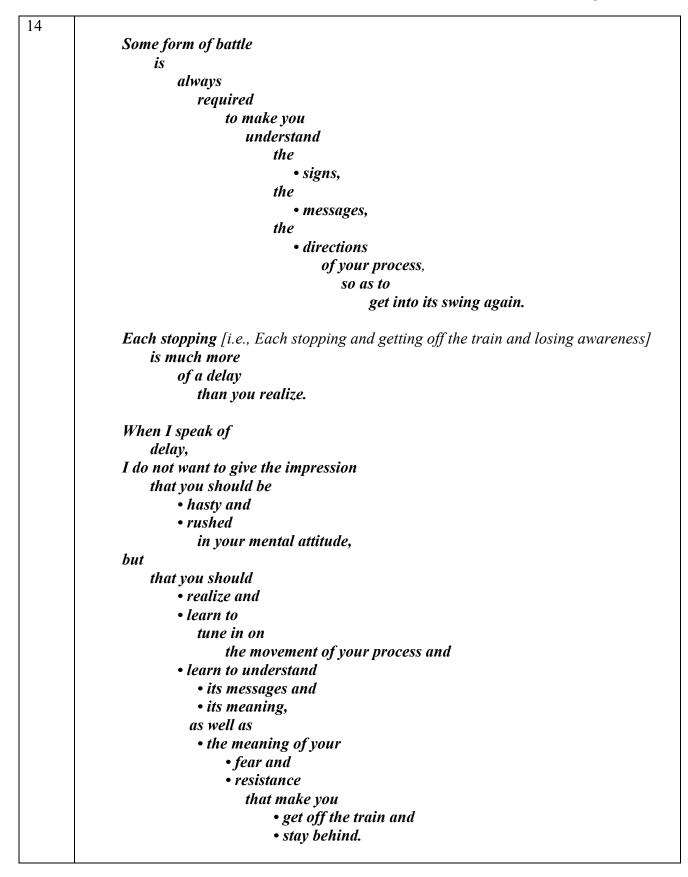
	It is important for you to understand
	• what that decision means [i.e., to understand what that decision to RESIST or to FOLLOW that organic, natural inner movement means].
	• What does it [i.e., What does the decision to RESIST or to FOLLOW that organic, natural inner movement arising within] imply?
	And, also, • what are its ramifications [i.e., what are the ramifications of the decision to RESIST
	or to FOLLOW that organic, natural inner movement arising within]?
11	I want to say here that
	the decision in question
	is more than just
	• whether
	or e not
	 not to enter such a path as this [i.e., as this pathwork].
	Even if
	the general decision
	<i>for such a path</i> [i.e., for taking such a path as pathwork] <i>has been made,</i>
	there may nevertheless
	be areas
	where a reserve is kept.
	• "I will go only so far and no further.
	• Here I will
	not go along with the inner train of my movement.
	• Here or there I will hold on and stay behind.
	• I will not change in this respect.
	• I will go that far and then I will get off the train, even while I still follow the pathwork in other areas."



	When you are in such a predicament [i.e., the predicament of trying to catch up with your train (become aware of your evolutionary inner movement) as you get back on after having been off (off the train and NOT aware of your evolutionary inner movement) in some aspects of your life], you experience long, drawn-out states of disharmony, anxiety, crisis, depression, upheaval.
12	It is of course
	realistically
	quite impossible
	to
	always
	<i>follow the inner movement</i> [i.e., always stay aware of your inner evolutionary movement in all areas of your life] <i>exactly one hundred percent.</i>
	Were you
	<i>that aware</i> [i.e., Were you so aware that you ALWAYS, exactly one hundred percent of the time, were aware of and followed your inner movement, which follows its innate, inner evolutionary plan],
	you would
	not be
	in the human state.
	The human state
	is in itself
	the result of
	disconnection
	and thus
	you need to struggle
	to find the connection again
	with the inner reality.

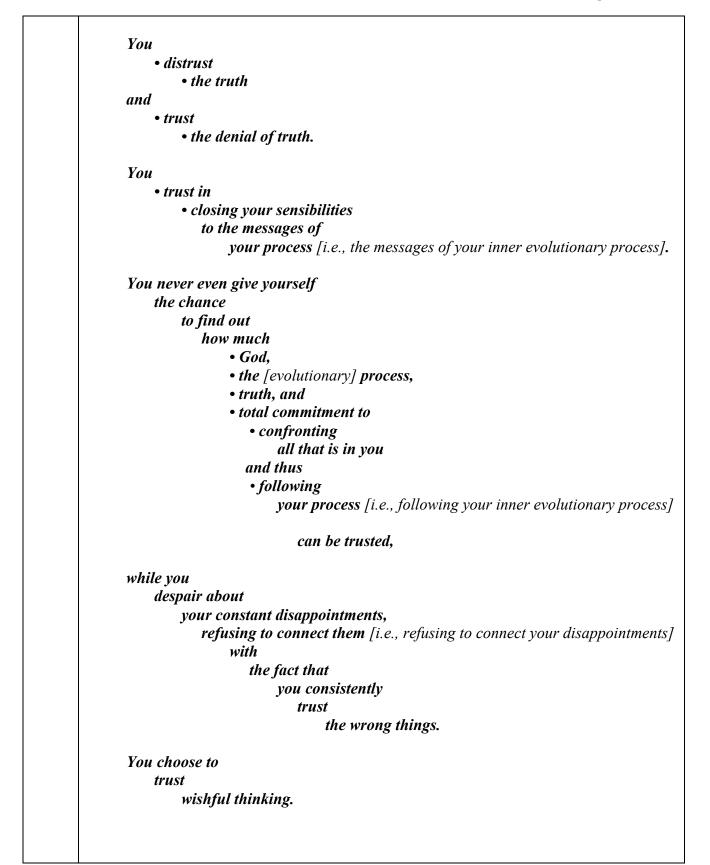






15 If you • truly examine the simple core of the • fear and • resistance and • translate its meaning [i.e., translate the meaning of the core of the fear and resistance], what will inevitably come to the surface is something like this: "I do not trust • divine reality. I do not trust • divine life. I do not trust • my higher self. I do not trust • God's creation and • God's will • for and • in me. I rather trust my • ego-defenses and • protective blockings, no matter how destructive they may happen to be. *I may regret this destructiveness* [i.e., *I may regret the* destructiveness of my ego-defenses and protective blockings], but since I trust • *it* [*i.e.*, *I trust my ego-defenses and protective blockings*] more than • God, I will continue with it [i.e., with my ego-defenses]."

