

AN INTRODUCTION TO PATHWORK

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1. OVERVIEW

'Pathwork' or 'the Path' comes from a series of 258 'lectures' delivered by a spiritual entity who referred to himself only as 'the Guide'. They were channeled in New York by Eva Pierrakos, a petite, vivacious woman originally born and brought up in Austria. They commenced in 1957 and carried on through to her death in 1979.

The main objective of Pathwork is to properly reconnect with our divine inner or 'higher self'. Many spiritual approaches have a similar objective, but Pathwork differs in its insistence that this reconnection requires us to face up to and then eliminate both the undesirable, undeveloped character aspects of our 'lower self', and the idealized self-image or 'mask' that we create in an attempt to hide these from ourselves and others. It is this mixture of spirituality and basic psychology that makes Pathwork so unique. Reconnection with the divine self then allows us to fully and consciously create our own reality as we go along, without being hampered by subconscious blockages, as long as our motivations are divinely inspired. Thereby we achieve the genuine inner peace and happiness that is our true birthright as human beings.

The summaries and extracts that follow are intended as an introduction to Pathwork only. Although this document itself runs to nearly fifty pages, it is considerably shorter than any other source in summarizing a huge quantity of material that runs to many thousands of pages. But in no sense should this introduction be taken as a full replacement for the crucial, more in-depth reading that should be undertaken by serious students. This will include key publications available from the Pathwork Foundation and, in the final analysis, the full lectures themselves (see www.pathwork.org).

It is clearly important to present unedited extracts so that the full original flavor comes across. The subliminal messages of the lectures, and the impact the Guide's words have at a subconscious level, are just as important as the logical, conscious messages. Although the original wording of the lectures can be somewhat archaic in its tone, it is to be hoped that this will not be allowed to unduly distract the reader or to detract from the real messages. Finally, although to some extent the extracts chosen must inevitably be those that have resonated personally, they ought nevertheless to provide a reasonably fair and balanced introduction to Pathwork.

1.1 What is the Path?

Summary

- The Path is a difficult one and not to be attempted lightly.
- The ultimate aim is for the follower to attain full spiritual consciousness, but this can only be done with proper psychotherapeutic effort. Any enlightenment or cosmic consciousness attempted via short-cuts and without this full effort will be short-lived.
- Spiritual wholeness can only come from inner truth. Real security and joy can only come from the inner centre, not from external sources, although once this inner centre is fully activated all abundance will be attracted.
- True spirituality embraces practical, everyday, physical life rather than attempting to renounce it.

Key Extracts from Lecture 204

What is the Path?

First, I should like to say that this path is not new. It has existed, in many different forms, as long as mankind. The forms and the ways must change as mankind evolves. But the fundamental path remains the same... This brings us right to the whole question

of what this path is. Let us first state what it is not. It is not psychotherapy although aspects of this pathwork must perforce deal with areas which psychotherapy also deals with. But I might say that in the framework of the path this is only a side issue, a getting through obstructions, so to speak. Dealing with confusions, inner misconceptions, misunderstandings, destructive attitudes, alienating defenses, negative emotions, paralyzed feelings – all this is essential, and all of this psychotherapy also attempts to do. However, while this is the ultimate goal of psychotherapy, the pathwork enters its most important phase only after this stage is over and done with, and that most important phase is, briefly, the learning of how to activate the greater consciousness dwelling within every human soul.

Nor is this path a spiritual practice that aims, a priori, at reaching spiritual consciousness. There are many methods and practices that attempt to attain realization of the spiritual self. However, many of them, though using valid methods to forcefully reach the goal, don't pay sufficient attention to those areas of the ego self which are steeped in negativity and destructiveness. Success thus achieved is always short-lived and really an illusion even though some of the experiences may be genuine enough. But this kind of spiritual state is not solid and cannot be maintained unless the total personality is included. Since man shies away from dealing with and accepting certain parts of himself, he often seeks refuge in pathways which promise that this can be done. If you think of a spiritual path as something that practices meditation for its own sake, for the sake of blissful cosmic experience and consciousness, then this path is not your way.

How can you gauge whether or not this untruthfulness on a deeper level exists? It is really extremely simple to do so. There is an infallible key which, if you choose to use it, will give you faultless answers. This key is how do you feel about yourself and about your life? How meaningful, fulfilled, and rich is your life? Do you feel secure with others? Do you feel comfortable about yourself, your most intimate self, in the presence of others or at least of some people with whom you have the same goal in common? How much joy are you capable of feeling, giving, and receiving? Are you plagued with resentments, anxiety, and tension, with loneliness and a sense of isolation? Do you need a lot of overactivity in order to alleviate anxiety?

Exhilaration, enthusiasm, joyousness, the unique blend of excitement and peace which connotes spiritual wholeness are a result of inner truthfulness. When these states are absent, then truthfulness must be absent. It is as simple as that, my friends. If you expect of this path, indeed demand of your life and therefore of any path you contemplate to enter, to by-pass feeling your anxiety; feeling your pain; owning up to your dishonesties, your cheating, your spitefulness, your games and more or less subtle pretension – which you do not wish to admit and for which you do not want to take responsibility – then you better not start on this path. But if you expect something realistic and are prepared to embark on the journey into yourself, to find, acknowledge, and bring out whatever it is; if you summon all your inner truthfulness and commitment to it, your courage and humility not to appear other than you are (even in your own eyes), then you have indeed every right to expect that this path will help you realize your full life, fulfill your longing in every conceivable way. This is then a realistic hope. You will increasingly know this to be so. Little by little, you will begin to function from your innermost center, which is a very different experience than the functioning from your periphery, which you are now so accustomed to that you cannot even imagine how else it could be. Now you are constantly dependent on what happens around you. You depend on appreciation and approval by others, on being loved, and on being successful in terms of the world outside you. Your inner striving is, whether you are aware of it or not, to make sure you will obtain all this, so as to be in peace and fulfillment. When you function from your center, your security and joy spring from a deep well within. But this does not by any means imply you are now condemned to live without approval, appreciation, love, and success. This is another one of those dualistic misunderstandings. 'Either I realize my center, then I must forfeit all love and appreciation from others, I must be alone; or I forfeit my inner self because I cannot contemplate such a lonely life.' In reality, through functioning from your liberated center, your innermost self, you attract all the abundance of life to you, but you do not depend on it. It enriches you, it is a fulfillment of a legitimate need, but it is not the substance of life. The substance is within.

The path is the finding of this center, this deep inner spiritual reality, and not some mystical, illusory, religious escape. Quite the contrary, it is immensely pragmatic, for the true spiritual life is never in contradiction to practical life on earth. There must be a harmony between the two aspects of the whole. The concept of forsaking everyday living is not true spirituality. In most cases, it is merely another kind of escape... The universe is abundant in its joys, pleasures, and bliss. Man is supposed to experience them, not forsake them.

Very, very few people on this earth are willing to undertake this path. Even fewer follow it through all the way. Most people wishfully think that they may find another way to reach fulfillment that will lead them around their dark spots. They do not want to know that it is those dark spots in them that render them unhappy and lonely. Some make beginnings, but when they approach those dark spots, they pull back in self-revulsion and turn all their destructive energy outward against those who help them find their way. They do not wish to take a chance on themselves, on finding the way through their own darkness. But those who have the courage to go all the way, relentlessly and patiently, what glory awaits them in their innermost center... There are certainly many more today who can do so than in former times. Many could, but few will.

2. INTRODUCTORY TOPICS

2.1 Relationships, Eros & Love

Summary

- We cannot love someone else unconditionally until we have first practiced this on ourselves.
- Relationships act as a gauge of our state of balance and development, and lengthy withdrawal from them can only stifle true growth.
- The cause of any problem in any relationship should be looked for in ourselves, not in the other person, whatever greater or lesser problems they may have that are contributing to it. Then we can work on it. To avoid responsibility and seek to blame others, or to overplay their contribution while underplaying our own, is a sure sign of lack of spiritual maturity.
- Any relationship that is or becomes overwhelmingly negative should be ended, but in a spirit of growth not of spite or escape.
- We should not search for perfection in others, such unattainable expectations can only lead to disillusion and apparent unfulfillment.
- The state of a relationship between lovers is an accurate measure of personal growth, and we attract those who will be on a similar level.
- Only true sharing of problems and responsibilities in a quest for personal and mutual growth can lead to genuine long-term fulfillment. When a relationship is no longer concerned with growth it will fail. The force of eros is deliberately designed to hit us hard, bring us together and pave the way for love. But if true sharing and growth is not continually sought to keep eros alive after its initial, autonomous power has waned, the bridge to true love will not be built and it will falter and die. This requires a continual search for the endless treasures hidden in the recesses of the other's soul, and an equal preparedness to reveal our own. We should be constantly alert and searching, fighting off the natural tendency to fall into laziness, habit and inertia. Overcoming the difficulties of loving relationships in these ways is by far the best available vehicle for soul growth.

