

# Pathwork Lecture 060: The Abyss of Illusion – Freedom and Self-Responsibility

1996 Edition, Original Given March 4, 1960

This lecture is given in an **expanded poetic format**, what I call a *Devotional Version* 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, sometimes italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht*

Track	Content
03	<p><b><i>Greetings,</i></b> <b><i>my dearest friends.</i></b></p> <p><b><i>Blessed be this evening [i.e., blessed be the time you spend now with this lecture],</i></b> <b><i>blessings for all of you.</i></b></p>
04	<p><b><i>You all know, my friends,</i></b> <b><i>that</i></b></p> <ul style="list-style-type: none"> <li>• <b><i>thoughts,</i></b></li> <li>• <b><i>feelings,</i></b></li> <li>• <b><i>attitudes</i></b> and</li> <li>• <b><i>convictions</i></b></li> </ul> <p><b><i>create forms –</i></b> <b><i>forms that are</i></b> <b><i>just as real</i></b> <b><i>as your earth matter.</i></b></p>

*The*

- deeper and
- stronger  
a conviction is,  
the more
  - lasting and
  - substantialare these forms.

*They [i.e., these forms] exist  
in your soul and  
they exist at the same time  
in the world of the spirit.*

*If you harbor truthful*

- attitudes,
- opinions
- convictions and
- emotions,
  - these forms will exist  
in a world of light and
  - they will, in your own soul,
    - create and
    - bring you
      - happiness,
      - harmony, and

*what you may call*
    - luck.

*Soul forms*

*of truth  
are made of a substance  
that lasts permanently.*

*They [i.e., soul forms of truth]  
will never dissolve,  
nor can they ever be destroyed.*

05	<p><i>[In contrast to <u>truthful</u> convictions and emotions,]</i></p> <ul style="list-style-type: none"><li>• <u>Convictions</u> and</li><li>• <u>emotions</u></li></ul> <p style="padding-left: 40px;"><i>of</i></p> <p style="padding-left: 80px;"><u>untruth</u> or <u>unreality</u></p> <p style="padding-left: 120px;"><i>have the <u>opposite character.</u></i></p> <p><i>They [i.e., convictions and emotions of untruth or unreality]</i></p> <p style="padding-left: 40px;"><i>may <u>last a while,</u></i></p> <p style="padding-left: 80px;"><i><u>but their durability</u></i></p> <p style="padding-left: 120px;"><i><u>is limited to</u></i></p> <p style="padding-left: 160px;"><i><u>the length of time</u></i></p> <p style="padding-left: 200px;"><i><u>that these attitudes in the personality</u></i></p> <p style="padding-left: 240px;"><i><u>prevail.</u></i></p> <p><i>[As with <u>truthful</u> convictions and emotions,]</i></p> <p style="padding-left: 40px;"><i><u>The stronger these [untruthful and unreal]</u></i></p> <ul style="list-style-type: none"><li>• <u>convictions</u> and</li><li>• <u>attitudes,</u></li><li>• <u>thoughts,</u> and</li><li>• <u>emotions</u></li></ul> <p style="padding-left: 80px;"><i><u>are,</u></i></p> <ul style="list-style-type: none"><li>• <i><u>the greater is their impact,</u></i></li><li>• <i><u>the more substantial their form.</u></i></li></ul>
06	<p><i>At times</i></p> <p style="padding-left: 40px;"><i>I have described</i></p> <p style="padding-left: 80px;"><i><u>the path you are taking</u></i></p> <p style="padding-left: 120px;"><i><u>by depicting landscapes</u></i></p> <p style="padding-left: 160px;"><i><u>as you know them on earth.</u></i></p> <p style="padding-left: 120px;"><i>There are</i></p> <ul style="list-style-type: none"><li>• <u>shrubs</u> and</li><li>• <u>thickets,</u></li><li>• <u>narrow ledges</u> and</li><li>• <u>cliffs.</u></li></ul> <p style="padding-left: 80px;"><i>At times</i></p> <ul style="list-style-type: none"><li>• <u>the going is</u><ul style="list-style-type: none"><li>• <u>rough</u> and</li><li>• <u>tedious,</u></li></ul></li><li>• <u>the way</u><ul style="list-style-type: none"><li>• <u>steep</u> and</li><li>• <u>stony.</u></li></ul></li></ul>

	<p><i><u>At other times</u></i> <i>you find yourselves</i> <i><u>on a meadow of</u></i> <i>• <u>rest</u> and</i> <i>• <u>light</u></i> <i><u>until you are ready</u></i> <i><u>to tackle the next hurdle.</u></i></p> <p><i><u>All this is</u></i> <i><u>not merely symbolic.</u></i></p> <p><i><u>These forms</u></i> <i><u>truly exist.</u></i></p> <p><i>They are the <u>product of</u></i> <i><u>your inner</u></i> <i>• <u>attitudes</u> and</i> <i>• <u>convictions,</u></i> <i>• <u>thoughts</u> and</i> <i>• <u>emotions.</u></i></p> <p><i><u>Many of these</u> [<i>attitudes, convictions,</i> <i>thoughts, and emotions</i>]</i> <i><u>create obstacles</u></i> <i><u>through which</u></i> <i><u>you have to</u></i> <i><u>grope your way.</u></i></p>
07	<p><i>The</i> <i><u>more unconscious</u></i> <i>such</i> <i>• <u>attitudes,</u></i> <i>• <u>convictions,</u> and</i> <i>• <u>erroneous conclusions</u></i> <i><u>are,</u></i> <i><u>the more powerful</u></i> <i><u>they are.</u></i></p> <p><i>This is <u>logical,</u></i> <i><u>for anything</u></i> <i><u>that is out in the</u></i> <i><u>light of conscious awareness,</u></i> <i><u>if wrong,</u></i> <i><u>is open for correction.</u></i></p>

*It [i.e., that which is wrong and is now in the light of conscious awareness]*  
*is*  
*laid open*  
*for consideration*  
*and thereby*  
*made*

