Pathwork Lecture 220: Reawakening from Pre-Incarnatory Anesthesia

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

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<td>Greetings.</td>
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<td>Loving blessings</td>
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<td>are pouring forth</td>
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<td>for every one of you here.</td>
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<td>Welcome,</td>
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<td>my dearest friends.</td>
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<td>Let us continue with</td>
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<td>this specific series of lectures.</td>
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<td>And keep in mind, my friends,</td>
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<td>that they are a sequence,</td>
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<td>one leading to the next,</td>
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<td>on the spiral</td>
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In this lecture,
I will again speak about
the phenomenon of
consciousness,
particularly in connection with
• the evolutionary process
and
• the meaning
  of individual life.

All knowledge
is in you.

I have often said this,
but it is rarely understood.

Before you are born into this life,
a process of
anesthesia [i.e., a process of temporarily losing awareness]
sets in.

There is a specific reason for this.

You awaken from it [i.e., You awaken from this temporary loss of awareness],
as you come out of
infanthood,
with a limited consciousness.

The awakening is
• partial and
• gradual.

As you
grow
• physically,
• mentally, and
• emotionally,
you grope
to rediscover
your inner knowledge [i.e., you grope to rediscover some of the pieces of the “all knowledge that is in you” that had been anesthetized prior to your coming into this incarnation].
At first
you do this [i.e., you rediscover pieces of your anesthetized inner knowledge] in a limited way,
with a focus on material life.

You learn to
• walk,
• handle objects,
you
• speak;

you learn
• reading,
• writing,
• numbers,
• certain basic laws of
• outer life,
of
• physical matter that
  • surrounds you and that
  • you will need to handle.

Once basic material knowledge is
• mastered or
• reawakened,
deeper knowledge is reacquired,
provided that the growth process takes place as planned.

When a person is in an intensive growing process, this [i.e., this reacquiring of anesthetized pieces of deeper knowledge] will happen in ever-increasing
• depth and
• scope.
If [i.e., If, on the other hand]
the person has
stopped the movement of
• the growth process,
• his "life train,"
that interruption
will prevent
the reacquisition of knowledge
he or she possesses
in a potential state [i.e., prevent reacquisition of pieces of knowledge that he or she possesses in a potential state, but pieces of knowledge that were anesthetized prior to birth].

Here you will have to ask inevitably,
"Why does anesthesia [i.e., Why does the temporary loss of awareness] set in?"

Actually,
the anesthesia [i.e., the temporary loss of awareness] sets in
well before
the birth process.

In your spiritual reality,
where
the total entity that you are truly belongs,
you decide upon
a reappearance
in this dimension [i.e., you decide upon a reappearance or incarnation in this material earth plane].

That is when you are deliberately anesthetized.

After all plans for your life on the material plane are
• thoroughly discussed and
• assimilated,
you lose consciousness.
A person who undergoes an operation goes through a similar process.

In fact, the process of anesthetization is
• copied from the spirit life,
• remembered and
• rediscovered in earthly life.

On earth, its purpose [i.e., the purpose of the process of anesthetization] is to
• prevent pain during an operation.

In the case of the incarnatory process, the reason is [i.e., the reason for the process of anesthetization is]
• different.

Before the spiritual self takes possession of the human body in the birth process, the entity is already in a sleeping state,
• anesthetized and
• unaware.

At birth, there is an awakening [i.e., an awakening from the anesthetized sleeping state] to a slight degree – slight in relation to its actual state [i.e. in relation to the entity’s actual fully-awakened state prior to its incarnation].
The limited part of the entity that takes possession of the infant body finds itself awake to:

- physical
  - sensations and
  - functioning, and
- certain limited
  - perception and
  - awareness;

none of these can be properly assessed, interpreted, or assimilated.

That [i.e., The assessment, interpretation, and assimilation of physical sensations and functioning, and certain limited perception and awareness] comes later.

The state of awareness after birth is

- increased,
  - but
  - is
  - still very limited.

Becoming

- aware and
  - awake
  - is a gradual process.

