

Pathwork Lecture 105: Humanity's Relationship to God in Various Stages of Development

1996 Edition, Original Given June 8, 1962

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**, usually *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

¶	Content
03	<p><i>Greetings,</i> <i>my dearest friends.</i></p> <p><i>God bless all of you.</i></p> <p><i>Blessed is this hour [i.e., blessed is this time we now spend together].</i></p> <p><i>Blessed are your efforts.</i></p> <p><i>Blessed is your work.</i></p>
04	<p><i>Before I turn to tonight's lecture,</i> <i>I wish to extend our thanks,</i> <i>from</i> <i>the world of spirit,</i> <i>to</i> <i>all of my friends</i> <i>who have worked</i> <i>on this Path</i> <i>of self-recognition.</i></p>

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For this [work of self-recognition] is, indeed,
something to be thankful for.

Nothing helps so much
in the entire world,
as every little step
towards
the further self-awareness
of each individual.

Nothing
can help eliminate

- suffering and
- confusion

so much
as your own efforts
in this direction [i.e., in the direction of
further self-awareness].

The sincere desire
to face

- the truth
in yourself,
- the reality
that is in you
right now,
is the only way,
not only
 - for helping yourself,

but

- to help better conditions all over.

Nothing else
will eliminate strife.

All of you
have made progress in this respect [i.e., progress in respect to facing
the truth in yourself, in your present reality]
in the past year.

Each one of you
has gained
a little more insight
into yourself.

All of you,

- some more,
 - some less,
- are a little better able
to face yourselves
as you really are.

Perhaps not entirely yet –
that is true –
but surely better than a year ago.

So it has been a fruitful year,
more than you can possibly realize.

We believe that,
after this short interruption of activities [over the summer],
the year to come will bring
still further progress
in this direction –
the ability
to face yourself
as you are now.

When I say
progress,
I mean
the removal of barriers
to see that
which is,
rather than
striving away from
it [i.e., rather than striving away from “what is”]
in the false belief
that it is
spiritual progress
to
try to
be
what you cannot
as yet [i.e., what you are not yet able to]
be.

05

In your daily life
many possibilities are offered to you

- *to see yourself*
as you are;
- *to verify*
what you
really feel,
rather than
what you
try to feel.

All you have to do is
to remind yourself
constantly

- *to be alert to*
this reality
in you [*i.e., to be alert to your own reality*];
- *to cultivate*
the awareness [*of what you really feel in each moment*].

After this very fruitful year,
it is to be expected that
most of my friends,
after perhaps
overcoming

- *a defense here and*
- *a resistance there,*
will penetrate deeper
into
emotional levels,
so as to become aware
 - *of their* [*i.e., of their emotional levels*']
existence, and then
 - *of their* [*i.e., of their emotional levels*']
significance.

***This further understanding [of your reality, of your real emotions
and their significance]***
will liberate you
more and more,
***after the initial fear of it [i.e., after your initial fear of your
understanding of your reality of who you really are]***
has proven unreasonable;
if only you

- ***continue and***
- ***do not let this fear [of understanding who you really are]***
stop you,
but [rather]
 - ***face it [i.e., face the fear of understanding who you really are],***
 - ***examine it,***
 - ***grasp it,******instead of***
 - ***repressing it;***

and then

- ***come to terms with it.***

06

***And now, my friends,
let us turn to tonight's subject.***

***I wish to discuss
man's relationship to God***

- ***in the cycle of development,***
- ***in the various stages***
of this cycle [of development]
that man goes through.

***In the last lecture I discussed
the state of being***
without awareness,
as the
first stage
in the great cycle.

Primitive man,
during his first few incarnations,
is still near to this
state of being
without awareness.

He lives unto the day,
tending to
his immediate needs.

As yet
the mind [in him]
is

- not developed

and therefore

- not equipped
 - to ask questions,
 - to doubt,
 - to think,
 - to discriminate.

He lives
in the now,
but without awareness.

In order to live
in the now
in awareness,
various stages have to be gone through.

07

As man continues
to develop
his mind,
he will first use it [i.e., first use his mind]
for his immediate needs
that become
more pressing
in a growing civilization.

In other words,
he first uses the mind
concretely.

***But later,**
**he begins to use it [i.e., to use his mind not only concretely but also]
abstractly.***

***He begins
to ask the important questions
that have preoccupied mankind
ever since the beginning of time.***

These [abstract and philosophical] questions are:

- ***"Where do I come from?"***
- ***Where do I go?***
- ***What is the meaning of life?***
- ***What is the significance of this universe?"***

***Man begins
to perceive***

- ***nature,***
- ***her laws.***

***He observes
the magnificence of
nature's laws.***

***And he begins
to wonder.***

***This first wonderment
represents
the first conscious steps
towards
relating to
the Creator.***

- ***"Who created these laws?"***
- ***Who made all this?***
- ***Is any superior mind
responsible for
this creation?"***

With such questions,
the first ideas
about God
come into existence.

Thus,
when he then concludes that
there must be
someone
of such infinite

- superiority,
- wisdom,
- intelligence,

he feels
he must relate to
this supreme Being.

08

But simultaneously,
man's

- spiritual and
- emotional

immaturity
producing

- fear and
- many other

problematic emotions,
colors
this concept of
a superior Creator.

On the one hand
he wants an authority
who

- thinks for him,

who

- decides for him and
- is thus responsible for him.

He clings to this authority
in the hope of
being relieved of
self-responsibility.

On the other hand,

- his fears of life [i.e., his fears of life's inevitable pain, suffering, death] and
- his inadequacy to cope with it [i.e., to cope with life],
project onto this God.

He senses

the power

of this immensely

- wise and
- resourceful

Creator of

all the natural laws that he can see.

Since he cannot yet

separate

- power [i.e. man's awe about the powerful Creator of all that can be seen]
from
- cruelty [i.e., man's experiences of life's inevitable pain, suffering, and death, experiences he assumes are also from this God],

he begins

to fear

this God

of his own projection.

Thus he begins to

- appease, to
- cajole, to
- submit to, and
- become subdued by,
this imaginary God-image.

09

To recapitulate:

the first state of awakening
causes man to wonder.

In this

spontaneous experience of

- wonder and
- perception,

he often has

a genuine

- God-experience and
- relationship [with God].

