

Pathwork Lecture 205: Order As a Universal Principle

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

*For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]*

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings,</u> <u>divine blessings</u> <u>for all of you,</u> <u>my dearest friends.</u></p> <p><u>Tonight's lecture is on a topic I have never discussed before.</u></p>
04	<p><u>The universe is</u> <u>a miracle</u> <u>of order.</u></p> <p><u>Every particle in it [i.e., in the universe]</u> <u>is</u> <u>always</u> <u>in its proper place.</u></p>

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Infinitesimal little

- cogs and
- wheels
 - mesh,
 - interact,
 - complement one another and
 - create
an immense mechanism
that humankind
can never
even remotely
conceive of.

The

- harmony and
- grandeur
of creation
could not exist
without
the underlying principle of order;

this universal order

- has an
- exactitude and
 - mathematical precision
that escapes
human vision.

Only at times

- do you vaguely sense
the existence of
a greater order.

In the fragmented

- human perspective
where everything
is seen
out of context,

you perceive

- disorder and
- chaos.

	<p><u>The</u></p> <ul style="list-style-type: none">• <u>disorder and</u>• <u>chaos</u> <p><u>on the human level of life</u> <u>are, of course,</u> <u>real,</u> <u>because</u> <u>they [i.e., disorder and chaos]</u> <u>are consequences</u> <u>of a distortion.</u></p> <p><u>You may</u> <u>perceive</u> <u>what appears as chaos</u> <u>also in nature,</u> <u>for some natural phenomena</u> <u>are</u> <u>apparently</u> <u>destructive.</u></p> <p><u>Yet,</u> <u>in that very occurrence [of apparently destructive phenomena in nature</u> <u>that you perceive as disorder and chaos]</u> <u>a larger order</u> <u>manifests itself.</u></p>
05	<p><u>Orderliness</u> <u>is a by-product</u> <u>of</u> <u>divine harmony.</u></p>

	<p><u>In this lecture I will discuss</u> <u>what constitutes</u></p> <ul style="list-style-type: none">• <u>inner</u><ul style="list-style-type: none">• <u>order or</u>• <u>disorder,</u> <p><u>as well as</u></p> <ul style="list-style-type: none">• <u>outer</u><ul style="list-style-type: none">• <u>order or</u>• <u>disorder,</u> <p><u>and their [i.e., inner and outer order or disorder's]</u></p> <ul style="list-style-type: none">• <u>meaning,</u>• <u>connection, and</u>• <u>relationship.</u>
06	<p><u>Inner order</u> <u>exists</u></p> <ul style="list-style-type: none">• <u>when human beings are</u> <u>fully conscious,</u>• <u>when there is</u> <u>no longer</u> <u>any</u> <u>unconscious material</u> <u>in the soul.</u> <p><u>Since there is</u> <u>no human being</u> <u>of whom this could be said [i.e., since there is no fully conscious</u> <u>human being],</u></p> <p><u>order,</u> <u>like other divine manifestations,</u> <u>exists</u> <u>only</u> <u>to relative degrees</u> <u>in human life.</u></p>

One can experience [*any divine manifestation, such as*]

- love,
 - truth,
 - wisdom,
 - peace,
 - bliss,
 - reality,
- only
- relatively
 - to varied degrees.

So it is with [*the divine manifestation of*]

- order [*i.e., one can experience order only relatively to varied degrees*].

An entity that is

totally conscious

of

- itself and
- the universe

is no longer born [*i.e., incarnated*]

into

- human substance and
- material manifestation.

Such an entity's [*i.e., Such a totally conscious entity's*]

- life and
- whole being

are

in total order,

with no loose ends.

07

Conversely,

wherever

awareness is lacking

it [*i.e., the lacking awareness*]

indicates

disorder.

If you are
not aware,

- you cannot be in truth;
- things slip away from you.

- You become confused.

- Confusion and
- disorder
interact
as you
grope in the dark,
 - struggling to make a patchwork
of the half-truths
at your disposal,
 - using
anything
to fill the
 - holes and
 - gaps
of your chaos.

08

Most people
can recognize

this struggle in themselves [i.e., this struggle going on within themselves
to make a reasonably cohesive fabric from a patchwork of
the half-truths at their disposal, using anything to fill the
holes and gaps of their chaos],
if they focus on it [i.e., if they focus on the struggle going on within].

The disorderliness
of the mind

becomes frantic
in the attempt
to impose [i.e., to force and superimpose]
a false order [onto the disorderliness],
which [situation, i.e., the situation of the disorderly
mind's frantic attempt to superimpose a
false order onto the disorderliness]
heightens

- the discomfort and
- the disorderliness.

It is as if
you were to shove dirt under your furniture,
where it cannot be seen.

The atmosphere [i.e., The atmosphere of the disordered mind – the dirt
you have shoved under your furniture]
reeks
of the
hidden waste.

• *False opinions and*
• *obsolete behavior patterns*
are
literally
waste material,
to be disposed of.

If they [i.e., If false opinions and obsolete behavior patterns]
remain in the psyche,

all your
• *opinions,*
• *perceptions,*
• *actions and*
• *decisions*
will be based on
• *half-truths*
or [even]
• *complete distortions and*
• *errors.*

The result
must be
• *chaotic and*
• *disappointing.*

Unless
a person is willing
to make order
by examining carefully
every single
• attitude,
• belief,
• reaction and
• feeling,

he or she
will continue to do
patchwork [rather than creating a cohesive whole fabric]
until
the whole fabric [made up of separate disparate pieces, a
patchwork of half-truths, distortions, and errors]
falls apart.

