Greetings, my friends.

The universal
• love and
• power
are part of
you

and
you
are part of
them [i.e., you are part of the universal love and power].

May you be able to
mobilize
more of them [i.e., mobilize more of the universal love and power]
than usual,
in this hour [i.e., in this time we now spend together in this lecture],
• so as to
truly benefit from these words,
• so as to make this evening [i.e., make this time we spend
together in this lecture]
a blessing for
your future path on earth.
This lecture is an attempt
• to continue the current sequence
  for my friends
  who are actively engaged in this particular pathwork,
  and also
• to reach
  the many new friends
  who have found their way here.

Hopefully, you can
• follow and
• benefit,
  even though much of the material
  may be out of context for you.

Every living creature's aim
  is to
  free
  the eternal spirit.

This aim may be
  unconscious in many,
but that does not alter the fact [i.e., This aim’s being unconscious does not alter the fact that freeing the eternal spirit IS the aim of every living creature].

The burden of
  the encrustations
  is heavy,
  and everyone
  feels the heaviness.

All of you
• long for the
  • brightness and
  • lightness
  of the spirit
  that dwells
  deep within the encrustations,
  and
• long to
  come truly into
  your birthright.
The Pathwork is actively concerned with fulfilling this longing [i.e., fulfilling this longing to FREE the eternal spirit that dwells deep within the encrustations].

After all the
• labor and
• search
  my friends have been doing,

some of them
  are about to approach
  two fundamental points of self-awareness.

The causal connection between these two points [i.e., between these two points of self-awareness] can be detected when you
• understand,
• feel, and
• experience
  what I say here.

Then you will indeed know that you are at a vital threshold.

The living spirit you are, which is perpetually waiting to unfold itself in
• creative and
• joyful
  • living and
  • well-being,
  is
• contained and
• held back
  by condensed emotions –
  by powerful feelings
  you do not wish to experience.
It is not
• the nature of those feelings themselves that creates
  the heavy condensed crust,
but
• the fact that you deny their temporary reality in you [i.e., it is the fact that you DENY the temporary REALITY of those feelings in you that you do NOT wish to experience that CREATES the heavy condensed crust that holds back the eternal living spirit that you are].

This heavy mass [i.e. This heavy mass of those accumulated unexperienced feelings that you do not wish to experience and therefore DENY and REFUSE to experience]

is the burden you carry around.

It imprisons you to the exact degree that you fear
• letting out this mass [i.e., that you FEAR letting out this heavy mass of accumulated unexperienced feelings] and
  • letting it unfold.

Only then can it dissolve [i.e., Only by letting out this heavy mass of accumulated unexperienced feelings and letting it unfold can this mass of unexperienced feelings then dissolve].

This fear [i.e., This fear of letting out this heavy mass of accumulated unexperienced feelings] must be overcome.
No human being born into this limited environment and into the conditions prevailing in this sphere of existence is free from a conglomerate of strong negative feelings.

[Included in this accumulation of unexperienced strong negative feelings] There is

- hopeless agony,
there is

- violent rage,
there is the feeling of

- absolute helplessness – first toward
  - the world
    - that seems to cause
      - the agony
        - and thus
          - the rage,

then toward

- the self
  - because
    - the ego does not know how to cope with these feelings [i.e., these strong negative feelings].

The way out of this predicament seems to be
to deny

the existence of the feelings.

This [i.e., This denial of the existence of these strong negative feelings] seems the only alternative [i.e., to deny them SEEMS to be the only alternative way to cope with such strong negative feelings within].
But the more
these feelings [i.e., But the more these strong negative feelings within]
are denied,
the greater
their power
becomes.

Because there is no way
of letting in the fresh air of truth,
all these threatening feelings
become
more
and more
• aggrandized,
• exaggerated and
• misunderstood.

Then it seems indeed
as though
one's feelings
were leading one
into a bottomless pit.

For anyone
who is new on this path,
this may sound
incredible
because
he or she
has not yet encountered
the violence
of the feelings I speak about.

