

# Pathwork Lecture 226: Approaches To Self – Self-Forgiveness Without Condoning the Lower Self

1996 Edition, Original Given December 18, 1974

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><b><u>Greetings,</u></b> <b><u>my most beloved friends.</u></b></p> <p><b><u>Blessings for</u></b> <b><u>every single one gathered here.</u></b></p> <p><b><u>May you be enfolded</u></b> <b><u>by the force of</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>the love and</u></b></li> <li>• <b><u>the blessings</u></b></li> </ul> <p><b><u>that are given forth.</u></b></p>
04	<p><b><u>In tonight's lecture</u></b> <b><u>I would like to explore</u></b> <b><u>specific facets</u></b> <b><u>of the path</u></b> <b><u>which is</u></b> <b><u>an eternal path</u></b> <b><u>in one form or another</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>for all human beings,</u></b></li> <li>• <b><u>for all creation.</u></b></li> </ul>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Format Posted 12/20/14, Revised 9/29/16

I want to discuss  
how the process  
of the path  
can be furthered  
in the developmental stage  
where you are now,  
my friends.

You may find,  
at this specific [developmental] stage,  
hindrances  
that you need to  
comprehend  
better  
on a deeper level of your being,  
so that you can  

- remove them [i.e., remove these hindrances] and
- enhance

the ever-moving process  
of which you become more and more a part.

You initiate  
this process  
anew  
at every step –

yet  
you also  

- become a part of it [i.e., become a part of this process] and
- follow it

because it [i.e., because this ever-moving process  
of which you are more and more becoming a part]  
is greater than  
the you  
that must initiate it [i.e., that must initiate this process].

05

You are indeed  
doing this [i.e., you are becoming a part of this ever-moving process]  
in ever greater measure.

You are  

- growing and
- changing and
- discovering the wonders  
of your inner world.

But it will also be helpful  
to become  
more aware of  

- what you are doing and
- what  
these inner rhythms  
are.

There is  
a constant fluctuation  

- of initiating –  
and thereby  
indirectly  
setting up the process  
  - that unfolds and
  - that  
in rare moments of exhilaration  
you perceive – and
- of following  
this process.

Most of the time  
you are still  
oblivious of  
being part of a process  
you [yourself]  
have set in motion  
through your commitment  

- to be in truth,
- to wish to  
  - grow and
  - change.

06

That [commitment], of course,  
is  
the basic aspect  
of initiating the process:  
the general commitment  

- to being in truth and
- to changing  
what is  
  - negative and
  - destructive.

*But then there are  
specific aspects  
that require  
a deeper understanding  
because  
the human psyche  
is extremely befuddled  
about certain issues  
that become lost  
in the duality  
of human life.*

*In tonight's lecture  
I should like to discuss  
one such aspect [where the human psyche is befuddled by duality].*

*Before doing so, however, I need to  
apparently  
digress.*

*Yet this is  
not really a digression:  
you will see the connection later on.*

07

*One of your  
most basic fears  
is  
the fear of death.*

*The fear of death  
has its origin  
in the confusion  
of  
dualistic  
• thinking and  
• perceiving.*

*The fear itself  
leads to  
further confusion.*

The fear of death  
can be allayed  
by not thinking about it,  
but nevertheless  
it [i.e., the fear of death] lurks  
in the soul  
until  
the personality  
has completely  
fused with  
divine reality.

The fear [of death]  
persists  
even when  

- intellectual understanding [that there is no death]  
has been attained and
- inner experience [that there is no death]  
has occasionally  
occurred  
as a result of
  - growing and
  - connecting with the divine nucleus.

Although at times  
a deep knowing  
about  
the continuum of life  
exists,  
the spreading of  
this knowing  
is a slow process.

All of  

- the soul and
- the personality  
have to be  
filled  
with truth,
  - without any fluctuation,
  - without any temptation into
    - erroneous,
    - faulty
      - conceiving and
      - experiencing  
the world.

To be  
deeply aware of  
the eternal nature of life  
requires  
a slow process,  
contingent on  
many other attitudes  
that have  
apparently  
nothing or little to do with  
this great question [about the eternal  
nature of life and about no death].

