Pathwork Lecture 240: Aspects of the Anatomy of Love: 
Self-Love, Structure, Freedom 

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/

<table>
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<tr>
<th>03</th>
<th>Content</th>
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| My most beloved friends, 
  blessed are  
  • you  
    in your whole being,  
  blessed is  
  • your path,  
  blessed are  
  • your endeavors  
    to  
      • grow and  
      • struggle and  
      • find  
        your inner truth. |

by Eva Broch Pierrakos


Edited by Judith and John Saly; Devotional Version posted 9/19/15
The love of the universe permeates all that is.

It is always available, although often you are not aware of it because of the false direction of your thinking.

As you struggle on your path, you discover the many • conflicts and • confusions of your mind.

But when you work your way through these ever-narrowing spiral movements, the issues become so much simpler.

And in the final nuclear point of your being, the issue is love.

Love is the key to all.

Love is the medicine that heals • all illness and • all sorrow.
We shall talk about  
certain aspects of love  
in this lecture.

To completely cover the topic  
would be absolutely impossible  
in one lifetime,  
even if it were discussed every hour of the day,  
* so deep and  
* so far-reaching  
is it.

We shall discuss  
those aspects of love  
that you most need on your path  
at this juncture.

There is  
much discussion in your world  
about what love really is.

To many  
it seems to be  
primarily  
a feeling.

What is it really?

Is it  
* a force,  
is it  
* a feeling?

Now I say to you, my friends,  
it is all that,  
and more.
Let us speak of the fundamental personality structure in the human being in terms of
• reason,
• will, and
• emotion,
and apply love to these functions.

In the following example we will see that love is literally
• all and
• everything.

It is obvious that love is a feeling, but it is not so obvious that this feeling must result from an act of
• will motivated by • intelligence.

So love is certainly • intelligence.

If you truly look at any single issue in the full scope it deserves, you will have to conclude that hatred is ignorant, no matter how justified it may appear.
It [i.e., hatred]

is

lack of intelligence.

There are, of course,

many

• forms of hatred
  that are never acknowledged as such;

there are also

many

• degrees [of hatred].

Lack of love [i.e., various forms and degrees of hatred]

can simply manifest in

• separateness, in
• hopelessness, in
• lack of faith, in
• depression, in
• a bleak vision of the universe, in
• fears, in
• feeling victimized.

It [i.e., lack of love or various forms and degrees of hatred]

can also manifest in

• resentment,
• blame,
• hostility, and
• overt hatred,

with many shades in-between.

Love

is certainly

pure

• intelligence and
• reason.
The deeper
the understanding of
the prevailing circumstances,
the farther
the vision goes,
the closer
the person is
to truth,

the less
will it be possible to
experience
hate, and

the more
love
must grow.

The emotion of
love
is impossible
without
the will
moving toward
a loving state.

If you
do not wish
to love,
if you
do not purposely express
the desire
to love
which means
to fully understand, and
if you
do not intend
to love,
you will not love.

You will never be able to
feel love,
and you will often wonder why.
Sometimes the will to love stimulates the will to understand fully, and consequently understanding grows from love.

Other times the understanding occurs first and results in the awakening of the will to love.

Either way, the feeling of love cannot exist without intelligence and intention, or, to put it differently, the emotion of love follows reason and will.
If you have misconceptions that
• to love is
• to lose,
• to be
  • impoverished or
  • taken advantage of,
or that
• to love means
• to be
  • weak,
  • submissive, and
  • spineless,
then your ideas reflect
a lack of
• reason and
a lack of
• intelligence,
which will hamper your
• will
to love.

Love is also much more than
• reason, 
• will, and
• emotion.

It [i.e., love] is
• sensation
  on every level of your being.

This is easily verified if you pay attention to your own reactions.
When you are in a state of love, you
  • see differently,
  • hear differently
  • taste differently.

Life around you has an altogether different flavor.

You
  • feel and
  • touch differently.