	<p><u>But then,</u></p> <ul style="list-style-type: none"> • <u>as he grows</u> <u>more</u> <ul style="list-style-type: none"> • <u>conflicted and</u> • <u>fearful</u> <p><i>[in life, with its inevitable pains, suffering, and death],</i></p> <ul style="list-style-type: none"> • <u>after his desires [for a better, more fulfilling, and less painful life]</u> <u>become</u> <u>more urgent,</u> <p><u>all these</u></p> <ul style="list-style-type: none"> • <u>emotions [i.e., his conflicts, fears, and urgent desires for a better life] and</u> • <u>attitudes [toward life]</u> <u>color</u> <u>this first God-experience</u> <p><u>and he relates</u> <u>no longer</u> <u>according to a</u></p> <ul style="list-style-type: none"> • <u>genuine,</u> • <u>spontaneous,</u> • <u>creative</u> <p><u>experience [of God],</u> <u>but [rather, he relates] to a</u> <u>projection of himself.</u></p>
10	<p><u>The more the mind grows</u> <u>in one direction only [i.e., the direction of working with the concrete</u> <u>aspects of daily living,</u> <u>without being used [i.e., without being used to understand life itself and to</u> <u>understand root causes of its pains and suffering – the</u> <u>understanding that is necessary for the mind]</u></p> <p><u>to resolve its</u></p> <ul style="list-style-type: none"> • <u>problems and</u> • <u>conflicts</u> <p><u>which remain</u> <u>hidden away from awareness,</u></p> <p><u>the more does his</u> <u>relationship to God</u> <u>become false.</u></p>

False,
because it [i.e., because his relationship with God]
is based
• on personal needs,
• on wishful thinking, and
• on fear.

The more this proceeds,
the falser
the concept of God becomes –
• consciously or
• unconsciously.

In the end,
it [i.e., the concept of God]
will become
a superstition,
with
• less truth and
• more dogma.

11

When this goes on
and on,
man comes to a point,
• after
his
• original
• genuine
• experience and
• perception
turns to
a superstition,
that makes a farce out of God;
when he can no longer
continue in this trend,
his intelligence,
which has grown in the meantime,
will prevent him from
going on in this way [of superstition, the way of less truth
and more dogma]
indefinitely.

The intelligence
will then say
• "it cannot possibly be
that there is a Father
who leads life for us.

[Rather,]

- It is up to us.
- It is our responsibility.
- We have free will."

And a counter-reaction sets in.

And then,
man often turns to
the other extreme
and becomes
an atheist.

12

The state of atheism
exists in two ways:

1) an absolute lack of

- awareness and
 - perception
- of

- life and
- nature,
- her laws and
- the significance of creation.

2) a reaction to the

- superstitious God-Image [including the God defined
by various religious dogmas] and
- [the God-image that is the] self-projection of man,
denying self-responsibility.

This latter state of atheism [i.e., *the atheism that is one's reaction to God-images of various types*],
erroneous in itself as it is,
is still indicative of
a further state of development
other than [and beyond]
a belief in God [i.e. *beyond a belief in one's God-image*].

This [belief in one's God-image]
comes predominantly from

- *fear,*
- *evasion,*
- *escapism,*
- *wishful-thinking,*
- *denial of self-responsibility.*

The latter [state of atheism that is one's reaction
to God-images of various types]

is often
a necessary transitory period
on the way to
a more

- *realistic and*
- *genuine*
 - *experience of and*
 - *relationship to*
God.

During this stage [of man's atheism],
faculties are cultivated in man
that are of utmost importance
for his individual growth.

This does
not mean
that I advocate
atheism.

This is no more the case
than that I advocate a

- *childish,*
- *clinging,*

belief in God.

Both [atheism and a childish, clinging belief in God-images]
are stages [of the soul's journey].

In each stage
there is something important
that the soul learns.

Something
is imprinted in the soul
that is

- **productive and**
- **lasting,**

long after
the superficial layers of the mind
have dispensed with
the falsity of
both extremes.

13

In this second stage of atheism [i.e., the atheism of rejecting his God-image],
man learns to assume
self-responsibility.

He lets go of
the wished-for hand
that

- **leads life for him,**
- **absolves him**

from the consequences
of his own mistakes.

It [i.e., self-responsibility]
makes him give up
the expectation of
being rewarded for
being obedient
to rules.

Simultaneously,
it [i.e., self-responsibility]
frees him from
fear of being punished.

In some ways,
it [i.e., self-responsibility]
brings him back to himself.

14

But
when a certain point
is passed
in this stage [of atheism, i.e., this stage of self-responsibility],
it is no longer possible
to maintain
the concept of atheism.

The more
any

- *thought,*
- *concept,*
- *scientific fact, or*
- *philosophy*

is carried to its

- *logical end and*
- *conclusion,*

the less
is it possible
to maintain an

- *untruth or*
- *half-truth;*

or even

- *a temporary state*
that had its healthy function
at a certain period.

When man passes through
these various stages briefly discussed here,
he is bound to arrive at the point
when he uses his mind

- *to question*
 - *his own motives;*
- *to look*
 - *at and*
 - *into*
himself.

Thus
he cultivates
awareness
by facing
the reality within.

As he proceeds to do this [i.e., as he cultivates ever deeper levels of awareness by facing the reality within],
forever deeper levels of his psyche
become liberated.

In this liberation [of deeper levels of his psyche],
genuine God-experience
is the
inevitable
outcome.

This genuine God-experience
is very different from
the childish belief in
a self-projected God
which the mind has created
out of

- fear,
- weakness, and
- wishful-thinking.

He no longer acts
because he feels
God

- demands or
- expects

it of him.

He lives
in the now.

He

- does not fear
his imperfection and
- does not fear
God's punishing him for it [i.e., for his imperfection].

He can see it [i.e., he can see his imperfection]
without becoming frantic.

Yet understanding its [i.e., his imperfection's] harm,
but not fearing it [i.e., not fearing his imperfection or its harm],
he will then see that

- **not the imperfection itself**
is so harmful,
- **but [rather, what is harmful is]**
 - **the lack of awareness of it [i.e., lack of awareness**
of his imperfection];
 - **the fear of being punished for it [i.e., fear of being punished for**
his imperfection];
 - **the pride of wanting to be above it [i.e., pride of wanting to be**
above his imperfection].

Being not frantic to get over it [i.e., not being frantic to get over his imperfection],
he will have
the calm
to observe it,
thereby understanding

- **its [i.e., the imperfection's] background and**
- **its [i.e., the imperfection's] reason for existence.**

In this process,
he grows out of it [i.e., grows out of the imperfection].

As man cultivates this attitude [toward his imperfection],
he makes
a genuine experience of God
possible.

On the other hand, [rather than this slow process of growing out of his imperfection
by facing it and understanding both the imperfection
and the reason for its existence]

it is the occasional
• glimpse and
• sense
of it [i.e., of a genuine experience of God]
that facilitates
the proper attitude
toward oneself.