Such conviction [about the eternal nature of life and no death]  
can come  
only  

- after overcoming many hurdles and
- after facing this basic fear [of death]  
on different levels,  
no matter what you believe  
in your mind.

This fear [of death]  
can take different forms,  
but whatever they [i.e., whatever the forms of this fear of death] may be,  
I wish to address you,  
first of all,  
on the level of your  

- conscious or
- unconscious  
fear of death.

08

Life  
cannot be  
non-life,  
for it is  
the intrinsic nature of life  
to be alive.

*This may sound,*  
*on a more superficial level,*  
*like a*  
*redundant statement,*

*but*  
*if you*  

- *listen deeply into yourself and*
- *think about this sentence,*  
*you will perceive*  
*that there is a*  
*deeper meaning to it.*

*For you take*  
*unthinkingly for granted*  

- *that*  
*life*  
*can suddenly become*
- *non-life,*
- *that*  
*its [i.e., life's]*  
*innate nature*  
*suddenly*  
*changes into*  
*an opposite [i.e., changes into non-life].*

*If you truly ponder this,*  
*you must come to the realization*  
*that this [i.e., that life becoming its opposite or non-life]*  
*is pure nonsense.*

*Life*  
*can only be*  
*life.*

- *Everything*  
*that is created,*
- *everything*  
*that is,*  
*can only be*  
*what it is.*

It [i.e. everything that is]  
cannot be  
what it is not,  
even if  
on a superficial level of  
appearance  
it  
temporarily  
seems otherwise.

Only in the  
dualistic state [of consciousness on this human level of existence]  
do you live with  
two opposites  
within your soul.

But this  
dualistic state [of consciousness on this human level of existence]  
is obviously  
only a very limited state [of consciousness]  
as compared to [the vast consciousness of]  
all of creation.

Even while you are in  
this [limited dualistic] realm of consciousness,  
when you truly  
work on your path,  
you soon discover that  
all opposites

- are illusion and
- are facets

of the  
same  
oneness.

You yourself  
have already succeeded  
in many areas of  
your inner life  
to fuse such opposites  
so that  
contradictions

- no longer exist and
- become conciliated.

*This [fusing of opposites]*  
*must apply*  
*to all opposites*  
*on your [dualistic human] level of reality.*

*So if there is*  
*a oneness*  
*about life,*  
*there can only be*  
*life.*

*Therefore*  
*death*  
*must be an illusion.*

09

*On the [dualistic human] level of your consciousness*  
*you are*  
*totally, or almost totally,*  
*focused*  
*on*  
*the level of*  

- *manifestation, and*

*not on*  
*the level of*  

- *origin, or on*
- *the level of*
- *the source.*

*Life*  
*radiates outwardly.*

*It [i.e., Life]*  
*sends out*  

- *its irradiations,*
- *its streamings,*
- *its energy currents,*
- *its rays.*

*But these rays*  
*are only the*  
*outer "messengers,"*  
*bringing life forth*  
*gradually.*

	<p><i><u>Some time in the past,</u></i> <i><u>I have spoken about</u></i> <i><u>this process of creation</u></i> <i><u>in a different context.</u></i></p>
10	<p><i><u>The spiral movement</u></i> <i><u>of growing</u></i></p> <ul style="list-style-type: none"><li>• <i><u>needs repetition and</u></i></li><li>• <i><u>needs to link up</u></i> <i><u>these repetitions</u></i> <i><u>with different</u></i><ul style="list-style-type: none"><li>• <i><u>contexts and</u></i></li><li>• <i><u>connections.</u></i></li></ul></li></ul> <p><i><u>I have explained in the past that</u></i> <i><u>life –</u></i></p> <ul style="list-style-type: none"><li><i><u>which is divinity,</u></i> <i><u>for</u></i><ul style="list-style-type: none"><li>• <i><u>life</u></i></li></ul></li><li><i><u>and</u></i><ul style="list-style-type: none"><li>• <i><u>divinity</u></i></li></ul></li></ul> <p><i><u>are one –</u></i> <i><u>very gradually</u></i></p> <ul style="list-style-type: none"><li>• <i><u>penetrates</u></i> <i><u>the void and</u></i></li><li>• <i><u>fills</u></i> <i><u>the void.</u></i></li></ul> <p><i><u>Once the void</u></i> <i><u>has been penetrated</u></i> <i><u>by life,</u></i> <i><u>it can</u></i> <i><u>never again</u></i> <i><u>become</u></i> <i><u>the void.</u></i></p>

On the borderline

where

- life

meets

- the void,
- energy and
- consciousness –

which are life's  
main aspects

when expressed in human language –

- congeal and
  - harden
- into  
matter.

