Pathwork Lecture 226: Approaches To Self – Self-Forgiveness
Without Condoning the Lower Self

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

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

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

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03

Greetings,
my most beloved friends.

Blessings for
every single one gathered here.

May you be enfolded
by the force of
• the love and
• the blessings
that are given forth.

04

In tonight’s lecture
I would like to explore
specific facets
of the path
which is
an eternal path
in one form or another
• for all human beings,
• for all creation.
I want to discuss
how the process
of the path
can be furthered
in the developmental stage
where you are now,
my friends.

You may find,
at this specific [developmental] stage,
hindrances
that you need to
comprehend
better
on a deeper level of your being,
so that you can
• remove them [i.e., remove these hindrances] and
• enhance
the ever-moving process
of which you become more and more a part.

You initiate
this process
anew
at every step –
yet
you also
• become a part of it [i.e., become a part of this process] and
• follow it
because it [i.e., because this ever-moving process
of which you are more and more becoming a part]
is greater than
the you
that must initiate it [i.e., that must initiate this process].

You are indeed
doing this [i.e., you are becoming a part of this ever-moving process]
in ever greater measure.

You are
• growing and
• changing and
• discovering the wonders
  of your inner world.
But it will also be helpful to become more aware of:
- what you are doing and
- what these inner rhythms are.

There is a constant fluctuation of initiating – and thereby indirectly setting up the process:
- that unfolds and
- that in rare moments of exhilaration you perceive – and
- of following this process.

Most of the time you are still oblivious of being part of a process you [yourself] have set in motion through your commitment:
- to be in truth,
- to wish to
  - grow and
  - change.

06 That [commitment], of course, is the basic aspect of initiating the process:
- the general commitment
- to being in truth and
- to changing what is
  - negative and
  - destructive.
But then there are specific aspects that require a deeper understanding because the human psyche is extremely befuddled about certain issues that become lost in the duality of human life.

In tonight’s lecture I should like to discuss one such aspect [where the human psyche is befuddled by duality].

Before doing so, however, I need to apparently digress.

Yet this is not really a digression: you will see the connection later on.

One of your most basic fears is the fear of death.

The fear of death has its origin in the confusion of dualistic thinking and perceiving.

The fear itself leads to further confusion.
The fear of death
can be allayed
by not thinking about it,
but nevertheless
it [i.e., the fear of death] lurks
in the soul
until
the personality
has completely
fused with
divine reality.

The fear [of death]
persists
even when
• intellectual understanding [that there is no death]
  has been attained and
• inner experience [that there is no death]
  has occasionally
  occurred
  as a result of
  • growing and
  • connecting with the divine nucleus.

Although at times
a deep knowing
about
the continuum of life
exists,
the spreading of
this knowing
is a slow process.

All of
• the soul and
• the personality
have to be
filled
with truth,
• without any fluctuation,
• without any temptation into
  • erroneous,
  • faulty
• conceiving and
• experiencing
  the world.
To be deeply aware of the eternal nature of life requires a slow process, contingent on many other attitudes that have apparently nothing or little to do with this great question [about the eternal nature of life and about no death].

Such conviction [about the eternal nature of life and no death] can come only after overcoming many hurdles and after facing this basic fear [of death] on different levels, no matter what you believe in your mind.

This fear [of death] can take different forms, but whatever they [i.e., whatever the forms of this fear of death] may be, I wish to address you, first of all, on the level of your • conscious or • unconscious fear of death.

Life cannot be non-life, for it is the intrinsic nature of life to be alive.
This may sound, on a more superficial level, like a redundant statement, but if you
• listen deeply into yourself and
• think about this sentence, you will perceive that there is a deeper meaning to it.

For you take unthinkingly for granted
• that
  • life can suddenly become non-life,
• that its [i.e., life’s] innate nature suddenly changes into an opposite [i.e., changes into non-life].

If you truly ponder this, you must come to the realization that this [i.e., that life becoming its opposite or non-life] is pure nonsense.

Life can only be life.

• Everything that is created,
• everything that is, can only be what it is.
It [i.e. everything that is] cannot be what it is not, even if on a superficial level of appearance it temporarily seems otherwise.

Only in the dualistic state [of consciousness on this human level of existence] do you live with two opposites within your soul.

But this dualistic state [of consciousness on this human level of existence] is obviously only a very limited state [of consciousness] as compared to [the vast consciousness of] all of creation.