The first years – roughly, the first twenty-two to twenty-five years, although this cannot be generalized – are primarily focused on acquiring outer knowledge.
Provided the process [i.e., Provided the process of becoming aware and awake] is
• meaningful and
• organic,
the focus should [i.e., the focus should, after focusing on OUTER knowledge,]
then go to
acquiring knowledge
that transcends
the physical reality:
[namely]
• inner,
• spiritual
knowledge.

This [i.e., This acquiring of inner, spiritual knowledge] can take place
first
on a psychological level.

I include
psychological knowledge
when I speak of
spiritual knowledge,
for it [i.e., for psychological knowledge, like spiritual knowledge,]
concerns itself with the
• laws and
• processes
of the inner self.

Certain highly developed individuals with a capacity for spiritual fulfillment awaken to
• inner
reality
often, though not always, earlier,
[a time in their life]
which can coincide with the
• outer
learning.
You have children on your path who early in life begin to
• acquire and
• comprehend inner knowledge.

This can happen [i.e., This acquiring and comprehending inner knowledge by children on your path can happen] because
the knowledge [i.e., because this inner knowledge]
is
• near and
• deeply anchored into the soul;
in previous lifetimes it [i.e., this inner knowledge] had become
such an integral part of the entity that it [i.e., that this inner knowledge] is easier to reawaken than [it is] in others
• without such previous development,
• who must still go through processes of
• growing,
• searching, and
• struggling before the inner knowledge penetrates every particle of the soul.

That [i.e., Going through the processes of growing, searching, and struggling until the inner knowledge has penetrated every particle of the soul] is, of course, what life is all about.
And all of it [i.e., And going through all of this process of growing, searching, and struggling until the inner knowledge has penetrated every particle of the soul] is necessary:

- the groping process,
- the process of
  - trial and error,
  - searching,
  - often being confused and not knowing,
- dealing with the not knowing in a constructive way,
- finding the often precarious balance between
  - patience and
  - humility
  for the grace of knowledge to communicate itself on the one hand,

and
- serious commitment,
- endeavor,
- focused will and healthy aggression on the other.

This process [i.e., This groping, trial-and-error process] is the key.

When the lessons of these endeavors are absorbed by the soul, the reacquisition of knowledge comes more easily in a future lifetime.
Now I return to the question of why the temporary anesthetizing takes place.

Perhaps a part of the answer has already dawned on you.

It is not easy to convey these principles, but I shall do the best I can.

I recapitulate briefly:

The manifest personality does not know [i.e., does not know because parts of it have been anesthetized] what it knows –

whether

• the soul has already gone through the [groping, trial-and-error incarnatory] process described and thus spiritual
  • knowledge,
  • understanding, and
  • perception are natural even in the limited state of the human embodiment;

whether

• this [i.e., whether this groping, trial-and-error incarnatory process] has not yet taken place;

or

whether

• a soul continues within this process [i.e., continues within this groping, trial-and-error incarnatory process] life after life.
Knowledge, to whatever degree it exists, is • blotted out;

it [i.e., knowledge, to whatever degree it exists.] is • "forgotten."

Whatever state of development you may be in, you start off with a clean slate:

you start off knowing nothing,

whether you are • highly developed,
or whether the process occurs • still on a lower scale.

So, at first, the knowledge that is in you is, apparently, not in you.

Now, why must that be?
In a recent lecture about the evolutionary process [see: Lecture 218 The Evolutionary Process],

I discussed how the "mass" of consciousness spreads, filling the void.

As it does so [i.e., As the “mass” of consciousness spreads, and fills the void], particles of consciousness lose themselves.

The essential divine consciousness, in its
- beauty,
- wisdom, and
- benign power,
  functions in a
  - limited and
  - distorted way.

The isolated particles must seek to unite again with the
  - forward-rushing,
  - spreading movement
  of the divine state of life that inexorably fills the void.