15

This
genuine God-experience
is being.

God is
not perceived as
acting –
• punishment or
• reward, or
• guidance along certain ways
in order to take away
the effort of man.

He [i.e., man]
realizes that
God is.

This is
very difficult to explain
in words, my friends.

But it is
the only way
I can say it.

You cannot come to
this feeling
that God is,
if you do not
first
face what is
in you right now,
• imperfect,
• faulty,
• childish
as it may be.

16

*It would be misleading
to assume
that each of these stages I described here roughly,
follow neatly
one after the other.*

They overlap.

*They do not always follow in this order,
because
the human personality
is not made up
of one level.*

*It [i.e., the personality]
is, as you know,
conflicting [i.e., has conflicting components].*

*Different layers
of the personality
express
different attitudes
at any given time,
even in this particular respect [i.e., in respect to one's stage of
development, or to one's genuine God-experience or to
one's relationship to God].*

*Hence, it is possible that
at one period of a person's life,
he may be*

- consciously
in one stage,*
- unconsciously
in another.*

*Only
after
he proceeds on such a Path of self-knowledge [i.e., such a path as
Pathwork or other path of self-knowledge],
does this hidden
unconscious stage
come to the fore.*

**In this way [i.e., after the previously unconscious stage becomes conscious],
it often happens that
at a later period
something comes out
that seems to belong into
a former stage.**

**This [situation where something comes out that seems to belong into a former stage]
is also due to the fact
that a certain necessary stage
was**

- **not fully lived through**
- **but repressed**
due to outer
 - **influences and**
 - **pressures.**

**So my description [of stages of development as related to one's relationship to God]
is only
a vague general outline.**

Beware of judging

- **yourself or**
- **another**
according to what you
see.

**But generally speaking,
this is the cycle [of development]
that humanity goes through.**

17

**Self-awareness
must eventually lead to
the state of being
in awareness [vs. the very early primitive stage of
being without awareness].**

**Simultaneously [with the state of being in awareness],
a new relationship to God
comes into existence.**

*[In this new relationship to God,]
God is experienced
as being.*

I repeat,

*you cannot come to it [i.e., you cannot come to a God experienced as being]
if you do not
first experience,
in a negative way,
that which is,
now.*

*Nor can you come to it [i.e., nor can you come to a God experienced as being]
by*

- concepts
you learn;
- philosophies and
- practices
you observe;
- doctrines
you follow.

If you are

- unwilling to*
- live through, and
 - be in
your present
 - confusions,
 - errors, and
 - pains,
 - facing and
 - understanding
them,

you

- cannot ever*
- be in
God.

Or to put it in other words:
you cannot be
in a state of

- **happiness,**
- **peace,**
- **creativity**

without strife,
if you do not
face the

- **temporary,**
- **often unpleasant**

reality.

Only then [i.e., only when you face the temporary, often unpleasant reality]
can
the great Reality
be experienced.

The latter [i.e., the great Reality]
will first come

- **occasionally and**
- **in vague glimpses.**

But this [facing of your temporary, often unpleasant reality]
will give you
a new

- **approach and**
- **relationship to God.**

It [i.e., this facing of your temporary, often unpleasant reality]
will not only
transform your

- **attitudes and**
- **concepts of**
 - **God,**

but
[transform your]

- **concepts also of**
 - **yourself, or**
 - **your place in life.**

18

*Needless to say that
in man's relationship to God,
his prayer –
meaning
his speaking to God –
also goes through these phases.*

*The prayers
are the expression of
the various phases.*

*It is often the case,
as it is with all things on earth,
that man
is actually

- inwardly
already in a new stage,

while he

- outwardly
still clings to
old habit patterns;
patterns he adopted in a former stage.*

*This may
not only apply to

- the way man prays,

but also to

- certain concepts he clings to,
in his conscious mind,
while inwardly
he is already beyond it [i.e., beyond where his
conscious mind is].*

*The mind
is habit-forming.*

*Habit
is an intrinsic quality
of the mind.*

Experience
out of being
never forms habits.

It is only
the mind
that does it [i.e., it is only the mind that forms habits].

- The memory,
combined with
- the tendency to form habits,
is the danger
of the mind
in regard to
true spiritual experience.

The more
flexible you are,
the less
will you fall into the trap

- of set habit patterns;
- of clinging to
old
 - concepts and
 - ideas

that once gave you
an experience and
[an experience] which you wish to recreate
by holding onto it.

19

If you increasingly
train yourself
to face
what is in you now,
you free yourself of
habit patterns that hold you back

- *from productive living;*
- *from true experience,*
whether this is [truly experiencing]
 - *God,*
 - *life,*
 - *yourself—*
 - *it is all the same,*
 - *it is being.*

Is it not
habit
that made such
deep grooves
into your mind
of a certain experience
so that
this experience
turned into
a rigid image?

Isn't it
habit
that causes you
to stick to

- *misconceptions,*
- *wrong conclusions,*
- *generalizations*
that are always
half-truths, at best?

This applies to many things,
my friends.

20	<p><i>Again,</i> <u><i>I wish to emphasize that</i></u> <u><i>whenever you discover</i></u> <u><i>such erroneous ways</i></u> <u><i>in yourself,</i></u> <u><i>beware</i></u></p> <ul style="list-style-type: none">• <u><i>of feeling guilty,</i></u>• <u><i>of being frantic,</i></u>• <u><i>of feeling "I should not."</i></u> <p><u><i>This attitude is</i></u></p> <ul style="list-style-type: none">• <u><i>the greatest barrier,</i></u>• <u><i>the very greatest of all!</i></u>
21	<p><i>And now, my friends,</i> <i>let us turn to your questions.</i></p> <p>QUESTION: <i>I tried to explain</i> <i>what you explained to us</i> <i>about</i></p> <ul style="list-style-type: none">• <u><i>the spirit and</i></u>• <u><i>the free will</i></u> <p><i>to two people –</i></p> <ul style="list-style-type: none">• <u><i>one very religious, and</i></u>• <u><i>the other a scientist.</i></u> <p><i>They then asked</i> <u><i>if God is</i></u></p> <ul style="list-style-type: none">• <u><i>omniscient and</i></u>• <u><i>loving,</i></u> <p><u><i>then He also</i></u> <u><i>knows the future.</i></u></p> <p><u><i>If He knows the future,</i></u> <u><i>while He gave us free will,</i></u> <u><i>He must know</i></u> <u><i>what we will do with it [i.e., do with free will].</i></u></p> <p><i>And this I cannot answer.</i></p>

22

ANSWER:

***In the first place,
the future
is a product of
time.***

***And time
is a product of
the mind.***

***Therefore,
in reality,
future
does not exist.***

***Just as
past
does not exist.***

***I realize that this [i.e., I realize that the future and the past not existing]
is impossible
for most people to understand.***

***Outside the mind,
there is
being –
that is,
no
• past,
• present nor
• future,
only
• now.***

***This can,
at best,
be vaguely sensed,
by feeling,
rather than
[by] intellect.***

23

Furthermore,
this question [*about an omniscient God knowing the outcome (including the resulting apparent suffering) of giving beings free will*]
arises from
the same complete misconception
I outlined in this very lecture
in that it [i.e., this question]
shows
the concept of God who

- **acts,**
- **does.**

Creation is,
in the true sense,

- **not an action,**

and certainly

- **not a time-bound action.**

When God
created spirit,
it [i.e., spirit]
is

- **out of time,**
- **out of mind,**
- **in the state of being.**

Each spirit
is, in this sense,
God-like
and creates his own life.

