This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense, this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

<table>
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<th>Content</th>
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<tbody>
<tr>
<td></td>
<td>Greetings,</td>
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<td>my very dearest friends.</td>
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<td>Blessings</td>
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<td>for all of you here.</td>
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<td></td>
<td>• Happiness</td>
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<td>and</td>
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<td></td>
<td>• love</td>
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<td>follow truth –</td>
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<td>the commitment to truth,</td>
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<td>whatever it may be [i.e., whatever the truth may be].</td>
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<td></td>
<td>Deep in your heart</td>
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<td>is the seed for</td>
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<td>all these potentials:</td>
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<td>• truth,</td>
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<td>• happiness,</td>
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<td>• wisdom and</td>
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<td>• peace.</td>
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You possess these
  • attributes [i.e., You possess truth, love, happiness, wisdom, and peace],
  these
  • states of being,
    in ample
    • quantity and
    • quality.

It is up to you
to realize them [i.e., It is up to YOU to REALIZE these states of being],
which you do by first
  • conceiving of
    these potentialities [i.e., these potentialities of truth, love, happiness, wisdom, and peace],
    deep inside of your innermost being.

You then conceive of
  • spreading out
    these slumbering potentials [i.e., spreading out these slumbering potentialities of truth, love, happiness, wisdom, and peace],
    to
    • awaken [them] and
    • spread them outward,
      so that
      they grow from within you into
      the outer regions of your life.
The topic of tonight's lecture is the process of the evolutionary journey, for it [i.e., for life’s evolutionary process] 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.

It [i.e., This evolutionary process of the journey that communicates itself to you] has its own • laws, its own • sequences, its own • rhythm, its own • supreme wisdom, and its own • inner meaning.

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.
The mistake you make is in believing 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.

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.

The process [i.e., The organic evolutionary process of your journey] exists always.

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 follow the process [i.e., follow the inner organic evolutionary process] by • involving the ego personality rather than • letting it [i.e., rather than letting the conscious ego personality] stay behind [i.e., stay behind the evolutionary process that is going on in and around you].

This [i.e., INVOLVING the EGO personality in the organic evolutionary process] is another aspect of awakening consciousness, and in that sense this lecture is also a sequel of the preceding one [see Lecture 217: The Phenomenon of 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.
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
about this process [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.
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.
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],
or
• the messages
may be given in a different form [i.e., different from a train dream].

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.e., regardless of the rationales and excuses for NOT
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.
When you live the day as if it [i.e., as if entering a path such as pathwork and searching within yourself in order to make more meaning out of your life] did not matter,

that is as
• active and
• distinct
  a choice
  as when you allow yourself to feel the inner urging to follow your inner journey.

When you are
• passive and
• inert,
it is as much of a choice as when you are
• active and
• take the initiative.

These are all choices.

• Do you [i.e., Does your ego] go with [i.e., become more and more aware of] your inner, evolutionary process,
or
• do you stay behind [i.e., or does your ego consciousness choose to stay UNAWARE of your inner, evolutionary process]?
The choice [i.e., The choice as to whether you GO WITH and become increasingly 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, it [i.e., your fear and resisting anything in life] is • the non-movement, • the stagnation, • the denial of going with the process that evolves [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]?

I want to say here that the decision in question is more than just

• whether
  or
• not to enter such a path as this [i.e., as this pathwork].

Even if the general decision for such a path [i.e., for taking such a path as pathwork] has been made, 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."
You see, my friends,
in psychic reality
it is possible
to be
• on the train
  in some respects,
but
• off the train
  in others.

These others [i.e., These other respects in which you decide to get OFF the train]
count heavily
because
they create
• an imbalance and
• a discrepancy.

Did you
• get off your train
  in some areas, my friends,
and perhaps
• dwell in
  an interim station
and then
• try to get on again [i.e., try to get back on your train of awareness
  again later]?

Don't you realize that
the train [i.e., that the train, which is your evolutionary inner movement,]
does not wait?

Your inner movement
follows
its innate plan [i.e., its innate, inner evolutionary plan]
and when
the ego gets off,
the inner movement [i.e., your inner movement, which follows its innate,
inner evolutionary plan]
still goes on.

It is then
so much more difficult
to catch up again.
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.

It is of course
realistically
quite impossible
to
always
follow the inner movement [i.e., always stay aware of your
inner evolutionary movement in all areas of your life]
exactly one hundred percent.

Were you
that aware [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.
No

- human being,

no

- path-follower
  can boast of
  never
  going through periods of
  - darkness and
  - crisis.