But a number of my friends
who are
actively engaged in this work
have recently become
acutely aware of such feelings.
Some of the new approaches have begun to have their very beneficial results, so that even those who were most cut off—perhaps even after years of hard work— are suddenly approaching the threshold of this feared area in themselves.

This is indeed a great and significant progress without which no genuine experience of the universal self is possible.

Some of you may not be conscious of these feelings yet [i.e., may not yet be conscious of these strong negative feelings within], but at least you begin to sense and suspect, and be apprehensive about, the existence of these feelings [i.e., the existence of these strong negative feelings within].

Some of you may not yet have mustered the courage to let them out as others have done.
Just as the result of
  • letting the feelings out [i.e., letting out these strong negative feelings within]
    is an
    • experience
    and a
    • surge
    of new spiritual life,
so is the result of
  • avoiding the feared area [i.e., so is the result of avoiding the feared area of]
    these strong negative feelings within]
    • disastrous;

it [i.e., avoiding the feared area of these strong negative feelings within]
  • paralyzes
    your best faculties.

If you
  avoid these feelings [i.e., If you AVOID the feared area of]
  these unexperienced strong negative feelings within],
you cannot really
  live in the
  true unfoldment
  of the
    • eternal,
    • living,
    • breathing
    spirit that you are,
  from which
  unlimited good
    flows
    into your
    • whole being,
    into your
    • entire life.
Your spirit-self
    has
    all the power.

The spirit-self
    cannot manifest
    when any part of
    the inner organism
    is
    • feared,
    • denied expression,
    and
    • tightly held together.

Thus [i.e., Thus, when the spirit-self cannot manifest
      because some part of the inner organism is feared,
      denied expression, and tightly held together]

living
    becomes a
    poor imitation
    of
    what it
    • could be,
    and
    • should be.

Most human beings
    sense that [i.e., sense that their living is a poor imitation of
    what it could and should be];

somehow
    they
    know
    that what they experience
    cannot be
    all there is to life,

but
    few
    have the courage
    to
    • admit it to themselves
    and
    • do something about it.
When you approach the threshold where you meet
  • the apparently uncontrollable
    • agony,
    • pain,
    • hopelessness and
    • violent anger –
  and
where you also meet
  • your fear of not being able to ever exhaust these negative feelings,
  nor being able to handle them –
then you have to make a vital decision:

  to bring your reason to bear
  on the entire question of whether
  to
  • deny the existence of these emotions or
  to
  • meet and experience them –
  to
  • let them out into the open with the constructive view of learning how to handle them from here on.

This also requires a modicum of trust in the world, of which you are a part, that there is no "bad" as such.
If this [i.e., If this statement that, in the world of which you are a part, there is NO “BAD” as such]

is

at all true,
it [i.e., this statement]
must also hold true of
• distorted,
• destructive emotions.

And since it
is true [i.e., it is TRUE that in the world of which you are a part, there is NO “BAD” as such],
you
can experience it [i.e., you can experience this truth]
as a reality
when you give yourself the chance to do so.

Your reason
will also tell you, once you think about it, that what exists in you
is by no means annulled
simply because you
• look away from it,
because you
• act as though it did not exist
and thus
• live a life of strenuous pretense at the expense of all the
• vital energy and
• life force.

Without this energy
the depth of experience you long for
cannot ever be yours – no matter what you pin your hopes on.
You may flock to this or that
• supposed panacea,
this or that
• new spiritual approach,
  always in the vague hope
  that it will open
  the gates to life –
  the
• full and
• vital
  life
  you somehow know
  you miss out on.

All of these [i.e., All of these supposed panaceas and new spiritual approaches] must
let you down in the end,

for they are
evasions,

born in the hope
that you will
not have to dissolve
the hard mass of
tightly packed feelings
of
• violence and
• pain.

The bottomlessness
of the emotions
you fear so much
will prove to be an error
only
when you emerge from
the experience of them.
Such an experience [i.e., Such an experience of an emotion you fear so much] is threatening only before you enter into it.