- *flexible* and
- *amenable to change.*

*In your daily life*  
*you may experience happenings*  
*that may change*  
*a conscious conviction.*

*However,*  
*if you are*  
*unaware*  
*of a*

- *conclusion* or
- *attitude,*

*it [i.e., the conclusion or attitude of which you are not aware]*

- *is not exposed* and
- *cannot be*
  - *reconsidered* and
  - *changed:*  
*it is rigid;*

*and the more rigid a form,*  
*the stronger is its substance.*

*If this [i.e., if this rigidity of form] is so*  
*with a form created from*  
*untruth,*  
*you will easily see*  
*that it [i.e., a form created from untruth]*  
*must become*  
*a tremendous obstacle in your life.*

08

If you could but understand  
that all  
• thoughts and  
• emotions  
are actual  
• forms  
• objects, and  
• things,  
you would  
better understand  
why it is so important  
for you to  
• uncover  
your unconscious and  
• look at  
what it contains.

These forms vary in  
• substance,  
• strength, and  
• shape  
according to  
• what they represent,  
• how strong the convictions are, and  
• what is linked with them.  
This, in turn,  
depends on the  
• character and  
• temperament  
of the person.

09

Now I should like to discuss  
one common soul form  
which, to some degree,  
exists in  
every human being.  
  
I will call this  
the "abyss of illusion."  
  
There is an abyss  
in each one of you.

	<p><i><u>This abyss is</u></i> <i><u>utterly unreal,</u></i> <i><u>and yet it seems</u></i> <i><u>very real</u></i> <i><u>as long as</u></i> <i><u>you have not taken the necessary steps</u></i> <i><u>to discover its</u></i> <i><u>illusory character.</u></i></p>
10	<p>• <i><u>When you cannot</u></i> <i><u>let go of</u></i> <i><u>your self-will,</u></i> <i><u>which may not necessarily mean</u></i> <i><u>that you [with your self-will] want something</u></i> • <i><u>bad or</u></i> • <i><u>harmful, or</u></i></p> <p>• <i><u>when you cannot</u></i> <i><u>accept</u></i> <i><u>the imperfection of this world,</u></i> <i><u>which means</u></i> <i><u>that you cannot have</u></i> • <i><u>life and</u></i> • <i><u>people</u></i> <i><u>be according to</u></i> <i><u>your very own way,</u></i> <i><u>even though yours</u></i> <i><u>may be the right way,</u></i></p> <p><i>[then] <u>it seems to you</u></i> <i><u>that you have</u></i> <i><u>fallen into an abyss.</u></i></p> <p><i>You may never have</i> <i>translated these feelings</i> <i>into such terms.</i></p> <p><i>But, if you analyze your feelings,</i> <i>you will see that <u>this is so.</u></i></p> <p><i>There is a <u>strong fear in you that</u></i> <i><u>whatever happens</u></i> <i><u>contrary to your will</u></i> <i><u>means danger.</u></i></p>

	<p><i>Needless to say,</i> <i>this [i.e., this fear that what happens contrary to your will means danger]</i> <i>does not apply</i></p> <ul style="list-style-type: none"><li>• <i>to every situation,</i></li><li>• <i>to your entire personality, or</i></li><li>• <i>to every area of your life.</i></li></ul>
11	<p><i>By</i></p> <ul style="list-style-type: none"><li>• <i>working in this direction and</i></li><li>• <i>examining your emotional reactions</i> <i>to certain incidents,</i> <i>you will become aware of</i> <i>the abyss of illusion</i> <i>in you.</i></li></ul> <p><i>I ask you</i> <i>not to take my word for it.</i></p> <p><i>Experience the truth of it!</i></p>
12	<p><i>This abyss</i> <i>varies</i></p> <ul style="list-style-type: none"><li>• <i>in depth and</i></li><li>• <i>in width.</i></li></ul> <p><i>Only by</i></p> <ul style="list-style-type: none"><li>• <i>becoming aware of</i> <i>its existence and</i></li><li>• <i>gradually discovering</i> <i>its unreality</i> <i>will this form dissolve,</i> <i>little by little.</i></li></ul> <p><i>This [i.e., becoming aware of the abyss and</i> <i>discovering its unreality, so it can dissolve]</i> <i>can happen</i> <i>only if,</i> <i>at one time or another,</i> <i>you give yourself up to it [i.e., give yourself up to the abyss].</i></p>



*In other words,*

- what seems  
so hard to yield to,
- what seems like  
a personal threat,  
is really  
no threat at all.

*If someone else*

- does not accept you, or
- acts contrary to your expectation,  
this in itself is not a threat.

*Neither is it a disaster*

*if you have to accept*  
*your own inadequacy.*

*Yet you cannot find out*

*that this is so*  
*unless you go right through the experience.*

• *Only after*

*accepting*  
• *your own or*  
• *the other's*  
*inadequacy in the areas*  
*where heretofore you could hardly do so,*

• *only after*

*giving up*  
*your own will*  
*where you hung onto it*  
*as though your life were at stake,*

*will you be able to*

*truly convince yourself*  
*that nothing adverse happens to you.*

*As long as this abyss*

*exists in your soul,*  
*it seems to you*  
*that you are gravely endangered*  
*if you*  
• *yield or*  
• *let go.*

*You seem to fall down into the abyss.*

	<p><i>The <u>abyss can only disappear</u> <u>if you let yourself</u> <u>drop into it.</u></i></p> <p><i><u>Then and then only</u> <u>will you learn</u> <u>that you do not</u> • <u>crash and</u> • <u>perish,</u> <u>but [rather] that you</u> • <u>float beautifully.</u></i></p> <p><i><u>You will then see</u> <u>that</u> <u>what made you tense with</u> • <u>fear and</u> • <u>anxiety</u> <u>was as illusory</u> <u>as this abyss.</u></i></p>
13	<p><i><u>So I repeat:</u> <u>the abyss</u> <u>cannot disappear</u> <u>by itself.</u> <u>It can only vanish from</u> • <u>your soul and</u> • <u>your life</u> <u>once you have made the plunge into it.</u></i></p> <p><i><u>The first time</u> <u>it may call for</u> <u>great effort on your part,</u> <u>but each time you try it anew</u> <u>it will be easier.</u></i></p>
14	<p><i><u>I hope I will not be misunderstood.</u> <u>I do not refer to</u> <u>giving up something</u> • <u>needlessly, or</u> • <u>merely because it is something</u> <u>that makes you happy.</u></i></p>