Even while you are in this [limited dualistic] realm of consciousness, when you truly work on your path, you soon discover that all opposites • are illusion and • are facets of the same oneness.

You yourself have already succeeded in many areas of your inner life to fuse such opposites so that contradictions • no longer exist and • become conciliated.
This [fusing of opposites] 
must apply 
to all opposites 
on your [dualistic human] level of reality.

So if there is 
a oneness 
about life, 
there can only be 
life.

Therefore 
death 
must be an illusion.

On the [dualistic human] level of your consciousness 
you are 
totally, or almost totally, 
focused 
on 
the level of 
• manifestation, and 
not on 
the level of 
• origin, or on 
the level of 
• the source.

Life 
radiates outwardly.

It [i.e., Life] 
sends out 
• its irradiations, 
• its streamings, 
• its energy currents, 
• its rays.

But these rays 
are only the 
outer "messengers," 
bringing life forth 
gradually.
Some time in the past,
I have spoken about
this process of creation
in a different context.

The spiral movement
of growing
• needs repetition and
• needs to link up
these repetitions
  with different
  • contexts and
  • connections.

I have explained in the past that
life –
  which is divinity,
  for
  • life
  and
  • divinity
  are one –
very gradually
• penetrates
  the void and
• fills
  the void.

Once the void
has been penetrated
by life,
it can
  never again
  become
  the void.
On the borderline where

- life

meets

- the void,
  - energy and
  - consciousness –
    which are life’s
    main aspects
    when expressed in human language –

- congeal and
- harden
  into
  matter.

This level [where life meets the void and where its main aspects – energy and consciousness – congeal and harden into matter]

can also be called
the level of
manifestation,
    which must not be confused with
    the
      - real life,
    the
      - source.

- Matter or
- manifestation is
  - enlivened and
  - animated
    by life
  until,
  in the process of evolution,
  it [i.e., matter or manifestation]
  transforms and
  retransforms itself
  sufficiently
  so that
  it [i.e., matter or manifestation]
  becomes
totally
one
with life.
But as long as it [i.e., as long as matter or manifestation] is still on the "outer border"
it is only temporarily animated by the life spark that [life spark], however, by its [i.e., by the life spark’s] very nature, returns and returns [to again and again temporarily animate matter or manifestation.]

I recapitulate:

- The rays of life animate the matter that [i.e., that matter] is the creation of the meeting between
  - life
  - and
  - the void.

- The void must be filled totally with life: that [filling the void totally with life] is the inexorable destiny of evolution.

- Everything that is alive is animated by the eternally divine consciousness.

- And consciousness is eternally moving forth and changing manifestation in its [i.e., in manifestation’s] myriad forms.
Now how does this apply to you, my friends?

As always, we want to use profound metaphysical verities not just as philosophical thoughts to speculate about, but [also and more importantly] to apply [i.e., to apply these profound metaphysical verities] specifically:

• to your human condition and
• to your pathwork.

There is

• no great truth,
• no universal fact of creation
• no macrocosmic event that cannot also be immediately applied to

• your personal development,
• your growth,
• your self-confrontation, and
• your immediate microcosm.

If you use great truths without linking them to your work on the Path, you are using spirituality as

• an escape from self,
• an avoidance of personal purification,

[and this leads to] a failure of [your] fulfilling the task [and very purpose]
of [your] incarnation.
You are geared
to the level of
manifestation [or matter]
and you confuse
• the manifestation [or the matter]
  that is animated
  by
  eternal life

with
• eternal life itself.

Only after
you achieve
higher realizations of consciousness
does this focus switch [and you begin to distinguish eternal life itself from the manifestation or matter that eternal life animates] –
perhaps
almost inadvertently
at first.

It [i.e., this switch in focus where you are now able to distinguish eternal life itself from the manifestation or matter that eternal life animates] merely seems
a byproduct of
the purification work.

Life
can
temporarily
withdraw itself
from the matter
it [i.e., life] has created and then
allows
the matter [that life has created]
to dissolve itself
into its original substance.

It [i.e., life]
will then create
a new form [of matter]
that it [i.e., that life, again.] animates.

The process of evolution
is a continually changing process.
Human consciousness
needs to
open the mind
to explore the truths
I am presenting to you here.

For your fear [of death]
stems from
being identified with
the manifestation [or matter]
that is animated by
the source.

You [my friends] are the source.