You
  • perceive and
  • experience everything that comes to pass in a very different way.

When you are not in a state of love, your sense perceptions highlight experiences that you find undesirable.

They [i.e., experiences that you find undesirable] appear unjustified to you.

Certainly, whatever intelligence you bring to bear on the situation constructs reasons that justify the reality you want to perceive.
In other words, your unloving perceptions appear absolutely correct.

But, my friends, question this [i.e., question whether or not unloving perceptions are correct].

It is only a very limited truth you perceive in the unloving state.

It [i.e., the limited truth you perceive in the unloving state] is, in fact, so limited that you cannot call it reliable perception.

You merely perceive isolated fragments of the truth.

When you are in a state of love your body functions very differently.

Your
• breathing is different,

your
• heartbeat and pulse are different.

Your
• bloodstream functions differently from when you are in a state of hate, whether or not you are aware of hating.
When you love
you remain
in a state of health.

Although
the lack of health
is not necessarily
a direct reflection
of your hate,
it [i.e., the lack of health]
may be a necessary byproduct
of your struggle
to find the way
out of
• hate and
• fear
into
• love and
• trust.

For that [struggle to find your way out of
hate and fear into love and trust]
is always
the inner struggle,
whether you know it or not.

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<th>14</th>
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| There are
many other
• experiences,
• perceptions,
• sensations,
some of which
you do not even know exist,
that are
• indications and
• expressions
of love. |
They [i.e., these other experiences, perceptions, and sensations that are indications and expressions of love]

reflect your state of consciousness, whether it is already
• enlightened and
• loving
or still
• unenlightened,
• defensive,
• hating, and
• fearful.

So love is in everything.

Thus we now come to the very important aspect of loving yourself.

• Self-love and
• love for others are intricately connected.

Here I need to repeat a statement I have often made: you cannot love yourself if you do not love others, and you cannot love others if you do not love yourself.
Conversely, if you hate yourself, you also hate others.

Again, you may not be aware of this correlation [between self-hate and hating others] and of the unconscious process that makes you deny your self-hate and therefore [because of the correlation between self-hate and hating others, makes you also] be in need of hating others.

The inner struggle to find the ability to love yourself is unceasing.

Humanity gets confused in this struggle [to find the ability to love oneself] by the dualistic state of mind.

This confusion [i.e., one’s confusion in finding the ability to love oneself brought about by of the dualistic state of mind] is extremely important for you to understand.
**The confusion** [i.e., your confusion in finding the ability to love yourself brought about by of the dualistic state of mind]

is:

if you love yourself,
do you then also
indulge yourself?

Do you then
follow the line of least resistance?

Do you then
rather
blame others [for resisting your lower-self acting out]
than
honestly look into
your lower self?

Does self-love
mean
giving free rein
to the aspirations of
• your lower self and
• your mask self?

Or does
the necessity on the path
of facing the truth
of your lower self,
with its
• subterfuges and
• deceptions,
mean that you
have to
• express and
• live
the self-hate
embedded in
this [lower-self] aspect
of your personality?
This confusion regarding, on the one hand, self-love meaning giving free rein to your lower self or, on the other hand, the necessity of facing the truth of your lower self meaning you have to express and live the self-hate embedded in this lower self aspect of your personality is a

• very deep and
• tragic

struggle

for all of humanity.

It [i.e., this dualistic confusion and resulting struggle to love yourself] is tragic, on the one hand, because

• to hide from it [i.e., to hide from this struggle to love yourself],
• to deny it [i.e., to deny from this struggle to love yourself]

makes it much more

• painful and
• prolonged

than it needs to be.

Yet, on the other hand,

this struggle [to find a way to love yourself]

is also beautiful.

You begin to experience its beauty when you find your first foothold in true security.

Security lies in your first

• admitting the struggle [to find the capacity to love yourself],
• becoming aware of it.
When you are not aware of the dualistic confusion and resulting struggle to love yourself, you seek the false solution to self-love, which is
- self-indulgence and
- blaming others [for your self-hate resulting from your self-indulgence].