In this process the separated particles – which are individual entities – must find the way back on their own, by dint of reawakening the divine potentials always present, even in the most separated aspects.
I return to this analogy again and again
to help you understand this topic:

the part of your soul
that is still separated
must forget
whatever it has known in a more awake state
in order for
the undeveloped part
to find its own way.

Let me try to make this clear.

Suppose you were
consciously
to know,
now,
all
that you
deeply know.

Then
the undeveloped aspects in you
would not find,
under their own steam,
their innate essence.

They [i.e., The undeveloped aspects in you]
would be swept along, as it were,
by the
already
• knowing,
already
• developed
aspects.

They [i.e., The undeveloped aspects in you]
would therefore
always represent
an unreliable element.
They [i.e., The undeveloped aspects in you]
would essentially,
   although not necessarily manifestly,
blur the
   • beauty,
   • vitality,
   • creativity, and
   • wisdom
   of the rest of your being.

They [i.e., The undeveloped aspects in you]
would be carried
   by the surge of
   the glory of God-consciousness,

but they [i.e., but the undeveloped aspects in you]
would not be
totally infused with it [i.e., not be totally infused with
   the glory of God-consciousness].

• Purification
and
• evolution
mean that
every smallest aspect
   of all that is
must be infused with
   its own essence [i.e., must be infused with its own
   glory of God-consciousness].
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Let us apply this somewhat
• metaphysical,
• philosophical, and
• general
  explanation
to
  your
  • present state,
  your
  • everyday
    • life and
    • struggle
    on your path.

You may then
not only
• understand better what I am saying,
  but will
• personally benefit from it.

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On your path
  you constantly discover
  aspects of
    • negativity,
    • irrationality,
    • childishness,
    • selfishness,
    • destructiveness.

You know that
these aspects [i.e., that these undeveloped aspects of negativity, irrationality,
  childishness, selfishness, and destructiveness]

  flare up,
  at an early stage of your development,
    • by themselves,
    • without provocation from outside.

These aspects [i.e., These undeveloped negative aspects in you]
  are so strong
    that you activate them,
    initiating negativity,
    regardless of
    what the outer situation is.
As your development proceeds,
this [i.e., This situation in which the undeveloped negative aspects in you flare up by themselves, without provocation from the outside]
changes.

The negative aspects cease to manifest by themselves.

They [i.e., The negative aspects in you] need outer provocation.

You respond with them [i.e., You respond with the undeveloped negative aspects in you] to the initiating negativity of others around you.

However, you do live in the world of matter, in which, under even the best of circumstances, life is not easy.

Matter • obstructs and • frustrates.

The very fact of living in this dimension of reality – which is your production, of course – is always a challenge.
Imagine that you lived under circumstances so
• sublime,
• favorable and
• bliss-producing,
that even the worst in you
would not find occasion
to express itself.

Then the worst in you
• would remain
• dormant,
• unexposed,
and
• would not go through
its necessary process
of purification.

You are often convinced,
and partially rightly so,
that if
others did not do this or that,
• you would
be fine,
• you would
stay in a state of
• harmony and
• bliss.

The blurred areas in you
would, however,
continue to smolder,
because without their manifestation
you would not know of
their existence.
They [i.e., the blurred, undeveloped negative areas in you] need exactly
- to be triggered off,
they need the
- exposure and
- provocation.

By the same token,
if you were
consciously to know
all you know,
just as with [i.e., just as with the situation where there were] no provocations from outside,
the undeveloped aspects
- would not flare up and
- would not acquire their own ingrained knowing.

They [i.e., the blurred, undeveloped negative areas in you] would merely be affected by what the already developed aspects know.

On your path you have experienced that when you successfully work through those blurred areas [i.e., work through those blurred, undeveloped negative areas in you],
you become absolutely safe,
no matter what others do or fail to do,
no matter how they react.
When you successfully work through those blurred, undeveloped negative areas in you]

You remain
essentially
• whole,
essentially
• unaffected.

[By “unaffected”]
I do not mean unaffected
in the sense of being
• remote and
• without feeling.