God
does not

- **take away [from] or**
- **add on [to]**
[the spirit God created].

24

Moreover, I have this to add:
it is man's
complete illusion
to believe that

- **pain and**
- **suffering**
are terrible

in themselves.

*Please,
try to understand
what I am saying.*

*Man's
inordinate
fear of suffering
is*

- *utterly unrealistic,*
- *and again*
- *a product of the mind,*
- *in error.*

*Man
fears*

- *pain and*
- *suffering*

*mainly because
he believes*

- *he has nothing to do with it [i.e., that he has nothing to do with
pain or suffering];*
- *that it [i.e., that pain or suffering]
can come without his being responsible for it.*

*In other words,
it [i.e., pain or suffering]
is either*

- *unjust,*

or [is]

- *chaotic coincidence.*

*But
once he realizes that
every pain he experiences
is due to
his own evasion of*

- *truth and*
- *reality;*

*once he
not only
understands this [i.e., understands that pain is due to evasion of truth]
as a principle,*

*but
actually connects the links [between pain and evasion of truth],
he will no longer fear it [i.e., no longer fear the pain].*

He will
see
the key,
long before
he can even begin to
use it.

He will
no longer guard against
the supposed arbitrariness of life
against which
he feels helpless.

Thus,
his suffering
will

- take on an entirely new aspect and
- become productive.

25

This [understanding of suffering and connecting the links between suffering
and evasion of truth] then,

will make man see
that the actual suffering
is not half as frightening
as his

- fear of, and
- attitude towards

it.

To a slight degree,
many of you
have experienced this [i.e., have experienced that actual suffering is not
as frightening as the suffering you feared].

You have experienced that
when you fear something
before it happens,
it is so much worse
than
when you
actually go through it.

And you have also experienced
how your pains
take on a new face
once you
thoroughly understand
how
you
have created them.

If
you observe
this chain of events within,
abstaining from

- perfectionism,*
- moralizing, and*
- justifying,*

the pain
instantly recedes,
although
the outer situation
may remain the same.

When you
truly come to terms with
your reality,
you can also
accept
the imperfection
of life as such.

Without rebellion
against imperfection,

- many patterns transform and*
- you cause less suffering for yourself.*

But your

- **conscious or**
- **unconscious**

expectation

that life should be perfect,

causes you

- **to rebel,**
- **to resist,**
- **to erect barriers**

which cause

more

- **imperfection and**

- **suffering**

than life would otherwise contain.

So it is

your attitude

- **to suffering,**
- **to life,**
- **to your position in life and**
- **towards yourself,**

that determines

how

you experience suffering.

If man's

attitude

toward suffering

were not as distorted as it usually is,

he would find that

the problems

he has to solve

in conquering

- **mind and**

- **matter**

are beautiful.

They [i.e., the “beautiful problems” you have to solve
in conquering mind and matter]

are the most beautiful things

in your earth life.

	<p><u>Only by conquering</u></p> <ul style="list-style-type: none">• <u>your own</u><ul style="list-style-type: none">• <u>resistance and</u>• <u>blindness,</u>• <u>your lack of awareness</u> <u>of yourself,</u> <p><u>will you</u> <u>experience</u> <u>the beauty of life,</u> <u>whether</u></p> <ul style="list-style-type: none">• <u>at one time</u> <u>you go through</u><ul style="list-style-type: none">• <u>difficult periods, and</u>• <u>at others,</u> <u>you experience</u><ul style="list-style-type: none">• <u>happiness and</u>• <u>fulfillment.</u>
26	<p><u>When man</u> <u>comes closer to this understanding,</u> <u>a question such as this</u> [i.e., a question about an omniscient God knowing <u>the outcome (including the resulting apparent</u> <u>suffering) of giving beings free will]</u> <u>could never be asked.</u></p> <p><u>It</u> [i.e., this question]</p> <ul style="list-style-type: none">• <u>is so confused,</u>• <u>contains so much</u><ul style="list-style-type: none">• <u>blindness and</u>• <u>lack of awareness of reality, it</u>• <u>shows such spiritual immaturity,</u> <u>that it</u> [i.e., this question] <u>cannot even be answered</u> <u>in any way</u> <u>that will make sense to the questioner.</u> <p><u>You</u> <u>cannot understand</u> <u>with the mind</u> <u>what is beyond</u> <u>the realm of the mind.</u></p>

**For that [i.e., for understanding what is beyond the realm of the mind],
another faculty is necessary,
but so long as
the [very] existence of
such a faculty [for understanding what is beyond the realm of the mind]
is denied [by such a person],
how can you even make the person
come to an eventual understanding?**

27

**The question [about an omniscient God knowing the outcome (including
the resulting apparent suffering) of giving beings free will]
also contains**

an eternal

- **conflict in mankind, [and]**
- **conflict in religious concepts.**

**On the one hand,
man postulates
that God is**

an omnipotent Father

- **who acts at will;**
- **who rewards you
if you obey His laws;**
- **who guides you
without your active participation
in your own inner life,
provided you humbly ask for it.**

**On the other hand,
it is postulated**

- **that man has free will;**
- **that he molds his own fate;**
- **that he is responsible for his life.**

**While religion
teaches the latter,**

it [i.e., religion]

simultaneously cripples

- **free decision and**
 - **self-responsibility**
- by forcing man
to obey certain prescribed rules.**

Between these two,
apparently mutually exclusive concepts [i.e., the concepts that man is self-
responsible for his life and yet must obey certain rules set forth by God],
man is confused.

The question you asked
is a typical example of such confusion.