This level [where life meets the void and where its main aspects – energy and  
consciousness – congeal and harden into matter]

can also be called

the level of

manifestation,

which must not be confused with

the

- real life,

the

- source.

- Matter or

- manifestation

is

- enlivened and
  - animated
- by life

until,

in the process of evolution,

it [i.e., matter or manifestation]

transforms and

retransforms

itself

sufficiently

so that

it [i.e., matter or manifestation]

becomes

totally

one

with life.

**But as long as it [i.e., as long as matter or manifestation]**  
**is still on**  
**the "outer border"**  
**it is only**  
**temporarily**  
**animated**  
**by the life spark**  
**that [life spark], however,**  
**by its [i.e., by the life spark's] very nature,**  
**returns**  
**and returns [to again and again temporarily**  
**animate matter or manifestation.**

11

**I recapitulate:**

- **The rays of life**  
**animate the matter**  
**that [i.e., that matter] is the creation of**  
**the meeting**  
**between**
  - **life**
  - and**
  - **the void.**
- **The void**  
**must be filled**  
**totally**  
**with life:**  
**that [filling the void totally with life] is**  
**the inexorable destiny**  
**of evolution.**
- **Everything that is alive**  
**is animated**  
**by**  
**the eternally divine**  
**consciousness.**
- **And consciousness**  
**is eternally moving forth**  
**and changing manifestation**  
**in its [i.e., in manifestation's]**  
**myriad forms.**

12

Now how does this  
apply to you, my friends?

As always,  
we want to use  
profound metaphysical verities  
not just as  
philosophical thoughts  
to speculate about,  
but [also and more importantly]  
to apply [i.e., to apply these profound metaphysical verities]  
specifically  

- to your  
human condition and
- to your  
pathwork.

There is  

- no great truth,
- no universal fact of creation
- no macrocosmic event

that cannot also  
be immediately  
applied to  

- your personal development,
- your growth,
- your self-confrontation, and
- your immediate microcosm.

If you use  
great truths  
without linking them  
to your work on the Path,  
you are  
using spirituality  
as  

- an escape  
from self,
- an avoidance  
of personal purification,

[and this leads to]  
a failure  
of [your] fulfilling the task [and very purpose]  
of [your] incarnation.

13

You are geared  
to the level of  
manifestation [or matter]  
and you confuse  
• the manifestation [or the matter]  
that is animated  
by  
eternal life  
with  
• eternal life itself.

Only after  
you achieve  
higher realizations of consciousness  
does this focus switch [and you begin to distinguish eternal life itself  
from the manifestation or matter that eternal life animates] –  
perhaps  
almost inadvertently  
at first.

It [i.e., this switch in focus where you are now able to distinguish eternal life  
itself from the manifestation or matter that eternal life animates]  
merely seems  
a byproduct of  
the purification work.

Life  
can  
temporarily  
withdraw itself  
from the matter  
it [i.e., life] has created and then  
allows  
the matter [that life has created]  
to dissolve itself  
into its original substance.

It [i.e., life]  
will then create  
a new form [of matter]  
that it [i.e., that life, again,] animates.

The process of evolution  
is a continually changing process.

14

Human consciousness  
needs to  
open the mind  
to explore the truths  
I am presenting to you here.

For your fear [of death]  
stems from  
being identified with  
the manifestation [or matter]  
that is animated by  
the source.

You [my friends] are the source.

Even  
your  
• present personality,  
your  
• thinking and  
• feeling,  
your  
• being and  
• experiencing,  
your capacity to  
• will and  
• decide –  
all that  
is  
the source.

Non-life  
cannot do any of these things.

Even if  
much of your  
manifest personality  
• modifies itself,  
• changing and  
• expanding,  
all that you  
• know and  
• feel  
yourself to be  
is  
• source,  
not  
• manifestation.