[Rather, by “unaffected”]
I mean that the particular negativity in you that you have worked through
• no longer exists and therefore
• cannot flare up when others do wrong by you.

You may be
• hurt or
• angry,
but in an entirely different way than when your own unresolved
• faults and
• flaws
are triggered off by outside circumstances.

So you no longer depend on perfection [i.e., So you no longer depend on others being perfect] in order not
to face your imperfection [i.e., in order not to have your own imperfections triggered off and thereby not having to be faced].
The effect of others’ destructiveness will not make you lose your bearing or center if your blurred areas [i.e., if your blurred, undeveloped negative areas] have been clarified, purified, cleansed, and eliminated.

The same principle [i.e., The principle that the destructiveness of the blurred, undeveloped, and negative aspects of consciousness of one cannot affect the developed aspects of consciousness of others] holds in the relationship between your own inner imperfections and your already purified parts.
If you were born knowing all you know, the uncleansed areas would
• depend on the cleansed ones
and not
• become whole within themselves;

if the
• wise,
• knowing,
• enlightened aspects of yourself are asleep,
that sleep is necessary to allow
the blurred areas [i.e., the blurred, undeveloped negative areas in you] to struggle through on their own,
with the aid of the knowledge that is essentially in you [i.e., with the aid of the knowledge that is essentially in these blurred, undeveloped, and hence negative, knowledge in you].

Thus out of
• a lack of knowledge [i.e., out of, and with the aid of, the knowledge that is essentially knowledge already in this as yet lacking, undeveloped, and hence negative, knowledge in you],

knowledge is developed.

Out of
• the darkness [i.e., out of, and with the aid of, the light that is essentially light already in this as yet lacking, undeveloped, and hence darkened, light in you]

light develops.
Even in the
darkest,
most ignorant part
is
the essence of
knowledge and light.

That essence [i.e., That essence of light that is in the darkest part, that essence of knowledge that is in the most ignorant part]

must express from
within itself,
not from an aspect outside itself
[and that is]
already in possession of [i.e., in possession of its own]
wisdom and light.

So when the knowledge and light are brought forth from within your own limitations,
purification is thorough, reliable and real.

Then true independence from one's surroundings is being established and thus,
true freedom.
Then  

each  

• particle,  

each  

• aspect of consciousness  

has brought forth  

its own  

"minuscule Godness,"  

so to speak.

And  

that [i.e., And that role of anesthesia in the reincarnational purification process by which each aspect of consciousness brings forth its own “minuscule Godness,” so to speak]  

is the meaning of [and reason for]  

the anesthesia  

with which you enter into life.

It is  

your struggle  

for your essential light  

that  

• gradually and  

• surely  

• diminishes  

the anesthesia and  

• awakens you to  

who you really are.

You also experience on your path that  

the more  

• courage you muster  

to face your truth,  

the more  

• humility and  

• honesty  

you bring to bear on  

your whole inner person,  

the more  

• alert and  

• awake  

you become.
This [i.e., To become more alert and awake] is an inexorable consequence [i.e., is an inexorable consequence of having the courage to face your truth and of bringing the humility and honesty to bear on your whole inner person] that cannot fail to manifest.

- Suddenly,
  or
- gradually,
  you
  • understand and
  • perceive
  others
  in a way you never could before.

You begin to recognize others' negativities without being personally
  • affected or
  • disturbed by them.

You no longer struggle against others' negativity
  • in a
    • blind,
    • resentful way,
  • without seeing clearly,
  • only vaguely perceiving as through a fog.

Now you
  • see clearly;

you
  • comprehend intuitively the connections that make the transgression no longer a personal annihilation.
You also begin to
• see and
• perceive
  others' beauty
  in a way
  • that doesn't make you jealous
  but
  • that fills you with
    • awe,
    • wonder, and
    • gratitude.

You begin to
• perceive
  connections of interactions
  between
  • yourself
  and
  • others
  that
  eliminate
  the riddle of
  • life –
  and
  the riddle of
  • living with others –
    and that [i.e., that eliminating the riddle of life]
    increases
    your security
    because you
    • see and
    • know
  the processes
  in human interaction.