Even
your
• present personality,
your
• thinking and
• feeling,
your
• being and
• experiencing,
your capacity to
• will and
• decide –
all that
is
the source.

Non-life
cannot do any of these things.
Even if much of your manifest personality modifies itself, changing and expanding, all that you know and feel yourself to be is source, not manifestation.

Therein lies the confusion that creates fear of not being [i.e., the confusion that creates fear of death or of not being].

You need to learn that everything you are now, even in its imperfection, is the ever-existing eternal life and can never not be.
Within your present
• limited manifestation lie
• unlimited possibilities of expansion
  • of your consciousness,
  • of your experience,
  • of your creative ability to mold
    • life and
    • life forms,
  • of your sense of being who you really are.

And you believe, my friends, still
• somewhere,
• somehow,
• in a part of you, that
  when you withdraw that life from the matter
  that you [yourself] created through
  the meeting of
    • life
  and
    • non-life,
  that you then cease to be.

Yet all that you
• know and
• are aware of as yourself
  must
    • continue to be
  and
    • cannot not be, even to
      the limited personality as you know yourself now.
It [i.e., who you truly are] is
• what it is now,
in addition to
• its potentialities
  that also exist
  in the now.

As these potentialities increasingly animate matter,
  self-awareness expands
  and you then
  know the truth
  about your unlimited continuity.

Then matter
  merges with
  the source.

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• In order to
  make this jump of the mind,
• in order to
  open your comprehension
  to the ideas I unfold here,
  we have to
  overcome certain
  specific obstructions,
  as I said before.

There are
  many obstructions
  and you work with
  all of them,
  in one form or another.

Fear of death
  is connected with
  one of the
  most important obstructions,
  which is
  the approach to the self
  on the arduous path of
  self-purification.
I wish to discuss this now in detail [i.e., discuss in detail how the fear of death is an obstruction to approaching the self on the path of self-purification], for there is a great need for it [i.e., for this discussion].

The issue is your confusion about accepting the self
• with its lower-self aspects,
• squarely facing its negativity,
and yet seeing its [i.e., and yet seeing the self’s lower-self’s]
• destructiveness and its [i.e., the self’s lower-self’s]
• damaging effects for what they [i.e., for what the self’s lower-self’s destructiveness and damaging effects]
• are.

You confuse
• self-acceptance and
• self-forgiveness with
• condoning and
• whitewashing the negativities of the lower self; and you equally confuse
• self-devastating guilt and
• self-hate with
• honest admission of what • is indeed wrong and • needs to be changed.

This specific dualistic confusion is obviously extremely important.
It is not hard to see
how it [i.e., how this specific dualistic confusion, first of confusing
self-acceptance with condoning negativities, and second of confusing
self-hate and guilt with simple admission of what is wrong
and therefore what needs to be changed]
can be
an enormous obstacle
on your path,
for either alternative [i.e., either condoning lower self
negativities on the one hand or self-devastating guilt and
self-hate for having lower self aspects on the other hand]
prevents you from
• growing and
• expanding and
• becoming
  one
with your God.

The negative aspects
must be
• fully accepted,
• forgiven and
• seen in context
  with the whole personality,
but they [i.e., the negative aspects]
must never be
• condoned.

All this has been said many times before,
but it is still a major stumbling block
for many of you.

You stumble over
this particular duality [i.e., you stumble over this duality of accepting negative
aspects and condoning them rather than accepting
negative aspects without condoning them and also accepting
them without guilt and then setting about to change the
negative aspects]
again and again.
• The fear of death,
• the fear of non-life,
  has a great deal to do with this [stumbling over this particular duality].

It [i.e., the fear of death] has to do with it [i.e., has to do with stumbling over this duality: forgiving negative aspects but not condoning them; rather, accepting negative aspects without guilt and then setting about to change the negative aspects] in two apparently opposite ways.

If fear of death lurks in your heart, consciously or unconsciously, self-forgiveness [for having negative aspects or faults] is extremely difficult, because one of the worst punishments [for having negative aspects or faults] is the threat of extinction [which is even worse than death].

Lack of self-forgiveness [for having negative aspects or faults] brings this threat [of death or of extinction] into focus.

It [i.e., lack of self-forgiveness for having negative aspects] triggers it [i.e., triggers this threat and fear of death].

Fear of death creates also a fear of movement.

And that [fear of movement] is of course completely contrary to reality.