Once you overcome the hesitation and reluctance and let yourself into this experience, no matter what you feel, it will not at all be what you feared.

You will find that you can control the flood of feelings, just because you voluntarily choose to let them out.

However, if they explode out of you because they have been artificially denied and held back for too long, then you cannot control them because their expression is involuntary.
So, you need
to
• express,
to
• let out
  your feelings
  by choice
  • when and
  • how long
    you desire,
  in the knowledge that
  this unburdening
    is
  your salvation.

Doing so
will leave you
• refreshed
  and
• strengthened,
  • more yourself
    than you ever were.
**This threshold** [i.e., This threshold where you express and let out your feelings that were heretofore held back, and do so by CHOICE]

is essential on anyone's path of evolution.

**It** [i.e., This threshold where you express and let out your feelings that were heretofore held back, and do so by CHOICE]

proves to be a turning point in your inner life,

where you go from a

• limited existence of robotlike make-believe
to

• real living, in which you are increasingly in the full possession of the
  • vital energy and
  • creative wisdom of your innermost being.

As long as you lack the courage of experiencing all that is in you, whether or not you wish to own up to it, you do not permit yourself the luxury of finding out your

• inner wealth and
• resourcefulness,
your

• inborn strength and
• richness of feeling.
By owning up [i.e., By “owning up” to ALL of your emotions and feelings]
I do
not mean merely an
* intellectual admission
but the
* actual emotional experience
and
* volitional expression of it.

For if you
do not meet
that in you which
* freezes and
* paralyzes
  the living spirit,
it is
impossible
to be
* moved and
* lived
  by
    the living spirit.

Its life [i.e., The life of the living spirit that you are]
is squeezed out
if you have to
  hold yourself back
  in any form.

I want to emphasize once again
that this does
not imply
that you
  act out destructiveness
  any which way.
Choose in what manner
to express it [i.e., to express your destructiveness and negativity]
so that
no one,
inecluding yourself,
will be hurt by the effect –
all the while knowing,
without self-justification,
the
• irrational and
• destructive
nature
of what is flowing out.

Do not go away from
that point
where you say

"I am afraid of these feelings."

Rather
remain there
until you gain the strength
to let them come to the surface.

This is so much better
than
• denying and
• going away
again
from this
point of awareness
where you know that
you fear
yourself.
For if you
    • fear yourself
    and
    • do not know it,
it is infinitely worse
    than
    if you
    • fear yourself
    and
    • [do] know it.

• Fearing yourself
and
• not knowing it [i.e., and not knowing that you fear yourself]

makes you
• dead,
makes you
• miss out on life.

It [i.e., Fearing yourself and NOT knowing that you fear yourself] makes you
attach this very fear of yourself to any number of
• other,
• outer
facets
which have nothing to do with the fear itself as it exists in its original state.
When you have the courage to experience the
• pain,
• agony,
• anger,
• violence and
• helplessness,
you will truly come to see
that it [i.e., that this EXPERIENCE of pain, agony, anger,
vioence, and helplessness]
is
not
• bottomless or
• endless,
and
that this [i.e., that this experience of pain, agony, anger,
vioence, and helplessness]
is
not all there is
to your inner life of feelings.
You will see
that there
is
an end.
The end
is when
the living energy
of all those feelings
you wish to avoid
becomes a
• vital,
• living
feeling
of
• love,
• joy, and
• pleasure.
There is, however,
the second point of awareness I mentioned,
which must also be faced
in order to become
completely capable of
the courage necessary
to plunge into
those frightening feelings.

Without this
second point of awareness
it can, at best,
be only a half-hearted attempt [i.e., only a half-hearted attempt to
plunge into those unexperienced frightening feelings].

Some of my friends have lately begun to recognize,
at least occasionally,
this second point.

However,
such awareness
habitually slips back into the unconscious,
from whence it must be retrieved
again
and again.