*I do not even refer to  
giving up something you  
• have or  
• possess.*

*Nor do I speak of  
realistic fears  
that you can face  
constructively.*

*I refer only  
• to the subtle little fears  
in your soul,  
• to the  
• frustration and  
• anxiety  
• you cannot quite understand and  
• for which you often find  
such poor rationalizations.*

*When a person near you  
• does not agree with you or  
• has certain faults,  
you may feel  
• all tense and  
• full of anxiety.*

*If you  
analyze these feelings,  
you will discover  
that it amounts to  
feeling endangered  
because your world of Utopia  
is proven unreal.*

*This is the phantom fear  
which makes you believe  
your life is at stake.  
Otherwise  
you would not be  
so fearful.*

*This is the abyss  
into which you should plunge  
so as to find yourself  
• floating  
instead of  
• perishing.*

15

*Last time I discussed  
the function of  
Utopia  
in the human personality.*

*I said that  
the infant in you  
desires everything  
• the way it wants it,  
• how it wants it, and  
• when it wants it.*

*But it goes further than that.  
This desire includes  
wanting  
• complete freedom  
• without responsibility.*

*You may not be aware  
that you desire just this.*

*But I am sure that by  
• investigating  
some of your reactions and  
• asking yourself  
what they truly mean,  
when you come to the root,  
you will undoubtedly find that  
this childish part of your being  
desires just that.*

*You want to have a  
benign authority above you  
who steers your life  
in all ways  
as you desire.*

*You wish complete freedom  
in every way;  
you want to make  
independent  
• decisions and  
• choices.*

*If these [decisions and choices]*  
*prove*  
*good,*  
*it is to your credit.*

*However,*  
*you do not wish*  
*to be responsible*  
*for anything*  
*bad*  
*that happens.*

*Then [when bad things happen]*  
*you refuse to see*  
*the connection*  
*between*  

- *such a [bad] happening*

*and*  
*your own*

- *actions and*
- *attitudes.*

*You are so successful*  
*in covering up*  
*these connections*  
*that, after a time,*  
*it takes a great deal of effort indeed*  
*to bring the connection*  
*out into the open.*

*This is so*  
*because you wish to make*  
*this authority*  
*responsible for*  
*the negative things only.*

16

*Many of my friends who are*  
*well advanced on this path*  
*will readily confirm that*  
*this [infant] part exists in them.*

*In the final analysis  
this unconscious  
• thought or  
• attitude  
amounts to just that:  
you wish  
• freedom  
• without self-responsibility.*

*Thus you wish for a  
• pampering,  
• indulgent  
god,  
like a parent  
who spoils his child.*

*If this god  
cannot be found –  
and of course he cannot –  
• he [i.e., god]  
becomes a  
monster in your eyes and  
• you turn away from  
God  
altogether.*

17

*The expectations you have  
of this god  
you also project  
onto  
• human beings,  
either to  
• a specific person or  
• a group of human beings, or  
onto a  
• philosophy,  
• creed, or  
• teacher.*

*It does not matter [onto]  
• who[m] or  
• what  
[you make these projections of expectations you have of god].*

	<p><i>At any rate, <u>your understanding the unconscious God-image</u><sup>1</sup> will <u>not be complete</u> <u>unless you include</u> <u>this very basic element in it.</u></i></p>
18	<p><i>It is of <u>great importance</u> that you find <u>in yourself</u> the part <u>where you desire</u> • <u>freedom</u> • <u>without self-responsibility.</u></i></p> <p><i>With the method of our work, it should not be too difficult to find the <u>many areas</u> where you desire just that.</i></p> <p><i><u>This desire</u> [to have <u>freedom without self-responsibility</u>] can be <u>extreme</u>, <u>although it</u> • <u>is often hidden and</u> • <u>can only be approached</u> <u>in an indirect way.</u></i></p> <p><i><u>I cannot show you</u> <u>now</u> <u>how it should be done</u> <u>because the approach</u> <u>varies with each individual.</u></i></p> <p><i>I shall be glad, however, to point out the way to each of you if you so desire.</i></p> <p><i><u>There cannot be a single exception.</u></i></p>

<sup>1</sup> 1. See lecture 52.

*You all have just this*

- hope and
- desire

*at least in some way:*

- freedom
- without self-responsibility  
*to the full extent.*

*You may wish to assume  
self-responsibility*

*in some areas of your life,  
often in*

- superficial and
- outer  
*actions.*

*But in the*

- last and
- deepest and
- most important

*attitude toward life  
as a whole*

*you*

- still refuse self-responsibility,
- yet you desire utter freedom.

19

*If you think this through thoroughly,  
you will surely see*

*that this [i.e., that having utter freedom with no self-responsibility]  
is an impossibility.*

*It is Utopia!*

*You cannot*

- be free
- and at the same time*
- have no responsibility.