Key Extracts from Lecture 180

The Spiritual Significance of Human Relationship

The principle of unification... cannot be executed with another human being unless it has first been applied to one's inner self. If the divergent parts of a self are not approached according to this truth and ambivalence not faced, accepted, and understood within a self, the process of unification cannot be put into practice with another person. This is a very important fact which explains the great emphasis of this pathwork on the primary approach to oneself. Only then can relationship be cultivated in a meaningful and effective way.

In this lecture I shall try to outline some elements of dissension and unification between human beings and show how these parallel the individual process. Before doing so, I should like to say that relationship represents the greatest challenge for the individual. For it is only in relationship with others that unresolved problems, the difficulties, and conflicts that still exist within the individual psyche are affected and activated. It is because of this that many individuals withdraw from contact with others, from interaction with others. The illusion can sometimes be maintained that the problems arise from the other person when one feels disturbance only in their presence and not when by oneself. Being alone elicits the inner call for contact, and the less contact is cultivated, the more acute the longing becomes. So, this is a different kind of pain – the pain of loneliness and frustration. But contact makes it difficult to maintain the illusion for too long that the inner self is faultless and harmonious. It requires mental aberration to claim for too long that it is due only to all others and not to the self when problems arise in relationships with others. This is why relationships are at one and the same time a fulfillment, a

challenge, and a gauge to one's inner state. The friction that arises out of relating with others is a sharp instrument of purification and self-recognition, if the self is so inclined. By withdrawing from this challenge and sacrificing the fulfillment that intimate contact is, many aspects of inner problems are never called into play. The thus resulting illusion of inner peace and unity has even led to concepts that spiritual growth is being furthered by isolation. Nothing could be further from the truth. However, my statement must not be confused with the fact that intervals of seclusion are a necessity for inner concentration and self-confrontation. But these periods should always alternate with contact, and the more intimate such contact is, the more it bespeaks of spiritual maturity.

When sharing is wanted on the basis of receiving only according to one's own terms while the self is really (although secretly) unwilling to do any sharing, longings must remain unfulfilled. People would be well advised to consider their unfulfilled longings from this point of view rather than indulging in the usual assumption that one is unlucky and unfairly put upon by life.

It is only the spiritually more developed person who is capable of realistic, undualistic perception. He may see that either one of the involved parties may have a deeper problem, which does not eliminate the importance of the possibly much lesser problem of the other person. He will always be willing and able to search his own involvement whenever he is negatively affected by a specific relationship no matter how blatantly at fault the other one may be. A person of spiritual and emotional immaturity and crudeness will always put the bulk of blame on the other regardless of paying theoretical lip service to the above-mentioned process. All this applies to any kind of relationship: mates, parents and children, friendship, business contact, whatever... It is only when one begins to truly assume self-responsibility by looking at one's own problem in the contact and by willingness to change, that freedom is established and relationships become fruitful and joyous.

A contact between individuals in which the destructiveness of the lower developed one makes growth, harmony, thriving of good feelings impossible, or in which the contact is overwhelmingly negative, should be severed. As a rule, the higher developed person assumes the necessary initiative to do so. If he does not, there must be unrecognized weaknesses and fears which need to be faced. If a relationship is dissolved on the ground that it is more destructive and pain producing than constructive and harmonious, it should be done when the inner problems and mutual interactions are fully recognized by him who takes the initiative to dissolve an old tie. This will prevent him from forming a new relationship with similar underlying currents and interactions. It also means that the step of severance occurs as a result of growth rather than as a result of vindictive spite, fear, or escape.

Difficulties and fear arise to the exact degree that he still projects his difficulties in relating on others and still renders others responsible for anything that goes against his liking. This can take many subtle forms. One may constantly concentrate on the faults of others even though, at first glance, such concentration appears justified. One may subtly overemphasize one side to the exclusion of other aspects. These and other distortions indicate projection and denial of self-responsibility for difficulties in relating – hence dependency on perfection, consequently fear and hostility for feeling let down. My dear friends, no matter what wrong the other person does, if you are disturbed, there must be something in you that you overlook. When I say disturbed, I mean this in a particular sense. I do not speak of clear-cut anger that expresses itself guiltlessly and which does not leave a trace of inner confusion and pain. I mean the kind of disturbance that comes out of and breeds further conflict. But in spite of my having warned you repeatedly about overlooking your own part in the conflict, it is most difficult for people to look within and find the source of the disturbance in themselves... The game of making others guilty is so overall that it constantly passes by unnoticed. It is so taken for granted.

Only to the degree that you undefensively explore, face, and accept your own problematic reactions and distortions, negativities and destructiveness, can you refute someone else's guilt-projection. Only then will you not be drawn into a maze of falseness and confusion in which uncertainty, defensiveness, and weakness may make you wither in retreat or be overaggressive. Only then will you no longer confuse self-assertion with hostility and flexible compromise with unhealthy submission.

...when men and women stay together for a longer period of time in a more enduring and committed relationship, the maintenance of bliss, and even increasing it, entirely depends on whether the two people involved relate to one another in the terms discussed before in this lecture. Are they aware of the direct relationship of enduring pleasure and inner growth? Do they use the inevitable difficulties in the relationship as yardsticks for their own inner difficulties? Do they communicate in the deepest, most truthful, self-revealing

way, sharing their inner problems, helping each other rather than placing mutual guilt on each other and whitewashing themselves? The answers to these questions will determine whether the relationship falters, dissolves, stagnates – or blossoms.

There is a mechanism in a relationship between a man and a woman that can be likened to a very finely calibrated instrument that shows the finest and most subtle aspects of the relationship and the individual state of the two people involved. This is not sufficiently recognized by mankind, not even by the most aware and sophisticated human beings who are otherwise familiar with spiritual and psychological truth. Every day and every hour, one's inner state and feelings are a testimony to one's state of growth. To the degree this is heeded, the interaction, the feelings, the freedom of flow within and toward each other will blossom. The perfectly mature and spiritually valid relationship must always be deeply connected with personal growth. The moment a relationship is experienced as irrelevant to inner growth, left on its own, as it were, it must falter. Sooner or later it must falter. And that is the fate of the majority of human relationships – especially the intimate one between two mates. They are not recognized as a mirror to inner growth, so that the relationship gradually wears out. The first steam evaporates, and then nothing remains. Either overt friction and dissension or stagnation and boredom will wreck what was once promising. Only when each one grows to his ultimate, to his and her inherent potentials, can the relationship become more and more dynamic and alive. This must be done individually and mutually. When relationship is approached in that way, it will be built on a rock and not on sand.

...fear of intimacy implies rigidity and the denial of seeing one's own share in the difficulties in relating. Anyone who ignores these principles or who only pays lip service to them is emotionally not ready to assume the responsibility for his inner suffering – either within a relationship or because it is absent.

So you see, my friends, it is of the greatest importance to recognize that bliss and beauty, which are eternal spiritual realities, are available to all those who seek the key to all problems of human interaction, as well as to loneliness within their own hearts. True growth is as much a spiritual reality as profound fulfillment, vital aliveness, and blissful, joyous relating. When you are inwardly ready to relate to another human being in such a fashion, you will find the appropriate partner with whom this manner of sharing is possible.

May these words be the beginning of an inner new modality to meet life, to finally make the decision, *'I want to risk my good feelings. I want to seek the cause in me rather than in the other person, so that I become free to love.'* This kind of meditation will indeed bear fruit.

Key Extracts from Lecture 44 The Forces of Love, Eros & Sex

It is easy to see why eros is so often confused with love. Why then is it different from love? Because love is a permanent state in the soul. Love can only exist if, through development and purification, the basis for it is prepared. Love does not come and go at random. But eros does. Eros hits with a sudden force, finding the person often unawares and even unwilling to go through this experience. And only if the soul is prepared to love, has built the foundations for it, will eros be the bridge to that particular form of love as it manifests between the sexes.

Another possibility, particularly in relationships of long standing, is the combination of a certain kind of love (it cannot be perfect unless all three forces blend together, but let us say the nearest thing to it) and sex, but without eros. There is a certain amount of affection, companionship, fondness, mutual respect, and a sex relationship that is crudely sexual without the erotic spark that has evaporated some time ago. When eros is missing, the sex relationship must eventually suffer. Now this is the problem with most marriages, my friends. And there is hardly a human being who is not puzzled by this question of what to do to maintain that spark in a relationship that seems to evaporate the more habit and knowledge of one another sets in.