False structures [here structures of the mind made up of a patchwork of
half-truths, distortions, and errors]
always collapse.

The most radical collapse
is
physical death,
which always affords the possibility
to start anew
with a clean slate.

09

On the day to day
outer plane
the same process holds.

It [i.e., the outer life]
is not merely
symbolic of
the inner life,

it [i.e., the outer life]
is an
expression of
it [i.e., an expression of the inner life].

	<p><i><u>The person who [in his outer life]</u></i></p> <ul style="list-style-type: none">• <i><u>accumulates</u></i> <i><u>useless material</u></i> <i><u>in his</u></i><ul style="list-style-type: none">• <i><u>closets and</u></i>• <i><u>drawers,</u></i>• <i><u>never cleans out,</u></i> <i><u>and [at the same time]</u></i>• <i><u>thinks he can</u></i> <i><u>superimpose</u></i> <i><u>a functional order [in his outer life],</u></i> <p><i><u>lives in the illusion</u></i> <i><u>of a</u></i> <i><u>false [make-believe] order</u></i> <i><u>at a great expense.</u></i></p>
10	<p><i><u>There is</u></i> <i><u>a direct connection</u></i> <i><u>between</u></i><ul style="list-style-type: none">• <i><u>order</u></i><i><u>and</u></i><ul style="list-style-type: none">• <i><u>awareness.</u></i><p><i><u>When there is</u></i> <i><u>disorder</u></i> <i><u>in the life of a person,</u></i> <i><u>he or she is</u></i><ul style="list-style-type: none">• <i><u>escaping from something,</u></i>• <i><u>pursuing a policy of</u></i> <i><u>avoidance and</u></i>• <i><u>creating</u></i> <i><u>the darkness of</u></i> <i><u>disorderliness.</u></i></p></p>

You can perhaps see also
another connection [between order and awareness and avoidance]:

- Avoidance
fails to establish
 - order
on whatever level;

• avoidance
and

- lack of awareness
are
intimately connected.

On the
inner level
this [avoidance through lack of awareness, and hence
this not establishing order]

happens
when you are
not dealing with [i.e., when you are avoiding]

- the old
 - mental and
 - emotional
accumulations
that need to be
discarded

[i.e., need to be discarded]

so that the

- the currently valid
 - thoughts and
 - feelings
can fit into
the appropriate channels.

[After the old obsolete mental and emotional accumulations are discarded
and the current valid thoughts and feelings are added]

One then

- becomes self-aware and
- can institute a [new]
 - harmonious and
 - fluid
operation
within the psychic system.

11

**On the material level,
one cleans house.**

**The focus
may be on
one's**
• **belongings,**
one's
• **things.**

It [i.e., The focus]
**may be directed to
one's**
• **financial affairs,**
one's
• **use of time.**

It [i.e., Cleaning one's house]
may mean [focusing on]
• **facing and**
• **overcoming**
habits of procrastination,
the pattern of
postponing things,
rather than
dealing with them
as they come up.

The object [of one's cleaning house on this outer level, the material level]
in every case
is
to free one's life
of clutter.

12

In
• inner
or
• outer
life
the principle is the same.

One
makes a decision
to devote
• time,
• effort and
• care
to the smooth running
of one's life.

The greater
the accumulation
[i.e., in one's INNER life the greater the accumulation of old no-longer-
current thoughts and emotional material and patterns, and in one's
OUTER life the greater the accumulation of belongings, the more wasteful
the use of time and money, and the greater the level of procrastination],
the greater
effort
one will have to expend
to establish order.

In the process [of establishing order],
• new habit patterns
are formed;
• you deal
instantly
with what you used to avoid,
• you focus your attention on whatever
the moment
may need.

Then [i.e., After order is thus established]
a new
inner peace
automatically
establishes itself.

	<p><u>No matter</u> <u>how much you</u></p> <ul style="list-style-type: none">• <u>meditate and</u>• <u>pray or</u>• <u>devote your energies to</u><ul style="list-style-type: none">• <u>spiritual or</u>• <u>artistic</u> <p><u>issues,</u> <u>this [inner] peace</u> <u>will be lacking</u> <u>if</u></p> <ul style="list-style-type: none">• <u>inner</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>outer</u> <p><u>disorder</u> <u>clutter up your life.</u></p>
13	<ul style="list-style-type: none">• <u>Avoidance</u> <p><u>is</u></p> <ul style="list-style-type: none">• <u>escaping from</u> <u>what is.</u> <p><u>It [i.e., Avoidance and escaping from what is]</u> <u>means</u> <u>you do not know</u> <u>what is going on –</u></p> <ul style="list-style-type: none">• <u>inside</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>outside.</u> <p><u>[Being unaware of what is going on inside or outside,]</u> <u>You become</u></p> <ul style="list-style-type: none">• <u>confused and</u>• <u>disorganized,</u> <p><u>no matter how much you</u> <u>try to hide</u> <u>this fact [i.e., try to hide this fact that you are confused</u> <u>and disorganized]</u> <u>from your consciousness.</u></p>

*You well know that
the path
will always
bring you
to what you
want to escape from.*

*As far as your
inner pathwork
is concerned,
[i.e., Through your inner pathwork]
you create
more
• order
and
more
• light*

*as you
face
what you had evaded.*

[By creating more order and light as you face what you had evaded]

*You literally
feel
in your being
an inner
• cleanliness and
• order
you had lacked before.*

But [conversely,]

*when
• you do not know [because you have been evading what
you could and should know],*

*when
• you continue to avoid [that which you have been avoiding],*

*you dwell in a
dark mire
which
feels
very uncomfortable.*

14

A third aspect of order [in addition to 1) the aspect of awareness or lack of awareness of a fact and 2) the aspect of facing or avoiding a fact] is reality [concerning a fact versus illusion concerning a fact].