Therein lies the confusion  
that creates  
fear of  
not being [i.e., the confusion that creates fear of death or of not being].

15

You need to learn that  
everything  
you are now,  
even in its imperfection,  
• is the  
ever-existing eternal life and  
• can  
never  
not be.

Within your  
present

- limited  
manifestation  
lie
- unlimited  
possibilities of expansion
  - of your consciousness,
  - of your experience,
  - of your creative ability to mold
    - life and
    - life forms,
  - of your sense of being  
who you really are.

And you believe, my friends,  
still

- somewhere,
  - somehow,
  - in a part of you,  
that  
when you withdraw that life  
from the matter  
that you [yourself] created  
through  
the meeting of
    - life  
and
    - non-life,
- that you then  
cease to be.

Yet

- all that you
  - know and
  - are aware of  
as yourself  
must
    - continue to be  
and
  - cannot not be,  
even to  
the limited personality  
as you know yourself now.

It [i.e., who you truly are]

is

- what it is now,  
in addition to
- its potentialities  
that also exist  
in the now.

As these potentialities  
increasingly animate matter,  
self-awareness expands  
and you then  
know the truth  
about your unlimited continuity.

Then matter  
merges with  
the source.

16

- In order to  
make this jump of the mind,
- in order to  
open your comprehension  
to the ideas I unfold here,  
we have to  
overcome certain  
specific obstructions,  
as I said before.

There are  
many obstructions  
and you work with  
all of them,  
in one form or another.

Fear of death  
is connected with  
one of the  
most important obstructions,  
which is  
the approach to the self  
on the arduous path of  
self-purification.

*I wish to discuss this now*  
*in detail* [i.e., *discuss in detail how the fear of death is an obstruction to approaching the self on the path of self-purification*],  
*for there is a great need for it* [i.e., *for this discussion*].

*The issue is*  
*your confusion about*  
*accepting*  
*the self*  

- *with its lower-self aspects,*
- *squarely facing its negativity,*

*and yet seeing*  
*its* [i.e., *and yet seeing the self's lower-self's*]  

- *destructiveness and*

*its* [i.e., *the self's lower-self's*]  

- *damaging effects*  
*for what they* [i.e., *for what the self's lower-self's*  
*destructiveness and damaging effects*]  
*are.*

17

*You confuse*  

- *self-acceptance and*
- *self-forgiveness*

*with*  

- *condoning and*
- *whitewashing*  
*the negativities*  
*of the lower self; and*

*you equally confuse*  

- *self-devastating guilt and*
- *self-hate*

*with*  

- *honest admission of what*  
  - *is indeed wrong and*
  - *needs to be changed.*

*This*  
*specific dualistic confusion*  
*is obviously*  
*extremely important.*

**It is not hard to see**

**how it** [i.e., how this specific dualistic confusion, first of confusing self-acceptance with condoning negativities, and second of confusing self-hate and guilt with simple admission of what is wrong and therefore what needs to be changed]

**can be**

**an enormous obstacle**

**on your path,**

**for either alternative** [i.e., either condoning lower self negativities on the one hand or self-devastating guilt and self-hate for having lower self aspects on the other hand]

**prevents you from**

- **growing and**
- **expanding and**
- **becoming**

**one**

**with your God.**

**The negative aspects**

**must be**

- **fully accepted,**
- **forgiven and**
- **seen in context**

**with the whole personality,**

**but they** [i.e., the negative aspects]

**must never be**

- **condoned.**

**All this has been said many times before,**  
**but it is still a major stumbling block**  
**for many of you.**

**You stumble over**

**this particular duality** [i.e., you stumble over this duality of accepting negative aspects and condoning them rather than accepting negative aspects without condoning them and also accepting them without guilt and then setting about to change the negative aspects]

**again and again.**

18

- The fear of death,
- the fear of non-life,  
has a great deal to do with this [stumbling over this particular duality].

It [i.e., the fear of death]  
has to do with it [i.e., has to do with stumbling over this duality: forgiving  
negative aspects but not condoning them; rather,  
accepting negative aspects without guilt and then  
setting about to change the negative aspects]  
in two apparently opposite ways.