28

• **An omnipotent Creator**
and
• **man's self-responsibility**
are only mutually exclusive
when viewed
• **in time, and**
• **from the mind,**
when this omnipotent creator
is perceived as acting like man,
• **in time,**
• **from the mind.**

You do not yet have to be
in the state of
being in awareness
before you can sense that, in reality,
in the state of being,
there is no conflict
between the two.

All you have to do
is face yourself
• **without resistance,**
• **without the pretense**
of being more than you are,
• **without striving to be more perfect**
than, at this moment, you happen to be.

Each individual aspect
that you view in yourself
in such freedom,
puts you,
at that moment,
into
a state of being
and you
inwardly
perceive the truth of
God as Being
without contradictions
of the sort you asked in your question.

Then
you will know,
profoundly,
that

- complete self-responsibility*
- is not exclusive of*
- a supreme Being.*

A person who is
inwardly
not ready,
cannot possibly understand
what I am saying here.

29

*In this connection,
I would like to say
that it may occur to some of you
why it is
that
some great spirits,
either
• in the body
or
• without body through human mediums,
have passed on great wisdom,
yet their teachings
actually seem to encourage
one of those temporary stages
I mentioned as
a phase
in the great cycle.*

*Their teachings
were adapted to
• this still immature stage,
rather than to
• drawing people out of it [i.e., rather than drawing people out of this
immature stage].*

*You may rightly wonder
why this is so.*

*The answer is that
each stage
has to be gone through
thoroughly.*

*One cannot be forced
to skip a stage,
otherwise
something unassimilated
will
• remain in the soul and
• manifest in a later period.*

*Let us suppose we had
a group of people here
who have not gone through
the development
you have gone through
in the last few years.*

*What I would say now, for instance,
about the relationship to God,
would make
absolutely no sense.*

*A person who has not,
at least to some degree,
experienced
the peace
of*

- *true self-awareness,*
- *without*
- *self-condemnation or*
- *self-justification,*

*as rarely as this may happen to you,
cannot possibly
sense
the meaning of
the state of being.*

*If a group is, perhaps,
just between*

- *the second [stage, the stage in which man is in a state of fear of God, and is superstitious and intellectually dogmatic regarding his relationship with God]*

and

- *third stages [the third stage being that of atheism and self-responsibility] in this great cycle,*

*a spirit
will have to talk in such a way
that he can be understood.*

*Yet, he [i.e., the spirit]
does not lie.*

But for such a group [i.e., a group between stages two and three],
it is humanly impossible
to understand more.

Only by
gradually
bringing a group

- out of this stage [two of fear, superstition, and intellectual dogma]
- in to [stage three, of atheism, self-responsibility, and] self-facing,

can the souls of these people
begin to absorb more truth,
even if the mind cannot follow it.

This is why it may often occur
that spiritual helpers,
from

- this or
- the other
world,

seem to encourage
a phase
from which
you have already emerged.

30

COMMENT:
I know that
if I would have listened to this lecture a year ago,
I would not have
felt it
as I do now.

ANSWER:
Of course not.

Now at least,
there is a chance

- of understanding,
- of grasping,
- of sensing,

be it only in rare moments.

31

*In a smaller way,
man repeats these cycles
over and over
under various levels.*

*It is not just once
that he goes through
each
of these stages.*

*You may even observe that
the lectures I have given you
in all these years,
in a way,
go through these stages.*

*Each of the phases we passed,
prepared you for
that which is the key:
self-awareness.*

The

- *ability,*
- *willingness,*
- *courage,*
- *incentive, and*
- *reason*

*to do so [i.e., the ability, courage, and reason to go through
these stages and reach self-awareness],*

- *has to be cultivated and*
- *does not come easily.*

This is why these phases exist.

*But they [i.e., these phases]
do not exist as
ready-made laws.*

*They [i.e., these phases] exist
because of man's
inherent
rhythm of growth
that cannot be hurried.*

Yet it [i.e., yet man's growth through these phases]
needs

- *encouragement and*
- *preparation.*

It [i.e., man's growth through these phases]
needs

- *help*
to direct attention to
his resistances.

32

QUESTION:
Will you please elaborate on
the meaning of prayer
in the different stages?

ANSWER:
I believe it is rather evident
from the lecture itself.

Prayer
will be adapted to
the conscious

- *attitude and*
- *concept*

of any given phase.

In the very first stage,
when man is still almost
in the stage of
being without awareness,
there is no prayer,
because
there is no God-concept.

In the next stage [i.e., in the second stage],
when man
begins to

- ***ask questions and***
- ***wonder,***

and in this
spontaneous experience of

- ***wondering and***
- ***allowing new considerations to fill him,***

this, [wondering and allowing new considerations to fill him]
in itself, is

- ***prayer or***
- ***meditation.***

The next [or third] stage
may be
the realization of
a Supreme Intelligence.

In this [third] stage,
prayer takes the form of
admiration of
the marvel of the

- ***universe and***
- ***nature.***

It is
worship.

In the next [or fourth] stage,

when

- **the confusion of the mind,**
- **the immaturity and**
- **inadequacy**

cause

- **fear,**
- **clinging,**
- **helplessness,**
- **dependence;**

when

- **wishful-thinking and**
- **greed,**
- **unacceptance of reality**

causes

supplication [i.e., causes a humble request for help from God],
prayer will be expressed accordingly.

When prayers [humbly requesting help from God]

seem to be answered in this state [of stage four, a stage of fear and
wishful thinking],

it is not because

- **God acts,**

but [rather] because, in some way,

- **man**

- **is sincere**

in spite of all his

- **self-deceptions and**
- **evasions and**

- **has thus**

opened a channel within

through which

laws of

being

can penetrate

to him.

This [distinction in stage four between a prayer “answered” because “God acted”
and a prayer “answered” because “man opened a channel within”]
is an important distinction
that will only be perceived
at a later stage.

When man realizes
his own participation
in whether or not
a prayer is answered,
he will lose
the sense

- of helplessness and
- of the arbitrariness
of a willful God

he has to appease by

- man-made and
- superimposed
rules.

But I might also add that
what often appears
like an answered prayer
is [really]
the strength
of an unconflicted mind
in the particular area
where the prayer is answered,
at least at that time.

33

[Next, in stage five,]

- When man comes into
the state of independence,
- when he lets go of
this imaginary God
who
 - punishes,
 - rewards, and
 - leads life for him,
- when he finds himself
in the state
 - of atheism,
 - of denial of any higher being,

he does not pray,
of course.

At least not
in the conventional sense.

[In this stage five, the stage of atheism and self-responsibility]

- ***He may meditate on himself,***
- ***he may look at himself***
in sincerity,
and this [self-facing], as you all know by now,
is the best prayer
in the true sense.