They [i.e., These periods of darkness and crisis] are inevitable, and
  it is good that way,
  because these very states [i.e., these very states of
darkness and crisis]
  are
  - reminders,
  - messages and
  - signposts
to spur you on
to make a redoubled effort
to find again
the harmony
with
the inner meaning
of the individual process.

I am speaking here of protracted states of
- disharmony,
of
- escape,
of
- resistance
  on a larger scale
to deal with
  certain areas
  of the self.
The question can be simply stated as follows:

Are you totally committed to
- all of yourself,
to
- the whole truth,
to
- complete non-avoidance [of]
  and [i.e., and complete]
- surrender to
  the will of God?

Only you can give a truthful answer to this question.

You can easily know the answer if you wish to know it.

You can easily determine
- if and how you hold out,
- what are the areas where you hold back and make reservations,
and where you deny the holy process of your inner movement into divine reality.
Some form of battle is always required to make you understand the • signs, the • messages, the • directions of your process, so as to get into its swing again.

Each stopping [i.e., Each stopping and getting off the train and losing awareness] is much more of a delay than you realize.

When I speak of delay, I do not want to give the impression that you should be • hasty and • rushed in your mental attitude, but that you should • realize and • learn to tune in on the movement of your process and • learn to understand • its messages and • its meaning, as well as • the meaning of your • fear and • resistance that make you • get off the train and • stay behind.
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
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
  that it [i.e., the awareness that your evolutionary process]
  even exists.

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<tbody>
<tr>
<td>You</td>
</tr>
<tr>
<td>• distrust</td>
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<tr>
<td>• the beauty of</td>
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<td>the inner movement [i.e., You DISTRUST the beauty of the inner movement of your evolutionary process],</td>
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<td>and</td>
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<tr>
<td>you</td>
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<tr>
<td>• trust</td>
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<td>• stagnation.</td>
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You
  • distrust
    • the truth
and
  • trust
    • the denial of truth.

You
  • trust in
    • closing your sensibilities
to the messages of
    your process [i.e., the messages of your inner evolutionary process].

You never even give yourself
the chance
to find out
how much
  • God,
  • the [evolutionary] process,
  • truth, and
  • total commitment to
    • confronting
      all that is in you
    and thus
  • following
    your process [i.e., following your inner evolutionary process]
can be trusted,

while you
despair about
your constant disappointments,
  refusing to connect them [i.e., refusing to connect your disappointments]
with
  the fact that
    you consistently
    trust
    the wrong things.

You choose to
trust
  wishful thinking.
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.

Consider
all this,
my friends.

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.

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 constantly:
• manufacture and
• believe in:
  • temporary, • illusory realities.

Life on earth is the best example of it.

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,
what is the meaning of this answer?

Are you really allowing that inner movement [i.e., that inner spontaneous involuntary movement] to guide 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
- movement is struggle.

In reality, the
- effort lies in
  - staying behind [i.e., staying UNAWARE by not getting on the train]
  - 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.
That brings me to the next aspect of this topic, which is that there is no event in your life, whether big or small, outer or inner, that is not an intrinsic message or a meaningful manifestation of the whole process.

Your task and path consist of deciphering these messages [i.e., deciphering these messages from the big and small, outer and inner EVENTS in your life] of understanding the meaning behind the events [i.e., behind the events of your life] or moods you are in.
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 your
• experiences,
your
• moods and
• states of mind,
will never take on deeper meaning without serious
• effort and
• commitment.
To the degree you do not make this • effort and • commitment, [to that degree] your life will be • sterile and • anxiety-ridden.

When you experience events as • isolated • haphazard happenings, life must appear • meaningless, • frightening, • confusing and • burdensome.
[On the other hand,]

When you begin to perceive
  • the incredible meaningfulness,
  • the much wider
    • wisdom and
    • purpose
  of every event —
    how it is
    • deeply connected with
      and
    • a part of the
      • wise and
      • wholesome totality
    of
      • your life,
    of
      • the sequences of life —

then all
  • fear and
  • confusion
  must vanish,
  because
  everything you experience has its deepest
  • meaning and
  • connection.

That awareness [i.e., That awareness that everything you experience has its deepest meaning and connection]
can be established only
when your outer consciousness [i.e., your ego-consciousness]
is willing to make the effort to overcome
  the always existing temptation to yield
  in the direction of least resistance.
Usually
you just put it aside –
• this event, or
• that mood or
• inner climate, or
• a particular state
  of emotional reaction –
as one of those things
that happen because of an
• isolated,
• disconnected
  coincidence.