*To the extent you*

*shift responsibility*

*from yourself*

*onto others*

*you curtail*

*your own freedom.*

*You put yourself in slavery.*

*It is as simple as that.*



20

*You will observe  
the same law at work  
even in the animal world.*

*A pet has  
no freedom  
but [also] it is  
not responsible  
for obtaining  
its own food and shelter.*

*A wild animal [on the other hand]  
is free, or freer,  
but it [also] is responsible  
to look out for itself.*

*This must apply much more to humanity.*

*Wherever you look,  
you will see that  
it cannot be otherwise:  
• the more freedom,  
• the more responsibility.*

*If you  
do not desire responsibility  
according to the degree of your capacity,  
you have to  
forfeit freedom.*

*In a superficial way  
this applies to  
practically everything  
• from your choice of profession  
• to your choice of government.*

*But the area where humanity  
has overlooked the basic truth, that  
• freedom cannot exist  
• without self-responsibility,  
is not outside  
but  
• within the human soul, and  
• in the human attitude toward life as such.*

21

**The infant  
in you**

- **does not see and**
- **does not want to see  
that connection [between freedom and self-responsibility].**

**It [i.e., the infant in you]**

- **wants one [i.e. the infant in you wants utter freedom]**
- **without the other [i.e., without self-responsibility],  
and what it wants  
does not exist;**

**it [i.e., utter freedom without self responsibility] **is****

- **illusion or**
- **Utopia.**

**The price**

**for illusion [i.e., the price for the illusion of thinking you can have  
utter freedom without self-responsibility]  
is extremely high.**

**The more**

**you want to  
evade paying the  
• **natural and**  
• **fair**  
**price –**  
**in this case [paying by taking] self-responsibility  
[as the natural and fair price] for freedom –****

**the heavier  
the toll becomes.**

**This, too,  
is unalterable law.**

**The more**

**you understand  
about the human soul,  
the more clearly  
you will observe this.**

All diseases  
of the soul  
are based on just that:  
on evasion of the payment  
of the rightful price.

There is a

- strong desire and
- insistence  
on having both ways [i.e., having  
utter freedom with no payment of self-responsibility],  
the easy way.

22

Ultimately,  
the price you pay  
for the evasion [the evasion of paying the price for utter freedom] is

- so heavy,
- so steep,

my friends.

You are not aware of it yet [i.e., not yet aware of the ultimate heavy price you pay],  
but you will be [aware]  
if you follow this particular road.

A part of the [ultimate] price  
is  
the constant effort  
you waste  
in trying to force life  
into the mold of  
your illusion  
in this respect.

If you could but see  
all the

- inner,
- emotional  
effort,

you would shudder,  
because  
all this strength  
could be used quite differently.

- *To let go of the illusion and*
- *to assume full self-responsibility [of your life in payment for your freedom] seems so hard to you that fear of it [i.e., fear of taking self-responsibility] becomes a good part of the abyss.*

*You seem to think that you will fall right in if you really assume self-responsibility.*

*Therefore, you constantly strain away from it [i.e., strain away from assuming self-responsibility], stemming against it, and this consumes strength.*

23

*You can see now that giving up the world of Utopia [i.e., utter freedom with no self-responsibility] appears to you as the abyss.*

*Giving up Utopia seems to you the greatest danger and you stem against it with all the might of your spiritual muscles.*

*You lean away from the abyss, losing valuable strength for nothing.*

*To give up your Utopia [i.e., to give up your infant's illusory world of utter freedom with no self-responsibility] seems dire misery.*

The world

becomes

- bleak and
- hopeless

with no chance  
for happiness,

because

your concept of happiness  
in one part of

your unconscious mind  
means

utter perfection  
in all ways.

But all this [i.e. the belief that happiness means both utter perfection and living in the Utopian world of utter freedom without any self-responsibility]

is not true.

To give up Utopia

does not make for  
a bleak world.

You need not despair over

- letting go of  
a desire and
- venturing into

what often seems  
fearsome to you.

The only way

you can discover  
the illusion of

- this fear,
- this abyss and
- its phantom quality [i.e., the phantom quality of the abyss],

is first to

- visualize,
- feel, and
- experience

- its [i.e., the fear's or the abyss's]  
existence in you

in the various

- manifestations and
- reactions

of your daily life,

and then

to jump into it.

Otherwise it cannot dissolve.

24

*There is a  
very important  
general misconception  
about life.*

*It constitutes the  
main result of  
the unreasonable desire for  
• freedom  
• without self-responsibility.*

*It is the idea that  
you can come to harm  
• through the arbitrariness of  
• the god-of-your-image,  
• life, or  
• fate, or  
• through  
• the cruelty,  
• the ignorance, and  
• the selfishness  
of others.*

*This fear  
is as illusory as  
the abyss.*

*This fear  
can exist  
only  
because you  
deny  
your self-responsibility.*

*Therefore,  
others  
must be responsible.*

*If you did not  
cling tenaciously to  
the Utopia of  
• having freedom and  
• refusing self-responsibility,  
you could easily perceive  
that you are  
indeed  
independent.*

*You are  
the master of your  
• life and  
• fate;  
you –  
and  
no one else –  
create your own  
• happiness and  
• unhappiness.*

*Observation of  
the manifold  
• connections and  
• chain reactions  
would  
automatically  
eliminate  
your fear  
• of others,  
• of becoming a victim.*

*You could link up  
all unfavorable incidents  
with your own  
wrong attitudes,  
no matter  
how wrong  
the other people may be.*

*But their wrongness  
cannot affect you.*

*This [i.e., the truth that the wrongness of others cannot affect you]  
would become clear to you  
and you would then  
lose your fear  
of being helpless.*

*You are helpless  
because  
you make yourself that way  
by trying to shift responsibility  
away from yourself.*

*So you see that  
fear  
is the heavy price  
you must pay  
for insisting on  
your Utopia [i.e., your demand for utter freedom without  
self-responsibility].*

25

*In truth,  
you cannot possibly  
come to harm  
by any  

- shortcomings or
- wrong actions

of another person,  
no matter  
how much it may seem that way  
at first glance.*

*Those who judge [i.e., who blame the harm that comes to them onto another person]  
only on the surface  
will not find either  

- truth or
- reality

[in their initial surface judgments of others].*



*Many of you are capable of*  
• judging profoundly  
in some ways,  
• going to the roots of things.