This second point is
that,
• as a result of
  all the
  • haplessness and
  • agony,
• in the rage
  that develops as a consequence,
you have decided,

deep inside of you,

to turn away from

• life,
• love, and
• the desire to contribute positively to life.
It is this kind of negativity [i.e., the negativity deep inside of you to turn away from life, love, and the desire to contribute positively to life] that makes the courage to experience the destructive feelings so perilous.

For as long as it is a fact
  • that you do not want
    to
      • love – to
      • give the best of yourself,
      to
      • forgive and
      • forget
        what harm
          life seems to have inflicted on you –
  • that you do not want
    to
      • generously risk giving of yourself
        on the deepest possible level
          where
            no deception can exist,

there can be no safety in anything you do.

It will be as unsafe to
  • hide from yourself
    as it will be to
      • express what is in you.
The key to
• safety,
• security, and
• all the other resources of life

is

love.

As long as you
refuse to
• forgive
and
wish to
• be resentful
with
• life –
and therefore with
• people and
• events that come to pass
both from
• within yourself
and also from
• outside –

you will
close yourself to
all the good
that wants to
flow
from
you
into
the world
and
from
the world
into
you.
As long as this negativity [i.e., As long as this negativity deep inside of you to turn away from life, love, and the desire to contribute positively to life] exists, the courage to
• face,
• experience, and
• express the destructive feelings cannot be completely mustered.

Therefore, these two points of self-awareness [i.e., 1) awareness that you have a conglomerate of unexperienced strong negative feelings within: hopeless agony, violent rage, absolute helplessness, and such – feelings you deny and avoid experiencing and 2) awareness that you have a negativity deep inside of you to turn away from life, love, and the desire to contribute positively to life]

must be
• alternately,
and at times
• simultaneously,
worked through.

The causal connection between these two points [i.e., between these two points of self-awareness] must be clearly understood.

As you
• become aware of and
• can acknowledge this resentful negation in yourself,
you will comprehend more deeply the causal connection between the two points.
You do not want to give anything of yourself on this
• deep and
• secret level of your inner existence.

Outwardly this [i.e., Outwardly this truth that inwardly you do not want to give anything of yourself to life] may well be concealed by apparently quite opposite patterns.

But the false submission [i.e., the false submission to others in order to conceal the truth that inwardly you do not want to give anything of yourself to life] cannot ever be a substitute for real inner giving of self.

In fact, real giving knows no
• self-deprecation,
no
• martyrdom,
no
• unjust treatment from the world.

I would even suggest that such a pattern [i.e., such a pattern of false submission, self-deprecation, martyrdom, and unjust treatment from the world] points the way to a crass lack of giving when it comes to real feelings.
Oh, you may, in principle, be willing to give something, but only when everything is exactly according to your specifications.

These specifications are often based

on stark ignorance of
  • the lawfulness involved in human interchange,

on ignorance of
  • the existing conditions produced by yourself that make such expectations of perfect relationships logically impossible.

However, quite apart from such ignorance, this
  • tentative bargaining and
  • petty,
  • distrustful withholding of all the
    • generous
    • spontaneous moves of the soul

  close the very door you hate to see closed.
Since
• you
do not wish to give to
• life,
how can
• life
give to
• you?

So you run around in circles,
and it becomes
a vicious circle,
because
the less life gives you
as a result of
your not giving to it,

the more resentful
you become,
the more
you refuse to give of yourself,
the more
drawn into yourself
you become, and
the more
violent
your anger grows
from this uninterrupted frustration.

Then this anger
frightens you,
so that
you hold it back,

and on
and on it goes –
until
the circle is broken.
In such a negative cycle,  
the vital glow  
of your  
  • energy and  
  • feelings  
  becomes a  
  • tightly packed,  
  • hardened  
  mass  
  behind which  
your spirit  
  seems  
to wither.

Of course it  
does not really do so [i.e., Of course your spirit does not really wither].