For life is eternally moving and where life is withdrawn, movement stops.
But
from the inverted position within the level of manifestation [in contrast to the level of source], of which [i.e., within the level of manifestation, in which] the passing of time is an integral part,
it seems that life is a constant movement toward dying.

Therefore changing is a movement that seems to accelerate the process of dying.

Staying immobile upholds the illusion of• stopping time and• sustaining the status quo.

This [illusion that staying immobile sustains the status quo and freezes time] is one of the major inner reasons for• resisting and• distrusting• change and• growth.

This illusion [that staying immobile sustains the status quo and freezes time] is so primitive that it is virtually superstitious, but on those [primitive] levels of semi-conscious• thinking and• reasoning this [superstitious belief system that staying immobile freezes time] is hardly surprising.
You have found many absurd misconceptions in the course of your path:
- that you hold and uphold on this [primitive and superstitions] level of your being with ferocity,
- that govern your life to a degree that your conscious, mature mind is at first unable and unwilling to comprehend.

It hardly needs to be emphasized here that remaining stagnant [energy] is courting the cessation of the manifest level.

It [i.e., the stagnant energy] can only accelerate the will of the animating consciousness to withdraw from this [particular] manifestation and start afresh [in a new manifestation].
**When** [on the other hand] you are
• determined and
• committed
to
• change and
• bring out the divine potential,
duality
will fuse into
a unity
in which you can
• be charitable with yourself,
in which you can
• have mercy with yourself, and
in which you can
• face the lower self
precisely because
you have this basic
• love and
• mercy
toward all being,
including your own [being].

You can face
your lower self
unstintingly –
without
• whitewashing,
without
• explaining it away [i.e., without explaining away your lower-self aspects] or
• justifying it [i.e., without justifying your lower-self aspects],
without
• shifting the blame for it [i.e., blame for your lower-self aspects] onto others, yet
without
• a trace of self-hate [i.e., self-hate for having lower-self aspects].

That attitude [i.e., That healthy and positive attitude toward your lower-self aspects] becomes available
to the personality
if it [i.e., if that positive attitude toward your lower-self aspects]
can be perceived
• as a possibility, even
• as a necessity.
Then it [i.e., then having that positive attitude toward your lower-self aspects] will be a goal of aspiration. You need to consciously actualize it [i.e., actualize that attitude toward your lower-self aspects] by constantly checking up on the imbalances in these two directions [i.e., condoning lower-self aspects with no desire to face and change them or, on the other hand, feeling self-hatred and self-defeating guilt for having lower-self aspects] and modifying them [i.e., change your attitude to one of not condoning but rather accepting lower-self aspects and doing so without guilt but rather with a desire and commitment to change these destructive aspects].

Only to the degree you embrace an utter commitment
• to move and
• to change [these lower-self aspects]
can you trust that the person you
• know and
• experience as yourself must continue
to be [and never die].

No matter how much you change your manifestation to bring it into accordance with your divine potentials, you still ultimately remain you, for you are God.
You become more you as you perpetuate this change into more of your potentiality.

This [statement that you become more the God you are as you realize your potential] is very important for you to understand, my friends.

Everything that
* exists,
* lives and
* breathes,
  is
  even in its most minute form
  * a manifestation of God
  and therefore
  * essentially eternal.

The stumbling block of not recognizing this fact is very prevalent.

Although I have spoken about it
* many times
* in different contexts,
  it [this stumbling block of not recognizing that you are a manifestation of God]
  has not by any means been eliminated.

You are still stumbling over the self-hate in you.
You often still stumble over the defense against
• recognizing the self-hate and
• feeling its pain,
  because you secretly believe in the justification of
the self-hate [justified because of your faults],
  which makes the pain of it [i.e., the pain of the self-hate you feel you deserve]
unbearable.

The fear of your own unforgivingness on the one hand,
and,
as an apparent antidote [to your fear of your own unforgivingness],
• self-coddling and
• self-indulgence and
• denial of the lower self
  on the other,
always exist simultaneously.

They [i.e., both the fear of your own unforgivingness of the lower self on the one hand and your self-indulgence and denial of the lower self on the other] are the expressions of this specific
• confusion and
• stumbling block.

They [i.e., both the fear of your own unforgivingness of the lower self on the one hand and your self-indulgence and denial of the lower self on the other] are the
• distortion and
• inversion of the unity of
• self-respect [vs. your loss of self-respect in your fear of your unforgivingness of the lower self] and
• total self-honesty [vs. dishonesty in denial of the lower-self].
So what you need is again and again to make room for the presence of your divinity, which can then make it possible for you to face whatever exists in you.