*In other ways, however,*  
*you are conditioned*  
*to judge [quickly and only] on the surface.*

*In this particular respect*  
*many of you*  
*refuse to let go of*  
*judging on the surface*  
*because*  
*you still hope that*  
*the world of Utopia*  
*can actually exist.*

*Therefore,*  
*you have to*  
*fear*  
• other people,  
• their judgment,  
• their wrongdoings.

*In this [fearful] part of your being,*  
*you like*  
*to consider yourself*  
*a victim*  
*for the very reason I stated previously.*

*This trend [i.e., the trend to consider yourself a victim]*  
*in itself*  
*is a sign of*  
*refusal*  
*to accept self-responsibility.*

26

*If you are truly*  
• *willing and*  
• *prepared*  
*to accept*  
*full self-responsibility,*  
*the vision of truth*  
*will prove to you*  
*that harm*  
*cannot come to you*  
*through others.*

*I can foresee*  
*many questions coming up*  
*in this connection.*

*But let me assure you*  
*my friends,*  
*that even*  
*a mass disaster,*  
*of which*  
*there have been many*  
*in the history of humanity,*  
*will miraculously*  
• *spare some* and  
• *not [spare] others.*

*This cannot be explained away*  
• *either by coincidence*  
• *or by the act of a*  
*monstrous god-of-your-image*  
*who arbitrarily*  
• *favors*  
*a few and*  
• *punishes*  
*some less fortunate creatures.*

*The other imagined god*  
*who*  
• *rewards you for being a good child and*  
• *spares you a difficult fate,*  
*while another person*  
• *has to be tested and*  
• *go through hardships*  
*is also a distortion,*  
*no less monstrous than the first [i.e., than the first imagined god*  
*who is arbitrary].*

27

God is in you,  
and that godlike part  
of the divine in you  
regulates things  
in such a wonderful way  
that all your wrong attitudes  
will come to the fore,  

- more strongly at some times,
- less strongly at other times of your life.

The apparent  

- faults and
- misdeeds

of others  
will affect  
your own  

- wrong attitudes and
- inner errors.

You cannot be affected  
by any  

- wrongdoing or
- action

of other people  
if you do not have  
within yourself  
something that responds to it [i.e., responds to the action of others],  
as one note  
resonates to another.

28

Again,  
you certainly  
should not take my word for it.

All who are on the path  
are bound to find out  
the truth  
if  
they really want to.

Investigate  
sincerely  
the everyday  
• occurrences,  
• irritations, and  
• annoyances  
in your life.

Find out  
what in yourself  
• responds, or  
• corresponds  
either  
to a similar characteristic –  
although perhaps  
on a quite different plane –  
or  
to the exactly opposite extreme  
of the person  
who has provoked you.

If you truly  
find  
the corresponding note  
in yourself,  
you will  
automatically  
cease to feel victimized.

Although a part of you  
enjoys just that [i.e., enjoys being the victim],  
• it [i.e., this joy in being a victim] is a doubtful joy.  
• It [i.e., this joy in being a victim]  
• weakens you and  
• is bound to make you fearful.  
• It [i.e., this joy in being a victim] enchains you utterly.

By seeing the connection  
between  
your inner wrong  
• currents and  
• attitudes  
and  
the outer unwelcome occurrence,  
you will come face to face  
with your inadequacy [i.e., with your inner wrong currents and attitudes],  
but this encounter [with your inner wrong currents and attitudes],  
instead of  
• weakening you  
will make you  
• strong and  
• free.

You are so conditioned  
to the habit of  
going through life  
concentrating on  
the apparent wrong  
of the other person  
that you feel  
victimized by it.

You  
put blame on  
everybody left and right  
and never find  
the corresponding note  
in yourself.

This explains  
how you could be adversely affected.

Even those of my friends  
who have learned to investigate themselves  
with some degree of honesty  
often fail to do so [i.e., fail to investigate themselves  
in honesty]  
in the  
• most apparent  
• everyday  
incidents.

**It takes training**  
**to condition yourself**  
**to follow this road** [i.e., to follow this pathwork]  
**all the way.**

**When you discover**  
**your own contribution,**  
**no matter how subtle,**  
**as you go through**  
**an unwelcome experience,**  
**you will cease being afraid of the world.**

29

**If your fear of**  
**• life and**  
**• the inadequacy of others**  
**is not to some degree eliminated**  
**after such findings,**  
**you have**  
**not even scratched the surface.**

**You may have found**  
**some contributing factor,**  
**but if it** [i.e., if finding some contributing factor in you  
to an undesirable situation]  
**did not have**  
**the desired effect on you** [i.e., did not change the  
undesirable situation to a desirable one],  
**you are still**  
**dealing with**  
**subterfuges** [i.e., taking actions that are trying to hide something].

**What you find**  
**must**  
**increase the knowledge in you**  
**• that you cannot be**  
**truly affected by others, and**  
**• that you are**  
**the master of your life.**

**Therefore**  
**you need have no fear.**

*In other words,  
your findings  
must  
make you see  
• the truth and  
• the importance  
of self-responsibility.*

*In addition,  
self-responsibility  
will cease to be something  
to shy away from.*

30

*If this work is done  
in the right way,  
you will not feel  
guilty about it.*

*In the right approach  
there is  
no room  
for guilt feelings.*

*The very nature of  
a guilt feeling,  
which stifles  
your determined effort  
to find out  
more  
about yourself,  
seems to say,  
"I cannot help it.  
I have to feel guilty  
for something  
I cannot help."*

*Therefore,  
a guilt feeling  
inevitably  
contains an element  
of self-pity.*