It [i.e., Your spirit]  
cannot [i.e., cannot wither],  
ever,  
since it is an  
eternal living force.

But  
it [i.e., But your spirit]  
cannot manifest  
to  
you,  
and  
you  
must  
remain separated from it,  
as long as  
the negating attitude remains.
You can
connect with
your spirit
only when you
• see
  the negation and
• become
  • honest and
  • humble
  enough
  to give voice to it [i.e., give voice to the negation] as it truly exists in you:

"I do not want to give
anything of myself.

Whenever I feel threatened by
• rejection,
• criticism,
• frustration of my immediate desires,
I at once
withdraw from life
my
• vital energies,
my
• goodwill,
my
• positive spirit of participation.

I want to
remain separated,
keeping my
• anger and
• resentment."

When you
can acknowledge this,
you will instantly know
that it is
this attitude
that makes the facing of [i.e., facing of the strong negative feelings of]
• the rage and
• the agony
perilous.
• Rage and
• agony must indeed seem endless as long as you are unwilling to give up this negative attitude toward life, in which you
• hug resentments and • use dishonest games of suffering as weapons against others in order to put the blame on them.

But the moment you are truly willing to give the best of yourself, if at first perhaps • only in principle, • even before being able to actually do so,

• the Supreme Spirit will help you make it a reality

and • there will be no question of fearing bottomless • negativity and • destructiveness.
This [i.e., This fact that the Supreme Spirit will help you make your giving up your negative attitude toward life and make giving your best to life a REALITY] is possibly one of the reasons why on a path such as this no danger can ever exist, because you learn, as you face the negative temporary truth, to also call upon the forces of the infinite cosmic spirit in you.

And you learn with its help [i.e., with the help of the infinite cosmic spirit in you] to
- become giving and positive;
- risk investing yourself;
- become generous and
- let yourself feel, even if you do not have a guarantee that it will come out all right.

For that [i.e., For learning, with the help of the infinite cosmic spirit in you, 1) to become giving and positive, 2) to risk investing yourself; 3) to become generous, and 4) to let yourself FEEL, even if you do not have a guarantee that it will come out all right] is the only way your
- strength and
- resiliency
can grow, so that nothing can ever faze you.
The combination of these two points of awareness [i.e., 1) awareness that you have a conglomerate of strong negative feelings within: hopeless agony, violent rage, absolute helplessness, and such – feelings you deny and avoid experiencing and 2) awareness that you have a negativity deep inside of you to turn away from life, love, and the desire to contribute positively to life], my friends, is a key.

Those of you who
• are near this point,
or
• have already made some recognitions in this respect, can now proceed.

As you meditate, say into yourself:

"I invest the best I have into my life.

I will not withhold anything of myself.

I want to contribute to the
• cosmic unfoldment and
• plan of evolution
with all the faculties I have –
• those already manifest, but perhaps not used in this way, and
• those that are still dormant in me.

I want to contribute, and only as
a thoroughly
• fulfilled and
• happy
person
   can I do so –
not ever as a
• suffering
   one.”
Your negativity
is a defense, my friends.

It
arises out of
• the tragic misunderstanding of
duality,
• the dichotomy
  that is rampant on this earth sphere,
  where it is so often
  a question of
  either/or.

In this case,
you believe it to be a question of
• your happiness
  versus
• the happiness of the other.

You secretly feel
that by
• giving to others
  you will be
    • impoverished,
    • put to some sort of disadvantage,

While by
• grabbing for
  what you want
and by
• withholding yourself
  you add to
    • your advantage.

This belief is always there,
• underneath,
• half-conscious or
• completely unconscious.

It [i.e., This belief that by giving to others you disadvantage yourself but by
  grabbing what you want and withholding yourself you advantage yourself]
creates a terrible conflict.
When you examine dispassionately the irrationality of your
• negation,
of your
• destructive insistence on remaining
  • separate and
  • ungiving,
you will indeed come to see that this unrealistic dichotomy is present in your attitude.

When you bring it out you will be able to correct it.