Let us first see what is the main element in the erotic force. When you analyze it, you will find that it is the adventure, the search for the knowledge of the other soul. This desire lives in every created spirit. This inherent life force must bring the entity finally out of separation. Eros strengthens the curiosity to find the other being. As long as there is something new to find in the other soul and as long as you reveal yourself, eros will live. The moment you believe you have found all there is to find and have revealed all there is to reveal, or all you are willing to reveal, eros will leave. It is as simple as that with eros. But where your great error comes in is that you believe there is a limit to the revealing of

any soul, yours or another's. When a certain point of revealing is reached, usually a quite superficial one, one is under the impression this is all there is to it, and one settles down to a placid life without further searching. This far, eros carries you with his strong impact. But after this point is reached, your further will to search the unlimited depths of the other person and voluntarily reveal and share of your own inward search within yourself determines the fact that you have used eros as a bridge to love – which is always determined by your will to learn how to love. And in that way, you will maintain the spark of eros contained in your love. Only in this way you will continue to find the other and let yourself be found. There is no limit, for the soul is endless and eternal; a whole lifetime would not suffice to know it... If man had the wisdom, he would realize that and make of marriage this marvelous journey of adventure it is supposed to be, forever finding new vistas instead of simply being carried as far as the first momentum of eros.

The spiritual idea of marriage is to enable the soul to reveal itself and to be constantly on the search for the other soul, to discover ever and ever new vistas of the other being. The more this happens, the happier the marriage will be, the firmer and safer it will be rooted, the less danger of an unhappy ending, and the more it fulfills spiritually its purpose. In practice, however, it hardly ever works that way. You reach a certain familiarity and habit, and you think you know the other, and it does not even occur to you that the other does not know you by any means. He or she may know certain facets of you, but that is all. And since this search for the other being, as well as one's own revelation, requires a certain amount of inner activity and alertness, and since man is often tempted into inner inactivity (outer activity may be all the stronger as an overcompensation), he is tempted into a state of restfulness under the delusion of already knowing each other fully. And this is the pitfall. It is the beginning of the end at worst, or it is compromise and second-best because of the gnawing unfulfilled longing. At this point, your relationship begins to become static. It is no longer alive even though it may have its very pleasant facets. Habit is a great temptress. The temptation of it is the sluggishness and inertia in which one does not have to try and work, the comfort of not having to be alert anymore.

Each one of you should think deeply if you are afraid to leave the four walls of your own separateness. Some of my friends are unaware that this wish is almost a conscious one. With many of you it is this way: you desire marriage because one part of you yearns for it – and also because you do not want to be alone. Quite superficial and vain reasons may be added to the deep yearning of your soul. But aside from this yearning and aside from the superficial selfish reasons of your unfulfilled desire for partnership, there must also be an unwillingness to share your life really in its deepest sense, an unwillingness to risk the journey and adventure of revealing yourself. An integral part of the life experience remains to be fulfilled by you, if not in this life, then in future ones. Only when you meet love, life, and the other being in such readiness, will you be able to bestow the greatest gift on your beloved – namely yourself, your true self, your real self. And then you must inevitably receive the same gift from your beloved. But in order to do that, a certain emotional and spiritual maturity has to exist. If this maturity is present, you will intuitively choose the right partner who has in essence the same maturity and readiness to embark on this journey. The choice of partners who are unwilling to do so evolves out of the hidden fear to do it yourself. You magnetically draw people and situations towards you who correspond to your subconscious desires and fears – you know that. Humanity is, on the whole, very far from this ideal. But that does not change the idea or the ideal. In the meantime, you have to learn to make the best of it. And you who are fortunate enough to be on this path can learn so much wherever you stand, be it only in understanding why you cannot realize the happiness which a part of your soul is yearning for. To learn that is already a great deal and will enable you in times to come – in this life or in future ones – to get a step nearer to the realization. Whatever your situation is, whether you have a partner or whether you are alone, search your heart, and it will furnish you with the answer for your conflict.

...the erotic principle... helps many who may be unprepared and unwilling for the love experience. It is that which you call 'falling in love' or 'romance.' In this way, the personality gets a taste of what the ideal love could be. Thus, as said before, many use this feeling of happiness arbitrarily and greedily, never passing the threshold into true love by which much more is demanded of the person in a spiritual sense – thus forfeiting the aim their soul is striving for. This extreme is as wrong as the other where a person locks the doors so strongly that even the potent force of eros cannot penetrate. But unless the door is too tightly closed, it comes to you at certain stages of your life. If you can then bridge eros into love, that depends on you, on your development, on your willingness, on your courage, on your humility to reveal yourself.

Personal love and fulfillment is man's and woman's destiny in most cases, for so much can be learned in it that cannot be attained in any other way. And to make a durable and solid relationship in a marriage is the greatest victory man can achieve, for it is one of the most difficult things there is, as you can well see in your world. This life experience will bring the soul closer to God than the lukewarm good deed.

2.2 The Spiritual Meaning of Crisis

Summary

- Crisis is what allows us to grow by getting rid of the old and bringing in the new, but the more we grow in awareness, the less we need such strong jolts.
- Every single negative experience we ever have is the result of a wrong attitude or idea in ourselves.
- Our ability to create a life of total joy, fulfillment and abundance, which is our birthright, is infinite. The more we have true faith and belief that this is so, the more we will make it reality.

Key Extracts from Lecture 183 The Spiritual Meaning of Crisis

The 'dark night' of the mystics is such a time of breakdown of old structures. Most human beings are still plunged into the darkness of not understanding the meaning of crisis. They continually look in the wrong direction. If nothing would be broken down, the negativity would continue.

Growth is indeed possible without intense painful 'dark nights,' if honesty with the self becomes the predominant factor in the personality. True inner looking and deep concern with the inner being, and the giving up of pet attitudes and ideas must be cultivated instead of obstructed. Then the painful, disruptive crisis can be avoided because no inflamed boil whose pus must come out would form.

...every negative experience, every pain, is a result of a wrong idea!

Your own potentials, my dearest friends, are indeed infinite in the possibility to experience beauty, joy, pleasure, love, wisdom, and creative expression of your innermost being. Again, the words have been said, heard, registered. But how deeply do you know that this is a reality? How deeply do you believe in your innermost potential to be self-creating, to be in bliss, to live the infinite life? How much do you believe in your resources to solve all your problems? How much do you trust in the possibilities that are not yet manifest? How much do you believe it is real that new vistas of yourself can be discovered? How much do you truly believe that you can unfold qualities of peace coupled with excitement; of serenity coupled with adventure through which life becomes a string of beauty – even though initial difficulties are still to be overcome? How much do you really believe in all this, my friends? Ask yourself this question. To the extent you only pay lip service to this belief but not actually and actively express it into yourself, you will still be heavy, hopeless, depressed, in fear or anxiety, entangled in apparently insoluble conflicts with yourself and others. This is a gauge which tells you that you do not truly believe that you are an infinitely expanding potentiality.

Every smallest shadow is a crisis, for it need not be there. It is only there because of your turning away from the issue that creates crisis. So take those smallest shadows of your everyday life, and ask yourself what is the meaning of them. What do you not wish to see and not wish to change? If you face this and truly, truly wish to face the real issue and change where it is necessary, the crisis will have fulfilled its meaning.

2.3 Pursuing Unity Instead of Duality

Summary

- In the unified state of consciousness that is our goal, the dualistic notions of good and bad, right and wrong and so on are replaced by a single, more all-encompassing, less egoic truth. We no longer see conflict in what previously seemed like opposites.

- We should aim for truth, not to be right. So in any conflict we should look for the right in the other and the wrong in ourselves that will always be there, and also be prepared to look beyond ingrained convictions and cherished beliefs.
- In various ways we all want to be special, which also means separate, but others will give us love only when we no longer want to be more special than or different from them. So our accomplishments should aim to enrich the lives of others, not to make them somehow less than us.
- To be in unity means to go with the flow of what is happening in the moment, and to realize that everything you need is already within you.
- All problems between people are co-productions for which we should not attempt to apportion blame.

Key Extracts from Lecture 143

Unity & Duality

In the unified plane of consciousness, there are no opposites. There is no good or bad, no right or wrong, no life or death. There is only good, only right, only life. Yet it is not the kind of good or the kind of right or the kind of life that comprises but one of the opposites of the dualistic planes. It transcends it and is of a completely different nature. That good, or that right, or that life which exists on the unified plane of consciousness combines both aspects of the dualistic way of life. In the unified state of mind, no conflict exists because the dualism is combined and the opposites no longer conflict with one another. This is why to live in a unified state, in absolute reality, is the bliss, the unlimited freedom, the fulfillment, and the unlimited realization of potentials that religion calls heaven.