You all know on your path how tempting this game [i.e., this game of self-indulgence and blaming others for your self-hate resulting from your self-indulgence] appears and how
- unsatisfactory and
- constricting it really is.

It [i.e., this game] makes you constantly fluctuate between
- self-righteous accusations [of others] and
- morbid self-recrimination and
guilt.

The accusations [against others] never deeply convince you, because no matter how accurate some of them might be, you suffer the uncertainty that comes from hiding from yourself.
Thus

you find it impossible
to
• love and
• esteem yourself
    on a conscious level.

You swing
between
conscious hate for
• yourself
and
hate for
• others,
and that is truly
a very painful state
that you need not endure.

Most of you
fluctuate
between hatred for
• self
and [hatred for]
• others.

It remains
for you to find the places
in your inner being
where you still
live in
the pseudo-solution
of loving yourself
• by indulging yourself,
• by blaming others [for restricting your self-love],
• by
  • excusing and
  • justifying
    your own lower-self traits
and all the more
• severely heaping accusations
  on others [for not accepting your lower self].
Your view of
  • yourself
  and
  • others
    is thus
    always somewhat lopsided;
you live
  in inner turmoil
  due to
    your frantic attempt
    to hide your self-hate
    from yourself.

The more
  you do this [i.e., the more you hide your self-hate from yourself],
the more
  you mistakenly believe
    that this [i.e., that hiding your self-hate from yourself]
    is the way to attain
    • self-love and
    • self-esteem.

The
  • true,
  • guilt-free
    awareness of
    • other people's wrongdoing,
clearly seen
  as separate from
  • your own inner wrongdoing,
will come
  when you dispense with
    the false solution [of hiding your self-hate from yourself].
It [i.e., the true awareness of other people’s wrongdoing as separate from your own] will come when you search arduously to attain a truthful balance in
• facing your lower self honestly
and [at the same time] – not in spite of this discovery [of your lower self] but because of it –
• loving and
• honoring yourself the more.

The tragedy of this pseudo-solution to your self-hate [i.e., the pseudo-solution of indulging yourself, denying your self-hate, and blaming others] is that as long as you use it, you become further alienated from true self-love and self-esteem.

Therefore, if you want to find the real way to love yourself, it is absolutely necessary to ascertain
• that you lack balance,
• that you are on the wrong road to finding your true divine eternal values, and
• that you are trying to eliminate self-hate through false means.
The moment you can admit this [i.e., admit that you are on the wrong road], you can open
• your heart and
• your mind
to all your true values.

You can begin to give yourself honest recognition without
• hiding and
• justifications.

Most of all, you can open yourself to the inner inspiration that will guide you to experience how you can acknowledge your lower self without becoming ensnared in self-hate.

You will then see clearly that
• the more you do this [i.e., the more you can acknowledge your lower self without becoming ensnared in self-hate],
• the more you can truly
  • love and
  • respect yourself.
Now,

as you love yourself
in the true way,
without
indulging
  • your lower self and
  • its childish demands [to freely act out your lower-self traits],
you will find
that
  • being firm with yourself
  is as much an expression of love as
  • is tenderness [with yourself].

If you can
be firm
with yourself,
as opposed to
  • self-destructively and
  • unlovingly
devaluing yourself,
you can also
be tender
with yourself.

A beautiful balance
will emerge clearly:
  • self-discipline,
  • strict honesty with the self, and
  • firmness with
    the lower self’s desire
to act out
will create
  • self-honor,
  • tenderness, and
  • deep appreciation for the self.

The distortion
of this [beautiful] balance
is
  • self-indulgence [by acting out your lower-self traits]
at the expense of others and
  • lacerating self-hate.
**The distortion** [of this beautiful balance]

- is, to begin with, unconscious and [therefore]
- needs to be perceived through its indirect manifestations.