Little by little, you will recondition your
• perceptions,
your
• emotional reactions,
your
• deep inner knowing of the way life is.

You will then know that the happier you are, the more you contribute to others.
In the process of removing unhealthy conditions that are a result of false beliefs in the deep psyche, you will see that your fulfillment can never really infringe upon those of others – even if at first it may appear that way.

When you go to the root of all things, there is no conflict between • your fulfillment and • those [i.e., and the fulfillments] of others – quite the contrary.

So you will not need to be • ungiving,
nor will you need to feel • guilty for wanting your own • fulfillment and • joy.

With that understanding all negativity must vanish – even in • the deepest regions and • the most secret areas of your psyche.
Then [i.e., Then, when all negativity of your psyche vanishes,]
the unfoldment
can become
complete,
for you will be
more
and more
• freely and
• fearlessly
yourself,
and you will
expand into life,
opening up to
receiving life's gifts.

Very much related to what I said here
is an important aspect of
relationship.

Relationship
is the very essence of life.

No one
is capable of living productively
without
• warmth and
• love,
without
• sharing and
• mutual understanding.

It [i.e., Relationship]
is truly
in the scheme of things
of the universal creative spirit.

There are certain
very basic aspects of
relationship
that are important to understand.
A threefold principle exists that
• applies to
  all elements of
  any kind of relationship
and
• determines
  its nature.

It [i.e., This threefold principle that applies to all elements of any kind of relationship and determines the relationship’s nature] is:
• perceiving,
• reacting, and
• expressing.

When this threefold principle operates in
• health,
• truth,
• harmony and
• reality,
then
relationship must be
• fruitful and
• joyful.

When these three aspects of relationship [i.e., When these three aspects of relationship: perceiving, reacting, and expressing]
operate in a
• distorted,
• unrealistic,
• disharmonious way,
relationship cannot possibly be
• fruitful or
• joyful.
As I said to you many times, you cannot possibly have a good relationship with

- others

unless you first have a good relationship with

- yourself.

Therefore these threefold aspects [i.e., aspects of perceiving, reacting, and expressing] must first be applied to yourself.

How do you
- perceive yourself?

How do you
- react to what you perceive in yourself?

And how do you
- express that which you perceive in yourself?

If you are not at war with yourself, your perception [i.e., your perception of yourself] will be clear.

If you are at war with yourself by demanding to be other than you are now, you cannot perceive yourself correctly.
For example, if you are
• unwilling [to],
  and therefore apparently
• incapable of,
  shedding your
  idealized self-image,

if you
  insist on
  living up to its unreasonable demands,

then your
  perception of yourself
  must be
• faulty and
• limited.

If your
• perception of yourself
  is
• faulty and
• limited,
your
• reaction
  to what you are [i.e., your reaction to what you actually ARE]
  must be
  very disturbing.
Anyone of you who is now so close to the threshold of your inner destructiveness—
   [close]
   • to the
     • fear
     and
     • pain
     and
     • rage,
   and also [i.e., and also close]
   • to the
     • deliberate,
       although possibly unconscious,
     • mean
     • refusal
to give of yourself to
     • life and
     • others—

will have a negative reaction to all this [i.e., to all this negativity and destructiveness] only because your self-perception has been faulty.

You may also resist reconsidering this self-perception.
You still
• battle
  what is
and
• insist on being
  the way you are not.

Thus you
do not perceive
  in truth [i.e., you do not perceive in truth who you really are, but rather
  you insist on being, and hence insist on perceiving yourself
  actually to be, the way you actually, in truth, are NOT]
  so that your
  reaction to it [i.e., so that your reaction to
  the TRUTH of who you are]
  when it [i.e., when this TRUTH of who you are]
  indirectly
  manifests
  must be
  • disharmonious and
  • disturbing.

• You will go on denying
  what tries to make itself known to you [i.e., denying the TRUTH of who
  you are that tries to make itself known to you],
  and
• you will create
  more
  inner
  • dissent and
  • warfare.