When the road to the unified principle is chosen, soon what first appeared as one good and one bad ceases to be so, and one inevitably encounters good and bad on both ends. And when this 'road' is pursued still further, there no longer is any bad, but only good. The road leads deep inside into the real self, into truth that surpasses the fearful little ego interests. When this truth is sought deep inside of the self, the unified state of consciousness is approached.

What we call the real self, or the divine substance in man, or the divine principle, or the infinite intelligence, or any number of other names mankind has chosen for the deep inner live-center, exists in every human being. It contains all wisdom and truth that man can possibly envisage.

The unified real self can always be contacted, in every issue of man's life. Let us again return to our example in order to see exactly how this could be done in such a case. The act which appears to be the most difficult for man to perform, but which, in reality, is the easiest and most unstrained act possible, is to ask precisely 'What is the truth of the matter?' The moment an individual is more bent on the truth than on proving his right, he contacts the divine principle of transcendent, unified truth. If the desire to be in truth is genuine, the inspiration must come forth. No matter how much circumstances seem to point in one direction, man must be willing to relinquish and question that what he sees is all there is to the issue. This generous act of integrity opens the way to the real self. This act will be easier to follow through when man contemplates that it is not necessarily a question of either/or, but that there may be aspects of right in the other and of wrong in himself that, so far, he has not seen because his attention was not even directed to this eventuality. With this approach to a problem, man immediately opens the way to enter into the unified plane of existence and to be moved by the real self. This immediately releases an energy which is distinctly felt when this act is really committed to in a deep and sincere way. It brings release of tension. What he then finds out is always totally different from both what he hoped for and feared against on the dualistic plane. He finds that he is not as right and innocent as he thought, nor as wrong as he feared. Nor is the opponent. He soon discovers aspects in the matter that he never saw before although they were not necessarily concealed. He understands exactly how the quarrel came into existence in the first place, what led to it, what was its history long before its actual manifestation. With this, he gains insight into the very nature of the relationship, he learns about himself and the other, and he increases his understanding of the laws of intercommunication. The more vision he thus gains, the freer, stronger, and more secure does he feel. This vision not only eliminates this particular conflict and shows the right way and approach to straighten it out, but it also reveals important aspects of this person's general difficulties whose elimination becomes easier through this experience and its understanding. The vibrant peace through this extended understanding is of

lasting value. It affects man's self-realization and has its beneficial results in his daily life as well. This is a typical example of unified, intuitive understanding and knowing the truth. After the initial apparent need for courage and the momentary resistance to seeing a wider truth than the egotistic one, it is so much easier than the struggle that ensues on the either/or plane of life. Before you can bring yourself to that way of thinking and being, the tension will mount, for as long as you are still on the dualistic plane, you struggle against this way of thinking because you believe falsely that the moment you admit and see a wrong in you and a right in the other, you submit and enslave yourself. You become nothing, worthless, pitiful; and from there it is only a step to annihilation in your fantasy life. Hence, you feel it as the greatest of danger to leave your dualistic plane. The tension must mount the more the conflicts tear you in several directions at once. But the moment you are willing to be in truth, the moment you are eager and prepared not to see merely your way, your little truth, nor to give in to the other's little truth in fear of the consequences when you do not, but when you wish to be in possession of the larger, more encompassing truth which transcends both of your little truths, in that moment a specific tension will be removed in your psyche. The way toward the manifestation of the real self will be prepared. Let me recapitulate here what I have often mentioned previously. The two most significant obstructions to the real self are ignorance of its existence and of the possibility to be connected with it, and a tight, cramped psychic state with tight, cramped soul movements. These two factors make contact impossible with the real self and therefore with a unified state of existence. As long as you are in a dualistic plane, you must constantly be in a soul cramp. You may remember how often I discussed the importance of observing your soul movement. When you fight against one dual aspect and press for the other, observe the soul movements coming forth... This simple act of wanting the truth requires several factors, the most important of which is the willingness to relinquish what one holds on to – whether this be a belief, a conviction, a fear, a cherished way of being. When I say relinquish, I merely mean questioning it and being willing to see that there is something else beyond this outlook and that conviction.

As long as man is totally identified with his separated ego, he must, as I said, cultivate more separation – hence self-idealization must be a consequence. Self-glorification and idealization is, from this point of view, then, the apparent salvation and guarantee to assuage your existential fears. To put this in simpler terms, the ego thinks, 'If everyone around me thinks that I am special' – especially good, or smart, or beautiful, or talented, or happy, unhappy, or even bad, or whatever the specialty you have chosen for your own personal idealized self-glorification – 'then I will receive the necessary approval, love, admiration, agreement that I need in order to live.' This means that somewhere deep down you believe that you can exist only through being noticed, affirmed, and confirmed by others. You feel that if you go by unnoticed, if no one knows of your existence, you cease to live. This may sound exaggerated, but it is not. It explains why some people's idealized self-image is destructive and negative. They feel more confident in making themselves noticed than through positive specialness. So your salvation seems to lie in others who would acknowledge your existence only if you are different – that is, special. At the same time, the misinterpreted message from the real self wants you to master life, but you master it on the wrong plane and believe that you must vanquish every resistance that is put in your way. Each personal pseudosolution is a way in which you hope to eliminate the obstructions put in your way. Which pseudosolution you have chosen depends on individual character traits, on circumstances and early influences. Whatever they are – and you know that there are three basic ones, the aggressive, the submissive, and the withdrawal solutions – they are designed to triumph over others and establish your 'freedom' and 'fulfillment' in this way.

Of course, all these reactions and beliefs in you can only be ascertained as existing when you have learned to admit them, when you question the meaning of a particular reaction and look behind the facade and beyond what you pretend they mean. Once this admission is made, it is easy to verify that all these misconceptions govern you and rob you of the beauty of reality. You will further come to see – not as a theory, but as a reality experience – that your life does not depend on other people's affirmation of your existence; that you do not need to be special and separated from others; that this very claim traps you into loneliness and confusion; that others will give you love and acceptance only when you do not wish to be better than they are, or special or different from them. Also, this love will come when your very life no longer depends on it. When you have truly attained knowledge, when you are truly accomplished in whatever field this may be, it cannot have the effect on others that it has when accomplishment serves to set you apart. In the one case, your accomplishment will be a bridge to others because it is not a weapon against them. In the other instance, it will create antagonism because you wish to be accomplished in order to be better than others – which always means that

others should be less. When you need to be better through your accomplishments, what you give to the world must turn against you because you offer it in a spirit of war. When you give of your accomplishments in order to enrich life and others, you and your life will be enhanced by it because what you offer is given in a spirit of peace. In the latter case, you become a part of life. In taking from life – the live-center within yourself – and giving it back to life as an integral part of it, you act according to the unified principle.

The moment you go through this opening up movement, and you have the courage to want the truth, and you envisage the possibility of a wider and more complete truth than you can see at the moment, in whatever the issue is, you will come to a new peace and a new intuitive knowledge about the way things are. Something in your hardened psychic material will have loosened up and further prepares the way for total self-realization.

The only way you can truly enter into the unitive state of life, in which you can truly be master, is by no longer needing to triumph, to win, to be separate, to be special, to be right, to have it your way, by finding and discovering the need in all situations, whatever they are, whether you deem them good or bad, right or wrong. Needless to say, this does not mean resignation, nor does it mean fearful giving in or weakness. It means going with the stream of life and coping with what is as yet beyond your immediate control, whether or not it is according to your liking. It means accepting where you are and what life is for you at this moment. It means being in harmony with your own inner rhythm. This will open the channel so that finally total self-realization takes place... May every one of you comprehend that the truth is in you, everything you need is in you. May you find that you actually do not have to fight and struggle as you constantly do. All you have to do is see and recognize the truth wherever you stand now... Be blessed, continue your wonderful path, that path which will bring you to the realization that you already have what you need and are where you need to be. You merely look away because you are geared in the opposite direction.

Key Extracts from Lecture 148
Positivity & Negativity: One Energy Current

...the question must be asked: 'What is it in me that has produced this situation? How am I a coproducer of this situation? In what way do I contribute to it?' Again, the dualistic concept of life hinders and confuses. If one attempts to solve such a problem in an attitude of finding either the one or other person at fault, no solution exists. Neither of these two alternatives satisfies, for it must be off the mark or superficial in evaluation. True enlightenment can only come when the unconscious interaction, how one inner problem affects the other person's inner problem, is seen as interacting vicious circles. When you truly realize that the situation must be a coproduction, then you can begin to make serious headway in the right direction.

