

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

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The

- deeper and
- stronger
 - a conviction is,
the more
 - lasting and
 - substantial
are 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

[In contrast to truthful convictions and emotions,]
• Convictions and
• emotions
 of
 untruth or
 unreality
 have the opposite character.

They [i.e., convictions and emotions of untruth or unreality]
may last a while,
but their durability
is limited to
the length of time
that these attitudes in the personality
prevail.

[As with truthful convictions and emotions,]
The stronger these [untruthful and unreal]
• convictions and
• attitudes,
• thoughts, and
• emotions
 are,
 • the greater is their impact,
 • the more substantial their form.

06

At times
I have described
the path you are taking
by depicting landscapes
as you know them on earth.

There are

- shrubs and
- thickets,
- narrow ledges and
- cliffs.

At times

- the going is
 - rough and
 - tedious,
- the way
 - steep and
 - stony.

At other times
you find yourselves
on a meadow of
• rest and
• light
until you are ready
to tackle the next hurdle.

All this is
not merely symbolic.

These forms
truly exist.

They are the product of
your inner

- attitudes and
- convictions,
- thoughts and
- emotions.

Many of these [attitudes, convictions,
thoughts, and emotions]
create obstacles
through which
you have to
grope your way.

07

The
more unconscious
such
• attitudes,
• convictions, and
• erroneous conclusions
are,
the more powerful
they are.

This is logical,
for anything
that is out in the
light of conscious awareness,
if wrong,
is open for correction.

*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><u>This abyss is</u> <u>utterly unreal,</u> <u>and yet it seems</u> <u>very real</u> <u>as long as</u> <u>you have not taken the necessary steps</u> <u>to discover its</u> <u>illusory character.</u></p>
10	<ul style="list-style-type: none">• <u>When you cannot</u> <u>let go of</u> <u>your self-will,</u> <u>which may not necessarily mean</u> <u>that you [with your self-will] want something</u><ul style="list-style-type: none">• <u>bad</u> or• <u>harmful</u>, or• <u>when you cannot</u> <u>accept</u> <u>the imperfection of this world,</u> <u>which means</u> <u>that you cannot have</u><ul style="list-style-type: none">• <u>life</u> and• <u>people</u> <u>be according to</u> <u>your very own way,</u> <u>even though yours</u> <u>may be the right way,</u> <p>[then] <u>it seems to you</u> <u>that you have</u> <u>fallen into an abyss.</u></p> <p><i>You may never have translated these feelings into such terms.</i></p> <p><i>But, if you analyze your feelings, you will see that this is so.</i></p> <p><i>There is a strong fear in you that whatever happens contrary to your will means danger.</i></p>