	You rather trust
	the pseudo-reality
	of your
	• misconceptions,
	of your
	• puny
	• fears and
	• defenses,
	of
	• false safety,
	of
	• illusions,
	of
	• the laziness and
	• the lure
	of the line of least resistance.
	You
	particularly trust the illusion
	the inusion that it is
	not necessary
	to move along with [i.e., stay AWARE of]
	your evolutionary process.
	Thus [i.e., By TRUSTING the ILLUSION that it is NOT NECESSARY to get on
	and stay on the train and move along with your evolutionary process]
	you
	deny yourself
	the awareness
	<i>that it</i> [i.e., the awareness that your evolutionary process]
	even exists.
16	
10	You
	• distrust
	• the beauty of
	the inner movement [i.e., You DISTRUST the beauty of the inner
	movement of your evolutionary process],
	and
	you
	• trust
	• stagnation.
	sugnuton



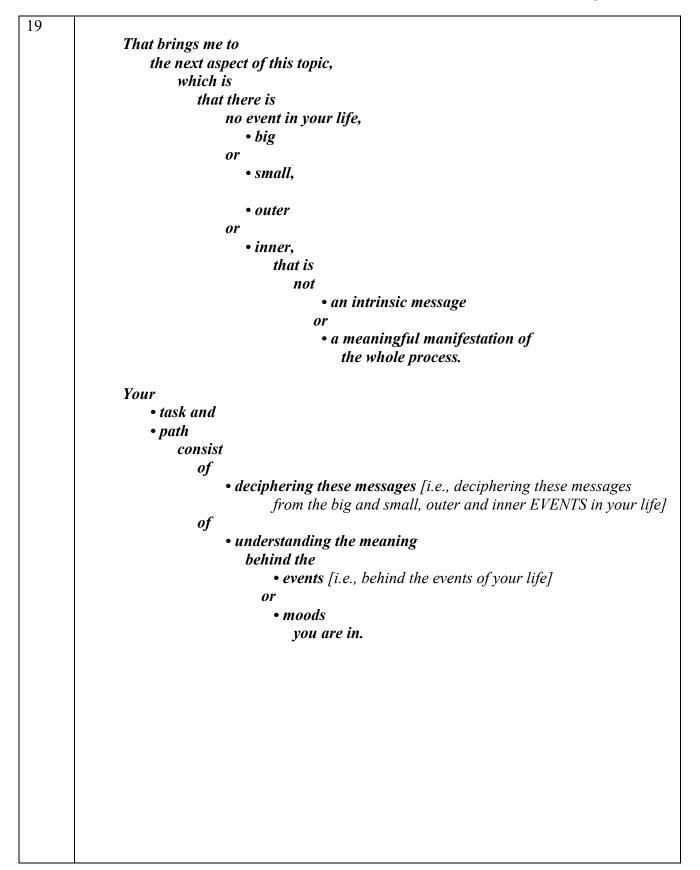
You follow the motto that what you do not know • does not exist and • will not hurt you. You deny that you miss out on fulfilling the potential within you. Thus you • create more • illusion, more • false reality and • become more • disconnected, • confused, • empty – • choosing not to understand why and • accusing life of being bad. You • fear and • resist • the truth and • beauty, • the benign reality you could live in.

	All this
	may not apply to
	all of you [i.e., all parts of you],
	but even if it
	applies only
	to
	• part of you,
	to
	• some aspects,
	it represents
	• waste
	and
	• unnecessary struggle.
	· unnecessary struggie.
17	
- /	Consider
	all this,
	my friends.
	my jrienus.
	Ponder the question of
	misplaced
	• trust and
	misplaced
	• distrust
	that make you decide to
	• get off the train [i.e., become UNAWARE of your process]
	and
	• stay behind i.e., stay UNAWARE of your evolutionary process],
	even if only temporarily.
	even if only temporarily.
	It is very important that you
	• account to yourself
	for your decisions
	and
	• trust and
	• confront
	these issues [i.e., these issues of
	what you TRUST and what you DISTRUST],
	even if you manage not to know
	that you are making decisions
	• every day and
	• every hour
	of your life.

These are decisions about what to • think, about how to • view • events in your life and • your reactions to them, about whether to direct your attention in your daily life to the • outer projections of your inner realities or to the • inner realities themselves. All these are decisions that you make constantly. If you test yourself as to the meaning of *these decisions – and* [*i.e.*, and *if you realize*] that they are indeed decisions at least you will stop the creation of an • illusory and • false reality that gives so much • pain and • fear.

	"Illusory reality"
	may sound like a
	contradiction,
	but it is not,
	for you
	<i>constantly</i>
	• manufacture
	and A dimension
	• believe in
	• temporary,
	• illusory
	realities.
	Life on earth
	is the best example of it.
10	
18	
	It is therefore
	essential
	that you
	question yourself
	deeply
	about
	 how you relate to
	your own process [i.e., your own organic
	evolutionary process]
	and
	• what that means.
	Then,
	when you have answered yourself,
	the next question should be,
	ine neu question snoull oe,
	what is the meaning of
	this answer?
	Are you
	really
	allowing
	<i>that inner movement</i> [i.e., that inner spontaneous involuntary movement]
	to guide you?
	io znace you.

It is only at the beginning of each such decision that making it [i.e., that making such a decision about what you TRUST and what you DISTRUST] seems an effort. But that effort in itself is one of the illusions you created by constant belief in falsity – in this case [i.e., in this case the FALSITY] that • non-movement is effortless and movement is struggle. In reality, the • effort lies in • *staying behind* [*i.e.*, *staying UNAWARE by not getting on the train*] and [i.e., and thereby] • resisting the movement [i.e., resisting the natural, inner, organic evolutionary movement], while • effortlessness, • ease and • inner relaxation lie in • the harmony that is being established between • the ego and • the inner process of movement [i.e., and the natural, inner *organic, evolutionary process of movement*] through the decision • to follow at the same speed, [i.e., to get on the train] • to discover the meaning of your process.