*Without self-pity  
there could be  
no guilt feeling.*

	<p><i>The</i></p> <ul style="list-style-type: none"><li>• <i>true</i> and</li><li>• <i>constructive</i></li></ul> <p><i>way of searching within yourself</i> <i>must uncover</i></p> <ul style="list-style-type: none"><li>• <i>many errors,</i></li><li>• <i>many wrong conclusions,</i></li><li>• <i>many</i><ul style="list-style-type: none"><li>• <i>faults</i> and</li><li>• <i>faulty attitudes.</i></li></ul></li></ul> <p><i>But</i> <i>you will encounter them</i> <i>without a trace</i> <i>of guilt.</i></p> <p><i>With the proper attitude, you</i><ul style="list-style-type: none"><li>• <i>accept your inadequacies</i> and</li><li>• <i>face up to them.</i></li></ul></p> <p><i>In the world of Utopia you</i><ul style="list-style-type: none"><li>• <i>do not.</i></li></ul></p>
31	<p><i>This [clinging to Utopia and not accepting and facing your inadequacies]</i> <i>is a good part of the reason</i> <i>why you reject</i> <i>self-responsibility.</i></p> <p><i>By making</i> <i>independent decisions,</i> <i>you are bound to</i> <i>make mistakes.</i></p> <p><i>The child in you,</i> <i>clinging to Utopia,</i> <i>believes</i> <i>you must</i> <i>never</i> <i>make a mistake.</i></p>



*Making a mistake*  
*means*  
*falling into the abyss.*

*Here again*  
*you can test*  
*the validity of your fear*  
*by jumping in [i.e., jumping into the abyss]*  
*and finding yourself afloat.*

*You then see*  
*that it is*  
*no tragedy*  
*to have made a mistake.*

[However] *The infant* [in you]  
• *thinks you*  
*must perish*  
*if you do [make a mistake], and therefore*  
• *thinks that*  
*independent decisions*  
*for [matters over] which one is responsible*  
*must not be made.*

*It should be noted that*  
*this belief [that you must perish if you make a mistake and therefore you*  
*should never make independent decisions]*  
*may manifest*  
*only in a very*  
• *hidden and*  
• *subtle*  
*way.*

32

*Obviously,*  
*the illusion*  
*that you must*  
*never*  
*be inadequate*  
*leads to*  
• *your rejection of self-responsibility, and*  
• *the continued wish to be free.*

	<p><i>• <u>The world of Utopia</u></i> <i>as well as</i> <i>• <u>the fearsome abyss of illusion</u></i> <i>therefore depend upon</i> <i>• <u>whether or not</u></i> <i>you <u>learn to accept</u></i> <i>your <u>inadequacy</u>, and</i> <i>• <u>whether or not</u></i> <i>you <u>learn to free yourself</u></i> <i>of the <u>phantom conclusion</u></i> <i>that you <u>cannot err</u>.</i></p> <p><i>The</i> <i>• <u>guilt</u> and</i> <i>• <u>fear</u></i> <i>of <u>making mistakes</u></i> <i>is <u>so hard to bear</u></i> <i>that you <u>set up</u></i> <i>all <u>sorts of</u></i> <i>• <u>phantom thoughts</u> and</i> <i>• <u>soul-forms</u></i> <i>that <u>make your life miserable</u>.</i></p>
33	<p><i>In your <u>intellect</u></i> <i>• you may <u>know</u></i> <i>all I say here;</i> <i>• you may <u>readily admit</u></i> <i>to a <u>variety of faults</u></i> <i>without the <u>slightest</u></i> <i>• <u>guilt</u> or</i> <i>• <u>fear</u>.</i></p> <p><i>In this <u>particular respect</u> [i.e., in respect to this set of faults] you have <u>freed yourself of</u></i> <i>• the <u>abyss of illusion</u> [i.e., the illusion that “if I have any fault and make any mistake, I will perish”] and</i> <i>• the <u>world of Utopia</u> [i.e., the utopia of having utter freedom and pleasure with no self-responsibility].</i></p>

*But there doubtless  
are areas  
where you do not  
feel  
in accord with your  
knowledge.*

*With these areas  
we do have to be concerned.*

*It is quite possible  
that you have some faults  
which are  
infinitely graver  
than others [i.e., infinitely graver than other faults],  
and yet [in regard to these infinitely graver faults]  
you do not have  
this feeling of  
• shame and  
• guilt.*

*You can  
• admit them [i.e. admit these infinitely graver faults]  
to yourself and  
• even discuss them  
with others.*

*Here [i.e., here with even these infinitely graver faults]  
you are free.*

*Other faults,  
perhaps  
• less severe and at times  
• not even really faults,  
but mere attitudes, such as  
• a certain shame,  
• a kind of anxiety or  
• a reaction,  
may give you  
an acute feeling of  
• shame or  
• guilt.*

- **You cannot face it** [i.e., you cannot face these less severe faults and attitudes such as a certain shame, anxiety, or reaction]
- **you** [instead]
  - **look away, you**
  - **struggle to avoid seeing it.**

**This means**

**that in this respect** [i.e., in respect to this set of lesser faults and attitudes],  
**for one reason or another,**

**you**

- **live in**

**your world of Utopia** [i.e. you illusory world of utter freedom  
without self-responsibility]

**and therefore**

- **struggle against**

**the abyss of illusion** [i.e., the illusion that if you have  
any faults and make any mistake you will perish].

34

**Your whole life**  
**must change**  
**in many ways**  
**if you discover**  
**the truth**  
**of what I say here.**

**It is not sufficient**  
**that you accept these words**  
**intellectually;**  
**[rather,] you have to**  
**experience them**  
**in yourself.**

**This** [i.e., experiencing the truth of these words concerning the consequences both  
of living in the worlds of utopia and abyss of illusion and thereby  
being enslaved as well as not living there and thereby being free]  
**can only be done**

- **by hard work**  
**in the proper direction** and
- **by your utter resolve**  
**to find**  
**this particular truth.**

*On the other hand,  
you need not have  
completely  
dissolved the abyss  
in order to be liberated  
to a large degree.*

*It is sufficient  
that you*

- see and
- observe
  - its [i.e., see and observe the abyss of illusion's] existence,
  - its effect on you, and

*that you*

- have made some attempts  
in the right direction.

*It is sufficient  
to see the connection  
between*

- your erroneous attitudes

*and*

- outer happenings  
that heretofore seemed arbitrary.