When you are in disorder, you live in the illusion that your

• evasions,

your

• not dealing with what must be dealt with if you are to live in

• peace and

• comfort,

will not have any impact on your life.

[When you are in disorder]

You delude yourself into believing

• that avoiding

does not matter,

• that you will be

unaffected by it [i.e., by the avoiding],

• that

what you

don't do [and what you avoid doing]

has no creative impact

on your life substance.

But

nothing

that you

• do or

• don't do,

• commit or

• omit,

is without consequences.

	<ul style="list-style-type: none">• <u>Not doing something</u> <u>creates</u><ul style="list-style-type: none">• <u>conditions and</u>• <u>psychic substance</u> <p><u>just as much as</u></p> <ul style="list-style-type: none">• <u>doing something</u> <i>[creates conditions and psychic substance].</i> <p><u>This [i.e., Doing or not doing something having consequences]</u> <u>applies</u> <u>as much</u> <u>to a person's</u><ul style="list-style-type: none">• <u>outer</u><ul style="list-style-type: none">• <u>habits and</u>• <u>orderliness,</u> <u>or its [i.e., orderliness's] absence,</u></p> <p><u>as it does</u> <u>to the [person's]</u><ul style="list-style-type: none">• <u>inner</u> <u>life.</u></p>
15	<ul style="list-style-type: none">• <u>Lack of awareness [rather than having awareness],</u>• <u>avoidance [rather than facing] and</u>• <u>illusion [rather than reality]</u> <u>create</u> <u>disorder,</u> <u>which creates</u> <u>more</u><ul style="list-style-type: none">• <u>lack of awareness,</u>• <u>avoidance, and</u>• <u>illusion,</u> <p><u>until [eventually]</u><ul style="list-style-type: none">• <u>the mind and</u>• <u>the will</u><ul style="list-style-type: none">• <u>decide to</u> <u>confront</u> <u>the issue</u><ul style="list-style-type: none">• <u>profoundly,</u>• <u>once and for all,</u></p> <p><u>and then</u><ul style="list-style-type: none">• <u>commit to</u> <u>sustaining the order [that was created by confronting the issue].</u></p>

16

Awareness

is

• dealing with

and

• focusing

• profoundly and

• completely

on

whatever issue is on hand;

reality

is

• facing the effects

of one's manner of living.

They [i.e., Awareness and reality]

provide the terms for

• order and

• harmony.

Order

[in turn]

creates

more

• awareness,

more

• ability to focus

as life unfolds;

it [i.e., order, also]

allows for

more

• reality.

17

You breed
disorder
out of
your illusion
that [whatever the disturbance, problem or
disorder is in your life]
"it will go away by itself."

And then you
suffer from it [even further, i.e., you suffer even further from not dealing with
the issue directly but rather believing that, "it will go away by itself"].

You may manage
to escape from [being aware of even]
this particular [additional] suffering,
due also to
your disorder.

Because your avoidance
is still active,
you may manage
not [even]
to be aware of your suffering.

[And even when you are aware of your suffering,]
You may try to ascribe [your suffering, i.e., ascribe]
your

- tensions,
 - anxieties,
 - discomforts,
 - pressures,
 - bad conscience,
 - nagging discontent,
- to other matters [rather than to the true cause: your disorder].

[Nevertheless,]
The fact remains that
your self-created
disorder
is responsible for
so much of it [i.e., for so much of your suffering].

18

It matters little
whether
one's neglect of order
applies to

- *the big important issues*

or

- *the unimportant ones.*

[Even] The smallest neglect

- *causes*
disorder and
- *creates*
discomfort
in the soul.

This rule [i.e., the rule that even the smallest neglect causes disorder
and creates discomfort in the soul]

applies as much to
a person's
outer

- *habits and*
- *life*

as to
the
[inner]
life of the soul.

19

- *The outer life*
is always related to
- *the inner life*
in some way.

It is important for you, my friends,
that
you begin to pay attention to
your
outer

- *life and*
- *habits*

from this point of view.

So far
we have dealt with this relation [between the outer life and the inner life]
only vaguely.

We have
not yet examined it [i.e., not examined your outer life and habits]
as a
gauge [indicator, or measure]
of where a person stands
inwardly.

Outer disorder
diverts so much energy
that
the inner life
must then be short-changed.

20

Orderliness
is
a spiritual principle.

Its [i.e., Orderliness's]
• manifestation,
or lack of
• it [i.e., or lack of orderliness's manifestation],
reveals something
about where
the inward person
stands.

The spiritually unified person
is therefore also
an orderly person
in his or her
outer habits.

He or she [i.e., *The spiritually unified person*] is
not only
clean
in body,
but
equally clean
in the handling of
his or her daily life.

A harmonious being
does not
accumulate tasks
by procrastination;

instead of following
the line of least resistance [by accumulating tasks on a list of tasks
to be done later rather than doing tasks as they come up],

he or she
takes care of chores
as they come up
even when
it is momentarily difficult,

valuing
the peace
that follows.