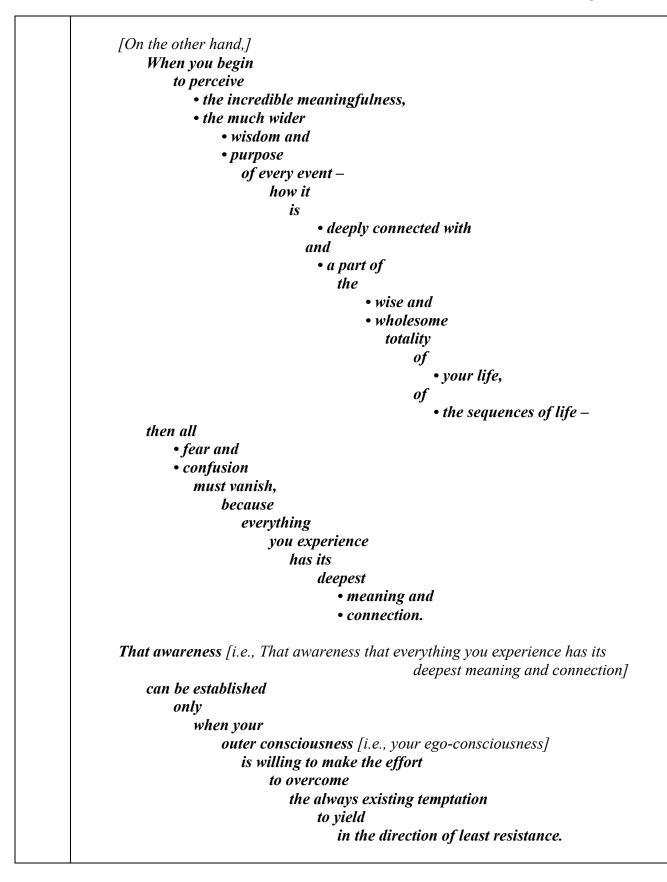


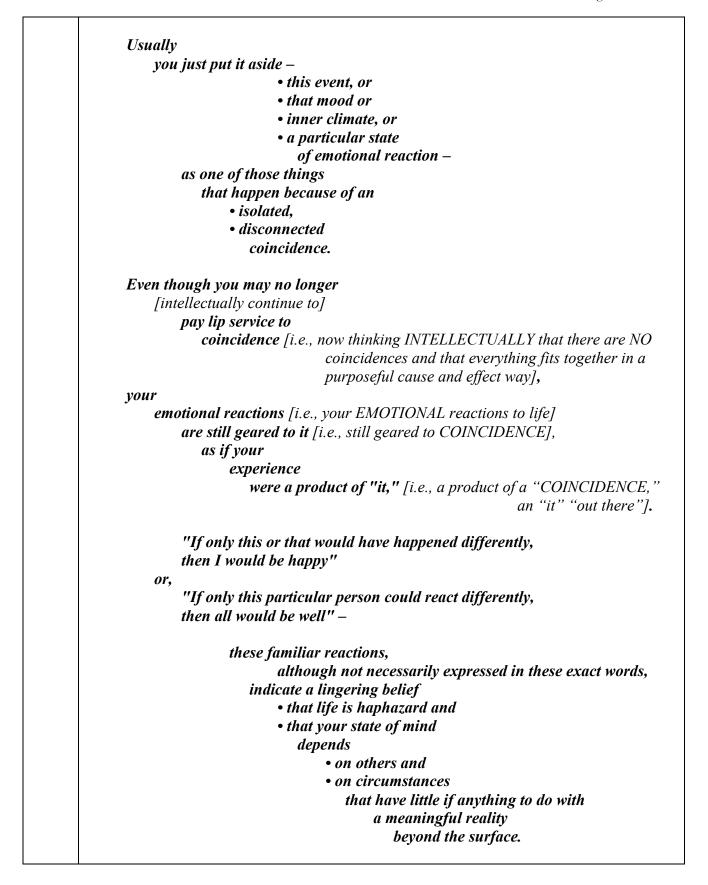
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To the degree
    you make deliberate efforts to do so [i.e., efforts to decipher and understand the
                              messages from and meaning behind the EVENTS
                              of your life and MOODS you are in],
        you will succeed,
           though
               not