*Once you realize  
how much you  
fear giving up  
Utopia  
in all its ramifications,  
you will have taken  
a tremendous step towards  
• real freedom and  
• true independence.*

35

*This [step towards real freedom and true independence]  
will free you  
of your basic  
fear of life.*

**It** [i.e., this step towards real freedom and true independence]  
**will release**  
**heretofore wasted forces**  
[thereby enabling these forces to be used] **for**  
**constructive purposes** and  
**it**  
**will bring forth in you**  
**a creativity**  
**you never dreamed possible.**

- **Once you**  
**realize what I say here,**
- **once**
  - **it is your own [knowledge] and**
  - **not superimposed knowledge,**  
**you will go through life**  
**with a completely new attitude:**  
**as a free being**  
**without fear.**

**You will**  
**know**  
**with a deep conviction**  
**that**

- **no word** and
- **no teaching**  
**can ever give you**  
**anything better than**  
**your own realization**  
**that**  
**nothing can come your way**  
**that is not self-produced.**

**You do not have to**  
**be ashamed of it** [i.e., you do not have to be ashamed of any fault  
or imperfection giving rise to pain and shortcomings].

**You can make**

- **the out-picturing of it** [i.e., the out-picturing of this fault  
or imperfection] **and**
- **the unfortunate** [resulting temporary] **circumstances**  
**you may [now] have to go through**  
**as a consequence** [of this fault or shortcoming]  
**a very**
  - **constructive and**
  - **productive**  
**medicine for yourself.**

*This [process] will serve*  
*• to liberate you*  
*rather than*  
*• to enslave you.*

*You will realize*  
*that you have*  
*nothing to be afraid of.*

*You are not the victim of others;*  
*you do not have to fight*  
*to make others perfect,*  
*because you now know*  
*that their imperfection*  
*cannot harm you.*

36

*Some of you may*  
*think it is strange indeed*  
*that this basic spiritual truth*  
*has been so obscured*  
*throughout the ages.*

*But there is a good reason for that, my friends.*

*Humanity*  
*in its development*  
*is required to reach*  
*a certain basic spiritual understanding*  
*before it can use this knowledge*  
*in the right way.*

*For,*  
*misunderstood,*  
*such knowledge*  
*could indeed*  
*be very harmful.*

*If a man's lower nature  
remains dominant,  
he might say  
"I can  
• kill and  
• plunder and  
• be as selfish as I want.  
My wrong actions  
cannot harm anyone else."*

*And of course  
that is  
not true,  
not in the sense I mean.*

*I realize, my friends,  
this seems like  
an utter contradiction.*

*I say here  
on the one hand  
that the wrongdoings  
of another person  
cannot harm you.*

*I say  
on the other hand  
that if you go ahead,  
following  
your lowest instincts,  
that  
is  
harmful to others.*

*Both [of these statements]  
are true, my friends.*

*But [also] both [of these statements]  
can be untrue,  
if you understand them  
in the wrong sense.*



*It is extremely difficult  
for me to explain  
how these apparent paradoxes  
still hold true.*

*However, I will attempt  
at a future occasion  
to make this clear  
if you still need clarification.*

*But I believe  
any of you  
who*

- *take this particular approach  
on your path and*
- *experience the truth of my words  
personally  
will know*

- *that both are true and*
- *that these two statements  
do not contradict each other at all.*

37

*There is just one thing  
I would like to add.*

*First, it may appear  
that it has nothing to do with  
the apparent paradox;  
yet when you think more profoundly about it,  
you will clearly see that it has [a bearing on  
this apparent paradox].*

*I have often said,  
and many of you have experienced it,  
that*

- *your subconscious  
affects*
- *the subconscious of another person.*

*This is*

- *so true and*
- *so apparent*  
*that all you have to do*  
*is open your eyes*  
*to have it constantly confirmed*  
*in your life.*

*You know that*

- the human personality*  
*consists*
- *of various levels or,*  
*expressed in a different way,*
  - *of various subtle bodies.*

*The level on which*

- you give out*  
*will affect*  
*that particular level*  
*of the other person.*

*What comes out of*

- *your true being,*
  - *your real self,*
- will affect*
- *the real self*  
*of the other person.*

*What comes out of*

- *any layer*  
*of your mask self*
- will affect*
- *the*
    - *similar or*
    - *corresponding*
      - *mask self layer or*
      - *defense mechanism*
- of the other person.*

38

*I will give you some random examples  
that I am sure many of you have experienced.*

When you are

- shy and
- reticent,

it creates

in the other person

a similar effect,

although he or she

may express it

in an entirely different manner.

If you are

- not genuine or

if you

- act out of a level of pride,

the other person

will respond

automatically

in kind.

If you are

- spontaneous and

- genuine,

you will find

such immediate response

in the other person.

All you have to do

is observe this.

For that [i.e., for seeing this interchange of corresponding layers between  
yourself and another]

to happen

you have to

observe yourself, of course,

in order to establish

from what layer

of your personality

you have acted.

**Only then** [i.e., only when you see from what layer  
of your personality you have acted]  
**can you take the other person's**  
• **behavior** and  
• **mannerisms**  
and  
**compare them**  
**with what you gave out.**

**You will soon**  
**stop being deceived**  
**by appearances.**

**Your shyness**  
**may be open;**  
**the other person's shyness**  
**may be covered**  
**under a mask of brashness.**

**However, you will recognize**  
**that they come from**  
**the same inner level.**

**This is so important,**  
**my friends,**  
**and it has very much to do with**  
**the apparent paradox that**  
• **you cannot be harmed**  
**by other people.**  
• **Yet it would be harmful**  
**to go ahead on that assumption and**  
**indulge in the lowest instincts.**

39

**Now, my friends, if there are any questions,**  
**I shall be glad to answer them.**

**QUESTION:**  
**A few times you mentioned**  
• **guilt** and  
• **shame.**  
**Could one be ashamed of something**  
**without guilt feelings?**