Only when you seek and gradually attain the right balance [i.e., attaining the beautiful balance of firmness in restricting the acting out of your lower-self traits and self-love] can you

- be receptive to your own divinity and
- finally merge with it [i.e., merge with your own divinity] and
- find your identity in it [i.e., find your own identity in your own divinity].

In a meditation of the deepest sort you bestow tender love upon

- every aspect of your manifestation;
- every organ that you neglect loving;
- every attitude, no matter how distorted.

Once you face yourself in truth, you can find your underlying divinity.
But that [i.e., but finding your underlying divinity] is genuinely possible only when you no longer
• excuse,
• hide,
• deny,
• rationalize,
• project, and
• hate others in order not to feel your self-hate.

The self-hate is a prison
• in which you are truly suffocated and
• from which you seek a way out.

For the longest time in human evolution, the search for a way out of this particular prison [of self-hate] has not been made conscious.

When you
• are committed to an intense path like this and
• follow through consistently, an awareness of self-hate rises to the surface.

At first, this growing awareness [of your self-hate] does not include the knowledge that this inner condition [of self-hate] has always prevailed.
Nor do you see
that you are about to
eliminate it [i.e., eliminate your self-hate]
by courageously
following the path further.

Often
people believe
that
the particular orientation of the outer path [here, pathwork]
creates
this growing self-hate.

Of course
it [i.e., the self-hate itself]
is not really growing;
only
your awareness [of the self-hate]
is growing,
but from the vantage point
of the still-imprisoned individual [i.e., the person still in the prison of self-hate]
it appears that way [i.e., appears that the self-hate itself
is growing because of this path].

Such a misperception [that the self-hate itself is growing because of this path]
sometimes creates
• fear of and
• rage against
this path,
and you cling to
the old "protective" illusion
that your painful feelings
of self-rejection [and self-hate]
are caused by
• something or
• someone
outside.

In such instances
the old pseudo-solution [i.e., the pseudo-solution of freely indulging your lower self, blaming others for your resulting self-hate, and then denying your self-hate.]
is still coveted,
if only in the form
of putting your self-doubts to sleep
through a one-sided
positive approach.
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<th>24</th>
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<tr>
<td>If</td>
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<td>* this crucial stage on the path [i.e., the struggle of finding the solution to dealing with your self-hate] is successfully overcome, however, and</td>
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<tr>
<td>* the temptation to flee it [i.e., temptation to flee your struggle] is intelligently recognized for what it is,</td>
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<td>then the awareness of this particular struggle [to free yourself from the prison of your self-hate] is already a liberation.</td>
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<td>But as long as you are under the impression that your lack of freedom [in your prison of self-hate] is imposed on you by</td>
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<td>* other people or</td>
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<tr>
<td>* conditions,</td>
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<td>* you struggle in vain [to free yourself from the prison of self-hate] and, in fact,</td>
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<tr>
<td>* you only tighten the chains that bind you [within your prison of self-hate].</td>
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<td>25</td>
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<tr>
<td>We come now to another aspect of the problem.</td>
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<td>We have discussed the search for liberation in many different ways.</td>
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<td>When you rebel against authority figures, you believe that through your rebellion you will attain freedom.</td>
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</table>
When you protest indignantly about every frustration that life puts in your way, you believe that if there were no frustrations, you would truly be free.

Thus you are furious about what you believe is done to you:
- by authority,
- by frustrations.

Now I would like to shed light on a similar, related reaction, and that is your innate rebellion against any:
- boundary or
- structure, against anything that you experience as
- confining.

I say to you here, my friends:
- structure and
- boundaries are part of the loving creation.

In one form or another they exist in every part of reality.
If there were
• no laws and
• no boundaries,
the world
would disintegrate
in
• chaos and
• destruction.

What keeps
the planets in place
and prevents them from colliding into one another?

It is
• wise law;
it is
• boundaries and
• structure.