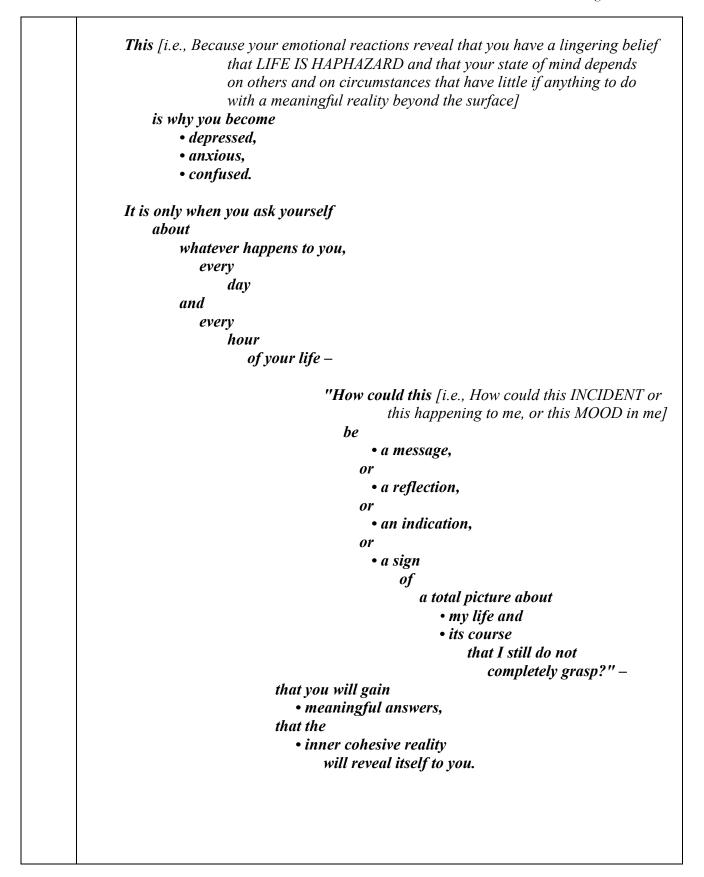
    immediately and

               not always
                  • in a straight line.
But the meaning [i.e., But the MEANING behind the EVENTS
                              of your life and behind the MOODS you are in]
    will evolve,
        • surely and
        • inexorably.
The more
    this is the case [i.e., The more the MEANING behind the EVENTS
                       of your life and behind the MOODS you are in EVOLVES],
the deeper your
    • security,
    • peace and
    • joy
        will be.
Conversely,
    the meaning of
        your
           • life and
        vour
           • experiences,
        your
           • moods and
           • states of mind,
               will never take on
                  deeper meaning
                       without
                          serious
                              • effort and
                              • commitment.
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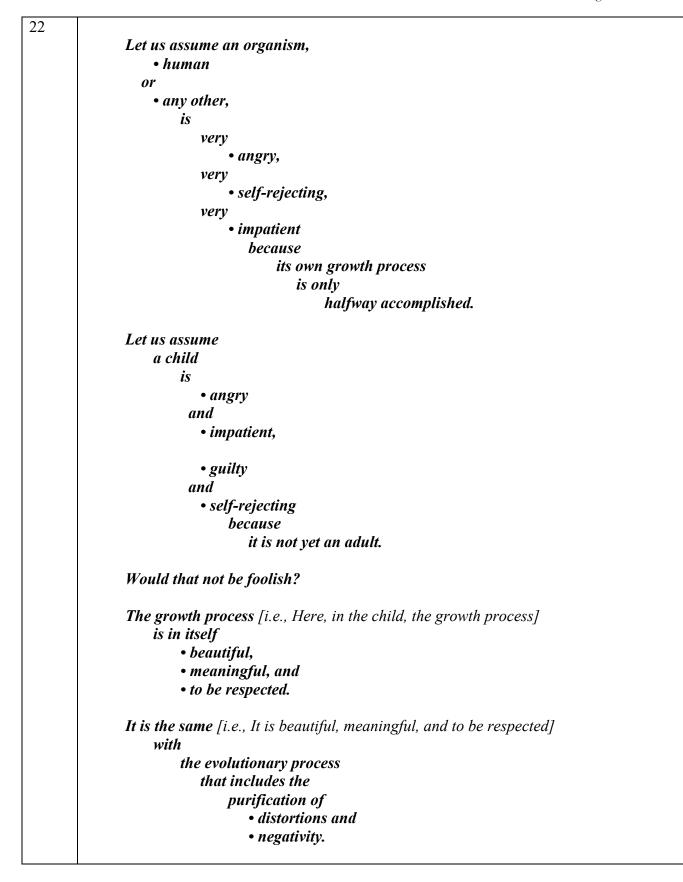
	To the degree you do
	not
	make this
	• effort and
	• commitment,
	[to that degree]
	your life
	will be
	• sterile and
	• anxiety-ridden.
20	
	When you experience events
	as
	• isolated
	• haphazard
	happenings,
	life must appear
	• meaningless,
	• frightening,
	• confusing and
	• burdensome.







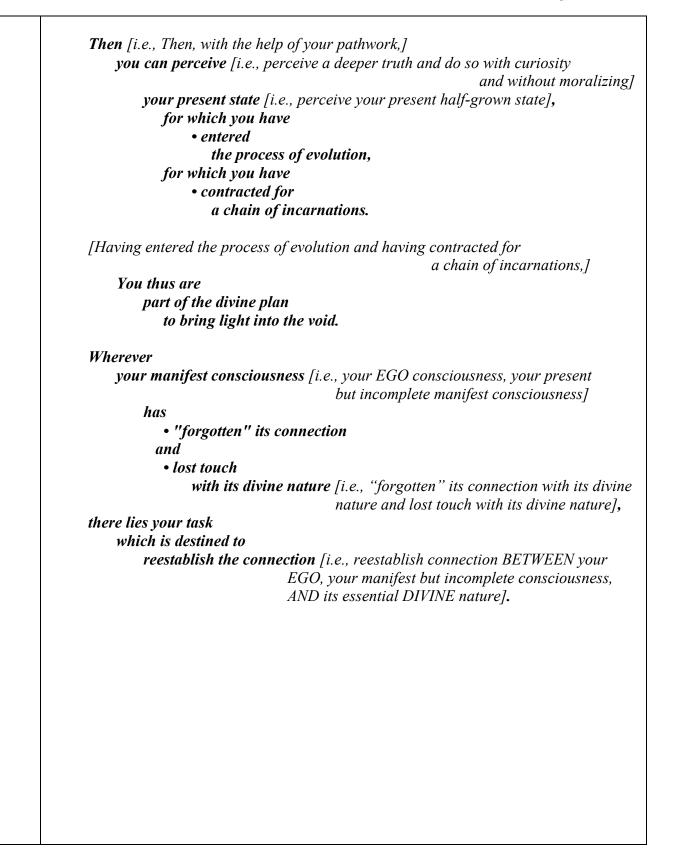
	Then [i.e., Then, when you see INCIDENTS and MOODS in your life as messages revealing a total picture about your life and its course that you had not before grasped,]		
	all the little pieces of		
	your		
	• life,		
	your • experiences, your • state of mind,		
			will fall into place.
		21	
			Believe me, my friends,
	there is		
	nothing you experience		
	that does		
	not		
	have to be		
	exactly the way it is.		
	This is		
	not		
	because some deity		
	predestines it for you		
	in a spirit of		
	• punishment		
	or		
	• reward.		
	<i>That kind of thinking</i> [i.e., the thinking that God is punishing or rewarding you] <i>totally</i>		
	misses the point.		
	It is much rather like this:		
	your experiences		
	are the product of		
	where you are on your journey		
	within your own process.		
	This is why		
	you cannot be at any other place [i.e., any place other than where you are].		



If an organism is only half grown, that is exactly where that organism is and • to scold it – or • for it to scold itself – is senseless. Only when • *that state* [*i.e.*, Only when that half-grown state] is • fully accepted and • not obstructed, when • *its meaning* [*i.e.*, *when the meaning of its half-grown state*] with its ramifications [i.e., with the ramifications of its being *in a half-grown state*] is clear – which includes an assessment of the effect of negativity [i.e., and only when the meaning of the *inevitable negativity in that* half-grown state is clear] is the growth process free to evolve. • Rejection of the current state [i.e., Rejection of the current half-grown state] and • anger *about it* [i.e., anger about being only half-grown] are obstructions that are like barricades. prohibiting the "train" [i.e., prohibiting the natural evolutionary process] from taking its course [i.e., taking its natural course]. If you apply this principle to the physical level it is easy to see. Imagine that you squeeze a growing physical organism into a tight container. This would • thwart the growth and • cripple the organism. It is the same with • mental and • psychic processes. Misunderstanding the • dynamics, • meaning and • necessity of growth *with its* [*i.e.*, *with growth's natural evolutionary*] process of • purification, • consciousness-expansion and • deepening of perception and thus feeling *impatient* about your present state [i.e., your present half-grown state with its need for additional purification, expansion of consciousness and perception] – only leads to • self-hate, • denial, • repression, • self-justification and • projecting onto others.