3. THE *WHAT* OF TRANSFORMATION

The following six main elements of practical Pathwork will interact and overlap as transformation progresses:

- 3.1 Developing the Observer Self
- 3.2 Uncovering the Mask Self
- 3.3 Understanding Repeating Patterns & Assimilating Unresolved Emotions
- 3.4 Facing, Understanding & Transforming the Lower Self
- 3.5 Expanding into the Divine Self & Conscious Creation
- 3.6 Surrendering to God

3.1 Developing the Observer Self

Summary

- Various aspects of the universal consciousness have separated and 'float around' in the universe. These include every kind of emotion. Also, they each form part of each human being's consciousness or soul, and in that way each of us takes on our share of the responsibility for assimilating them and reintegrating them into the whole. So, for example, one person's anger is not theirs per se, it is just a manifesting part of a much broader pool of this emotional aspect of universal consciousness that has separated off. Seen in this light the emotion becomes part of a much broader challenge, indeed an evolutionary imperative, and not so much a personal problem.
- It is only by putting the conscious self that we already are to proper use that full spiritual consciousness can be attained. Each of us already has the capacity to face the negative within, to bring truth in, and to get rid of old, ingrained ways of thinking and reacting.
- We should stop identifying *with* our negative traits and start merely identifying them. As soon as we do that we become the observer self who has some objective power to do something about them.
- The expansion of consciousness is not some sudden miracle that can be achieved purely by meditation, withdrawal and so on. It requires full inner contemplation of our negative traits, attitudes and thought patterns. This takes a lot of time and effort, and many times we will slip back and forget. But only by persevering can we attain the true goal.
- The attitude of the observer self should be objective/truthful but also compassionate/loving.

Key Extracts from Lecture 189

Self-Identification Determined Through Stages of Consciousness

Consciousness has experienced, through processes impossible to convey to the human understanding, a separation so that aspects of consciousness 'float around' in the universe, if I may use this expression. Every trait familiar to human understanding, every attitude known in creation, every aspect of personality is one of many manifestations of consciousness. Every one of them that is not yet integrated into the whole needs to be unified, synthesized, made part of the harmonious whole. It requires a leap of your imagination to comprehend the concept I am trying to convey here. Can you imagine for a moment that many traits familiar to you, which you have always associated with the person as existing only through a person, are not the person per se, but are free-floating particles of the overall consciousness, whether these be good or evil traits... Take love or perseverance or sloth or laziness... or impatience or kindness or stubbornness or malice. It matters not what it is, they all need to be incorporated into the manifesting personality. Only then does purification, harmonization, and enrichment of the manifesting consciousness take place, which create the evolutionary process of unifying the separated particles of consciousness... The human being is a conglomeration of aspects of consciousness. Some are already purified, some have always been pure and are thus part of the individuality, no longer separate and therefore disharmonious. They

form an integrated whole. Other aspects are negative, destructive and are thus separate. They may be likened to appendices. It is the task of each human being in each incarnation to synthesize, unify, and assimilate various such aspects of consciousness. If you truly try to comprehend what I say here you may find that this is a novel way of explaining human existence... The human predicament is the nonunderstanding of what is going on, the blindness with which the individual is involved in the struggle, and his deliberate attempt to perpetuate this blindness.

There is a real self that equals neither the negative aspects, nor the adamant self-annihilation, nor the pretense that covers it all up. For finding this real self is our concern. Before the universal self can fully manifest in you, there is already one aspect of it which is available right now, which can be immediately realized. This is your conscious self at its best, as it is now. It is a limited present manifestation of your spiritual being, but it is truly yourself. It is the 'I' you need so as to make order in all your confusion. This already manifest consciousness exists in many realms of your life – and you take it for granted. But you have not yet brought it to bear on the area of this conflict where you continue to be blindly controlled by the false self-identity, or rather its consequences. The 'I' that is able to make a decision, for instance, to truly face this conflict, to observe its various expressions – this is the self with which you may safely identify.

To the extent the conscious self uses its already existing knowledge of truth, its already existing power to execute its good will, its already existing capacity to be positive, committed, truthful, courageous, and persevering in the struggle in question, its already existing ability to choose the attitude to the problem, to exactly that degree the consciousness expands and becomes increasingly more infiltrated by the spiritual consciousness. The spiritual consciousness cannot manifest when the already existing consciousness is not fully put to use in the conduct of one's life. Out of using it, new inspiration, new realms of vision and understanding, of profound wisdom and experience well up from the depth of the person. But as long as the line of least resistance is followed and the personality gives in to blind involvement; as long as he gives up on finding a true self-identity and settles blindly for a would-be existence; as long as he follows the rut, stuck in the old groove of habitual reacting and then explaining this away cheaply; as long as he indulges in compulsive thinking, in negative, hopeless circular thinking, for that long the consciousness of the self – as it exists now – is not fully put to use.

But the moment you acknowledge the hitherto unacceptable, you cease to be the unacceptable, but you are identified with that in you that is capable of the acknowledgment, that decides to acknowledge! By not acknowledging the aspects you hate in yourself, you are blind to them, hence helplessly controlled by them. By acknowledging them, something else takes over that can do something about them even if that something is, to begin with, merely to observe and to grope for some deeper understanding of the underlying dynamics. It is a totally different situation when you are identified with the ugly traits or when you identify them. The moment you identify them, you cease being identified with them... The moment you identify the destructive aspects, name them, state them, articulate them, observe them, it is that which identifies, names, states, articulates, and observes that is the self with which you can truly and safely and realistically identify... How different your attitude to yourself must be when you realize that it is the task of human entities to carry negative aspects with them for the purpose of integrating and synthesizing them! This affords truthfulness without hopelessness. What a dignity it lends to you when you consider that you undertake an important task for the sake of evolution... Every human being fulfills an immense task in the universal scale of evolution. An entity who does not offer, let us say, to fulfill such a task may be quite free, purified, evolved, and harmonious, but it is not contributing to evolution, as any one of you here does. This gives you a great dignity... Do not ever forget that you are not your ugly traits.

You hear so much today about the concept of consciousness expansion. Often this is believed to be a magical process that suddenly occurs. It is not. To attain true spiritual consciousness, it is necessary to pay attention first to the material within you that you have not yet fully used, that you are not fully using right now. Every minute of depression or anxiety, every hopeless or otherwise negative attitude towards a situation, contains various other options. But it requires an act of inner will on your part to waken forces in you that are now dormant and to make them available. Then, when the already available potentialities are being used, a much greater power of spiritual consciousness unfolds as an organic expression, gradually. Often people go through various spiritual practices and wait for a miraculous manifestation of the greater consciousness, while their immediate mind and thought power is ensnared in the same grooves of negative

attitudes, feeling, thinking, and outlook. They must either be disappointed, or they experience delusions.

You can say, for example, 'It is likely and predictable that I will forget and become involved again in the old blindness and its conditioned reflexes. But this need not deter me. I will have to struggle again and grope to find, over and over again, my key. But I will do this, I can do this and can thereby gradually build new strength, resources, and energies. I will not be deterred by the fact that the building of a beautiful edifice needs patience. I will not be childish enough to expect this to be done at once. I want it and will use all my powers to do it, but I will be patient and realistic. I would like the spiritual powers in me to guide me, but if I cannot perceive the guidance yet because at the beginning of this undertaking my energies are too dense and my consciousness too dulled, I will trust and wait and persevere. I want to give my very best to the venture of living. I will try over and over again to face, to observe, to name, to identify what I do not like without being identified with it. I will grope for new ways of understanding it all so that I will eventually grow out of it.' Such an attitude is at your disposal. It is not magic. It is an immediately available choice.

3.2 Uncovering the Mask Self

Summary

- The 'idealized self-image' is supposed to avoid unhappiness but in fact leads directly to it, because the apparent self-confidence generated is artificial not genuine. In addition it creates inner tyranny because we are forever chastising ourselves for failing to live up to its demands for perfection, creating a vicious circle of unhappiness. Crisis results when circumstances ensure that the mask can no longer be maintained.
- We feel a huge liberation when we let go of our idealized self. It is a big part of our coming home to the centre of ourself. If we attempt growth rather than perfection we will live in the now.
- Submissiveness, aggressiveness and withdrawal are the respective distortions of the three divine attributes of love, power, and serenity. One of these 'pseudosolutions' may tend to dominate the idealized self-image, although in many people all three interact and it takes a great deal of honest self-observation to unravel them.
- So we may exhibit undue submissiveness in our search to receive love, without being true to our real selves and needs. Or, in our search for power and strength, we may cultivate undue independence by refusing all love, friendship and help, perhaps coupled with a competitive 'win at all costs' mentality. Or we may mistake withdrawal, aloofness and non-attachment for true serenity.
- We should switch from relying on other people's evaluations of ourselves to relying on our own. We should start to trust and like ourselves, warts and all.
- In the developed personality genuine love is not a self-centered means to an end. Genuine power involves mastering oneself to promote growth, not others to promote superiority. And genuine serenity involves objectively facing and learning from the inevitable pain and problems that will come from time to time, not trying to isolate ourselves from them.