As you go on in that way,
• dealing with
  your own impurities and
• eliminating them,
  • suddenly, or
  • gradually,
  a new
• focusing and
• awareness
  awaken inside of you.
A knowledge flows into you, apparently from out of nowhere.

It [i.e., This knowledge that flows into you, apparently from out of nowhere] is not from
• the brain.

It [i.e., This knowledge that flows into you, apparently from out of nowhere] is not from
• the outer knowledge you have acquired in
  • the first two decades of your life, or
  • later.

It [i.e., This knowledge that flows into you, apparently from out of nowhere] has nothing to do with
• what you have learned.

It [i.e., This knowledge that flows into you, apparently from out of nowhere] comes from
• a different source.

As channels open, a new focusing can set in.

You can begin very deliberately to listen into
• the inner universe,
• the place from which all wisdom flows into your outer being.
It [i.e., This process of coming very deliberately to listen into the inner universe, the place from which all wisdom flows into your outer being]

**is a gradual process,**

yet it [i.e., yet this gradual process of coming to listen into the inner universe]

**can be sudden**

in its manifestation.

**The process** [i.e., This gradual process of coming to listen into the inner universe]

sometimes seems to be interrupted,

because it often disappears at the initial stages,

so that the experience [i.e., this experience of hearing the inner universe]

**can appear to have been a dream.**

**The state**

in which you hear the inner voice must be fought for in a • positive, • relaxed sense.

It [i.e., This state in which you hear the inner voice]

**must be**

• gained and

• regained,

for it [i.e., for this state in which you hear the inner voice]

is lost over and over again.
The focusing [i.e., The focusing that is necessary to hear the inner voice] must be done quite deliberately after a certain stage of
• development and
• purification has been reached.

The focusing will yield to
• connections,
  to
• listening and
• "hearing."

Now, the state of consciousness in humanity as a whole, because of mass conditioning, makes such focusing [i.e., makes such focusing that is necessary to hear the inner voice] virtually impossible.

Many of those who are
• developed enough and
• could succeed [i.e., are developed enough and could succeed, if they tried, in such focusing practices that enable them to hear the inner voice] don’t even try.

Their still unresolved problem may be fear of
• ridicule and
• disapproval from the world around them;

they [i.e., those who could but don’t even try focusing to hear the inner voice] lack courage to establish the inner self as the true center of individual life.
The whole of humanity is conditioned to focus
  • only on certain phenomena,
    • outside and
    • inside,
  • at the exclusion of other aspects of reality,
    until
      only that which is in their focus seems real.

A whole world exists around you which you do not see or experience;

it [i.e., this whole world that exists around you, which you do not see or experience] seems like a fantasy when you hear it discussed.

This limitation of perception is the result of a conditioned reflex in focusing, which, in turn, is the result of anesthesia.
At the beginning of such a path, if you listen into yourself, you
  • probably hear nothing
  and
  • may become convinced that there is nothing but emptiness.

Or, perhaps, you hear occasionally the voice of the
  • childish,
  • demanding,
  • negative self.

Then, of course, you are convinced that this [i.e., convinced that this childish, demanding, negative self] is your final reality, which frightens you,

and so you avoid facing the negative self even more,

until later when, perhaps, you learn to make room to listen deeper

and so can contact levels of unimagined inner reality.
• Question
  and
• challenge
  your negative voice.
• Confront it [i.e., Confront your negative voice].
• Identify it [i.e., Identify your negative voice]
  without
  being identified
  with it.
• Learn
  not to allow it to
  • control you,
  not to
  • act it out –
  even as you acknowledge
  the existence of this voice of
  • selfishness and
  • meanness.

Only
  as this attitude [i.e., this attitude of questioning, challenging, and confronting
  your negative voice, of not letting it control you, of not acting it out]
  becomes consistent,
  as confrontation
  between
  • the lower self
  and the
  • conscious,
  • reasonable,
  • positive
  ego-self
  takes place
  constantly,
will you
  eventually
  find your focus
  on another level of consciousness,
  which
  as you will suddenly discover
  has always been there.
The voice of God has always spoken to you.