But [on the other hand in this stage five in man's development]

- it may also be***
that man,
in the atheistic state,
- ***is completely irresponsible, and***
 - ***fails to***
 - ***think and***
 - ***look at himself.***

He may escape from himself
the same way as
the person who uses God
as an escape from himself.

34

When man reaches [stage five,]

- the stage of***
active pursuit
- ***of self-awareness,***
 - ***of facing himself as he really is,***

he may, at the beginning,
still be accustomed to

the old [form of] prayer [from stage four, the prayer]
of

- ***begging for help,***
- ***asking God to do for him***
what he used to shy away from doing himself.

Yet, in spite of this [old] habit in prayer,

he begins to
face himself.

Only after
reaching deeper levels
of such self-facing,
will he
gradually
avoid the kind of prayer
he was used to [in stage four, the prayer of asking
God to do for him what he could do for himself].

He may even go through a stage
of not actively praying at all,
in the usual sense.

But he meditates –
and that is often
the best prayer!

He meditates
• by looking at
his real motivations;
• by allowing
his actual feelings
to come to the surface;
• by questioning them [i.e., by questioning his actual feelings]
as to their reason for being.

In this kind of [meditation] activity,
prayer
in the old sense [of asking God to do for him what he could do for himself]
becomes more and more
• meaningless,
• contradictory.

His prayer
is the action
• of self-awareness and
• of looking at himself in truth.

His prayer
is his sincere intent
to face
what may be most unpleasant [for and in him].

It [i.e., this self-facing meditation leading to deeper self-awareness]
is prayer
because
it contains
the attitude
that truth
for the sake of truth
is the threshold to love.

Without
• truth and
without
• love,
there can be
no God-experience.

Love
cannot grow
out of
trying to pretend a truth
that is not felt.

But love
can grow
out of
facing a truth,
no matter how imperfect it is.

- This attitude
IS prayer.
- Candor with oneself
IS prayer;
- alertness to one's resistance
is prayer;
- owning up to something
that one has hidden from in shame
is prayer.

When this [process of self-facing] proceeds,
the state of
being
gradually comes into existence,
little by little,
with interruptions.

Then,
in the state of being,
prayer is no longer
an action of uttered
• words or
• thoughts.

[Rather,] It [i.e., prayer]
is a
feeling

- of being in the eternal NOW;
- of flowing in a current of love with all beings;
- of understanding and perception;
- of being alive.

It is impossible to convey
that
• these few aspects I mentioned here,
in addition to
• many more indescribable feelings,
comprise
prayer in the highest sense.

It [i.e., prayer in the highest sense]
is
awareness of God in His Reality.

But
this kind of prayer [i.e., the kind of prayer that is awareness of God
in His Reality]
cannot be
• imitated or
• learned through any
• teachings,
• prescribed practices, or
• disciplines.

It [i.e., this kind of prayer that is awareness of God in His Reality]

is

the natural outcome

of the

• courage and

• humility

to face oneself

• completely and

• without reservation.

Before you have reached

this highest state

• of relating to God,

• of being,

where

• prayer

and

• being

are

• one,

• all you can do,

• the best prayer in the world,

is the

• renewed

• constant

intent

• to face yourself

without any reservation;

• to remove

all pretenses

between

• your conscious mind

and

• that which is in you; and then,

• to remove

the pretense

between

• what is in you,

and

• others.

This is the pathway,

my friends.

35	<p>QUESTION: <i>I have recently learned of a young cousin who has a malignancy.</i></p> <p><i>And I would like to ask that I have the prayer of this group for his recovery and I would like to know if there is anything I can do, or that can be done to help him?</i></p>
36	<p>ANSWER: <i>My dearest, this question is so very contradictory to everything I said</i><ul style="list-style-type: none">• <i>tonight, and</i>• <i>previously.</i><p><i>It is certainly understandable that you feel that way.</i></p><p><i>Of course</i><ul style="list-style-type: none">• <i>you, and</i>• <i>the whole group, can pray.</i><p><i>The validity of such prayer is</i> <i>the sincere good will</i><ul style="list-style-type: none">• <i>that you wish the best to another person;</i>• <i>that you do not want him to suffer;</i>• <i>that you would do what you could to help alleviate such suffering.</i><p><i>If you are so intended, open yourself for inspiration.</i></p></p></p></p>

If there is any way
to give
• strength and
• consolation,
it may come
with such openness [to inspiration].

But from our point of view,
we view these things so differently.

- Temporary suffering,
 - parting, and
 - death
- is,
- in reality,
 - not what it means to you.

I know this is painful,
at the moment,
in time.

There is no doubt that
pure
• thoughts and
• feelings,
pure
• intent,
must
have an effect.

Not necessarily
in the exact manner you wish,
but nevertheless,
it has a very good effect.

37

QUESTION:
It is not his death that is so painful,
but the leaving of
• small children, and
• so many things undone,
• brilliance and
• talent.

ANSWER:

Actually,

what you think is
inevitably lost
because
[it is] not concluded in this life,
is not so.

No one

goes from this earth sphere
if it is not
• right and
• good,
unless he takes his own life.

Nothing happens

in the entire universe,
• that is meaningless,
• that cannot be productive.

There is no waste.

The waste

exists only temporarily
when you
do not make
the best of your life
while you have it.

But

leaving earth life, as such,
is never wasteful,
regardless of how young a person is
who leaves his body.

If you truly

- think and
- meditate

about these words,
they will be

- of greater help,
and therefore
- more consoling

than if I were to tell you

- that any means exist
that can interrupt
the laws of cause and effect,
- that God can protect you from
certain stages
 - that man has to go through, and
 - which can be so fruitful for all concerned.

Now, I am

not indicating here
that he cannot be helped.

This is not within my realm.

The outcome

may not necessarily
be as you fear it.

But whether or not it [i.e., whether or not the outcome]
is [as your fear it],
no waste exists.

There is meaningfulness

even for those who stay behind.

38

QUESTION:

Would you comment, please,
on the progress of
our group work
and show us a way to make it
an even more dynamic experience for us,
that is [show us how to make it] truly group work?

ANSWER:

Yes, my friend.

I believe most of you

can begin to

- **sense and**
- **experience**

that this group work

is of immeasurable importance.

How else [but in your group work] can you

safely

allow

your negative emotions

to come to the fore?

To allow them [i.e., to allow your negative emotions] an outlet

that not only

- **will be destructive for an environment that does not understand [i.e., an environment outside your group in real life, an environment that does not understand your negative emotions and hence an environment in which your negative emotions would be destructive to others if you were to act them out in real life],**

but

will even be fruitful for everyone else's further insight [i.e., fruitful for everyone else in the group by helping them to gain further insight]?