There can be
no organization in the universe,
• big or
• small,
• planetary or
• minuscule, and
no community
of living entities
without
• structure,
• law,
• boundaries
that may seem confining
to some individuals.

At least at first
they [i.e., the structure, law, and boundaries]
may seem so [i.e., may seem confining to some individuals].

In the real sense
they
are not confining.
It will be of great importance, my friends, to face why you are so angry about this fact of life [i.e., the fact that there are structures and laws in life].

Why are you so suspicious that it hardly ever occurs to you to be open to the possibility that:

- laws,
- boundaries,
- structure,
- rules – name them what you will – come from
  - truth and
  - love,
  rather than from
  - hostility and
  - a desire to thwart you?

Aside from your childhood experiences, or your interpretation of them, the true reason [that you think rules and laws come from hostility and from the desire of an outer authority to thwart you] is that you distrust the tyrant of your own lower self that wants to rule

- selfishly and
- cruelly.
In hiding this tendency [to distrust the tyrant of your own lower self who wants to rule selfishly or cruelly]
you project it [i.e., your project out the tyrant of your own lower self]
outward,
so that you assume
all
• rules and
• laws,
all
• restrictions and
• boundaries
spring from
lack of love.

When you
identify
• love
with
  • indulgence [including allowing you to freely act out your lower-self traits], and
• frustration
with
  • hate,
then you are
• constantly confused,
• distorting reality, and
• blind to
  the magnificence of Creation.

28

• Structure and
• law
can be found
  in every loving aspect
  of Creation.

Look at the life of animals –
of
• birds or
• ants,
  for example.
Animals living free in nature obey the structure of the highest creation
• in poise,
• in ease, and
• with tenderness.

They embrace the structure and
• breathe and
• expand within it [i.e., within the structure] in great freedom.

The angry rebellion against any structure which you interpret as a manifestation hostile to you is an expression peculiar to humanity, stemming from
• your own evolutionary place and
• the rhythm of your rising consciousness as well as from
• your lower-self drives.

There are, of course,
• boundaries, laws, and rules
  in the human condition that directly express your own limited consciousness.
For example, the conflict we discussed before that comes equally from using false means to follow the urges • to love yourself and • to be free.

For • freedom and • loving are inseparable.

You cannot be free without loving, and you cannot love without being free.

So when you • do not love, you are • unfree;

you find yourself imprisoned in this conflict.

You chafe against this lack of freedom;

your life is full of frustrations, • many of them in your inner condition, • some also manifesting as outer creations.
Obviously, these
• infringements and
• restrictions
  [blocking your freedom]
  are not really necessary.

They are not
  an intrinsic part
  of Creation’s divine reality.

They are roadblocks you yourself
  have unwittingly
  put in your own way [by refusing to love].

They [i.e., these roadblocks against your freedom put in place by your refusal to love]
  are in a different category
  from the laws
  that hold life together.

Yet
• your rebellion and
• your reactions of outrage against restrictions [of your freedom, restrictions that you put in place by refusing to love]
  are not only
  misplaced,
  but,
  because they [i.e. because your rebellion and outrage]
  are
  an inappropriate reaction [to restrictions],
  they
  also increase
  your
  • frustrations and
  • restrictions.

So
  you need to develop
  a new reaction [other than the reactions of rebellion and outrage in your struggle against these self-created restrictions].
First,
you need to distinguish
between the two kinds of boundaries:
• loving,
• meaningful
ones –
  whether they are
  • cosmic or
  • human –
and
the ones
you create yourself
through
• error and
• misperceptions.

When you
clearly recognize
both [kinds of boundaries],
it will be
much easier
to reeducate the
• willful,
• tyrannical
  child inside you,
and you
will be able to accept
lovingly
both kinds of boundaries:
• the first
  in recognition of their
  intrinsic
  meaningfulness,
• the second
  in recognition of
  your own limitations.

You can
use these boundaries
to understand
• yourself and
• the universal laws
  better.
By thus embracing your self-created boundaries you transcend them most meaningfully.