Creating order
always
requires
an investment of effort.

The spiritually mature person
does not live in the illusion
that

- peace of mind and
- comfort

can be attained
without
investing effort,
realizing [fully]
that the gains [in inner peace]
outweigh the investment [of effort required to
create and sustain order].

The spiritually mature person

has order

in

all matters of life,

• *inner*

and

• *outer,*

and

would not want it

differently.

Such people [i.e., *Spiritually mature people*]

• *relish order*

and

• *are willing*

to pay the price for it.

They are

in reality [*rather than being in illusion*].

21

When people are

disorderly

in their

outer life manifestations –

in their

• *person and*

• *personal affairs,*

• *their*

• *physical surroundings,*

• *money matters,*

in

• *the tasks they have to fulfill –*

a very insidious thing

begins to happen.

[*Namely,*]

They become preoccupied

with the disorder they create.

*This [i.e., This creating disorder and being preoccupied with the disorder
they create]*
is often an ongoing process,
whether they are aware of it or not.

It never occurs to them
that
it could be different.

Often they fall into
the further illusion
that
creating order
requires energy
they do not have.

Nothing
could be further from the truth.

Disorder [i.e., not creating order, is what]

- *consumes energies,*
- *wastes them [i.e., wastes energies],*
- *dissipates them [i.e., dissipates energies].*

[And further,]

Since
order is

- *a divine manifestation,*

and therefore

- *natural,*

the moment
energy is summoned –
perhaps, at first, with some effort –
energy will be released.

Then [i.e., When energy is thus summoned]
more energy
becomes available,
energy hitherto used
to

- *avoid reality and*
- *keep consciousness dim.*

22

The creation of
• inner
and
• outer
disorder
is therefore
a tool of the
unconscious
negative intentionality.

This [i.e., That disorder is a tool of the unconscious negative intentionality]
may be a new angle
for you to view
outer
disorder.

In whatever way
disorder
exists,
it fulfills
the [negative] purpose of [creating and sustaining]
resistance
to
• harmony,
• truth,
• health, and
• wholeness.

Disorder
creates
• tensions and
• preoccupations;
it [i.e., disorder]
consumes
valuable creative energy
that could otherwise be used
to find
God
within.

I repeat:

**Though one may not be conscious of
the anxiety
that disorder creates
on any level,
the anxiety [created by disorder on any of the various levels]
is there.**

**One's affairs
are left unattended,
as life
constantly slips away,
waiting to be**

- lived,**
- fulfilled**

in the morrow.

23

**It is easy to see
that
if you accomplish your tasks
on time [as they come up],
• you [then] have
control over your life.**

- You do not accumulate
old waste,**
- you deal at once
with the necessary issues,**
- you do not**
 - avoid,**
 - procrastinate, or**
 - delude yourself**

**that it [i.e., that procrastination]
does not matter.**

**This [dealing with matters as they come up]
is**

- healthy,**
- necessary
control.**

It [i.e., Dealing with matters as they come up and thereby gaining healthy, necessary control]

is a function that the ego should perform.

- *Disharmony and distortion create imbalance*

and

- *a false lack of control [i.e., choosing not to control where one could and should control, hence false lack of control] exists*

where

- *control should be.*

This [i.e., Disharmony and distortion] always

- also creates*
- *the split-off*
 - *opposite*
 - *distorted condition:*

False

- *control [i.e. trying to control where one cannot and should not control – hence false control]*

tries to compensate for the false

- *lack of control [i.e. tries to compensate for choosing not to control where one can and should control – hence compensate for false lack of control, or for false letting go of control],*

and vice versa [i.e., false lack of control or false letting go of control tries to compensate for false control].

The over-control [i.e., the forced false control – trying very hard to control where one cannot and should not control]

on the

feeling level

will be easier to relinquish

when control

is exerted

where it is functional [i.e., where the healthy ego is controlling what it can and should control].

If you

hold yourself together

in the

right

• way and

right

• place,

it is [then]

easier to

• abandon yourself and

• relinquish control

where that [i.e., where relinquishing and letting go of control]

is right

and to

• give in [fully, spontaneously, and freely]

to

• feelings and

• involuntary processes.

24

A person

with

right ego control

is capable of

surrender

in ways that the person

who lives in chaos

is not.

In chaotic states
it is virtually impossible
to let go of controls
because,
unless
one's ego
has been strengthened
through self-discipline,
one would
drown
in one's own chaos.

So, you see,
self-discipline
is an
unavoidable prerequisite
for

- *spiritual*

and

- *worldly*

fulfillment.

It [i.e., Self-discipline]
makes abandonment
to
involuntary processes
safe.

The self-disciplined person
can surrender
to

- *spirituality,*

to

- *sexuality,*

to

- *the deeper [involuntary]*
 - *feelings and*
 - *processes.*

It is safe [to do so, to surrender to these deeper
involuntary feelings and processes,
to spirituality and to sexuality].