	<p><i>Needless to say,</i> <i>this [i.e., this fear that what happens contrary to your will means danger]</i> <u>does not apply</u></p> <ul style="list-style-type: none">• <u>to every situation,</u>• <u>to your entire personality,</u> or• <u>to every area of your life.</u>
11	<p><i>By</i></p> <ul style="list-style-type: none">• <u>working in this direction</u> and• <u>examining your emotional reactions</u> <u>to certain incidents,</u> <i>you will <u>become aware of</u></i> <i>the <u>abyss of illusion</u></i> <i><u>in you.</u></i> <p><i>I ask you</i> <u>not to take my word for it.</u></p> <p style="text-align: center;"><u>Experience the truth of it!</u></p>
12	<p><i>This abyss</i> <u>varies</u></p> <ul style="list-style-type: none">• <u>in depth</u> and• <u>in width.</u> <p><i>Only by</i></p> <ul style="list-style-type: none">• <u>becoming aware of</u> <u>its existence</u> and• <u>gradually discovering</u> <u>its unreality</u> <i><u>will this form dissolve,</u></i> <i><u>little by little.</u></i> <p><i>This [i.e., becoming aware of the abyss and</i> <i>discovering its unreality, so it can dissolve]</i> <u>can happen</u> <u>only if,</u> <u>at one time or another,</u> <u>you give yourself up to it</u> [i.e., give yourself up to the abyss].</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><u>The abyss can only disappear</u> <u>if you let yourself</u> <u>drop into it.</u></p> <p><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></p> <p><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></p>
13	<p><i>So I repeat:</i></p> <p><u>the abyss</u> <u>cannot disappear</u> <u>by itself.</u></p> <p><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></p> <p><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></p>
14	<p><i>I hope I will not be misunderstood.</i></p> <p><i>I do not refer to</i></p> <p><u>giving up something</u> • <u>needlessly, or</u> • <u>merely because it is something</u> <u>that makes you happy.</u></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, your understanding the unconscious God-image¹ will not be complete unless you include this very basic element in it.</i></p>
18	<p><i>It is of great importance that you find in yourself the part where you desire • freedom • without self-responsibility.</i></p> <p><i>With the method of our work, it should not be too difficult to find the many areas where you desire just that.</i></p> <p><i>This desire [to have freedom without self-responsibility] can be extreme, although it • is often hidden and • can only be approached in an indirect way.</i></p> <p><i>I cannot show you now how it should be done because the approach varies with each individual.</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>There cannot be a single exception.</i></p>

¹ 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.

	<p><u>All diseases of the soul are based on just that: on evasion of the payment of the rightful price.</u></p> <p><u>There is a</u> • <u>strong desire</u> and • <u>insistence</u> <u>on having both ways</u> [i.e., <u>having utter freedom with no payment of self-responsibility</u>], <u>the easy way.</u></p>
22	<p><u>Ultimately, the price you pay for the evasion</u> [the evasion of paying the price for utter freedom] <u>is</u> • <u>so heavy,</u> • <u>so steep,</u> <u>my friends.</u></p> <p><u>You are not aware of it yet</u> [i.e., not yet aware of <u>the ultimate heavy price you pay</u>], <u>but you will be</u> [aware] <u>if you follow this particular road.</u></p> <p><u>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.</u></p> <p><u>If you could but see all the • inner, • emotional effort, you would shudder, because all this strength could be used quite differently.</u></p>

• 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
- misseeds
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.

	<p><u>It takes training</u> <u>to condition yourself</u> <u>to follow this road</u> [i.e., to follow this pathwork] <u>all the way.</u></p> <p><u>When you discover</u> <u>your own contribution,</u> <u>no matter how subtle,</u> <u>as you go through</u> <u>an unwelcome experience,</u> <u>you will cease being afraid of the world.</u></p>
29	<p><u>If your fear of</u> • <u>life and</u> • <u>the inadequacy of others</u> <u>is not to some degree eliminated</u> <u>after such findings,</u> <u>you have</u> <u>not even scratched the surface.</u></p> <p><u>You may have found</u> <u>some contributing factor,</u> <u>but if it</u> [i.e., if finding some contributing factor in you to an undesirable situation] <u>did not have</u> <u>the desired effect on you</u> [i.e., did not change the undesirable situation to a desirable one], <u>you are still</u> <u>dealing with</u> <u>subterfuges</u> [i.e., taking actions that are trying to hide something].</p> <p><u>What you find</u> <u>must</u> <u>increase the knowledge in you</u> • <u>that you cannot be</u> <u>truly affected by others, and</u> • <u>that you are</u> <u>the master of your life.</u></p> <p><u>Therefore</u> <u>you need have no fear.</u></p>