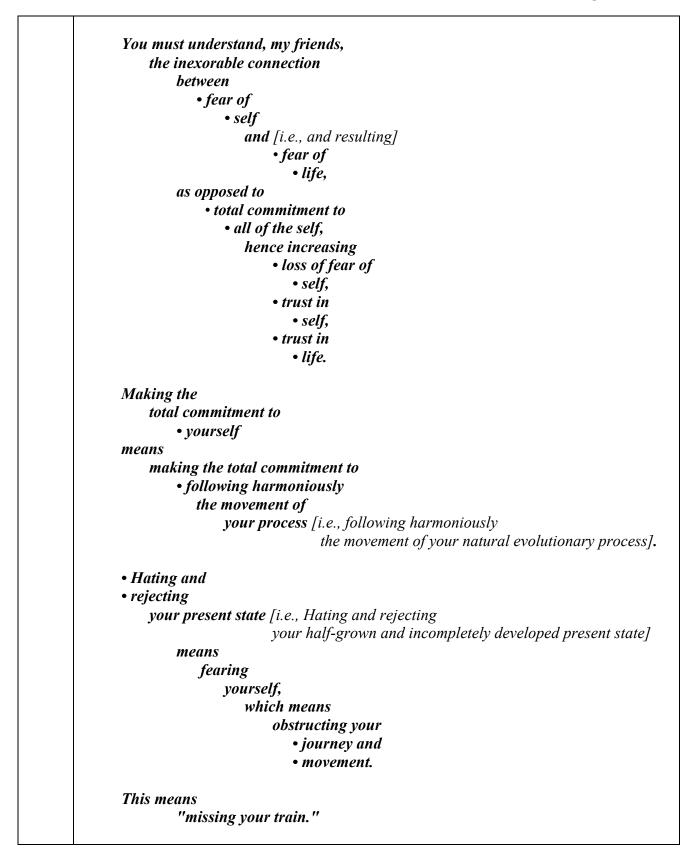
	This [i.e., This feeling of self-hate, denial, repression, and self-justification and this projecting onto others, all brought on by your impatience with your being in your current half-grown state]
	in turn leads
	to • more negativity,
	• real guilt,
	and
	• confusion –
	in short,
	to
	• crippling
	the growing organism.
23	
	Offhand
	it may appear as if
	this attitude of
	impatience with
	the limited state of the self
	indicated
	• an eagerness to grow
	and a good will toward
	• goodwill toward a more perfected
	• state and
	• consciousness.
	<i>These attributes</i> [i.e., <i>These attributes of eagerness to grow, and to</i>
	be in a more perfected state and consciousness]
	are, of course, the original divine qualifications
	behind the distorted expression [i.e., distortion of not accepting being
	in but a half-grown state and hence being impatient with the self] –
	and
	<i>this</i> [i.e., and this understanding that there is an original divine nature behind the distortion of non-acceptance and impatience]
	is good to know.
	o

	But it is
	just as important to know
	that
	 the way this manifests [i.e., the way the original divine nature (attributes of eagerness to grow and to be in a more perfected state and consciousness) manifests here in non-acceptance of and impatience with being in the state of the half-grown self] is in distortion and
	• is far from furthering
	the growth process [i.e., is far from furthering
	the natural organic growth process].
24	
	You can see
	where you are
	once you free yourself of the • additional, unnecessary burden
	and
	• negativity
	of the denial
	<i>of your present state</i> [i.e., burden and negativity of the denial and non-acceptance of your current half-grown state].
	• Denial
	and
	• repression
	[i.e., Denial and repression of your present half-grown state] lead to
	• self-justification,
	• destructive guilt
	and
	• blaming of others.
	Your pathwork
	helps you to shed
	<i>these burdens</i> [i.e., shed these burdens of denial, repression and non- acceptance of your present half-grown state, which lead to the further burden of self-justification, destructive guilt and blaming of others].



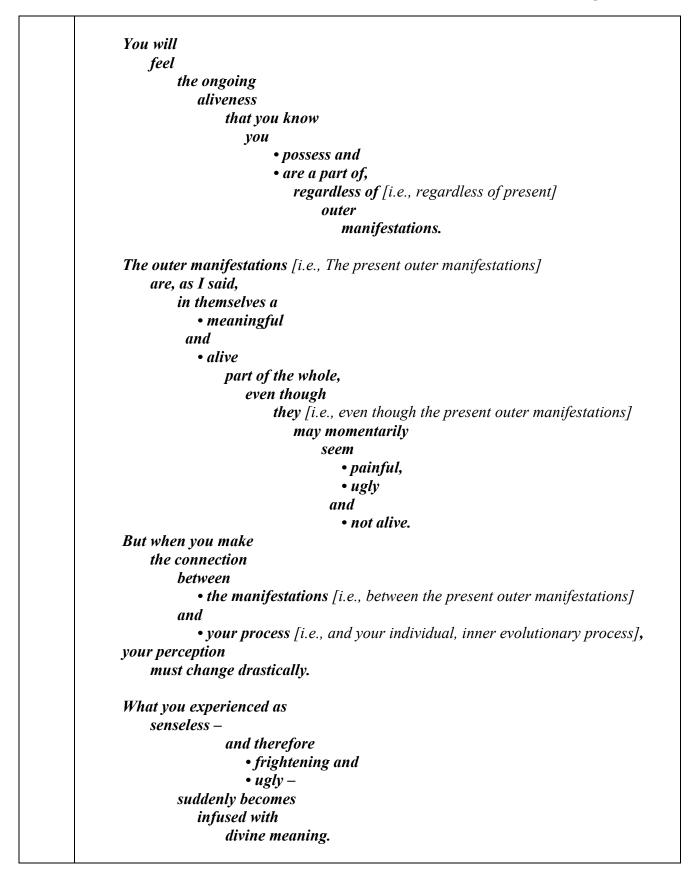
Ignorance of these
• principles
and
• truths
leads to
hating the
incomplete present state [i.e., hating the half-grown
and incomplete present state],
which, in turn,
results in
• hate of
self [i.e., HATE of the half-grown and incomplete
present state, not yet able to perceive its
deeper divine essence],
therefore
• fear of
self [i.e., FEAR of the half-grown and incomplete
present state, not yet able to perceive its
deeper divine essence],
therefore
• resistance
to
• the whole of your being,
to
• view it impartially [i.e., to view it impartially
while it is in its current half-grown
and incomplete state],
• assess it objectively
[i.e., assess it in that incomplete state]
and
• infuse it with truth [i.e., with DIVINE TRUTH].
You can see the
logical sequence of
psychic events here
in clear demonstration.

When you no longer • fear and • hate yourself, you will not • fear and • resist the journey. [Rather,] You will go with it [i.e., You will go with the journey of your evolutionary process]. When you have nothing to fear in • *you*, you have nothing to fear of • the journey of life, of • change. **On the contrary** [i.e., In contrast to FEARING the journey of life and change], you will look for the different landscapes with • joy and • excitement, in • complete trust.