40

**ANSWER:**

**Yes, of course** [one could feel shame of something  
without guilt feelings].

***This*** [evaluation of shame]  
**is always a question of terminology.**

***There is***  
**a healthy kind of**  
**shame**  
**that is**

- **constructive and**
- **strengthening.**

***You can also call it***  
**• repentance.**

**If**

- **you recognize**  
**that you have**  
**unwillingly**  
**hurt others**  
**by one of your**  
**wrong tendencies**
- **and you**  
**feel**  
**• truly sorry**  
**about it**
- **and this gives you**  
**incentive** [that you need] **to change,**  
**it** [i.e., **this kind of “shame”** that results in  
**repentance and changed behavior on your part**]  
**is good.**

[In other words,]

**If shame**  
**does not weaken you,**  
**but if it** [rather] **strengthens you,**  
**it** [i.e., **this kind of “strengthening” shame**]  
**contains no guilt.**

**If it [i.e., if shame]  
is free of**

- **self-pity, of**
- **the flavor of**
  - **"Poor me.**
  - **I could not help it.**
  - **I should be helped.**
  - **People are unfair to me,"**
  - **and so on,**

**then it [i.e., then this constructive and strengthening  
kind of shame]**

**is a**

**healthy kind of  
repentance**

**that has**

**nothing whatever to do with  
guilt.**

**So it is indeed possible  
that shame can exist  
without guilt.**

**And it is**

**also possible  
the other way around,  
namely**

**that a person**

- **has an acute guilt feeling and**
- **is not necessarily ashamed.**

41

**QUESTION:**

**Many times you stated that our  
psyche  
is in some way  
an electromagnetic field.**

**Is it [i.e., is this electromagnetic field that is the psyche],  
from your point of view,  
in any way similar to  
the electromagnetic fields  
of modern physics?**

**Or are they [i.e., are these two types of electromagnetic fields simply]  
different in  
vibration rate?**

42

**ANSWER:**

**The rate of**

- **vibration** or
- **frequency** [*of these various electromagnetic fields*]  
**can be**  
**very different.**

**It depends on**

- **what** or
- **who**  
**it is.**

**The frequency rate of vibration**  
**varies**

- **between**
  - **an animal** and
  - **a plant,**
- **between two animals,**
- **between two human beings, let alone**
- **between all other things.**

**Everything**

**that has energy –**  
**and you know that**  
**even your material objects**  
**are full of energy –**

- **has** or
- **is**  
**an electromagnetic energy field.**

**The nature**

**of these fields**

**varies also**  
**between**  
**one object**  
**and**  
**the other.**

This [variation of energy fields]  
depends on  
the material of which they are constructed,  
and it even varies  
between two objects  
of the same material,  
because  
many, many other factors  
also play a role.

But the basic principle is the same, of course.

Energy fields  
exist in everything,  
from  

- what is apparently a dead object

to  

- what is obviously a live organism.

But their [i.e., but the corresponding energy fields']  

- emanation,
- frequency,
- rate of vibration,
- color,
- tone,
- scent, and
- all other attributes

vary  
according to  
a great number of factors  
that influence  
this magnetic field.

Many of their manifestations  
I could not even describe,  
for  

- you have not yet discovered them and therefore
- they are unnamed

in the human language.

Some  
you may never even  
discover on this earth plane.



	<p><i>But in principle, <u>all</u> <u>are</u> • <u>energy fields</u> and <u>as such</u> [all are] • <u>certainly the same.</u></i></p>
43	<p><i><b>QUESTION:</b> Could <u>this concept</u> <u>be applied</u> <u>to our tonal system,</u> • <u>within</u> and • <u>beyond</u> <u>the range of our auditory perception?</u></i></p> <p><i><b>ANSWER:</b> <u>Yes, absolutely.</u> <u>I can foresee</u> <u>a time on your earth plane –</u> <u>some of you may still see the beginnings of it –</u> <u>when you will have machines</u> <u>with which to measure</u> <u>a person's frequency rate</u> <u>of vibration,</u> • <u>in tone,</u> • <u>in color,</u> and • <u>in certain other</u> <u>manifestations – also</u> • <u>in energy emanation,</u> <u>if I may call it that.</u></i></p>
44	<p><i><b>QUESTION:</b> <u>Also in scent?</u></i></p> <p><i><b>ANSWER:</b> <u>That may take longer;</u> <u>it would be much harder</u> <u>to establish technically.</u> <u>But it may come too, eventually.</u></i></p> <p><i><u>Such a machine</u> <u>will prove extremely useful.</u></i></p>

45	<p><b>QUESTION:</b> <i>Could it [i.e., could such a machine] also be <u>used for therapy</u>?</i></p> <p><b>ANSWER:</b></p> <ul style="list-style-type: none"><li>• <u>Physical</u> as well as</li><li>• <u>mental</u> <u>therapy.</u></li></ul> <p><i>It could be used <u>for all sorts of other things,</u> not to speak of <u>the importance of proving</u> <u>the existence of human beings</u> <u>beyond</u> <u>the physical level.</u></i></p> <p><i>Since we have a question session next time, it would be <u>very constructive</u> if you presented some questions <u>dealing with our subject tonight.</u></i></p>
46	<p><i>I retire with <u>my blessings</u> <u>for each and every one of you, my friends.</u></i></p> <ul style="list-style-type: none"><li>• <u>The strength</u> and</li><li>• <u>the light</u> <u>I am allowed to bring</u> <u>from my world</u> <u>is flowing now</u> <u>to each one of you.</u></li></ul> <p><i><u>May it</u> [i.e., may this strength and light from my world] <u>help you,</u></i></p> <ul style="list-style-type: none"><li>• <u>wherever you are on your path,</u></li><li>• <u>whatever your problems are.</u></li></ul> <p><i>May you <u>feel the love</u> <u>with which we come to you.</u></i></p> <p><i><u>Be blessed,</u> <u>be in God!</u></i></p>

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