Soon your frustration will become a new doorway to freedom.

What first appeared to be an infringement will soon become an opportunity to • grow and • become freer.

You often find yourself rebelling against your own tight structure of false needs.

Take the need to be always indulged, for example.

Again, as long as you fight it, you only pull your chains tighter.
Only when you
• relax
  your rebellion and
• open your
  • mind and
  • intuition
so that
you can comprehend
what your struggle
is all about
will you see
what your tight structure
really does to you.

By
• temporarily
  accepting
  the structure
  you have created,
  with its own
  inner
  • logic and
  • laws,
you can
• relinquish it [i.e., relinquish the structure you have created],
you can
• grow beyond it, and
you can even
• choose it.

You constantly overlook
the tremendous freedom
you possess
in how to
• think,
• interpret, and
• react
  in any given situation.
You fail to comprehend that through freedom of choice you have the power to • create and • change conditions.

Instead, you are mostly busy demanding from others that they present you with the conditions that you fail to create through your own choices.

These concepts are of utmost importance for you to understand, my dearest ones.

For all too often you continue this unnecessary struggle [i.e., your struggle and rebellion against the restrictions and infringements].

The more you • rebel against what does not require rebellion and • overlook what within you creates your self-infringement, the less you find true • self-love and • liberation.
As you
• accept the narrow structure and
• recognize it for what it is – the product of your
  limited thinking –
so will your
  scope of freedom
  widen.

But it [i.e., your scope of freedom]
does not widen
by rebelling
against
• the necessary
  outer boundaries, and
against
• what appear
to be restrictions.

Freedom
  comes
  from
• an intelligent recognition
    of the structure and
  from
• the choice to accept it.

This choice [to accept the structure] is made
not out of
• fear and
• weakness,
• dependency and
• submission,
nor is it [i.e., nor is this choice to accept (or reject) the structure]
a rebellion
  of the inner tyrant,
  which
disregards
• reason and
• wisdom.
[Rather]

It [i.e., this choice to accept the structure] is made with the will to
• see the
  • truth and
  • meaning and
• lovingly accept, on those grounds [i.e., the grounds of truth and meaning],
  the narrow structure of the present, even if this seems at first to restrict personal desires.

This is the act of
• love and
• freedom.

The first two alternatives of
• fearful acceptance [of the structure with its restrictions] and
• blind rebellion [against the structure with its restrictions] are obviously
  • unloving and
  • unfree.

They [i.e., the first two apparent “choices” – either to accept the structure in fear and submission, or reject the structure in rebellion] are not deliberate choices, but [rather are]
• blind,
• automatic reactions, and they bear the seed of
• hate, • distrust, • suspicion, • selfish demands, • maligning of truth.
There will come a time
when you will find
that outer infringements
of your freedom
diminish steadily.

When you are
without
• childish temper tantrums and
• blind rebellion,
you will be able to
dissolve
these infringements.

In order to attain
this ever-widening
scope of freedom,
it is necessary
to first find
how often
your reactions
are thoroughly misplaced.

Then you can develop
• a knowing reaction
instead of
• a blind one [i.e., instead of a blind reaction].

The
• knowing,
• conscious,
• probing,
• objective,
• deeply honest
search for
• the particular truth
of the
• particular
• circumstances
will immediately
fill you
with the self-esteem
that can never develop
when you pursue a road of
• blind self-will and
• accusing fury.
An open
• mind and
• heart
allows you
to
• love and
• be free,
to
• be in truth,
and thus to
• trust and
• respect
yourself.

You will then
see
which
• boundaries,
• restrictions, and
• rules
are meaningful,
and
which
are not [meaningful].

You will
create conditions
that make
the meaningless restrictions
unnecessary,
and you will
• tenderly and
• lovingly
embrace the restrictions
that
you
find meaningful.