If  
fear of death  
lurks in your heart,  
consciously or unconsciously,  
self-forgiveness [for having negative aspects or faults]  
is extremely difficult,  
because  
one of the worst punishments [for having negative aspects or faults]  
is the threat of extinction [which is even worse than death].

Lack of  
self-forgiveness [for having negative aspects or faults]  
brings this threat [of death or of extinction]  
into focus.

It [i.e., lack of self-forgiveness for having negative aspects]  
triggers it [i.e., triggers this threat and fear of death].

19

Fear of death  
creates  
also  
a fear of movement.

And that [fear of movement]  
is of course  
completely contrary  
to reality.

For life  
is eternally moving and  
where life is withdrawn,  
movement stops.

**But**  
**from the**  
**inverted position**  
**within the level of**  
**manifestation** [in contrast to the level of source],  
**of which** [i.e., within the level of manifestation, in which]  
**the passing of time**  
**is an integral part,**  
**it seems that life**  
**is a constant movement**  
**toward dying.**

**Therefore**  
**changing**  
**is a movement**  
**that seems to accelerate**  
**the process of dying.**

**Staying immobile**  
**upholds the**  
**illusion of**  

- **stopping time and**
- **sustaining the status quo.**

**This** [illusion that staying immobile sustains the status quo and freezes time]  
**is one of the**  
**major**  
**inner**  
**reasons for**  

- **resisting and**
- **distrusting**  
  - **change and**
  - **growth.**

**This illusion** [that staying immobile sustains the status quo and freezes time]  
**is so primitive**  
**that it is virtually**  
**superstitious,**  
**but on those** [primitive] **levels of**  
**semi-conscious**  

- **thinking and**
- **reasoning**

**this** [superstitious belief system that staying immobile freezes time]  
**is hardly surprising.**

*You have found many  
absurd  
misconceptions  
in the course of your path*  
• *that you*  
• *hold and*  
• *uphold*  
*on this [primitive and superstitions] level  
of your being  
with ferocity,*  
• *that govern your life  
to a degree  
that your*  
• *conscious,*  
• *mature  
mind  
is at first*  
• *unable and*  
• *unwilling  
to comprehend.*

20

*It hardly needs to be emphasized here  
that remaining stagnant [energy]  
is courting  
the cessation of  
the manifest level.*

*It [i.e., the stagnant energy]  
can only accelerate  
the will  
of the animating consciousness  
to*  
• *withdraw from  
this [particular] manifestation and*  
• *start afresh [in a new manifestation].*

When [on the other hand]

you are

- determined and
- committed

to

- change and
- bring out the divine potential,

duality

will fuse into

a unity

in which you can

- be charitable with yourself,

in which you can

- have mercy with yourself, and

in which you can

- face the lower self

precisely because

you have this basic

- love and
- mercy

toward all being,

including your own [being].

You can face

your lower self

unstintingly –

without

- whitewashing,

without

- explaining it away [i.e., without explaining away your lower-self aspects] or

- justifying it [i.e., without justifying your lower-self aspects],

without

- shifting the blame for it [i.e., blame for your lower-self aspects] onto others, yet

without

- a trace of self-hate [i.e., self-hate for having lower-self aspects].

That attitude [i.e., That healthy and positive attitude toward your lower-self aspects]

becomes available

to the personality

if it [i.e., if that positive attitude toward your lower-self aspects]

can be perceived

- as a possibility, even
- as a necessity.

**Then it** [i.e., then having that positive attitude toward your lower-self aspects]  
**will be**  
**a goal of aspiration.**  
**You need to**  
**consciously**  
**actualize it** [i.e., actualize that attitude toward your lower-self aspects]  
**by**  
**constantly**  
**checking up on**  
**the imbalances**  
**in these two directions** [i.e., condoning lower-self aspects  
with no desire to face and change them or,  
on the other hand, feeling self-hatred and self-  
defeating guilt for having lower-self aspects]  
**and modifying them** [i.e., change your attitude to  
one of not condoning but rather accepting  
lower-self aspects and doing so without  
guilt but rather with a desire and commitment  
to change these destructive aspects].