It [i.e., The voice of God] continues to speak to you – always
• in a new way,
• adapted exactly to what you need most at any given moment in your life.

It [i.e., The voice of God] is the voice that you
• overlooked and
• kept out of focus so that you were left with the illusion of silence.

When I say "you"
I mean, of course, humanity as a whole.

It is impossible to refocus on this beautiful voice by skipping over the confrontation with the lower self that also always speaks to you.

Your ego has to learn to distinguish between them [i.e., distinguish between the voice of God and the voice of the lower self].
The voice of the lower self says,

"I want it for me.

I do not care about others."

That part of you [i.e., That lower self part of you] believes
• in a mutual exclusivity,
• in a division of interests
  between
  • you
  and
  • others,
  and
• that it must
  triumph
  at the expense of others.

That part [i.e., That lower self part of you] is not connected to
  the reality
  that you can have
  all
  without
  depriving others.

That negative voice [i.e., That negative voice of the lower self] must be
• confronted,

it [i.e., that negative voice of the lower self] must be
• questioned.
Question
  • the voices of
  • meanness and
  • malice,
  • your
    • stake in seeing others as bad, and
    • not wishing
      to make room
      to even doubt this [i.e., to even doubt that others are as bad
      as you see them to be].

Simultaneously
  see that
  • you – or
  • a part of you –
    doubt the
    • beauty and
    • trustworthiness
    of the universe.

Question
  the voice of fear,
  question
  its [i.e., question the fear’s]
  lack of faith,
  and confront it [i.e., confront the fear’s lack of faith]
  sincerely.

Then [i.e., When you confront the fear’s lack of faith, then]
  the ongoing voice of God
  will be heard.

  And you will
  recognize it [i.e., you will recognize the voice of God].

You will rediscover
  that it [i.e., that the voice of God]
  has always spoken to you,
  • clearly and
  • beautifully.
You simply could not hear it before [i.e., You could not hear the voice of God before], because it [i.e., because the voice of God] could not push itself through as long as you deliberately focused away from it [i.e., deliberately focused away from the voice of God].

Focusing [i.e., Focusing away from the divine voice of God] is deliberate, both in a • positive and in a • negative sense.

In a positive sense, you had to be born • in anesthesia, • having forgotten what you know, in order to purify totally all aspects of the self.

Had you always heard the divine voice, purification could not have taken place.

You would not have been able to • focus on the negative, or • deal with it.
It [i.e., The negative, which you could not have focused on had you always focused on and heard the divine voice.]

would have been
• quieted down and
• swept along.

In a sense [i.e., In a positive sense, then],
 focusing away from
the divine voice

is
the anesthesia
that your self
deliberately
chooses
for the incarnatory process.

In the negative sense,

deliberate
 focusing away from
the divine voice

is due to
the power you give to
the negative self
that rejects
any rule
but its own.

The negative self
does not
want
to know itself.

Yet the divine voice
leads the negative self
to know itself.

That [i.e., This negative self coming to know itself]
is the first step
for the negative self
to purify itself.
Many of my friends on this path can perhaps begin to take deliberate steps toward distinctly hearing both voices [i.e., both the divine and the negative lower-self voices].

What is the negative, lower self?

It [i.e., The negative lower self] may manifest under a clever disguise.

And what is the divine voice?

You can learn to deliberately shift your focus, and you can spend time in your meditation practicing this differentiation [i.e., practicing this differentiation between the negative lower-self voice and the divine voice].

For a long time the main goal in our meditation was what I called impressing.
In one of the basic lectures about meditation I spoke about both aspects:

- impressing,
  that is,
  - instructing,
  - claiming,
  - conditioning,
  - re-creating;

and

- expressing:
  that is,
  - listening,
  - hearing, and
  - receiving.

The time has come when you can safely focus on expressing.