Key Extracts from Lecture 83

The Idealized Self-Image

Now I would like to discuss the most important countermeasure man resorts to in the false belief that it will circumvent unhappiness, unpleasure, death, never realizing that this very countermeasure not only does not avoid, but brings on the very thing that is most dreaded and fought against. This common, universal pseudoprotection is the creation of the idealized self-image... It is supposed to be a means of avoiding unhappiness... But since the self-confidence established through the idealized self is artificial and not genuine, the result cannot possibly be what was expected. Actually the consequence is quite the contrary and frustrating only because cause and effect are not obvious to the person. It may take him a great deal of life experience and inner will to

find the truth about himself. Then and then only will he slowly discover the links between the unhappiness and his idealized self-image.

Let us now consider some of the general effects of the existence of the idealized self and some of the implications. Since the standards and dictates of the idealized self are impossible to realize, yet never giving up the attempt, you keep and cultivate within yourself an inner tyranny of the worst order. But since you do not realize the impossibility of being as perfect as your idealized self demands, you never give up whipping yourself, castigating yourself, and feeling yourself a complete failure whenever it is proven that you cannot do so. The sense of abject worthlessness comes over you whenever you fall short of these fantastic demands, and engulfs you in misery. This misery may at times be conscious, but most of the time it is not. Even if it is, you do not realize the entire significance, the impossibility of your demands. And when you try to hide your reactions to your own 'failure,' you take to special means in order not to become aware of your 'failure.' One of the most common devices is projection into the outer world, onto others, onto life. This we have discussed at length in the past, but you will now understand the deepest reason of such projections. The more you try to identify with your idealized self-image, the harder is the disillusionment whenever life brings you into a position when this masquerade can no longer be maintained. Many a personal crisis is based on this factor, and much less on the outer difficulties.

Sense of failure, frustration, and compulsion, as well as guilt and shame, are the most outstanding indications of your idealized self being at work. These are the consciously felt emotions of all that lies hidden underneath. The idealized self has been called into existence in order to attain self-confidence and therefore, finally, happiness, pleasure supreme. The stronger its existence or presence, the more genuine self-confidence or remnants of it fade away. Since you cannot live up to these standards, you think even less of yourself than you originally did. It is therefore obvious that genuine self-confidence can only be established when you remove the superstructure of this merciless tyrant of your idealized self.

When you make the very first steps toward giving up the idealized self, you will feel a sense of liberation as never before. Then will you truly be born again. That is, your real self will emerge. Then you will rest within your real self, being centered within. Then and then only will you truly succeed in making yourself grow... This will change many things. First will come changes in your reactions to life, to incidents, to yourself and others. This changed reaction will be quite astounding enough. But little by little, outer things are also bound to change. Your different attitude will cause new effects.

The words are very insufficient. You have rather to sense what I mean. But you will know exactly what I mean when you have arrived at weakening your idealized self considerably by the mere process of fully understanding its function, its causes and effects. Then you will gain the great freedom of giving yourself to life because you no longer have to hide something from yourself and others. You will be able to squander yourself into life, not in an unhealthy, unreasonable way, but healthily as nature squanders herself. Then and then only will you know the beauty of living. You cannot approach this most important part of your inner work by a general concept. As usual, your most insignificant daily reactions, considered from this viewpoint, will yield the necessary result. So continue your self-search out of these new considerations, and do not be impatient if it takes time and relaxed effort.

Of course, you are not perfect in your real self. It is a complex of everything you are at the moment. Of course, you have your basic egocentricity. But since you own up to it, you can cope with it. You can learn to understand it and therefore diminish it with each new insight in this respect. Then you will truly experience the following words. The more egocentric you are, the less can you have of self-confidence. The idealized self believes just the opposite. Its claims for perfection are motivated by sheerly egocentric reasons. And this very egocentricity makes self-confidence impossible. So this great freedom of coming home, my friends, is finding your way back to the real you. The expression 'coming home' has often been used in spiritual literature and teachings. But it has been much misunderstood. It is often interpreted to mean the return into the spirit world after physical death. Much more is meant by coming home. You may die many deaths, one earth life after another, but if you have not found your real self, you cannot come home. You must be lost and remain lost until you do find the way into the center of your being. On the other hand, you can find your way home right here and right now while you are still in the body. When you muster the courage of becoming your real self, even though it would seem to be much less than the idealized self, you will find out that it is much more. And then you will have the peace of being at home within yourself. Then will you find security. Then will you function as a whole human being. Then will you have eliminated

the iron whip of a task master whom it is impossible to obey. Then will you know what peace and security really means. You will cease, once and for all, to seek it by false means.

Key Extracts from Lecture 84

Love, Power, Serenity as Divine Attributes & as Distortions

I would like to discuss three major divine attributes: love, power, and serenity and how they manifest in their distorted forms. In the healthy person, these three principles work side by side in perfect harmony, alternating according to the specific need of a situation. They complement and strengthen one another. A flexibility is maintained so that none of these three attributes can ever contradict or interfere with another. However, in the distorted personality they mutually exclude one another. One is a contradiction to the other, and so they create conflict. This is so because one of these attributes is unconsciously chosen to serve a major role in the solution to life and to life's problems... Submissiveness, aggressiveness, and withdrawal... are the distortions of love, power, and serenity... The dominating attitude creates dogmatic, rigid standards which are then incorporated in the idealized self-image.

One of these pseudosolutions is love. The feeling is 'if only I would be loved, everything would be all right.' In other words, love is supposed to solve all problems... In order to receive love, such a person... takes on more and more self-effacing characteristics in order to gain love and protection, which alone would seem to save him from annihilation. He complies with the real or imagined demands of others. He cringes and craves to the point of selling his soul in order to receive approval, sympathy, help, and love. Unconsciously he believes that by asserting himself, his wishes, his needs, he would forfeit the only value he sees in life: that of being cared for as a child... The idealized self-image of... submissiveness... will have corresponding standards and dictates. He must always be in the background, never assert himself, always give in, never find fault with others, love everybody, never recognize his own true values and accomplishments, and so on and so forth. On the surface, this looks indeed like a very holy picture; but, my friends, it is but a caricature of true love, understanding, forgiveness, compassion, and so on. The poison of the underlying motive distorts and destroys that which could really be genuine.

In the second category is the seeker for power. This person thinks that power and independence from others will solve all his problems. This type, just as the other, can present many variations and subdivisions. It can be predominant or subordinated by one or both of the other two attitudes. Here the growing child believes that the only way he can be safe is by becoming so strong and invulnerable, so independent and emotionless, that nothing and no one can touch him. So he proceeds to oust all human emotions... There are many ways and areas of life and personality in which this power drive and aggressiveness can manifest. It may be directed mainly at accomplishments. The person with a power drive will compete and try to be better than everyone else. Any competition is felt as an injury to the exalted special position that he needs for his private solution. Or it may be a more general and less defined attitude in all his human relationships. He artificially cultivates a toughness that is no more real than the helpless softness of the submissive person... His idealized self-image dictates standards of godlike perfection regarding independence and power. He believes that he does not need anyone, that he is entirely self-sufficient. Contrary to other, mere human beings, he does not need love, friendship, help.

Let us now consider the third attribute, serenity, chosen as a solution and being thereby distorted. Originally a person may have been so torn between the first two aspects that he seeks a way out by resorting to a withdrawal from his inner problems and thereby from life as such. That is, underneath his withdrawal or false serenity, he is still torn in half, only he is not aware of it. He has built such a strong facade of false serenity that as long as life's circumstances permit him, he believes himself truly serene. But let life's storms touch him, let the effects of the raging, underlying conflict finally emerge, and it will show how false this serenity was. It will be borne out that it was indeed built on sand. The withdrawn type and the seeker for power seem to have something in common, and that is aloofness from feelings and emotions, nonattachment to others, a strong urge for independence. However much the underlying emotional motivations may be similar – fear of getting hurt and disappointed, fear of being dependent on others and thereby feeling insecure – the dictates of the idealized self-image of these two types are very different. The seeker for power is proud of his hostility and aggressive fighting spirit. The withdrawn type is entirely unaware of such existing feelings, and whenever they come to the fore, he is shocked by them because they violate his dictates. These dictates are that he looks benignly and detachedly at all human beings, knowing their weaknesses and

good qualities, but without being bothered or affected by either. This, if true, would indeed be serenity. But no human being is ever quite that far, hence such dictates are just as unrealistic and unrealizable. They too include pride and hypocrisy – pride because he is not so godlike in his detachment, justice, and objectivity. In reality, his view may be just as colored by what the other person thinks of him as, for instance, the submissive type. But he is too proud to admit that he, the exalted one, can be touched by such human weaknesses. He considers himself above all that. And since this is not true at all, since he is as much dependent on others as the other two types, he is just as dishonest. And since it is not true and cannot ever be true as long as he is human, he must fall short of the standards and dictates of his idealized self-image, which makes him just as self-contemptuous, guilty, and frustrated as when the other two types fall short of their respective standards.