You will accept them [i.e., the restrictions you find meaningful]
even when
they at first
seem to impose
a momentary disadvantage
on you.
You can cultivate
an
• open and
• intelligent
  frame of mind
  much faster than you think,
if
  you will only
  stretch your consciousness
  and make room for this possibility.

Freedom
does not mean
what the infant
imagines:
• no boundaries at all,
• taking the line of least resistance.

That [i.e., having no boundaries at all]
is the strongest enslavement imaginable.

Nothing
could be
less free.

In that attitude
you depend
  constantly
  on something
  that cannot be,
no matter
how much
you try to
• force,
• manipulate, and
• cajole.

You become
the slave of
unreality,
and
reality
defeats you.
I suggest to all of you, 
my dearest friends, 
a small assignment 
that you may incorporate into 
• your self-observations and 
• your daily review.

When you find yourself 
in rebellion, 
no matter how you try to 
• explain and 
• justify 
it [i.e., explain and justify your rebellion], 
forget for the moment 
• the issue and 
• the pros and cons.

Focus rather 
on what are 
your feelings.

• Do you feel rebellious?

• Do you react blindly?

• Do you let in other considerations?

• What is your state of mind?

In these questions 
• you will get 
the clearest answers you need and 
• you will immediately 
be able to determine 
whether you are 
in a state of 
• love 
or in a state of 
• hate.
You can then further
• ask,
• compare and
• think,
  how you
 really feel
 when you are in
 a state of
 love
 and how that
 differs from
 the
 • rebellious,
 • blind
 state you find yourself in now.

When you are in
 a state of love
 you do not
 submit.

Submission is
 the price you wish to pay
 in the hope of
 • attaining
   self-love
   through others, or
 • placating
   a benign authority
   in return for
   a life of
   unrestricted indulgence.

For this impossible aim
 you sacrifice
 your
 • freedom and
 • integrity
 and then
 blame
 the outer world
 for the result.
You conceal the true motives for your submission by pretending you are
  • innocent and
  • good,
your only "fault" being
  that you have not yet learned
  • to rebel and
  • to hate.

In a state of
  • love and
  • freedom
you
  • probe and
  • weigh
with
  an utterly open mind
  and then
  choose
  whatever truth
  you find in that state.

The choice [in that state of love and freedom]
is totally voluntary.

You may want
to choose to
  • embrace and
  • accept
  a particular infringement on your freedom.

In that frame of mind,
your choice will be
  a totally different act from submission.
It [i.e., your choice to embrace and accept
   a particular infringement on your freedom]

   will make you
   • stronger,
   • freer,
   • more loving
     to
     • yourself and
     • others and
   • open to
     the issue in question.

Or

you may [choose to]

reject the infringement [on your freedom]
in a

• clear,
• wise,
• intelligent
  assertion,
  comprehending
  the deeper meaning of
  the choice.

Again, this [choice to reject the infringement on your freedom]
will never be confused
with
• blind rebellion,
with
• the false kind of freedom,
but will
be as creative an act
as the acceptance of the infringement
in other circumstances.

You are all
coming into
new states of consciousness
in which
old blind reactions
no longer have any room.
In the past, when they [i.e., when old blind reactions] were less obsolete and therefore less of a discrepancy [to your past state of consciousness], you would not even feel as uncomfortable as you must feel now when you blindly revert, out of habit, to outdated reactions toward • yourself and • your environment.

You are no longer in a state [of consciousness] of needing to hate yourself when you are not always perfect.

You are already in a condition to • truly face aspects of your lower self and • find more of your self-love.

You no longer need to • rebel blindly against others and • hate them when they do something that • seems momentarily to your disadvantage or • feels unwelcome.

You are no longer in a state in which you cannot bear a little frustration.
You are already in a state in which a little frustration can become a threshold to
• freedom and
• expansion
for you.

Think about this, my friends.

Relinquish your
• taut,
• habitual reactions.

And now, before ending this particular message to you, I would like to speak about a state of evolving love in you that, as a result of your pathwork,
• you are bound to encounter and that
• you need to comprehend.