Realize that the lower self is nothing but a creation that has come about through the encounter of • life with • non-life.

When • life meets • non-life, • energy creates matter, and • consciousness splits off into fragments.

• Truth and • reality become confused [in your consciousness] because of the limited perspective of the fragments [of your consciousness].
Truth

is diminished
and put into
limited aspects.

\[ All \text{ of your duality} \]
\[ \text{is that} \]
\[ \text{a limited aspect [of truth].} \]

You have
created
\cdot \text{artifacts,}
\cdot \text{artificial thought-splits}
that confuse
your mind.

They \text{[i.e., the artificial thought-splits that confuse your mind]} are as much
a creation
as matter is
a creation
of the meeting
between
\cdot \text{life}
and
\cdot \text{the void –}
\cdot \text{the non-life.}

Life
finally
\cdot \text{penetrates and}
\cdot \text{thrusts itself into}
non-life
and enlivens it,
even if
in that process –
\cdot \text{again and again,}
\cdot \text{in an ever-rhythmic dance –}
it withdraws itself
at intervals
from
the life manifestation \text{[or from matter].}
As matter disintegrates, it has already been spiritualized by having possessed the kernel of life, even if only for a temporary period.

And it [i.e., And matter] will reawaken.

Matter itself is a creation of life, for the void cannot create [i.e., the void cannot create matter or anything else], it [i.e., the void] is essentially non-life, until it [i.e., until the void] is filled by life.

So even when matter seems to disintegrate, it is not lifeless.

It [i.e., matter] merely pursues an • inverted, • indirect route.

The disintegration of matter will bring it together again in new combinations and • the more obvious, • greater life spark returns to animate it again.
Yet you must realize
that the very process of
- disintegration and
- reintegration
  is a movement
  that leads toward
  the same goal.

Where there is
movement,
life
must
still exist.

Life in inanimate matter
is, as I said,
- an inverted movement and
- a much-diminished animation,
  but that, too,
  must be
  what it is,
  following
  - inexorable,
  - wise
    laws.

To explain the nature of these laws now
would go beyond the scope of this lecture.

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The same principles
exist on the
level of
consciousness.

The split perception
of reality
we talk about so frequently
exists
in many diverse forms,
which create the suffering
humanity experiences.
The further the movement of life advances, the more these split concepts unify and [by unifying] eliminate suffering.

The mind that
• is aware and
• animates
a unit of consciousness tries to
grope with the split concepts until they become
• clarified and
• unified.

And
• clarification and
• unification
are possible only
with courage for commitment to divine truth.

For then [with courage for commitment to divine truth]
• truth is love and
• love is truth.

Once you commit to divine truth, you will increasingly experience life for what it is.
It [i.e., Life] is all; it [i.e., life] can never be anything else.

It [i.e., Life] will not be confused with the [mere] manifestation that harbors the spark [of life].

In that spark [of life] is everything you know yourself to be.

That consciousness you are now [i.e., you are at this time and that is living in your body on this earth] is not bound to your body, although particles of that consciousness [i.e., particles of that consciousness that is not bound by living in your body on this earth] remain as reflections:
• within each molecule,
• within each cell,
• within each atom of the matter your consciousness has created.

Your body is thus an • expression and • reflection of your consciousness, but when your consciousness withdraws from the body, it [i.e., your consciousness] remains exactly as you know yourself to be now.
[On the other hand,]

The body
that has been animated [by life]
seems to disintegrate
from the point of view
of the limited consciousness
on the manifest level.

But it [i.e., the body], too,
goes through
an immense process
in which
each cell
finds new cells
and creates
new forms,
making room for
new vehicles.

Each cell
of a body
that has been left behind
by the animating life
harbors within it
a spark,
a tiny spark
of that life [that had animated it].

As I said to you,
there is no
inanimate
object
• that is not alive
  in some way,
• that is not somewhere
  a part of the life process.
That tiny spark [of that life that is in the inanimate object] travels through channels that are infinitely:
- lawful and
- meaningful and
- harmonious, following laws of:
  - attraction and
  - repulsion –
  laws that are impossible to:
  - explain and
  - bring into the framework of the human consciousness.