21

**Only to the degree**  
**you embrace**  
**an utter commitment**  

- **to move and**
- **to change** [these lower-self aspects]

**can you trust**  
**that the person you**  

- **know and**
- **experience**

**as yourself**  
**must continue**  
**to be** [and never die].

**No matter**  
**how much**  
**you change your manifestation**  
**to bring it**  
**into accordance with**  
**your divine potentials,**  
**you still ultimately**  
**remain you,**  
**for you**  
**are God.**

*You become  
more  
you  
as you  
perpetuate this change  
into more of  
your potentiality.*

22

*This [statement that you become more the God you are as you realize your potential]  
is very important  
for you to understand, my friends.*

*Everything  
that*

- *exists,*
- *lives and*
- *breathes,*

*is*  
*even in its most minute form*

- *a manifestation of God*

*and therefore*

- *essentially eternal.*

*The stumbling block  
of not recognizing this fact  
is very prevalent.*

*Although I have spoken about it*

- *many times*
- *in different contexts,*

*it [this stumbling block of not recognizing that you are*  
*a manifestation of God]*  
*has not by any means*  
*been eliminated.*

*You are still  
stumbling over  
the self-hate  
in you.*

You often  
still  
stumble over  
the defense against  

- recognizing  
the self-hate and
- feeling its pain,  
because you  
secretly  
believe in  
the justification of  
the self-hate [justified because of your faults],  
which makes the pain of it [i.e., the pain  
of the self-hate you feel you deserve]  
unbearable.

The fear  
of your own unforgiveness  
on the one hand,  
and,  
as an apparent antidote [to your fear of your own unforgiveness],  

- self-coddling and
- self-indulgence and
- denial of the lower self  
on the other,

always  
exist simultaneously.

They [i.e., both the fear of your own unforgiveness of the lower self on the one hand  
and your self-indulgence and denial of the lower self on the other]  
are the expressions of  
this specific  

- confusion and
- stumbling block.

They [i.e., both the fear of your own unforgiveness of the lower self on the one hand  
and your self-indulgence and denial of the lower self on the other]  
are the  

- distortion and
- inversion  
of the unity of  
  - self-respect [vs. your loss of self-respect in your fear of your  
unforgiveness of the lower self] and
  - total self-honesty [vs. dishonesty in denial of the lower-self].

23

So what you need is  
again and again  
to make room for  
the presence of  
your divinity,  
which can then  
make it possible  
for you  
to face  
whatever exists in you.

Realize that  
the lower self  
is nothing but  
a creation  
that has come about  
through the encounter of  
• life  
with  
• non-life.

When  
• life  
meets  
• non-life,  
• energy  
creates  
matter,  
and  
• consciousness  
splits off  
into fragments.  
  
• Truth  
and  
• reality  
become confused [in your consciousness]  
because of  
the limited perspective  
of the fragments [of your consciousness].

Truth  
is diminished  
and put into  
limited aspects.

All of your duality  
is that –  
a limited aspect [of truth].

You have  
created

- artifacts,
- artificial thought-splits  
that confuse  
your mind.

They [i.e., the artificial thought-splits that confuse your mind]  
are as much  
a creation  
as matter is  
a creation  
of the meeting  
between

- life

and

- the void –
- the non-life.

Life  
finally

- penetrates and
- thrusts itself into  
non-life  
and enlivens it,

even if  
in that process –

- again and again,
- in an ever-rhythmic dance –  
it withdraws itself  
at intervals  
from  
the life manifestation [or from matter].

24

As matter  
disintegrates,  
it has already  
been spiritualized  
by having possessed  
the kernel of life,  
even if only  
for a temporary period.

And it [i.e., And matter]  
will reawaken.

Matter itself  
is a creation of life,  
for  
the void  
cannot create [i.e., the void cannot create matter or anything else],  
it [i.e., the void]  
is essentially  
non-life,  
until it [i.e., until the void]  
is filled by  
life.

So even when  
matter  
seems  
to disintegrate,  
it is not lifeless.

It [i.e., matter]  
merely pursues an  

- inverted,
- indirect

route.

The disintegration  
of matter  
will bring it together again  
in new combinations and  

- the more obvious,
- greater

life spark  
returns  
to animate it  
again.