How else [but in your group work]

can you rid yourself of

the pressure of repressions?

How else [but in your group work]

can you learn to

understand yourself

in the mirror of the other?

How else [but in your group work]

can you,

• **best and**

• **fastest,**

learn to communicate

• **on a deeper level of your being,**

rather than

• **on superficial ones [i.e. on superficial levels of your being]?**

All this [deeper level of communicating]

- has begun [in your group work]and
- can be furthered in the years to come
if you keep this [i.e., if you keep this benefit of
deeper communicating in your group work]
in mind.

Provided

you continue to grow
in the future,
as you have this last year,
the group work
will prove more and more fruitful,
an addition to the private work
that is one of the greatest assets
you will not want to miss
under any circumstances.

The progress

of the various groups
depends primarily

- on the individual's
 - participation and
 - willingness to penetrate
the surface defenses;
- on his willingness
to let go of resistance;
- on his willingness
to see the truth within;
- on his willingness
to dispense with
 - justification,
 - moralizing,
 - rationalizing,
 - intellectualizing.

All that you know.

You have made

- tentative beginnings
in this respect,
- in some instances
very good progress
in this particular area.

But as yet,
there are
• many guards and
• much pride
that prevents
the true opening of the channels
that will yield the results
it [i.e., the results that the opening of the channels]
ultimately will [yield].

Too often
you do not
see yourself.

You do not want to
expose yourself.

This [situation of being defended against seeing and exposing yourself]
will undoubtedly improve,
• as your sincere will does not falter;
• as you
face these emotions within,
in the candor I so much advocate.

So I wish to remind you,
once again,
also as far as
the group work is concerned,
• learn more and more
to bring out your feelings.

• Learn to observe
your own reactions.

• Observe your tendency
of always explaining your reactions away.

• Observe your subjectivity.

And gradually
you will come to the point
when you will be capable
of expressing

- unreasonable,
- childish,
- imperfect

emotions
without explanations.

Then,
and then only,
can you begin to

- examine and
- understand

them [i.e., these unreasonable, childish, imperfect emotions]
in their true light.

As long as
you are ready
with an explanation
before you express them [i.e., before you express these unreasonable,
childish, imperfect emotions]
clearly,

you cannot
gain the self-awareness

- you wish and
- which is so essential

for your liberation.

As you become aware of
your own defenses,
you will learn
not to strive away from it [i.e., not to strive away from the situation],
but rather
to experience yourself

- in awareness
- in your defensiveness.

This then,
is the right approach.

This is
more progress.

In the real sense,

- *it [i.e., experiencing yourself in awareness of your defensiveness]*
is more enlightenment,
- *it [i.e., experiencing yourself in awareness of your defensiveness]*
is more constructive,
than trying to
force yourself away from
something you cannot feel.

I know, my friends,
that I am being very repetitious.

But it cannot be emphasized enough.

It is always forgotten,
and needs constant reminding.

This emotional experience,
• being in what you feel,
• seeing it for what it means,
this is the way
of the group work, also.

This will then make
a more fruitful interrelationship.

It will contribute more
to your individual progress
than anything
you are capable of imagining
at this time.

39

You have made
a very good beginning
in this direction.

The first year of this particular group work
has gone better than expected.

But that does not mean
that you cannot do so much more.

	<p><i><u>In the following year,</u> <u>so much more benefit</u> <u>will derive for each of you</u> <u>who is sincere</u> <u>in this endeavor.</u></i></p> <p><i><u>More interaction will be established</u> <u>from</u> <u>one soul</u> <u>to another,</u> <u>not from</u> <u>one intellect</u> <u>to another.</u></i></p>
40	<p><i>QUESTION:</i> <i>Could I ask you a question about</i> <i><u>man's development,</u></i> <i>as you talked about it</i> <ul style="list-style-type: none">• <i>last time, and</i>• <i>this time, too?</i></p> <p><i>It seems to me that</i> <i><u>our Western culture</u></i> <i><u>suffers from holding onto</u></i> <ul style="list-style-type: none">• <i><u>the intellect and to</u></i>• <i><u>the will,</u></i><i><u>instead of approaching</u></i> <ul style="list-style-type: none">• <i><u>the special state of being.</u></i></p> <p><i><u>And, if that is so,</u></i> <i><u>what can we do</u></i> <i><u>to counteract this tendency,</u></i> <ul style="list-style-type: none">• <i><u>in education, say, or</u></i>• <i><u>in cultural life?</u></i></p>
41	<p><i>ANSWER:</i> <i>It is quite true that <u>this is a general tendency, of course,</u></i> <i>as you all know.</i></p>

What you can do [to counteract this tendency in the West of holding onto the intellect and will instead of approaching the special state of being]?

There is only one answer.

At the risk of being again repetitious,
I have to say once more,
there is
no other way
than cultivating self-awareness
in the way you are doing.

The more you mature emotionally,
the more awareness do you gain,
the more
this [special state of being]
will emanate from you and,
in some way it [i.e., this special state of being]
will find expression,
• spontaneously,
• creatively,
in your activities,
whatever they are.

Whether you are
• a doctor,
• a teacher, or
• a shoemaker,
makes no difference.

You will
influence your surroundings,
not so much
• by what you
• say or
• preach,
but
• by your
• mere being,
• by your
• emanations.

Each individual
going through
such a path of
self-finding,
is bound to contribute to
this great change.

The world
cannot be changed
unless
a sufficient number of people
are doing
just what you are doing.

But
every single human being
helps toward that end.

No one's efforts
at self-honesty
are beneficial
only
for himself.

Incidentally,
this change
has begun to take place already,
here and there.

A group like yours
contributes more
than
vast masses of people

- who preach doctrines,
- who force away the emotions,
- who feel they must be good,

while their
true state of being
is removed from such goodness.

A group of
only five people,
who face reality
as it happens to be now,
contributes more
to the entire world,
not only

- to your earth sphere,

but

- to all spheres,

than the best intended

- teachings and
- ideals

that reach
merely
the surface intellect.

42

QUESTION:
When we are

- angered or
- disturbed

by the

- perversity,
- selfishness or
- cynicism

of others, or

- disturbed

by

- corruption in high places,

is this a fault?

Does the light on the path
make us blind to
the wrongs in the social organism
of which we are all members?

What should be our attitude
towards social problems?

43

ANSWER:

If you consider your question,
you will discover the

- **emotional dependency and**
- **moralizing character**
underlying it.

- **Moralizing with**
• **yourself**

(what *should* be our attitude? Is it a fault?), and

- **moralizing with**
• **others.**

As I often say,

you cannot find
any true answer
as long as

the underlying attitude

is thus colored [i.e., colored by such moralizing characteristics].