	<p><u>He or she</u> [i.e., <u>The self-disciplined person</u>] <u>stands on</u> <u>the firm ground</u> <u>of reality,</u></p> <ul style="list-style-type: none">• <u>fulfilling</u> <u>the functions of the ego,</u> <p><u>rather than – falsely –</u></p> <ul style="list-style-type: none">• <u>dispensing with it</u> [i.e., <u>rather than falsely dispensing with</u> <u>the ego and its proper functions</u>].
25	<p><u>Order</u> <u>always means</u> <u>discipline.</u></p> <p><u>The immature person</u> <u>refuses</u> <u>discipline in any form,</u> <u>associating it</u> [i.e., <u>associating discipline</u>] <u>with</u> <u>parental authority</u> <u>against which</u> <u>he continues to wage war.</u></p> <p><u>This behavior</u> [i.e. <u>Refusing discipline in any form, associating discipline</u> <u>with parental authority</u>] <u>is among</u> <u>the obsolete waste material</u> <u>of soul stuff.</u></p> <p><u>The more</u> <u>you look for</u> <u>parental authority</u> <u>to take care of your life,</u></p> <p><u>the more</u> <u>you rebel and</u></p> <p><u>the less</u> <u>do you adopt attitudes</u> <u>that would make you capable of</u> <u>fulfilling your life</u> <u>with</u></p> <ul style="list-style-type: none">• <u>ease and</u>• <u>peace.</u>

Thus do you
misinterpret
• self-discipline
for
• deprivation.

What an error!

Actually,
the more you
refuse
voluntary self-discipline,
the more you
unavoidably
deprive yourself
of the
• peace and
• comfort
that are its [i.e., that are voluntary self-discipline's]
rewards.

You deprive yourself
of the
• deep pleasure
and
• bliss
of the
involuntary
life stream
that you can only allow to come through you
when
your ego
stands on
the firm ground
built by
self-discipline.

26

Create
a new climate
in your life
that will facilitate

- your
 - growth and
 - development,
- the solving of
painful problems,
- the fulfillment of
your real needs.

By learning
self discipline,
you will establish
order in your life:

In the way
you arrange
your

- time,

your

- money,

your

- possessions,

your

- surroundings,

your

- personal appearance.

Arrange your day in such a way
that you,
at least most of the time,
take care of tasks
as they come.

Organize the details
in such a way
that your day
will run smoothly.

Devote

- **time and**
- **effort**
to
 - **create this new order and**
- to**
 - **clean up old disorder,**

and then

sustain it [i.e., sustain this new order].

Deliberately

meditate

for the

- **energy,**
- **consciousness, and**
- **guidance**
to follow through.

If you experience

a great deal of resistance

to doing so [i.e. If you experience resistance to deliberately meditating for the energy, consciousness, and guidance to follow through on creating this new order, cleaning up old disorder, and sustaining the new order],

let your helper

help you

- **express**
the negative intentionality [that is behind your resistance] **and**
- **deal with**
the meaning of it [i.e., deal with the meaning of the resistance and its cause – your negative intentionality],

as you do

in all other matters [through your pathwork].

Begin to view your

- **outer**
- **life**

as a reflection of an

- **inner**
 - **attitude and**
 - **intent.**

27

If the resistance
is not too great
to establish
this
new mode of life,
you will see
what a difference it [i.e. what a difference this new mode of life]
will make.

- *Burdens*
will fall off your shoulders.
- *You will relish a*
 - *peace and*
 - *comfort*
that will give you clarity
 - *to solve*
your inner problems and
 - *to surrender to*
the deeper [involuntary]
self.

When you
have control
where it is needed
you
can relinquish control
where it is not needed.

28

Outer
disorder
in a person's life
always reflects
the inner
attitude:

It [i.e., The outer disorder] mirrors
the inner sense
of

- *false abandonment [of needed discipline],*

of

- *wishful thinking and*
- *avoidance [of facing reality].*

It [i.e., The outer disorder]
reflects
• **your illusory state.**

Outer
order [rather than outer disorder]
in a person's life,
however, is
not necessarily
a sign of
inner
• **harmony and**
• **order**
reached.

[Rather,]
It [i.e., outer order]
• **may [be], and**
• **often is,**
an indication of
the exact opposite [i.e. an indication of inner disorder].

Then [i.e., when outer orderliness indicates inner disorder]
[outer] **orderliness**
is not an expression of
• **inner clarity,**
but [rather, outer orderliness is]
• **a compensation [for],**
• **a false attempt to resolve**
inner
disorderliness.

When
• **orderliness becomes compulsive**
and
• **you are**
• **tense and**
• **obsessed,**
• **afraid and**
• **anxious**
when established routines
cannot be met –
that [compulsiveness for order and anxiety when established routines are not met]
is a reliable sign of
inner
disorderliness.

If orderliness

- becomes
a burden in a person's life, or
- exists
at the expense
of
 - feelings,of
 - expansion,of
 - relaxation,of
 - freedom,

then
the innermost being
is sending a message
to the conscious self.

The message says,

"make order in yourself."

But the message
comes through
garbled

because

- the outer self

is insufficiently attuned to

- the inner self.

The outer self
is still too resistant

- to
 - communicate with
the inner self
- to
 - trust in its [i.e., to trust in the inner self's]
guidance and
 - decipher its [i.e., to decipher the inner self's]
messages.

Resistance to
creating
inner order
is, as you know,
always
strong.

One person
• reflects this [resistance to inner order directly]
in his
outer life [so that his or her outer life is in disorder,
disarray, and chaos];

another type of personality
• misreads the message [from the inner self calling for order]
and applies it [i.e., and applies the message from the inner self
that is calling for order]
only
to
the outer plane [thus leaving out the inner plane].

Order in such instances [i.e., In instances where order is reflected only in the outer
plane and is not reflected in the inner plane, order]
always
becomes
• compulsive and
• obsessive.