You can learn to listen to the whole, wonderful universe, an ongoing, alive phenomenon.

You dwell in this universe and it dwells in you.

You can discover it [i.e., You can discover this universe] by focusing on it.
You can awaken from your dream state, your anesthesia, my friends.

You can become truly alive and know the aliveness that is in you.

Are there any questions?

**QUESTION:**
Yes.

Most of my life I have been listening to my negativity.

The negativity has been conducting me.

This negativity is excessive control and contempt.
Going from
• that lower voice,
  which has been such a large element in my personality,


to
• trying to listen to
  the other part,
  let’s say
  • the sweet part of myself,
  • the child’s voice
    that was squashed,

I am afraid
• that I will then
  not deal with
  the negativity,

• that I will
  • go overboard [i.e., go overboard in listening only to
    the sweet part of myself, the child’s voice]

  and
  • be false [i.e., and be false because I would be leaving out and
    not dealing with the negativity in me].

**ANSWER:**
*That [i.e., The fact that in wishful thinking you may overlook and not deal with*
the negativity in you]

  is always
  • the danger,
  • the difficulty
    in the groping.

The wishful thinking
  that
  the positive voice
  is the self’s
  only reality
  must be taken into consideration,
  and then [i.e., and then when this wishful thinking
  that the positive voice is the self’s only
  reality is taken into consideration]

  self-deception
  will no longer present a danger.
It is possible to hear the divine voice in many areas, yet the negative self still exists.

The ego’s block against recognition of the negative makes it impossible for the divine to come through.

If the ego specifically requests wisdom from the divine part of the self to find the best way to deal with unpurified aspects,

- the divine voice will be heard and
- its wisdom can be applied to where it is most needed.

On this path you have a number of good tools to prevent you from the danger of overlooking the undesirable aspects of yourself, even as you begin to awaken the
- wisdom and
- splendor of your divine reality.
You learn again
   and again
   that
   • one [say for example, the divine part of you]
     does not eliminate
   • the other [here, the negative, lower self part of you];

you learn
   to deal with
   apparent contradiction;

you learn
   to keep a record
   of your disharmonies
   in your daily review;

you learn
   the power of
   repeated impressing
   in meditation [i.e., in meditation, impressing on your soul substance]
   that you
   do want to be aware of
   every aspect
   your inner path
   wants you to be aware of
   at any given phase.

By using these tools
you can strengthen
your determination to
• observe
  • the undesirable
  and
• get to know
  • the glory of God
    in you.
Another good tool is to
  • heed your reactions.
  • Assess your feelings.

If you are
  • truly in
    • joy and
    • brightness,
  • free of anxiety,
  • in a happy state,
then
  in that particular moment
  you truly are
    in touch with
    your divinity.

And your inner path does not invite you, at that particular time, to deal with anything else.

Maybe the next day something blurs the picture.

Some
  • unhappiness comes to you,
  • doubts,
  • heaviness,
  • anxiety.

It [i.e., That you experience some unhappiness, doubts, heaviness, anxiety] is a sign that you are overlooking something.
Your life manifestation is a reliable gauge, it [i.e., your life manifestation] shows whether
• you are living in self-deception
or
• truly following your path according to your plan.

Examine your state of fulfillment in your
• relationships,
• partnership,
• work,
• pleasures,

• your inner state of
• joyousness and peace,

and
• your outer state of
• fulfillment and abundance.

These [i.e., These states of fulfillment and unfulfillment in all areas of your life] are gauges.

Where there is unfulfilled longing, there is something you do not focus on.
The divine voice will not lead you astray.

When you
• lose focus
or
• seem to [i.e., or seem to lose focus],
notice
the ego's
intentionality.

The divine voice will not
• tell you
  beautiful stories
  about
  your already purified state
or
• speak in generalities.

It [i.e., The divine voice]
will point out
with
• love
  and
• firmness
  exactly
  where you have to go.

But
your ego-self
must
• want
  and
• ask for
  this guidance.
If you want the truth,
• open yourself,
and
• humbly ask:
  • "What do I need to see in myself?"
  • Where am I still blind?
  • What can you tell me?"