One side, the spirit side,
  makes an attempt to reveal
  your unacceptable truth,

the other side
  battles it [i.e., the other side battles against revealing the TRUTH,
  judging the truth of who you actually are to be too unacceptable].
In that battle [i.e., In that battle against seeing the TRUTH of who you are]
your reaction becomes even more painful:

• greater dissension with yourself

and even
• more rage toward the world

follow.

A great part of the
• rage,
• anger, and
• pain

are not so much a question of the helpless conditions of childhood, although those may have set it off in this life.

Much of the painful reaction
is produced because you
• battle yourself as you are and
• do not succeed in becoming what you want to be.

Thus, what you perceive makes you more
• angry and
• pained.
This [i.e., This condition of anger and pain brought on by how you PERCEIVE yourself to be – battling against yourself as you ARE and not succeeding in becoming what you WANT TO BE]

is vastly responsible for

the

• apparently bottomless despair

and

• rage

we were talking about.

When you

• perceive yourself

in the wrong way,

and consequently

• react to

what you

perceive in the wrong way,

your

• expression of it [i.e., your expression of what you wrongly perceive yourself to be]

must be equally

• distorted and

• destructive.

You cannot express

the truth of

what you perceive in yourself

since

you

do not

• know it [i.e., since you do NOT KNOW the TRUTH of who you are] –

do not

• wish

to know it [i.e., since you do NOT WANT to know the TRUTH of who you are].
In such confusion,
helplessness
increases,

the thus mounting
inner tension
seeks an outlet.

To look for scapegoats
who can be blamed for these
• unpleasant feelings and
• reactions
is a very frequent way out.

Scapegoats
can always be found
if you look hard enough.

Sometimes
one does not even have to look very hard,

for the
imperfection of the world
lends itself well
to attracting
• enraged and
• threatened
feelings.

Thus the
• expression
becomes one of
• hostility and
• rejection.
To recapitulate briefly:

Wrong

- perception of self
  leads to
    - wrong,
    - destructive
    - reaction

and, further, to
destructive

- expression
  out into the world.

This, in turn,
must affect
all relationships.

This is so self-evident,
it hardly needs further elaboration.

Since you
  blame others,
they must respond in kind.

Since you
  are
    unwilling to be
      - positive and
      - giving,
and
  do not wish to admit this
    in order to protect your
      self-image,

others will reflect this negativity.

Your reaction to
  that reflection [i.e., that reflection of your negativity back to you by others]
must also be faulty,
  since you choose
    not to admit
      your negativity,
        which makes you feel
          unjustly treated.
| How then can what you express to others be anything but • negative and • destructive?  
| Moreover, how can your perception of others be accurate when your self-perception closes its vision to what • is in you and • seeks others as scapegoats?  
| How can your perception of anything be accurate if you are unwilling to perceive yourself correctly?  
| The triad of • perception, • reaction, • expression works quite differently in • truth and • creative living. |
If perception is truthful
the entire picture changes.

You
do not have to
already be a
perfect specimen
if you use this [i.e., this triad of perception, reaction, and expression]
in a
positive way.

Your truthful perception of
what is far from perfect in you
will make you capable of
acknowledging this [i.e., acknowledging this imperfection in you]
without losing balance
within yourself,
without losing sight of the fact
that you are a divine spirit
with all its faculties intact.

As you
• perceive yourself accurately,
your
• reaction automatically becomes favorable.

For then you will
• want to get rid of
• the negativity
and will
• seek the fruitful way that
does not deny
• what is,
but bases
all further steps on clear perception of
• the Now.
In that spirit [i.e., In that spirit of wanting to get rid of negativity, without denying it, but basing further steps on clear PERCEPTION of the Now]

what
expresses itself
must be
infinitely positive.

In that attitude,
you see
everything
• as it is and
• where it really belongs.

You see the
• good
and the
• bad
in yourself.

You see the
• truth
in yourself
and you
• accept it.

Therefore your
• expression
will be a truthful one.