No,

you certainly need not be blind
because you are on a path of self-finding.

You cannot be [blind].

- **Condoning and**
- **blindness to**
what exists
is not the answer.

The answer is

not
a lazy acceptance of evil.

But neither is the answer

a rebellion
against evil.

You cannot

transform it [i.e., you cannot transform evil]
when you rebel.

*[When you rebel,]
You can, at best,
make certain
superficial reforms
that
• have no solid ground and
• are therefore bound to end in
an equally wrong
opposite –
and so [the superficial reforms] become evil
all over again.*

44

*The productive approach
would be,
after
• discovering and
• removing
the self-moralizing attitude,
to ask yourself,
"is my anger truly
an objective one?"*

*Or am I involved [i.e., am I angry because I am personally
affected by this particular evil]?"*

*You will then perceive
the difference
between
• objective
and
• subjective
anger.*

*The former [i.e., objective anger]
• does not have an urgency,
it [i.e., objective anger]
• is detached,
it [i.e., objective anger]
• does not make you
• restless and
• frustrated.*

	<p><u>Whenever</u></p> <ul style="list-style-type: none">• <u>you feel frustrated and</u>• <u>the anger personally hurts,</u> <p><u>it [i.e., your anger]</u> <u>always hides</u> <u>something that you have not faced in yourself.</u></p> <ul style="list-style-type: none">• <u>This lack of peace,</u>• <u>this disturbance,</u> <p><u>is always a sign of</u> <u>subjective anger,</u> <u>which is a sign of</u> <u>not being aware of</u> <u>what is really going on in you.</u></p>
45	<p><u>I have said it so very often,</u> <u>and have to repeat it again,</u> <u>no collective means</u> <u>can ever,</u> <u>ever really,</u> <u>change the world,</u> <u>unless it is sustained by</u></p> <ul style="list-style-type: none">• <u>inner growth and</u>• <u>transformation</u> <p><u>which is the product of</u> <u>self-awareness.</u></p> <p><u>As long as man</u> <u>does not face</u> <u>his own</u></p> <ul style="list-style-type: none">• <u>injustice,</u>• <u>greed,</u>• <u>selfishness,</u>• <u>one-sidedness,</u>• <u>pride,</u>• <u>fears,</u> <p><u>all on a</u> <u>deeply hidden</u> <u>psychological level,</u></p> <p><u>these same attitudes</u> <u>are bound to continue in the world,</u> <u>regardless of</u> <u>what social reforms are instituted.</u></p>

Social reforms

- are the product of man,
they
- are maintained by man.

If man, generally,
hides within,

what outwardly
he wants to disappear,

it is a discrepancy [between what is hidden within, and therefore unconscious, and
what he sees outwardly and wants to disappear because he sees it as evil]

that [desire for the disappearance of the evil he sees outwardly]

can have

no hope

of finding realization [i.e., the disappearance of the evil he sees
cannot be realized; the evil will remain].

But

this does not mean

one should not

do what one can

in order to eliminate

- wrong or
- evil.

[Rather, this understanding means] Only,

[that] you should understand

what is really necessary

in order to change the world.

As long as

you are at war with yourself,

outer war is a result.

As long as

you are inwardly

• greedy and

• selfish

and do not even know it,

outer

• greed and

• selfishness

cannot be successfully eliminated.

If you
truly want to contribute
to the good of general conditions,
apart from
whatever you may be able
to do
in deeds,
try to find
these similar conditions
within yourself
that you so strenuously object to
outwardly.

They may exist in a
• much more subtle or
• modified
form,
but essentially
they must be there [i.e., they must be within you, though hidden].

When you become aware of them,
know that
• you, and
• millions of others like you,
are responsible for
the ills of the world.

• No guilt,
• no self-flagellation,
only the recognition of
a fact.

Outer reforms,
regardless how efficient,
will work lastingly
only when
more people
do
what I advise you, my friends,
to do.

When you look at history,
you will see that this is so.

- Reforms and
- general improvements
exist in a
 - genuine and
 - lastingway
exactly to the degree
that man
has become
 - more self-responsible,
 - more aware of himself,
 - more mature.

But
wherever social reforms
were way ahead of
man's inner growth,
they may have
a temporary effect,
only

- to evaporate, or
- to end up in an equally evil extreme
on the other side of the scale.

The world, in general,
is nothing more
than the outcropping

- of the individuals,
- of
 - their inner state,
 - their present inner truth.

I said this already years ago.

Perhaps, now,
you will be better able to verify it.

*Such an imbalance of
going from
one extreme to the other,
in the attempt
to eliminate an evil,
is exactly what happens
in the individual soul.*

*When man
attempts to change
superficially,
he swings
from one extreme
to another.*

*When he
adopts one rule,
good as it may be,
in exchange for
another
he does not like in himself,
he is not profound.*

*He has
not attempted to investigate
what he
really
feels.*

*This,
as you encounter so often in this work,
is what you experience
in the world at large.*

46

*My dearest friends,
I leave you for but a short time.*

*That does not mean
that the continued process
of inner growth
need be halted.*

It [i.e., your inner growth]

depends on

you

- how you approach yourself,
- your
daily
 - experiences,
 - reactions,
 - feelings.

Keep up

this self-observation,
no matter what.

- Do not stop it,
- do not run away from yourself.

Bring peace

into your own heart
by looking at yourself
as you are now.

There is no other real way
of gaining peace,

but

there are many

- false,
- illusory

ways [of gaining “peace”].

Most of you have experienced this,
at least occasionally.

Your lack of peace

is always due to
somewhere

not wanting to
face yourself.

Remember this [i.e., remember that your lack of peace is not wanting to face yourself in some area of your life],

and as you

• do [i.e., as you do remember this], and

• more and more
dissolve your

- pride,
- pretense and
- resistance,

you will perceive

what it means

to be in

- reality,

to be in

- the state of
being in awareness.

Even

• the unpleasant reality of the moment,

• the product of your

- conflicts and
- confusions,

if you

truly

- face and
- live

it [i.e., truly face and live even that unpleasant reality],

instead of

running from it,

even that [unpleasant] reality

is peaceful –

it [i.e., that unpleasant reality]

is God.

Only that [i.e., only facing and living all reality]

can be the door to

an eventually

greater Reality.

47

With this,

I bless

- each and every one of you,
- each and every one of your dear ones.

Try to

feel

- **the love,**
- **the warmth and**
- **the truth**
 - **that comes from**
the world of being;
 - **that can be yours**
for the asking.

You have a key now.

Use it!

Be in peace,
be in God!

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