26 *Each process* [*i.e.*, *Each individual's natural evolutionary process*] is • intrinsically your own, • different from the next one. Each individual has his or her own reality, even though *that reality* [*i.e.*, *even though each individual's reality*] must be in concordance with the universal reality, based on its • laws and • truths. The acceptance of the state you are in [i.e., The acceptance of the half-grown and incomplete state you are in] leads to going with your • movement, with your • process, fearlessly letting out *what there may be* [*i.e.*, *fearlessly letting out what there may* be in your limited half-grown and incomplete state].

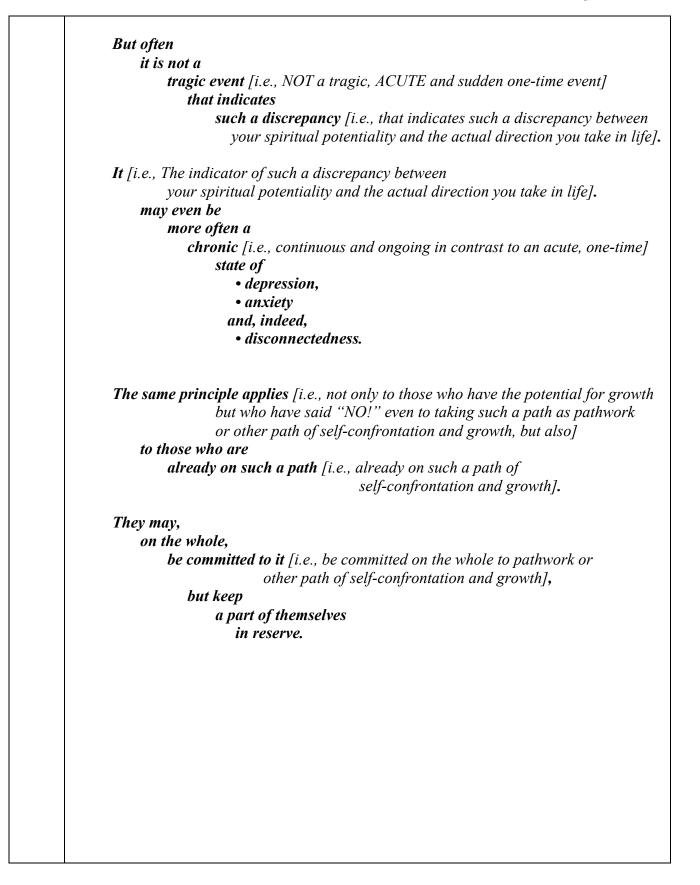
My friends, let these words be an • incentive and • inspiration to you to make a • fuller and • more total commitment to all of yourself, for in that way [i.e., for with that fuller and more nearly total *commitment to ALL of yourself*] you will • find the trust *in your inner process [i.e., find the trust in your individual, inner evolutionary process*] and • understand its truly heavenly beauty! You will know its language • that will communicate itself to you and • *through which* [*i.e.*, and through which language] vou will discover • the immeasurable beauty of that process [i.e., the immeasurable beauty of your individual, inner evolutionary process], • the wisdom of it, • the meaning of it, and • the peace that is contained in it.



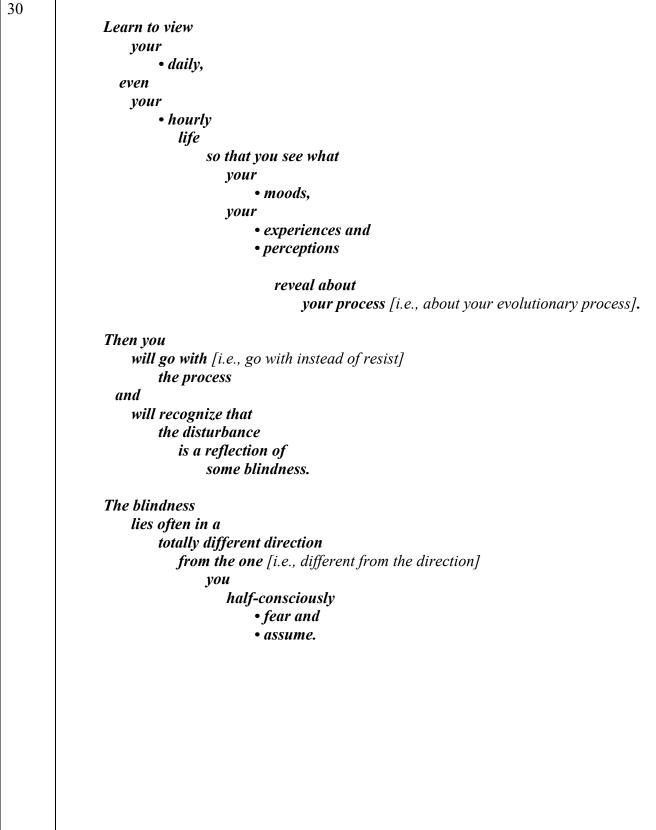
nber of laws pply to the evolutionary inner process [i.e., apply to your individual evolutionary inner process]. laws [i.e., These laws that are applicable to your INDIVIDUAL evolutionary inner process] ust not be confused with the general universal laws, which apply to all • states of consciousness and to • all entities. Fi.e., These general universal laws] pply to those [i.e., to those who are] • beyond the evolutionary process, to those [i.e., to those who are]
evolutionary inner process [i.e., apply to your individual evolutionary inner process]. laws [i.e., These laws that are applicable to your INDIVIDUAL evolutionary inner process] ust not be confused with the general universal laws, which apply to all • states of consciousness and to • all entities. Fi.e., These general universal laws] oply to those [i.e., to those who are] • beyond the evolutionary process,
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 <i>These general universal laws</i> <i>to those</i> [<i>i.e.</i>, <i>to those who are</i>] <i>beyond the evolutionary process</i>,
 bply to those [i.e., to those who are] beyond the evolutionary process,
• beyond the evolutionary process,
to those [i.e., to those who are]
• not yet within the evolutionary process,
as well as
to those who are
• <i>within it</i> [i.e., those who are within the evolutionary process].
en there are the ws of
<i>the process itself</i> [i.e., <i>the laws of the evolutionary process itself</i>] <i>that apply</i> <i>only</i>
to those who have entered into
<i>this process [i.e., who have entered into</i>
this evolutionary process].
<i>of these laws</i> [i.e., Some of these laws that apply ONLY to the evolutionary process]
you will learn in the course of our future lectures.