When cells reunite themselves into new combinations, they then create genes and these genes within the human structure change as the consciousness changes.

The genes are not the same today as they will be in a few years, provided the entity is:
- growing and
- moving.

All these particles of matter – that are invisible to the human eye but are nevertheless matter – contain inherent aspects of consciousness.
Thus there could be
no cell
in a dead body
that is not an expression
of the total personality
which once
• enlivened and
• animated
that cell.

That [cell’s connection with the total personality
that once enlivened the cells of that body]
again determines
the further journey
of the
• disintegrating and
• reintegrating
cells.

Offhand this [detailed description of all that is set in motion when
life meets non-life and creates matter, including the disintegration of the cell
structure that, after disintegration, is then attracted to a new form somehow
connected to the life and consciousness that had animated it]
may not seem very connected with
the topic of
approach to the self
regarding
• self-love and
• self-honesty or,
in distortion,
• self-indulgence and
• self-hate -- or,
to put it differently, your need to learn
• self-forgiveness on the one hand and
• self-confrontation on the other.

Yet
the connection [i.e., the connection between this detailed description and
the topic of the approach to the self we are describing]
is extremely relevant,
my friends.
Perhaps when you meditate deeply you will
• perceive and
• intuitively know the relevance.

There is a direct connection between
• self-hate,
• fear of punishment,
• fear of death and
• the disintegration of the cell structure
  that falls into a channel that is then
  attracted to a corresponding new form.

Do not believe that the thoughts you think now are not creations with
• their own cell structure and
• their own matter, although the density of that matter is invisible to you.
If you live in a split-off duality in which you have to hate yourself in order to face the truth about the lower self, or in which you have to deny the truth about the lower self in order not to feel and experience the self-hate and fear of dying, of death, of non-life, then you live in a very specific channel and create thoughts and invisible forms that bring you into an ever-repeating pattern of confusion and suffering.

You are now ready, my friends, to encompass an entirely new approach to yourselves.

It is truly new and yet not so new.
You have already
taken tiny steps toward
that [new] approach.

Now you are ready
to take a greater step
and truly complete
• that [new] approach,
• that attitude of
total dedication to
  • self-confrontation
and [at the same time]
  • self-respect,
  • self-love and
  • self-forgiveness
    in true proportion.

You can now allow
the God in you –
  [the God] which you can be
  the moment you so choose –
  the godly attitude
to be in a state of
  • self-love
    in the
      • healthiest,
      • most divine
        way,
  without a trace of
  • self-indulgence or
  • denial of what is true
    in your lower self.
You can have
• respect,
• love and
• compassion
  • for your wonderful struggle,
  • for your wonderful honesty
    even while
    you also see
    • the still existing dishonesty,
    • the cowardice, and
    • all the other
      ugly little attitudes
      of the lower self,
    without ever forgetting
    who you really are [i.e., without ever forgetting that you are
    a manifestation or aspect of God].

The very fact of
facing this lower self
deserves
the
• mercy,
• forgiveness, and
• love
  that human beings
  have been praying for,
  addressing for millennia
  a God outside themselves,
  thinking that dispensations
  given from the outside
  will make up for
  what they withhold
  from themselves [i.e., withholding
  that they are a manifestation
  or aspect of God].

That is my message in this lecture, my friends.
I leave you
• with a great blessing and
• with the suggestion
  that you become
  more observant of
  your thought processes –
  the daily little thought patterns
  • that you are so used to,
  • that you take so much for granted
    that it never occurs to you
    • to consider
      their creative power, and
    • to also consider
      that you can
      choose
      other thoughts.

These
• daily
• repeated
  thought patterns
  are perhaps
  your worst enemy.

They are
  insidious,
  for you are so accustomed to them.

Learn
  to take a little distance from
  your thought patterns.

Observe yourself
• following them,
• giving them life,
• giving them
  • animation and
  • energy,
  and thereby
  creating a state of
  • fear,
  • self-hate,
  • distrust and
  • hopelessness.
This is what I ask you to do.

Proceed
every day of your life now
with this new observation
of your thoughts.

With this
I give you a
• great and
• wonderful
blessing
that all of you
increasingly
• feel and
• take in.

It is
a palpable
life force.

For us, in our world,
it is very visible, and
for some of you
it is visible to some small extent.

But certainly
• you experience its reality;
• you bathe in it.

I will speak to you
again and again
and give you
what I have to give.

Be blessed,
my beloved ones.
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