Yet  
you must realize  
that the very process of  

- disintegration and
- reintegration

is a movement  
that leads toward  
the same goal.

Where there is  
movement,  
life  
must  
still exist.

Life  
in inanimate matter  
is, as I said,  

- an inverted movement and
- a much-diminished animation,

but that, too,  
must be  
what it is,  
following  

- inexorable,
- wise

laws.

To explain the nature of these laws now  
would go beyond the scope of this lecture.

25

The same principles  
exist on the  
level of  
consciousness.

The split perception  
of reality  
we talk about so frequently  
exists  
in many diverse forms,  
which create the suffering  
humanity experiences.

The further the  
movement of life  
advances,  
the more  
these split concepts  
unify  
and [by unifying]  
eliminate suffering.

The mind that  
• is aware and  
• animates  
a unit of consciousness  
tries to  
grope with the split concepts  
until they become  
• clarified and  
• unified.

And  
• clarification and  
• unification  
are possible  
only  
with courage  
for commitment to  
divine truth.

For then [with courage for commitment to divine truth]  
• truth is  
love and  
• love is  
truth.

26

Once you  
commit to  
divine truth,  
you will  
increasingly  
experience  
life  
for what it is.

It [i.e., Life]  
is all;  
it [i.e., life] can never be  
anything else.

It [i.e., Life]  
will not be confused with  
the [mere] manifestation  
that  
harbors the spark [of life].

In that spark [of life]  
is everything  
you know yourself to be.

That consciousness  
you are now [i.e., you are at this time and that is living in your body on this earth]  
is not bound  
to your body,

although  
particles  
of that consciousness [i.e., particles of that consciousness that is not bound  
by living in your body on this earth]

remain as  
reflections  

- within each molecule,
- within each cell,
- within each atom

of the matter  
your consciousness  
has created.

Your body  
is thus an  

- expression and
- reflection

of your consciousness,

but  
when your consciousness  
withdraws from the body,  
it [i.e., your consciousness]  
remains  
exactly  
as you know yourself to be  
now.

*[On the other hand,]  
The body  
that has been animated [by life]  
seems to disintegrate  
from the point of view  
of the limited consciousness  
on the manifest level.*

*But it [i.e., the body], too,  
goes through  
an immense process  
in which  
each cell  
finds new cells  
and creates  
new forms,  
making room for  
new vehicles.*

*Each cell  
of a body  
that has been left behind  
by the animating life  
harbors within it  
a spark,  
a tiny spark  
of that life [that had animated it].*

27

*As I said to you,  
there is no  
inanimate  
object  
• that is not alive  
in some way,  
• that is not somewhere  
a part of the life process.*

That tiny spark [of that life that is in the inanimate object]  
travels through channels  
that are  
infinitely  
• lawful and  
• meaningful and  
• harmonious,  
following laws of  
• attraction and  
• repulsion –  
laws that are  
impossible to  
• explain and  
• bring into the framework  
of the human consciousness.

When cells  
reunite themselves  
into new combinations,  
they then  
create genes  
and these genes  
within the human structure  
change  
as the consciousness  
changes.

The genes  
are not the same today  
as they will be  
in a few years,  
provided  
the entity is  
• growing and  
• moving.

28

All these  
particles of matter –  
that are invisible to the human eye  
but are nevertheless matter –  
contain  
inherent aspects  
of consciousness.

Thus there could be  
no cell  
in a dead body  
that is not an expression  
of the total personality  
which once  

- enlivened and
- animated

that cell.

That [cell's connection with the total personality  
that once enlivened the cells of that body]  
again determines  
the further journey  
of the  

- disintegrating and
- reintegrating

cells.

29

Offhand this [detailed description of all that is set in motion when  
life meets non-life and creates matter, including the disintegration of the cell  
structure that, after disintegration, is then attracted to a new form somehow  
connected to the life and consciousness that had animated it]

may not seem very connected with  
the topic of

approach to the self  
regarding

- self-love and
- self-honesty or,

in distortion,

- self-indulgence and
- self-hate -- or,

to put it differently, your need to learn

- self-forgiveness on the one hand and
- self-confrontation on the other.

Yet

the connection [i.e., the connection between this detailed description and  
the topic of the approach to the self we are describing]  
is extremely relevant,  
my friends.