Even though you may no longer
[intellectually continue to]
  pay lip service to
  coincidence [i.e., now thinking INTELLECTUALLY that there are NO
  coincidences and that everything fits together in a
  purposeful cause and effect way],
your
  emotional reactions [i.e., your EMOTIONAL reactions to life]
  are still geared to it [i.e., still geared to COINCIDENCE],
as if your
  experience
  were a product of "it," [i.e., a product of a “COINCIDENCE,”
  an “it” “out there”].

"If only this or that would have happened differently,
then I would be happy"
or,
"If only this particular person could react differently,
then all would be well" –

these familiar reactions,
although not necessarily expressed in these exact words,
indicate a lingering belief
• that life is haphazard and
• that your state of mind
  depends
  • on others and
  • on circumstances
    that have little if anything to do with
    a meaningful reality
    beyond the surface.
This [i.e., Because your emotional reactions reveal that you have a lingering belief that LIFE IS HAPHAZARD and that your state of mind depends on others and on circumstances that have little if anything to do with a meaningful reality beyond the surface]

is why you become
• depressed,
• anxious,
• confused.

It is only when you ask yourself about whatever happens to you, every day and every hour of your life – 

"How could this [i.e., How could this INCIDENT or this happening to me, or this MOOD in me] be
• a message,
or
• a reflection,
or
• an indication,
or
• a sign of a total picture about • my life and • its course that I still do not completely grasp?" – that you will gain
• meaningful answers, that the • inner cohesive reality will reveal itself to you.
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.

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.

That kind of thinking [i.e., the thinking that God is punishing or rewarding you] totally 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].
Let us assume an organism,
• human
or
• any other,
  is
    very
    • angry,
    very
    • self-rejecting,
    very
    • impatient
      because
      its own growth process
        is only
        halfway accomplished.

Let us assume
a child
is
• angry
  and
• impatient,
• guilty
  and
• self-rejecting
  because
  it is not yet an adult.

Would that not be foolish?

The growth process [i.e., Here, in the child, the growth process]
is in itself
• beautiful,
• meaningful, and
• to be respected.

It is the same [i.e., It is beautiful, meaningful, and to be respected]
with
the evolutionary process
that includes the
purification of
• distortions and
• negativity.
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.

Offhand
it may appear as if
this attitude of
impatience with
the limited state of the self
indicated
• an eagerness to grow
  and
• goodwill toward
  a more perfected
  • state and
  • consciousness.

These attributes [i.e., These attributes of eagerness to grow, and to 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
this [i.e., and this understanding that there is an original divine nature behind the distortion of non-acceptance and impatience]
is good to know.
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].

You can see where you are once you free yourself of the
• additional, unnecessary burden
and
• negativity of the denial of your present state [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 these burdens [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].
Then [i.e., Then, with the help of your pathwork,]
you can perceive [i.e., perceive a deeper truth and do so with curiosity and without moralizing]
your present state [i.e., perceive your present half-grown state],
for which you have
• entered
  the process of evolution,
for which you have
• contracted for
  a chain of incarnations.

[Having entered the process of evolution and having contracted for a chain of incarnations.]
You thus are
  part of the divine plan
  to bring light into the void.

Wherever
your manifest consciousness [i.e., your EGO consciousness, your present but incomplete manifest consciousness]
has
• "forgotten" its connection
  and
• lost touch
  with its divine nature [i.e., “forgotten” its connection with its divine nature and lost touch with its divine nature],
there lies your task
which is destined to
reestablish the connection [i.e., reestablish connection BETWEEN your EGO, your manifest but incomplete consciousness, AND its essential DIVINE nature].
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.
You must understand, my friends, the inexorable connection between
• fear of
  • self
  and [i.e., and resulting]
  • fear of
    • life,
as opposed to
• total commitment to
  • all of the self,
hence increasing
  • loss of fear of
    • self,
    • trust in
      • self,
      • trust in
        • life.

Making the total commitment to
• yourself
means
  making the total commitment to
    • following harmoniously
      the movement of
      your process [i.e., following harmoniously
      the movement of your natural evolutionary process].

• Hating and
• rejecting
  your present state [i.e., Hating and rejecting
  your half-grown and incompletely developed present state]
means
  fearing
    yourself,
    which means
    obstructing your
      • journey and
      • movement.

This means "missing your train."
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,
- 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] you 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.
You will feel the ongoing aliveness that you know you • possess and • are a part of, regardless of [i.e., regardless of present] outer manifestations.