The compulsive orderliness [in one's outer life]
creates
as much
• trouble and
• hardship
in the person's
inner life
as
disorderliness does.

The degree varies, of course.

The strongest manifestations [of order that manifest on only the outer plane]
are
• wash compulsions, and
• the like.

29

This factor [*i.e., the factor that outer order could be compulsive and actually indicate a state of inner disorder rather than a state of inner order*]
is important to understand
so that
you do not fall into the error of

- **blind,**
- **flat**

evaluation [*in this matter of assessing the meaning of order in one's outer life*].

Look very carefully
to sense
the climate
of a person's life.

If

- **the personal atmosphere is**
 - **relaxed and**
 - **easy**

and

- **the orderliness**
creates
more
 - **ease**

than

- **strain**
in a person's life,

then it [*i.e., then this orderliness*]
is indeed
an expression of
the divine orderliness
you find in the universe.

30

You have now
another tool
with which to
• look at yourself
in a newer light and
• gain
new understanding.

Those who are helpers
can apply this tool
for
• their own benefit
and
for
• those whom they help.

Wherever
you find disorder
in your
outer
life,
in whatever areas
it [i.e., disorder in your outer life] may manifest,
begin to focus on
your discomfort
about it [i.e., your discomfort about areas of disorder in your outer life].

Allow yourself to
feel
how much it [i.e., feel how much disorder in various areas
of your outer life]
• disturbs and
• harasses
you.

You may be surprised
to learn
how many of your [inner]
• anxieties and
• tensions
you had ascribed to
insolubly deep conflicts [within yourself]
will vanish
as you discipline yourself [and thereby bring order to
various outer areas of disorder in your life].

Of course,

- the resistance
to self-discipline,
- the need
to make
disorder
in your life,
is
an expression of
such deep problems [and conflicts within].

The new awareness

- of its [i.e., of outer disorder's and discipline's]
importance
will help you greatly
to
 - tackle the problem [of disorder]
also
from the outside
- and
 - actually rearrange your [outer] life
in a new way.

You may now

- be far enough
to do so [i.e., be far enough in your development to rearrange
your outer life in a new way, simply]
because
you so choose,
[and choose]
 - with an
inner understanding,
 - not merely
to perform
an outer obedient act.

The latter [i.e., merely disciplining your life to perform an outer obedient act]
would not be very meaningful,

because

you would

- **resent it** [i.e., resent merely being obedient to an “outer authority”
without an inner understanding of why you are doing this]

and

- **make the changes** [in order to obey an “outer authority,” only
in the expectation of

pleasing the parental authority

who is supposed to

give you what you demand [as a reward for your
obedience].

If you then

failed to comply [with the imagined outer parental authority’s wishes for you
to be more disciplined],

you would feel

falsely guilty [falsely guilty since there was in fact no parental authority
to be obeyed in the first place in this matter],

which [rather than helping you in adding the needed discipline]

would rather

hinder you [in adding the needed discipline].

This [risk due to your earlier immaturity that would create unhelpful false guilt
for not obeying imagined parental authority in this matter of discipline]
is why

I waited for so long

to discuss this topic [i.e., this topic of order, disorder, and discipline].

31

Pay attention to

how disturbed

you really are

by your disorder.

The resisting part in you [i.e., your negative intentionality not to do your inner work,
develop, grow, and evolve in accord with the plan of salvation]

knows that

if you free yourself of

the burden of disorder,

your inner work

will be much easier.

And the resisting part [i.e., your negative intentionality not to grow and develop]
wants to avoid
just that [i.e., wants to avoid making your inner work easier].

The disorderly person
is
never
able to concentrate.

The same [i.e., Never being able to concentrate]
applies of course also
to
the [outwardly] compulsively orderly person
who merely compensates
for the
inner
disorder [by being compulsively orderly outwardly].

Disorder
makes

- concentration and
- focusing

impossible.

The mind
must wander,
preoccupied
with

- things undone,

with

- disorganized life and
- chaos.

The mind
may not directly wander
toward

- the disorder,

toward

- the immediate disturbance

created by
the disorderliness.

[Rather,]
It [i.e., The mind]
may wander elsewhere.

	<p><u>But if you</u></p> <ul style="list-style-type: none">• <u>follow the [mind's]</u> <u>wandering thought</u> <u>through</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>examine the</u><ul style="list-style-type: none">• <u>content and</u>• <u>climate</u><u>behind it [i.e., the content and climate behind</u> <u>the mind's wandering thought],</u> <p><u>you will see</u> <u>how disturbed you are</u> <u>by</u> <u>the many little things in your life</u> <u>that you do not wish to</u></p> <ul style="list-style-type: none">• <u>tackle and</u>• <u>set in order.</u>
32	<p><u>Often</u> <u>people</u> <u>negate</u> <u>personal order</u> <u>as an</u> <u>important aspect of life.</u></p> <p><u>They may even feel</u> <u>it [i.e. feel that personal order]</u> <u>is pedantic [i.e., feel personal order is overly detailed, formal and dogmatic]</u> <u>to speak of it [i.e., even to speak of personal order in their lives],</u> <u>because</u> <u>it [i.e., because personal order, it seems to them,]</u> <u>has nothing to do with</u> <u>the important questions of</u></p> <ul style="list-style-type: none">• <u>creativity, or</u>• <u>spirituality, or</u>• <u>life.</u> <p><u>But it is a fact</u> <u>that</u> <u>the great questions</u> <u>always rest on</u> <u>many little ones [i.e., many little questions].</u></p>

When the
little
attitudes
fall into place,
as creation does
in every tiniest detail,
then your
creative expression
will be

- less [rather than more] hampered,
- much more free.