	Now I would like to speak about two important such laws [i.e., two important such laws that apply only to those who are in the evolutionary process], which will be very useful for you to work with.
28	The first law [i.e., The first law applicable only to those in the evolutionary process that I would like to speak about]
	is that • the further the inner consciousness
	is advanced in one's process [i.e., in one's individual evolutionary process] – or, to put it differently, • the greater
	one's spiritual potentiality to
	• go with the process [i.e., spiritual potentiality to GO WITH one's individual evolutionary process], to
	• be aware of it [i.e., spiritual potentiality to BE AWARE of one's individual evolutionary process],
	and to • understand
	• <i>it</i> [i.e., spiritual potentiality to UNDERSTAND one's individual evolutionary process],
	and its meaning [i.e., spiritual potentiality to UNDERSTAND
	the MEANING of one's individual evolutionary process] –
	the greater must be the repercussion if that potentiality is
	not developed.

	If you are, for example, ready to follow such a demanding path of • self-confrontation and • growth [i.e., ready to follow such a demanding path as pathwork], but resist
	your
	 experiences and states of mind,
	you will lack • peace, • joy, • meaning and • aliveness. This [i.e., This LACK of peace, joy, meaning, and aliveness] is not true of an individual who is simply not yet at the point where such a path [i.e., such a path as pathwork or other paths of self-confrontation and growth] can be followed.
29	When I speak of repercussions [i.e., repercussions to NOT following a path when you are able], I do not necessarily mean tragedy, although that, too [i.e., although tragedy, too], is part of it. The greater the discrepancy
	between • your spiritual potentiality and • the actual direction you take in life, the more severe your experiences are.



```
They [i.e., Those who are, on the whole, already on such a path
        of self-confrontation and growth, but who keep part of themselves back,]
    do not commit
        all
           of themselves
                to the process [i.e., to the evolutionary process arising in them],
[rather,]
    they
        hold back in
           • fear,
           • shame,
           • secrecy and
           • the wishful thinking
                that this [i.e., wishful thinking that this holding back in some areas]
                   will not matter.
The
    • resulting
  and
    • inevitable
        blindness,
                be it only momentary,
           must
                present experiences
                   that are
                       • puzzling,
                       • painful,
                       • disquieting,
                       • confusing,
                 or
                   that
                       • simply rob you of
                          momentary peace.
```



	The moment you know that [i.e., The moment you know that the disturbance is a reflection of some blindness in you], you have • the freedom and • the possibility to use this knowledge [i.e., use this knowledge that this disturbance is a reflection of some blindness in you] as your • gauge, your • doorway, your • key.
31	Do you have to allow the discrepancy between your • process [i.e., your individual evolutionary process] and your • ego state to accumulate into more disturbing elements, so that the repercussions become more unpleasant?
	This [i.e., The fact that increasing levels of unpleasantness are the natural repercussions of one not following one's individual evolutionary process] is not a punishment, my friends.

```
[Rather,]
    It [i.e., Rather, the fact that increasing levels of unpleasantness are the
         repercussions of one not following one's individual evolutionary process]
        is the
            grace of God
                that has made it so,
                   in order to help you
                        • to not stay behind
                           in a useless stagnation,
                        • to give you
                           the incentive [i.e., the incentive to follow
                                               your individual evolutionary process],
         if you only
            choose
                to
                    • open your eyes,
                to
                    • use these experiences
                  and
                    • pray deeply
                        for the guidance
                           to understand,
                to
                    • let yourself
                        • be open to
                           the guidance,
                      and
                        • trust yourself to
                           the will of God
                      and
                        • go with it [i.e., let yourself go with the will of God].
                Let yourself
                   be carried with it [i.e., Let yourself be carried with
                                                              the will of God].
```

32 Make. on the one hand, all effort possible to • see, to • comprehend, to • search deeply for the meaning, to • overcome resistance. On the other hand, surrender yourself to the inner movement [i.e., surrender yourself to the inner, spontaneous *evolutionary movement*] that will carry you. *These* [*i.e.*, *These two attitudes* – 1) *make every EFFORT possible to see*, comprehend, search deeply for meaning, and overcome resistance to your following your inner evolutionary movement and 2) surrender yourself to *the inner, spontaneous evolutionary movement*] are not two contradictory attitudes. [Rather] They are mutually interdependent. • Use the *positive ego-attributes* for the effort to overcome resistance and also • surrender the ego control to the guidance of the divine inner • will and • movement.

	You have the potential, if you keep this up [i.e., if you keep up this two-pronged approach – using both EFFORT and SURRENDER as appropriate and needed], to create a faultlessly • peaceful and • happy life. Being in the human shell of blindness, you have to battle against the as yet
	 unrealized and
	• undeveloped aspects in yourself.
	uspects in yoursely.
	Use every opportunity to avoid staying behind.
	<i>This will prevent repercussions</i> [i.e., prevent repercussions to NOT following your inner evolutionary movement] <i>to a considerable degree.</i>
	The degree [i.e., The degree of repercussions you experience for NOT following your inner evolutionary movement] is really all that matters, for some blindness, as I said, is quite inevitable [i.e., inevitable in your limited human shell].
33	The more your path [i.e., your path of pathwork or other self-confrontational growth path] progresses, the more aware you become of the inner meaning of the process [i.e., inner meaning of your individual, inner, organic evolutionary process].

	You can take the tiniest
	disturbing mood
	and ask yourself:
	unu usk yoursey.
	• "What does this mean
	for my inner process?
	• Where am I blind?
	• What could I see differently?"
34	
	<i>The second law</i> [i.e., <i>The second law of the evolutionary process</i> applicable for those who have entered the evolutionary process] <i>I wish to speak about</i>
	is
	making connections.
	When connections
	are made,
	the process evolves
	<i>in its full glory</i> [i.e., in its full glory since you see, understand, and celebrate your organic, inner evolutionary process].
	When connections
	are not made,
	• the process [i.e., your organic, inner evolutionary process] remains hidden [i.e., hidden from you]
	and A guerte take on an
	• events take on an • isolated and
	• disquieting
	appearance.