The outer manifestations [i.e., The present outer manifestations] are, as I said, in themselves a • meaningful and • alive part of the whole, even though they [i.e., even though the present outer manifestations] may momentarily seem • painful, • ugly and • not alive.

But when you make the connection between • the manifestations [i.e., between the present outer manifestations] and • your process [i.e., and your individual, inner evolutionary process], your perception must change drastically.

What you experienced as senseless – and therefore • frightening and • ugly – suddenly becomes infused with divine meaning.
A number of laws apply to the evolutionary inner process [i.e., apply to your individual evolutionary inner process].

These laws [i.e., These laws that are applicable to your INDIVIDUAL evolutionary inner process] must not be confused with the general universal laws, which apply to all:
- states of consciousness and
- all entities.

They [i.e., These general universal laws] apply:
- to those [i.e., to those who are]
  - 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
  - within it [i.e., those who are within the evolutionary process].

But then there are the laws of the process itself [i.e., the laws of the evolutionary process itself] that apply only to those who have entered into this process [i.e., who have entered into this evolutionary process].

Some of these laws [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.

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
    - it [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.

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.
But often it is not a tragic event [i.e., NOT a tragic, ACUTE and sudden one-time event] that indicates such a discrepancy [i.e., that indicates such a discrepancy between your spiritual potentiality and the actual direction you take in life].

It [i.e., The indicator of such a discrepancy between your spiritual potentiality and the actual direction you take in life]. may even be more often a chronic [i.e., continuous and ongoing in contrast to an acute, one-time] state of
• depression,
• anxiety
and, indeed,
• disconnectedness.

The same principle applies [i.e., not only to those who have the potential for growth but who have said “NO!” even to taking such a path as pathwork or other path of self-confrontation and growth, but also] to those who are already on such a path [i.e., already on such a path of self-confrontation and growth].

They may, on the whole, be committed to it [i.e., be committed on the whole to pathwork or other path of self-confrontation and growth], but keep a part of themselves in reserve.
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.
Learn to view your daily, even your hourly life so that you see what your moods, your experiences and perceptions reveal about your process [i.e., about your evolutionary process].

Then you will go with [i.e., go with instead of resist] the process and will recognize that the disturbance is a reflection of some blindness.

The blindness lies often in a totally different direction from the one [i.e., different from the direction] you half-consciously • fear and • assume.
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.

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,

• 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].
 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.

Use every opportunity to avoid staying behind.

This will prevent repercussions [i.e., prevent repercussions to NOT following your inner evolutionary movement] to a considerable degree.

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].

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:

• "What does this mean for my inner process?"
• "Where am I blind?"
• "What could I see differently?"

The second law [i.e., The second law of the evolutionary process applicable for those who have entered the evolutionary process]

I wish to speak about is making connections.

When connections are made, the process evolves in its full glory [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

• 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.

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.
The second category [i.e., The second category of CONNECTIONS of this Second Law of Making Connections, that is],

making connections
between
inner aspects [i.e., 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
much more of that [i.e., much more of that experience of connections between and among the various inner aspects]

• can and
• will
happen.

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 yet,
as you go deeper,
there is a
direct connection
between the apparently disconnected
• attitudes and
• aspects.
For example, what connection could there be between
• a difficulty in establishing fulfilling relationships
and
• a blockage in your career?

Or
what connection could exist between
• a greedy and
• pushy
  attitude
and, say,
• sexual dissatisfaction?

Or
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.
First
you may only sense
overall connections,

but
little by little
it [i.e., the profound connection among all aspects and parts]
will become a
• real and
• strong

understanding
in depth.

The parts of
the whole
are all put together.

There is nothing in you
that does not connect with
everything else,
whether
• good,
• bad,
or
• indifferent,

• 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]
on an inner level.
To establish the connections
you
• 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
intuitive faculties [i.e., the felt-sense that arises from the deep heart]
to provide you with
the connections.

[When you do this]
Then
everything
will take on
a new
• form,
a new
• shape.
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.]

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].
The more you do this [i.e., The more you follow the movement of your organic, inner evolutionary process],

the more

- exhilarated your
  - consciousness and
  - energetic system
  will become,

the more

- joyful,
- peaceful,
- secure and
- meaningful

your life will be –

meaningful in terms of the total creative process

not just for this one individual lifespan.

You will

- know and
- sense deeply
  that you are a part of a larger process
  of which this one little lifespan is only a small link in a very long chain.
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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