There comes, of course, increasingly the opening up from within, where your heart begins to throb in love
• for others around you,
• for the beauty of Creation.

In this state you experience moments of an intense pleasure that permeates your total being.
When self-love has not yet been completely established, you contract in these moments [of intense pleasure where your heart throbs in love for others and for the beauty of Creation] in a frightened reaction, finding yourself unable to endure the state of lovingness, for it is too ecstatic.

Inside, a tiny voice of self-hate still proclaims that you do not deserve it [i.e., do not deserve this state of ecstatic lovingness].

And you close yourself up involuntarily, in an almost unbidden reaction on an outer level, against this state [of ecstatic lovingness].

In this back-and-forth struggle of your soul you increasingly feel the spreading love of the universe.
<table>
<thead>
<tr>
<th>Yet</th>
<th>as long as self-love has not yet quite found a foothold in you,</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>particular kinds of fear may arise:</td>
</tr>
<tr>
<td></td>
<td>fear of</td>
</tr>
<tr>
<td></td>
<td>• death,</td>
</tr>
<tr>
<td></td>
<td>• illness,</td>
</tr>
<tr>
<td></td>
<td>• losing what is dearest to you.</td>
</tr>
<tr>
<td>You may then</td>
<td>revert back to the</td>
</tr>
<tr>
<td></td>
<td>• old,</td>
</tr>
<tr>
<td></td>
<td>• drab,</td>
</tr>
<tr>
<td></td>
<td>• gray state [in order] to feel</td>
</tr>
<tr>
<td></td>
<td>• more secure and</td>
</tr>
<tr>
<td></td>
<td>• less afraid of loss.</td>
</tr>
</tbody>
</table>

44

Now it is very important, my friends, that you recognize these manifestations for what they are.
When you
don't love yourself
and therefore hate others
in order to
deny your self-hate,
when you
rebel against others
and wish for impossible false freedoms,
then
* the experience
  of deepest love
  * for and
  * by
    the universe
    will be unbearable, and
* you will produce
  false fear.

You may experience
physical manifestations,
as I said before.
There are
varieties of ways
in which
the same syndrome
can manifest
in an individual's life.

Whatever it [i.e., whatever the physical manifestation] is,
there will appear
a renewed urge
for self-destruction
in this halfway period
in which
* more ability to
  * love,
  * feel, and
  * perceive
    has grown,
* but remnants of
  * self-hate
    remain
    because a stake to hide
    still exists.
I want to suggest here
a very specific meditation,
asking
to contact the highest forces
• within and
• around
you
in exactly
the areas
discussed in this lecture:

• Where
and how
do you hate yourself?

• Where
and how
do you project this self-hate
onto others
and thereby
increase the self-hate?

• Where do you
prevent
experiencing
your freedom
by childish denial
of
• boundaries and
• structure,
of
• laws and
• rules,
in
• small and
• large
areas?

• And where do you feel within yourself
that you are unworthy?
| 46 | Go deeply into the meditation in which you let yourself know:
  - that you are divine,
  - that you need to fully face all aspects of yourself and
  - that this [fully facing all aspects of your self] will only increase your sense of divinity.

Let your consciousness align itself with:
  - the divine will of:
    - loving
      - yourself
        - without indulging yourself,
        - without whitewashing your lower self, seeing it [i.e., seeing your lower self] straight, and
    - loving
      - your beautiful structure,
      - your incarnation
      - all that is around you
      - even that which seems to infringe on you in some way. |
Recognize its [i.e. the infringement’s] lesson and begin to love it [i.e., begin to love the infringement and its lesson].

This is tonight's message.

I now bless every single one of you
• with the golden light of
  • Christ,
• with the eternal power of
  • love,
  • truth, and
  • beauty.

Be enveloped in it [i.e., be enveloped in the golden light of Christ and the eternal power of love, of truth, and of beauty], breathe in it, know it, and live it.