...these emotional reactions are so subtle and illusive, so hidden by rational knowledge that it takes a very painstaking look at certain feelings, at certain occasions, to gain an awareness of all this. Only the work you are doing can bring out how any of these attitudes exist in you. It is of course much easier to find if a type is very dominant in one direction. But in most cases, the attitudes are more hidden and conflicted by the other types... There is always a mixture of all these 'solutions' in a person although one may be predominant... An idealized self-image may simultaneously demand of a person to be always unselfish so as to gain love; to be always selfish so as to gain power; to be completely indifferent and aloof from all human emotions so as not to be disturbed. Can you picture what a conflict this is in the soul, how torn a soul must be?!

...everything that comes naturally and without effort does not appear as something real. You are so conditioned into straining for the impossible that it does not occur to you that what is actually valuable and already there does not need straining. But you do not utilize these values; they often lie fallow... To unroll this entire process is painful at first because the emotions of anxiety, frustration, guilt, shame, etc., have to be acutely experienced. But as you courageously proceed, you will gain a very different outlook on everything. Last, but certainly not least, you will begin to see your real self for the very first time. You will see its limitations. At the beginning, it will be a shock to have to accept these limitations which are such a far cry from the idealized self. But as you learn to do so, you will begin to see values you have never truly seen or been aware of. And a feeling of strength and self-confidence in a very different way will make you see life and yourself... So far, the evaluation by others is so important only because you do not evaluate yourself, so that it becomes a substitute. But as you begin to trust and like your own self, what other people think about you will not matter half as much. You will rest secure within, and you will no longer need to build false values in pride and pretense. You will no longer rely on an idealized self, which really cannot be relied on and which therefore weakens you. The freedom of shedding this burden cannot be described in words. But, my friends, this is a slow process. It does not come overnight. It comes by the steady self-search and analysis of your problems, your attitudes, and your emotions... More and more, you will combine the divine attitude of love, power, and serenity in the healthy way, as opposed to the distorted way. Love will not be a means to an end. It will not be a need that saves you from annihilation. It will therefore cease being self-centered. So, your own capacity to love will combine power and serenity... Genuine, not self-centered love will then no longer interfere with healthy power, not power out of pride and defiance, not power to triumph over others, but the power to master yourself and your difficulties without proving anything to anyone. When you seek mastery by distorting the attribute of power, you do so for the sake of proving your superiority. When you gain mastery by healthy power, you do so for the sake of growing... Serenity in the healthy way will not cause you to hide from emotions, experience, life, and your own conflicts, but by the two previous healthy attitudes, you will not be so involved with yourself so that, as a result, you will truly become more objective. That is true serenity – not avoiding experience and emotions which may be painful at the moment but yield an important key when the courage is taken to go through with them and find what is behind them. So love, power, and serenity can live hand in hand. In fact, when each is healthy, they complement one another. But they can cause the greatest war within yourself if distorted.

3.3 Understanding Repeating Patterns & Assimilating Unresolved Emotions

Summary

- We continually attempt to recreate the situations that hurt us in childhood in the hope of this time overcoming them. We do this especially by attracting

partners with similar qualities to our parents. These patterns are entirely unconscious and very deeply ingrained. Once we learn to give them up we are free to give love rather than expect it.

- We adopt certain irrational attitudes even from as early as infancy as an emotional response to our environment or particular events. Over time these become deeply ingrained preconceptions. They act as largely subconscious blockages that restrict the free flow of psychic current and cause us to feel unhappy or anxious. Once we let these 'images' go we can react flexibly and dynamically to the ebb and flow of life.
- We express images in repeated phrases such as 'all men/women are...' or 'men/women never...' or 'work is always...' etc. Often these are so engrained and thought so regularly that we hardly notice them on a conscious level. And they attract situations in repeated patterns that are often the exact opposite of what we consciously wish for, because unconscious desires are far stronger than conscious ones.
- There will be one main image that we are working with. To find it we should search through and write down all the repeating patterns in our life to date, from earliest childhood. To find the link between these is painstaking work and will not be accomplished overnight. The ongoing recording of problems and attitudes in our life will help. Even then, to translate the common denominator into the true source image will require further introspection. Indeed, to be properly successful this work requires us to have the humility to work with someone else to help us.
- We choose our parents and childhood in advance specifically to trigger the key emotions we want to work on in this life, which we may well have been working on in previous lives too. But we should stop thinking about our past lives and start thinking about how what we accomplish now will impact our future ones. If we do not take our chance now, the circumstances that allow us to face the particular emotions we are currently working on will become progressively more unpleasant and obvious, both in this life and those to come, until we are forced to face them properly.
- Real purification takes a long time, because it requires us to reprogram the ingrained reactions and images we have long cultivated. We should accept that this is a lengthy process that will have its unhappiness and setbacks, and again we should start by loving ourselves as we are, warts and all. But ultimately purification requires us to have complete control over our subconscious, and that must be a lengthy journey.
- We tend to foster physical and mental growth, but ignore the crucial third aspect of emotional growth. All three are required for proper balance. Only by opening up to emotion can we experience real happiness and fulfill our intuitive, creative potential. But nor is it right to suggest as some spiritual practices do that the mind should be ignored.
- Growth requires us to accept and experience our more immature emotions, not to repress and disown them. Only in this way can we gradually adjust them. If we insist on adopting mask emotions that are not what we genuinely feel, crisis will ensue to make sure the real underlying emotions come to the fore. But then we should recognize that the repressed emotions caused the crisis, not the other way around. Also, we should always look for the real underlying cause of any immature or negative emotion.
- Experiencing our more immature emotions does not mean allowing them free reign to rule us without purpose. It means recognizing them as they arise and talking about them in a direct, honest and nonjudgmental way with the right people at the right time. In this way they are not destructive for us or for

others. But emotions that remain repressed and unresolved will always attract repeated situations in which they will be faced again.

- Our intuition will not be reliable until we have overcome immature emotions. Also, once we have fully expressed the immature emotions, we create the space for more positive, harmonious emotions to come to the fore. And these will be genuine, not related to our idealized self.
- Detached spirituality that does not immerse itself in the experience of emotions cannot ever be related to love, because it never properly experiences it.

Key Extracts from Lecture 73

Compulsion to Recreate & Overcome Childhood Hurts

Very few people realize and personally experience (theoretical knowledge notwithstanding) the strong link between the child's longing and unfulfillment and their present difficulties and problems. It is very important to become aware of this link.

As long as you are unaware of this conflict... you are bound to try remedying the situation in your later years. This may manifest in various aspects of your life. You run into problems and repeated patterns which have their origin in your attempt to reproduce the childhood situation so as to correct it. This unconscious compulsion is a very strong factor, but is so deeply hidden from your conscious understanding!

Since the child in you cannot let go of the past, cannot come to terms with it, cannot forgive, cannot understand and accept, this very child in you always creates a somewhat similar condition, thereby trying to win out in the end, trying to finally master the situation instead of succumbing, as it seems to the child in you. Losing out means being crushed, and this must be avoided at all costs. The costs are high indeed, for the entire process is unfeasible. It cannot ever come to realization what the child in you sets out to accomplish... The only tragedy lies in the fact that you obstruct your future happiness by continuing to reproduce and then to attempt to master the situation. It goes without saying, my friends, that this process is very unconscious. Of course, nothing is further from your mind in your conscious aims and wishes. It will take a great deal of digging to uncover the emotions that lead you, again and again, into situations in which you wish to remedy childhood woes.

In trying to reproduce the childhood situation, you unconsciously choose a partner with aspects similar to those of the parent. And these very aspects will make it as impossible to receive the mature love you rightfully long for now, as it was then. Blindly you believe that by willing it more strongly and more forcefully, the parent-partner will now yield, whereas, in reality, love cannot come that way. Free of this ever continuing repetition, you will no longer cry to be loved by the parent. Instead, you will look for a partner (or for other human relationships) with the aim of finding the maturity you really need and want. In not demanding to be loved as a child, you will be equally willing to love.

When you feel the similarities while at the same time experiencing the pain of now and the pain of then, you will slowly come to understand how you thought you had to choose the current situation because deep inside you could not possibly admit 'defeat.'

Only after experiencing all these emotions and synchronizing the 'now' and the 'then' will you become aware of how you tried to correct the situation... You will leave your childhood truly behind and start a new inner behavior pattern that will be infinitely more constructive and rewarding for yourself and for others. You will no longer seek to master the situation that you could not master as a child... You will no longer need to be loved as you needed to be loved when you were a child. First, you become aware that this is what you still wish, and then you no longer seek this type of love. Since you are no longer a child, you will seek love in a different way, by giving it, instead of by expecting it.