Perhaps  
when you  
meditate deeply  
you will

- perceive and
- intuitively know  
the relevance.

There is  
a direct connection  
between

- self-hate,
- fear of punishment,
- fear of death

and

- the disintegration  
of the cell structure  
that falls into a channel  
that is then  
attracted to  
a corresponding  
new form.

30

Do not believe that  
the thoughts you think now  
are not  
creations  
with

- their own  
cell structure and
- their own  
matter,  
although  
the density  
of that matter  
is invisible to you.

If  
you live in a  
split-off duality  
in which  
you have to  
hate yourself  
in order to  
face the truth  
about the lower self,

or  
in which  
you have to  
deny the truth about  
the lower self  
in order not to  

- feel and
- experience

the  

- self-hate and
- fear
  - of dying,
  - of death,
  - of non-life,

then  
you live in a very specific channel  
and create  

- thoughts and
- invisible forms

that bring you into  
an ever-repeating pattern  
of  

- confusion and
- suffering.

31

You are now ready, my friends,  
to encompass  
an entirely new approach to yourselves.

It is truly  
new  
and yet  
not so new.

*You have already*  
*taken tiny steps toward*  
*that [new] approach.*

*Now you are ready*  
*to take a greater step*  
*and truly complete*

- *that [new] approach,*
- *that attitude of*  
*total dedication to*
  - *self-confrontation*

*and [at the same time]*

- *self-respect,*
- *self-love and*
- *self-forgiveness*  
*in true proportion.*

*You can now allow*  
*the God in you –*  
*[the God] which you can be*  
*the moment you so choose –*  
*the godly attitude*  
*to be in a state of*

- *self-love*  
*in the*
  - *healthiest,*
  - *most divine*  
*way,*

*without a trace of*

- *self-indulgence or*
- *denial of what is true*  
*in your lower self.*

*You can have*

- *respect,*
  - *love and*
  - *compassion*
    - *for your wonderful struggle,*
    - *for your wonderful honesty*
- even while*

*you also see*

- *the still existing dishonesty,*
- *the cowardice, and*
- *all the other*

*ugly little attitudes*

*of the lower self,*

*without ever forgetting*

*who you really are [i.e., without ever forgetting that you are  
a manifestation or aspect of God].*

*The very fact of*

*facing this lower self*

*deserves*

*the*

- *mercy,*
- *forgiveness, and*
- *love*

*that human beings*

*have been praying for,*

*addressing for millennia*

*a God outside themselves,*

*thinking that dispensations*

*given from the outside*

*will make up for*

*what they withhold*

*from themselves [i.e., withholding  
that they are a manifestation  
or aspect of God].*

32

*That is my message in this lecture, my friends.*

I leave you

- with a great blessing and
- with the suggestion  
that you become  
more observant of  
your thought processes –  
the daily little thought patterns
  - that you are so used to,
  - that you take so much for granted  
that it never occurs to you
    - to consider  
their creative power, and
    - to also consider  
that you can  
choose  
other thoughts.

These

- daily
- repeated  
thought patterns  
are perhaps  
your worst enemy.

They are  
insidious,  
for you are so accustomed to them.

Learn

to take a little distance from  
your thought patterns.

Observe yourself

- following them,
- giving them life,
- giving them
  - animation and
  - energy,  
and thereby  
creating a state of
    - fear,
    - self-hate,
    - distrust and
    - hopelessness.

*This is what I ask you to do.*

*Proceed*  
*every day of your life now*  
*with this new observation*  
*of your thoughts.*

33

*With this*  
*I give you a*  

- *great and*
- *wonderful*

*blessing*  
*that all of you*  
*increasingly*  

- *feel and*
- *take in.*

*It is*  
*a palpable*  
*life force.*

*For us, in our world,*  
*it is very visible, and*  
*for some of you*  
*it is visible to some small extent.*

*But certainly*  

- *you experience its reality;*
- *you bathe in it.*

*I will speak to you*  
*again and again*  
*and give you*  
*what I have to give.*

*Be blessed,*  
*my beloved ones.*

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: [www.pathwork.org](http://www.pathwork.org)

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

#### Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

#### Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.