	You have to
	make connections
	primarily
	between
	• your outer experiences
	and
	• the inner process [i.e., your organic, inner evolutionary process], on the one hand,
	and, on the other, between
	• inner attitudes [i.e., between and among all the inner attitudes] that [currently]
	seem
	totally disconnected
	from one another.
	Let me briefly speak about both.
35	
	The first –
	connections
	between
	• the outer life,
	• your inner moods,
	• reactions
	and
	• the process [i.e., your organic, inner evolutionary process] –
	can be made
	only in the way I said before:
	first
	• consider the possibility
	of such a connection,
	• open yourself up to
	its realization.

```
The moment you
    • raise that question [i.e., that question about the connections BETWEEN
               the outer life, your inner moods and reactions AND your organic,
               inner evolutionary process]
  and
    • open up to
        receiving the answer,
           the meaning [i.e., the MEANING of the connections
                       BETWEEN the outer life, your inner moods and reactions
                       AND your organic, inner evolutionary process]
               will communicate itself to you,
                  sooner or later.
• As the meanings
    become clear,
• as you
    begin to see
        all
           experiences as
               intrinsically meaningful events
                   relating
                       to
                          • your total inner reality
                     and
                       to
                          • your entire path,
                        as well as
                          • every particle thereof,
                              you will gain a
                                 • totally new
                               and
                                 • infinitely more connected
                                      understanding of life.
```

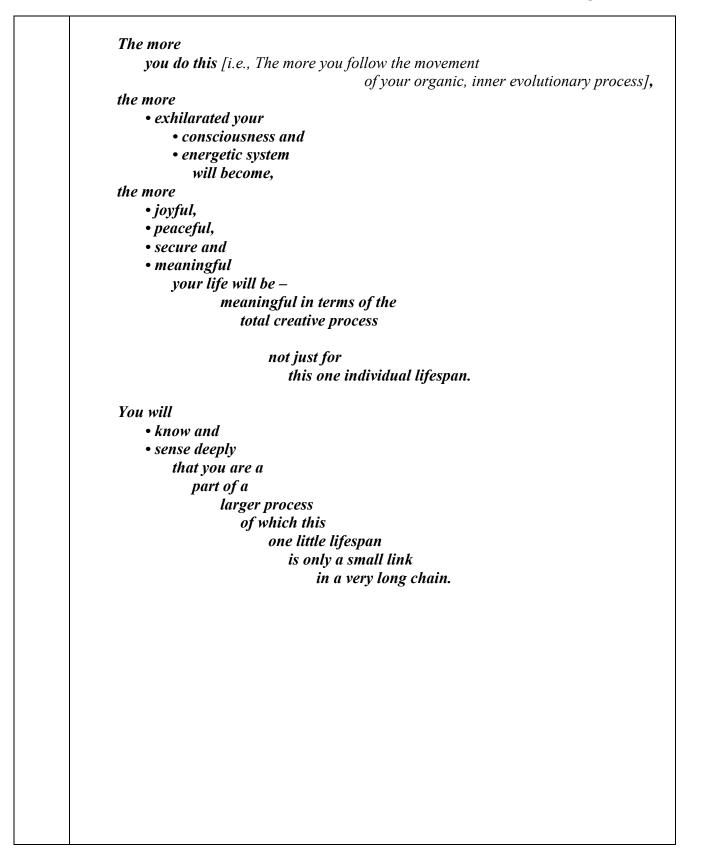
36	
	The second category [i.e., The second category of CONNECTIONS of
	this Second Law of Making Connections, that is],
	making connections
	between
	<i>inner aspects</i> [<i>i.e.</i> , making connections between and among
	the various inner aspects] –
	problematic aspects, for example –
	is something you
	begin to experience
	as you progress on your path.
	But
	<i>much more of that</i> [i.e., much more of that experience of connections between and among the various inner aspects]
	• can and
	• will
	happen.
	nappen
	You discover,
	in the course of your path,
	apparently isolated
	problems –
	outer as well as inner –
	such as
	• faults,
	• shortcomings,
	• impurities,
	• conflicts,
	• difficulties
	whose
	inner dynamics
	you as yet ignore –
	and they [i.e., and these faults, shortcomings,
	impurities, conflicts, and difficulties]
	seem to have
	nothing to do with one another.
	And vet,
	as you go deeper,
	there is a
	direct connection
	between the
	apparently
	disconnected
	• attitudes and
	• aspects.
	- uspecis.

For example, what connection could there be between • a difficulty in establishing fulfilling relationships and • a blockage in your career? **O**r what connection could exist between • a greedy and • pushy attitude and, say, • sexual dissatisfaction? 0r between • submissiveness, • lack of self-assertion, on the one hand, and • covert hostility on the other? I could name many more such examples. Seeing the connection between them will give you • a wholesome sense of meaning and • a new understanding. Suddenly things are no longer so • fragmented and • anxiety-producing.

38	
	First
	you may only sense
	overall connections,
	but
	little by little
	<i>it [i.e., the profound connection among all aspects and parts]</i>
	<i>will become a</i>
	• real and
	• strong
	understanding in donth
	in depth.
	The parts of
	the whole
	are all put together.
	ure un pui togemer.
	There is nothing in you
	that does not connect with
	everything else,
	whether
	• good,
	• bad,
	or
	• indifferent,
	inuijjereni,
	• positive
	or
	• negative.
	Not only are
	• various positive aspects
	that
	seem
	different in kind from one another
	connected,
	not only are
	• different negative aspects
	connected,
	but
	• positive
	and
	• negative
	aspects are also directly linked [i.e. directly linked with one other]
	are also directly linked [i.e., directly linked with one other] on an inner level.
	on un inner ievei.

1	
39	
	To establish the connections
	уои
	• can and
	• should
	use your
	mental abilities
	to whatever degree you can
	in a spirit of
	exercising your mind.
	But
	the insights
	must primarily
	come from
	within.
	[That is,]
	You must allow the
	<i>intuitive faculties</i> [i.e., the felt-sense that arises from the deep heart]
	to provide you with
	the connections.
	ine connections.
	[When you do this]
	[When you do this] Then
	everything
	will take on
	a new
	• form,
	a new
	• shape.

40	
	It is very important for you
	to understand these
	two laws [i.e., these two laws that apply
	to all those who are on the evolutionary process]
	[The First Law]
	that the further
	the inner consciousness is advanced in one's evolutionary process
	the greater
	must be the repercussion if that potentiality is not developed.
	The Second Law
	of making connections among all aspects of one's life.]
	of making connections among all aspects of one's tife.j
	Such an understanding
	will help you make
	the deliberate choice of
	finding out
	• what your outer life means
	in terms of
	• your inner process [i.e., your organic, inner evolutionary process].
	Renew the
	daily
	• choice and
	• commitment
	to trusting
	the movement of that
	process [i.e., trusting the movement of
	your organic, inner evolutionary process].
	Follow it [i.e., Let your ego get and stay on the "train" of AWARENESS of
	your evolutionary process and follow it]
	and do not stay behind [i.e., do not stay behind and UNAWARE of your
	evolutionary process while the "train" of this process moves on ahead].



41 As I • leave you and • give you • blessings and • love, I want to say to all of you that there is so much • growth, so much • change happening in so many of my friends. There is so much • sincere devotion to your path and so many • real fruits that you begin to reap. That is a beautiful sight for us in spirit. We see the • form of it, we see the • light of it, we see the • glory of it. And we know the • value of it, how you contribute to all of life with each • little, • individual step of progress you make.

You are blessed,
all of you,
my
dearest,
dearest
friends.
Be in peace.

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