	<p><i>In other words, your findings <u>must</u> <u>make you see</u> • <u>the truth</u> and • <u>the importance</u> <u>of self-responsibility.</u></i></p> <p><i>In addition, <u>self-responsibility</u> <u>will cease to be something</u> <u>to shy away from.</u></i></p>
30	<p><i>If this work is done in the <u>right way</u>, you will <u>not feel</u> <u>guilty about it.</u></i></p> <p><i>In the <u>right approach</u> there is <u>no room</u> <u>for guilt feelings.</u></i></p> <p><i>The <u>very nature of</u> <u>a guilt feeling</u>, <u>which stifles</u> your <u>determined effort</u> <u>to find out</u> <u>more</u> <u>about yourself,</u> <u>seems to say,</u> <u>"I cannot help it.</u> <u>I have to feel guilty</u> <u>for something</u> <u>I cannot help."</u></i></p> <p><i>Therefore, a <u>guilt feeling</u> <u>inevitably</u> <u>contains an element</u> <u>of self-pity.</u></i></p> <p><i>Without self-pity there could be <u>no guilt feeling.</u></i></p>

	<p><i>The</i></p> <ul style="list-style-type: none">• <u>true</u> and• <u>constructive</u> <p><u>way of searching within yourself</u> <u>must uncover</u></p> <ul style="list-style-type: none">• <u>many errors,</u>• <u>many wrong conclusions,</u>• <u>many</u><ul style="list-style-type: none">• <u>faults</u> and• <u>faulty attitudes.</u>
31	<p><i>But</i></p> <p><i>you will encounter them</i> <i>without a trace</i> <i>of guilt.</i></p> <p><i>With the proper attitude, you</i></p> <ul style="list-style-type: none">• <u>accept your inadequacies</u> and• <u>face up to them.</u> <p><i>In the world of Utopia you</i></p> <ul style="list-style-type: none">• <u>do not.</u> <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></p> <ul style="list-style-type: none">you <u>must</u><u>never</u> <p><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.*

- The world of Utopia
as well as
 - the fearsome abyss of illusion
therefore depend upon
 - whether or not
you learn to accept
your inadequacy, and
 - whether or not
you learn to free yourself
of the phantom conclusion
that you cannot err.

The

- guilt and
- fear
of making mistakes
is so hard to bear
that you set up
all sorts of
 - phantom thoughts and
 - soul-forms
that make your life miserable.

33

In your intellect

- you may know
all I say here;
- you may readily admit
to a variety of faults
without the slightest
 - guilt or
 - fear.

In this particular respect [i.e., in respect to this set of faults]
you have freed yourself of

- the abyss of illusion [i.e., the illusion that “if I have any fault
and make any mistake, I will perish”] and
- the world of Utopia [i.e., the utopia of having utter freedom and
pleasure with no self-responsibility].

*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, all are • <u>energy fields</u> and <u>as such</u> [all are] • <u>certainly the same.</u></i></p>
43	<p><u>QUESTION:</u> <i>Could <u>this concept</u> <u>be applied</u></i></p> <p><i>to our tonal system, • <u>within</u> and • <u>beyond</u> the <u>range of our auditory perception?</u></i></p> <p><u>ANSWER:</u> <i>Yes, <u>absolutely.</u></i></p> <p><i>I can <u>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><u>QUESTION:</u> <i>Also in <u>scent?</u></i></p> <p><u>ANSWER:</u> <i>That may <u>take longer;</u> <u>it would be much harder</u> <u>to establish technically.</u> But it may come too, eventually.</i></p> <p><i><u>Such a machine</u> <u>will prove extremely useful.</u></i></p>

45

QUESTION:

*Could it [i.e., could such a machine]
also be used for therapy?*

ANSWER:

- Physical as well as
- mental
therapy.

*It could be used
for all sorts of other things,
not to speak of
the importance of proving
the existence of human beings
beyond
the physical level.*

*Since we have a question session next time,
it would be very constructive
if you presented some questions
dealing with our subject tonight.*

46

*I retire
with my blessings
for each and every one of you, my friends.*

- The strength and
- the light
*I am allowed to bring
from my world
is flowing now
to each one of you.*

May it [i.e., may this strength and light from my world] help you,

- wherever you are on your path,
- whatever your problems are.

*May you
feel the love
with which we come to you.*

*Be blessed,
be in God!*

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