I ask you
not
to underestimate
this topic [of orderliness].

33

You are now all [mature enough and therefore]
profoundly enough
involved with
the deeper levels
of your

- negation and
- destructive [negative] intent

so that
there is little danger
for you to use
outer
orderliness
as a

- false gauge

and a

- false evaluation

of your
inner
state.

And those
who newly joined the pathwork
are enveloped by
the rest of you
who are
sufficiently aware of yourselves
to avoid
the danger of
glib judgment [against yourselves or others
for any disorder or any lack of discipline].

This danger [of your moralizing your state of disorder or lack of discipline]
is another reason
I waited so long to give this lecture.

34

As a task
for all of you [i.e., As a task for all of you whether you are
new or old to pathwork],

I suggest that you
look at your life
from the point of view
expressed in this lecture [i.e., from the point of view of
inner and outer order and disorder].

In what way
have you
created an order
that affords you
• ease and
• relaxation?

In what way
do you
resist doing so [i.e., do you resist creating order]?

In what way
do you
suffer from
disorder?

Are you [even] aware of the fact that
you do suffer from it [i.e., that you do
suffer from disorder]?

If you are
not [*aware that you suffer from disorder*],
search inside
and
see the indirect discomfort [*i.e., see the discomfort in your life caused indirectly by disorder in your life*].

[*When you do this,*]
Suddenly you will recognize
many little

- *actions and*
- *reactions*

in your daily life
in a new light.

You will become
intensely
aware of

- *how much*
you do suffer from
your disorder

and

- *how it was*
always
so.

See how
your disorder

- *makes you*
lose yourself
in the wrong way [*i.e., makes you lose yourself in the wrong way by lack of control and self-discipline where you should have control and self-discipline – the healthy role of the ego*]

and thus

- *prevents you from*
losing yourself
in the right way [*i.e., prevents you from losing yourself to the inner involuntary divine energies within you*].

35

In this connection [i.e., in connection with disorder making you lose yourself in the wrong way and preventing you from losing yourself in the right way]
I want to come back to avoidance.

Avoidance
exists across the board.

You want to avoid seeing
your
• negativity,
your
• destructiveness,
your
• dishonesty,
the little thoughts about
how you
wish to cheat,
even if you do not actually do it.

This [negativity, destructiveness and dishonesty in so many seemingly little ways]
can be so easily
• overlooked and
• glossed over.

These
• invisible,
• secret
• thoughts and
• attitudes
• seem
harmless to you
and
• you delude yourself
that they have
no impact
on you.

You
want
to avoid
the feelings
that are
inconvenient.

The price you pay
for avoiding [these inconvenient feelings]
is literally
insanity.

However,
if you [on the other hand]
confront
what you would rather avoid,
• the golden point in the middle,
• the wonderful point
of
• truth and
• reality
will suddenly appear.

• Deep within
the dreaded area,
• through
the dreaded area,
you find
• the golden point
of
• light,
• truth, and
• unification,
[that is, you find]
• the golden point
of
• God.

36

Every

- area of avoidance
bears within itself
that golden point.

Every

- dreaded point
bears its
golden center.

Go toward it [i.e., Go toward the area of avoidance, the dreaded point]
and
all woe
dissolves.

Go away from it [i.e., Go away from the area of avoidance, the dreaded point]
and

- you increase
your
 - suffering,
- your
 - confusion and
 - darkness.

You may think

that there are areas

- that cannot be faced,
- that have

no golden point

at their ground:

The areas of

your

- terror or

your

- evil.

This is not so.

As long as

you avoid

your

- terror and
- evil,

they [i.e., your terror and evil]

live in you

as phantoms.

These phantoms [of terror and evil that live in you and that you avoid]

create

- disaster and
- chaos.

Turn around

one hundred and eighty degrees.

Instead of

- going

away from it [i.e., Instead of going away from and avoiding
the terror and evil that live in you]

- go

into it [i.e., go into the terror and evil that live in you],
no matter
how bad
it may feel,
at first.

If you

- summon your
 - courage and
 - honesty and
- persevere
with a minimum of faith,

you will

- penetrate
the darkness

and

- come to
what I call the
"golden point"
in the center of your being.

It [i.e., the "golden point" in the center of your being]

is in

the center of the area
that you
most dread.

37

There is
no horror
that does not bear
the golden point
within itself.

There is
• no death
that does not bear
the golden point
of
• life.

There is
• no darkness
that does not contain
the golden point
of
• brilliant light.

There is
• no evil in you
that does not bear
the golden point
of
• your goodness.

If you can hold to
this truth –
and it is truth indeed! –
it will become
so much easier for you
not
to avoid,
but [rather]
to go through
the tunnel of darkness,
into
the golden area.

This is my message for you tonight.