This will make the
unfoldment of
highly creative
• feelings,
• currents, and
• knowledge
more
and more possible.
With such a
• unified relationship
toward the self,
rather than a
• divided one,
relationship to
others
must become
equally
• positive and
• fruitful.

It cannot help
being so.

I repeat once more, my friends:

Whenever you find yourself in
strife,
there is something
in your relationship to
yourself
that is
not according to the
positive aspect of
this threefold principle.

My advice is to
• acknowledge this fact [i.e., this fact that there is something in relationship to YOURSELF that is NOT according to the positive aspect of this threefold principle: perception, reaction, and expression]

and
• let go,

then ask for
the truth
within you.

It [i.e., The TRUTH]
will come to you.
The answers [i.e., The answers to your questions asking for the TRUTH within you regarding what, in relationship to YOURSELF, is NOT according to the positive aspect of this threefold principle]

always come

if you are sincere in

• wanting to know

and thus

• properly receptive.

Then [i.e., Then, when you know the truth within you regarding what, in relationship to YOURSELF, is not according to the positive aspect of this threefold principle: perception, reaction, and expression],

and then only,

will you be able to develop

the same threefold principle

toward the

divine spirit

within yourself.

You will

• perceive it [i.e., You will PERCEIVE the divine spirit within yourself]

more

and more.

You will

• react to it [i.e., You will REACT TO the divine spirit within yourself],

but not with

the old fear.

For as long as you fear

the indwelling

• negativity,

you must also fear

the indwelling

• power for positive

• experience and

• unfoldment.
You will no longer
  • react
    with fear
    to the greatest power in the universe,
    which is
    right in you.

You will be
  receptive to it.

You will then
  • express
    this power,
    for you are a
    • living part of it
    and
    • become more
    and more so.

I recapitulate
the gist of
all this:

The necessity to reach the point of
  • recognition
    that there is a
    bottomless fear in you of
    • violent,
    • uncontrollable
      emotions
      which you
      do not wish to deal with;

and

the necessity to reach the point of
  • awareness
    that you wish –
    at least in certain areas –
    to remain
    negative
    toward
    • life and
    • others.
As you
  • give up
    the wish to
      • remain negative
  and
  • exchange it for
    a wish to be
      • outgoing,
      • positive and
      • giving,

the fear of
  self
will vanish.

Then
  the threefold principle
  governing relationships
  will change
    from the
      • negative
    to the
      • positive.

You will
  • perceive
    yourself
    correctly,

you will
  • react
    productively
    to what you perceive,

and you will
  • express
    it [i.e., express what you perceive and how you react to it] in a meaningful way.

Little
by little,
this will change
your entire life.
Wherever life is now
  • disharmonious,
  • limited,
  • frustrating and
  • withholding,
it will open up gradually
  and in its unfolding
  will give to you richly.

Needless to say, this is not an easy formula to apply.

Although its truth is simple enough, to put it into practice requires the maximum of
  • investment and
  • commitment on your part to the
    • truth within,
    • truth of your life,
    • living spirit of perpetual growth.

It [i.e., To put this truth into practice] demands
  • time,
  • perseverance and
    • wise,
    • mature insight into the dynamics of growth.
It [i.e., To put this truth into practice] requires a continuous groping for the right balance of letting the • destructive, • ignorant, • irrational child in you express itself, without falling into the trap of believing its [i.e., the child’s] truth is the truth, so that an intelligent dialogue can be established with the life-resisting part of your personality.

May these words lift you in • hope, • courage and • renewed stamina to proceed further on this path, so that you can break through the wall of your fear of self.
You must emerge triumphantly,
   • cleansed,
   • stronger and
   • better,

   for the life of
   the spirit
   in its
   undifferentiated
   • goodness and
   • fulfillment
   will become
   more
   and more
   a reality of your life.

Be blessed,

be in peace,

be what you
   really truly are –
   the
   • living spirit,
   the
   • Universal Living Spirit!

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