The divine voice will instruct you in the most marvelous way.

Nothing can strengthen your faith in the truth of God’s existence more than this connection with God.

Then [i.e., Then, with this faith in the truth of God’s existence and this connection with God within] you create a unification.

The teaching you receive from within will be a • strengthening and • unifying experience.
Listening to
the beautiful voice [i.e., Listening to
the beautiful divine voice of the Godself within]
will not get you away from
the unpurified part;
it [i.e., listening to the beautiful divine voice of the Godself within]
will bring both parts together [i.e., will bring both
the negative, lower self part and the Godself together],

• the negative energy
  transforming
   itself
   to become part of
   • the Godself.

The manifestation [i.e., The manifestation of this transformation of the negative
energy and its unification with the Godself]
will be
  exactly
  a result of
  your intention.

If you want to use
the voice of beauty
in order
not
to deal with
the ugliness,
you will hear
only
beauty.

You will hear
what your ego-consciousness
is ready to receive.

The divine voice
cannot manifest
in any other way [i.e., The divine voice cannot manifest in a way other
than what your ego-consciousness is ready for and longing to receive].
**QUESTION:**
I have difficulties in
• interpreting the messages that I receive
and
• believing in them.

I receive messages,
but only later
do I realize that I did.

**ANSWER:**
That is the learning process I spoke about.
By
• experience,
by
• trial and error
you can learn to understand the laws.

There are certain rules.

Those who have gone through the process extensively can be helpful,
as, for example,
the instrument through whom I manifest.

However, even that is limited [i.e., even help from those who have gone through the growth process extensively is limited].

For every person is different,
has different
• leanings,
different
• weak points of wishful thinking.
And you
will be tested
as to the extent to which
you have to
• grope,
• question yourself and
• learn.

The most valuable treasure
a human being can possess –
the connection with the divine voice –
cannot be handed out
ready-made.

It [i.e., The connection with the divine voice]
must be
earned through
the groping process.

You must learn
to question yourself
about the extent to which
wishful thinking
may be coloring the reception [i.e., may be coloring the reception
of the divine voice].

Beware also of
the opposite danger:

To what extent does
fear of wishful thinking
• color the reception [i.e., color the reception of the divine voice]
and
• obstruct the truth
    that would only be too welcome?
If the voice [i.e., If the divine voice] says something so desirable that you do not dare believe it, it may still be true.

You must
• test it out [i.e., test out the divine voice]
  and
• explore your inner self.

Do you sense any desire to
• cheat,
  or to
• avoid?

Only
• deep,
• inner experience will
  • teach you and
  • give you security.

Try again and again.

• Listen,
• give it [i.e., give the divine voice] attention,
• take it [i.e., take the divine voice] seriously.

Also, do not be gullible.

Realize that tests must come for you to learn what you need to learn.
If you discover the voice [i.e., the divine voice] only after the fact, that, too, is all right.

It is then up to you to rethink the way that you heard it [i.e., rethink the way you heard the divine voice].

You can meditate for enlightenment, slowly you will learn the process.

If there were hard-and-fast rules, that security would not come.

It [i.e., That security of the divine voice] can come only through the process of
• groping,
• learning,
• making mistakes.

Eventually the inner knowing [i.e., the inner knowing of the divine voice] will come.

You will have the feeling deep in your center:

it will feel
• right and
• good

and you will know that this is it [i.e., that this is the divine voice within];

you will learn to trust it [i.e., learn to trust the divine voice within].
Now, my dearest friends,
I bless
all of you.

Divine
• love
and
• wisdom
are here
in abundance.

You
who work on this path
create
so much
• blessing for yourself,
so much
• light.

More
and more
you will
awaken from your sleep,
so that
you will never have to fall asleep again.

Rest
will not impair
the awareness of a
• joyous,
• peaceful,
• exciting,
• blissful
universe
• in which
you live
and
• which
lives in you.

You are blessed.
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