38	<p><u>A particular blessing is given for the meeting to follow.</u></p> <p><u>It [i.e., This meeting to follow concerning the new Center in the country] is yet another step in creating the earthly place where such</u></p> <ul style="list-style-type: none">• <u>wonderful work,</u>• <u>unfoldment, and</u>• <u>love</u> <p><u>can exist.</u></p> <p><u>You have</u></p> <ul style="list-style-type: none">• <u>special blessings</u> <u>for this meeting [that follows],</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>a great deal of guidance.</u>
39	<p><u>Now,</u></p> <ul style="list-style-type: none">• <u>as my instrument</u> <u>comes out of the state of trance,</u>• <u>as you</u><ul style="list-style-type: none">• <u>are quiet and</u>• <u>listen to the music,</u> <p><u>I ask that you</u></p> <p><u>all</u></p> <p><u>meditate specifically</u></p> <p><u>for giving something of yourself</u></p> <p><u>to this venture:</u></p> <p><u>Your</u></p> <ul style="list-style-type: none">• <u>positive attitude;</u> <p><u>your</u></p> <ul style="list-style-type: none">• <u>positive intentionality,</u> <p><u>your</u></p> <ul style="list-style-type: none">• <u>goodwill,</u> <p><u>your</u></p> <ul style="list-style-type: none">• <u>good thoughts,</u> <p><u>your</u></p> <ul style="list-style-type: none">• <u>intention of giving</u> <u>your good feelings to it.</u>

If you
do this,
and
the more you do this,
the more wonderful
the venture will grow.

What will take place there [i.e., What will take place at your new Center]
increasingly
will be something
that cannot take place

- when you are all
in different locations in the city,
- where you cannot
 - focus
in the same way

and

- be by yourselves
in the same way.

What increasingly
will take place [at your new Center in the country]
is the transformation
from negative
to positive

- energy,

from negative
to positive

- consciousness.

We have begun to do this [i.e., We have begun the transformation from
negative to positive energy and consciousness],
to some extent.

It is not coincidental
that the new movement
I had announced for this working year
comes at the same time
as your Center in the country
is being established.

There [i.e., There at your new Center in the country]
it [i.e., this new work of transformation from negative to positive
energy and consciousness]
will best take place.

	<p><u>Your ability</u></p> <ul style="list-style-type: none">• <u>to make this transformation</u> [i.e., <u>this transformation from negative to positive energy and consciousness</u>],• <u>to</u><ul style="list-style-type: none">• <u>sustain and</u>• <u>feel comfortable with positive</u><ul style="list-style-type: none">• <u>feelings,</u>• <u>energy and</u>• <u>consciousness,</u> <p><u>will grow</u> <u>as a result of</u></p> <ul style="list-style-type: none">• <u>having owned up, and</u>• <u>continuing to own up, to the negative.</u>
40	<p><u>The work will go on constantly</u> <u>in these two ways,</u> <u>alternating between</u></p> <ul style="list-style-type: none">• <u>exposure of negativity</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>transforming the negative into the positive.</u> <p><u>You will learn more</u></p> <ul style="list-style-type: none">• <u>techniques and</u>• <u>approaches</u> [<u>to this two-part work</u>] <u>as you become ready for them in your progress.</u> <p><u>You will have</u></p> <ul style="list-style-type: none">• <u>the means,</u>• <u>the peace,</u>• <u>the privacy and</u>• <u>the surroundings</u> <u>in which it will be possible to do this work.</u>

41

Use this gauge:

Where

the positive

- is unbearable and
- cannot be sustained,

it is an indication that,

[even] with all the recognitions [of the negative in you that]
you have made,

- you still have

not

fully

- accepted and
- exposed
yourself;

- you have not quite

understood or

faced

negative attitudes in you.

They [i.e., these negative attitudes you have not fully dealt with]

may not even be different from

those you already know

in principle,

but your knowledge [of these negative attitudes merely in principle]

is not sufficiently

deep and

wide.

Full acceptance [of these negative attitudes you have not fully dealt with]

is still absent.

You are

still submerged

in those [negative] attitudes,

as if

half blind.

You are not really cognizant of

- the way
- and
- the strength with which
you perpetuate
these [negative] attitudes.

So your

ability

to bear

- good feelings,
- intimacy,
- love, and
- pleasure

is

an exact indication

of that [i.e., an exact indication that you are not really
cognizant of the way and the strength with
which you perpetuate your negative attitudes].

The work in the Center

will particularly help you with

the transforming aspect of

the twofold task [i.e. the twofold task of 1) exposing your negativity and
then 2) transforming the negative in you into the positive].

This [two-fold task of the transformation work]

is a wonderful thing

to look forward to.

Just think of

the meaning of it all:

You will

no longer need to take refuge

in your negativity,

which

appears

to be

more comfortable

than

- love,
- closeness, and
- pleasure.

	<ul style="list-style-type: none">• <u>Love,</u>• <u>closeness, and</u>• <u>pleasure</u> <p><u>will be the</u></p> <ul style="list-style-type: none">• <u>most comfortable and</u>• <u>easy</u> <p><u>state to live in.</u></p> <p><u>This [i.e., the state of love, closeness, and pleasure]</u></p> <p><u>is the natural state,</u></p> <p><u>and</u></p> <p><u>that [positive natural state]</u></p> <p><u>is</u></p> <p><u>what you will attain.</u></p>
42	<p><u>Blessed be</u></p> <p><u>everyone of you,</u></p> <p><u>my dearest ones.</u></p> <p>• <u>Feel</u></p> <p><u>and</u></p> <p>• <u>accept</u></p> <p><u>the love</u></p> <p><u>that pours forth</u></p> <p><u>from</u></p> <p><u>the spiritual side.</u></p> <p><u>Be blessed,</u></p> <p><u>be in peace.</u></p>

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