Key Extracts from Lecture 38

Images

My dear friends, it is important to realize that every personality in the course of a lifetime, usually even in earliest childhood, often even in infancy, forms certain impressions – impressions due to environmental factors and influences or to sudden unexpected experiences. These impressions or attitudes are usually conclusions formed by the personality. Most of the time they are wrong conclusions. One sees and experiences something unfortunate, one of the unavoidable hardships of life, and the person then generalizes on account of these happenings, thus forming certain preconceived ideas. The conclusions that may at times be formed even in infancy are not

thought out; they are more what might be called emotional reactions; general attitudes concerning life in one or several respects. They are not completely bare of a certain kind of logic, logic of its own very limited and erroneous kind. And as the years go by, these conclusions and attitudes sink more and more into the unconscious. Nevertheless, they are molding to some extent the life of the person in question. We call each such conclusion an image since we spirits see the whole thought process as a spiritual form – or an image. You might say a person can also have a positive, healthy image engraved in his soul. That is true only in some measure because where no wrong image has been produced, all thoughts and feelings are fluctuating, dynamic, and relaxed. They are flexible. You know that the whole universe is penetrated by a number of divine forces, currents, and influxes. Thoughts, feelings, and attitudes that are unconnected with an image flow harmoniously with these divine forces and currents, adapting themselves spontaneously to the immediate need, subject to change according to current necessities. But the thought and feeling forms emanating from wrong images are static and congested. They do not 'give' in accordance with different circumstances. Thus they create disorder. The pure currents flowing through a human soul become disturbed and distorted. I might say then that a short circuit is established. This is the way we see it. The way you see and feel it is through unhappiness, anxiety, and puzzlement over many apparently inexplicable things in your life. For instance, the fact that you cannot change what you wish to change or that certain happenings in your life seem to repeat regularly without an obvious reason for it are just two examples. There are many more.

An image always forms a pattern in one way or another – a pattern of behavior, or reaction on certain occasions, and also of outer happenings that seem to come to the person without his doing anything to call it forth. In fact, consciously the person may fervently wish something that is the very opposite of the image. But this conscious desire is the weaker of the two since the unconscious is always stronger... Outer events can be drawn to a person like a magnet; on account of such inner images: certain people one encounters in life, certain happenings, and so on and so forth.

...these images have seldom been started in this life, no matter how early they were formed. Most of the time, an image is of old standing and carried over from one lifetime to another... In one lecture, I gave an explanation of how an entity is prepared for life on earth; how plans are made according to previous existences and according to what should be accomplished and overcome in the next incarnation; how the subtle bodies are prepared according to these considerations so that the conflicts are arranged in such a way as to bring the problems to the surface. For that purpose, families and other life circumstances are chosen. When an image exists from previous lives, the incarnation takes place in an environment where provocations to the existing images are bound to occur, perhaps due to similar corresponding images in the parents or others around the growing child. Only in that way will the image bring out the problem. And only if it becomes a problem will the person pay attention to it instead of looking away from it. If the latter occurs, circumstances will be much more difficult in the following life on earth until the conflicts become so overwhelming that no outside factors can be blamed any longer. This is the time when the person begins to turn upward and inward. As I said, the only solution is to make these images conscious. I can give you certain advice and hints on how to begin, but you will not be able to execute it completely by yourself. You will need help. But if you are serious in your desire to find and dissolve the images that are in your soul (for your life is not without problems), then pray to God, and He will give you further guidance and help and lead you to the proper person with whom you can form a cooperation and work in that direction. To do that needs, among other things, humility. And we all know that humility is a very important asset for your spiritual development. He who is constantly reluctant to work with another person must lack humility even if it is only in this one respect.

The way to start searching for the image is by thinking back in your life and finding all the problems. Write them down. Include problems of all sorts. You cannot do it unless you take the trouble to put it down black on white, concisely. For if you merely think about it, you will not have the overall view necessary for comparison. This written work is essential... Do not put an occurrence aside superficially, designating it as being unconnected with your personal image merely because it appears that way at first sight. It is very possible, and even probable, that there are no such happenings in your life. All unpleasant experiences are probably due to your image and connected with it at least in some remote way. The common denominator may not be easy to find. Only after you have thoughtfully grasped your image will you be in a position to judge which of your experiences, if any, have something to do with it. Until then, you must keep all happenings in reserve, so to speak. In meditation, in serious self probing, in checking

your emotional reactions in the past and present, and with the help of prayer, you will find, after a long and arduous search, what the common denominator is.

But the common denominator by itself is not yet the key to the image. It is a strong directive, but by no means does it open the door that will make you fully understand your whole life. In order to get to the image itself, to all the devious ways in which it was formed, and to the understanding of the processes of your reaction when you formed it, you will have to explore your subconscious more thoroughly. There are various ways and methods in which this can be done. You cannot do it by yourself. That is impossible. But if you make the beginning as I have suggested here and then pray for guidance, being ready to overcome your pride so that you can be open with another person who will be chosen by the spirit world to help you, then God will guide you and lead you to further victory.

...you can be quite sure that the images you do not dissolve in this life will have to be dissolved in a future one. This should not be taken as a threat, my friends. It is just a logical consequence. And how can anything be a threat that is supposed to liberate you from your own chains?... Actually, it may be a very good exercise for meditation to think about what your next karma may be. You are always extremely concerned with your previous incarnations. It might be even more beneficial to be concerned with your next one.

Do not forget an aspect of the law of cause and effect or the law of karma whereby every entity is always given the chance to solve his problems, conflicts, and disharmonies in the easiest circumstances possible. When not enough courage and will power is mustered in these circumstances, the life that follows must of necessity be a little more difficult. And if again the courage, humility, and will-power are not mustered, the life afterward will be more difficult still. When the time comes that the going gets really hard, you cannot help but face it instead of fleeing from it. So, by law, the increasingly difficult lives arrange themselves.

It is a long, drawn-out process. And even after you have understood it, the re-education of emotional currents and reactions that have long been conditioned in one direction takes time, effort, and patience. So as this one school of thought says, patience and humility are absolutely necessary... You must be in a relaxed state of mind, and such a state of mind can be yours only if you understand and accept the length of the search. And, also, if you accept your inability to become perfect quickly, thus you are accepting temporary unhappiness humbly. There is a vast difference in accepting unhappiness resignedly, without understanding why, and the course I have shown you here... Purification cannot come cheaply, and it would indeed be cheap if merely a list of faults and attempts to overcome them were all that comprise it. Purification is more than that. You cannot purify or become purified unless you understand and control your own subconscious. And that must be a long journey. However, you will receive the help if you are willing to do it. And you should understand that you are doing it for God and for yourself. What God wants for you must be your own best interest, so you are not really making a sacrifice to God since God and the true you are one!

...if there are limitations where you have a talent and cannot make sufficient use of it or you run against a wall with that talent, then it certainly has something to do with your image.

Key Extracts from Lecture 89

Emotional Growth & Its Function

A human being who functions harmoniously has developed the physical, the mental, and the emotional side of his nature. These three spheres are supposed to function harmoniously with one another, each helping the other rather than one faculty being used in order to subdue the other, as so often is the case.

Most human beings look after the physical self. They do more or less what is necessary to make it grow and remain healthy. And a good portion of mankind, comparatively speaking, cultivates the mental side... But why then is there a general neglect of man's emotional nature? There are good reasons for that, my friends. In order to gain more clarity about this subject, let us first understand the function of the emotional nature in man. It includes, first of all, the capacity to feel. The capacity to experience feeling is synonymous with the capacity to give and receive happiness. To the degree that you shy away from any kind of emotional experience, to that extent also do you close the door to the experience of happiness. Moreover, the emotional side of your nature, when functioning, contains creative ability. To the degree that you close yourself off from emotional experience, to that very degree is the full potential of your creative ability

hindered in manifesting itself. Contrary to what many of you may believe, the unfolding of creative ability is not a mere mental process. In fact, the intellect and the mentality have much less to do with it than may appear at first glance, in spite of the fact that technical skill also becomes a necessity in order to represent the creative outflow and to give it full justice. Creative unfoldment is an intuitive process. And needless to say, intuition can function only to the degree that your emotional life is strong, healthy, and mature.

Without consciously thinking about it in these terms, it is believed that the emotional growth process should come about without growing pains... You who are on this path ought to begin to understand this most thoroughly. If you do... you will no longer object to going through a period of growth now. In this growing period, immature emotions have to express themselves. Only as they are allowed expression so that you can understand their meaning and significance will you finally reach a point when you will no longer need such immature emotions. This will not happen by a process of will, by outer mental decision which thereby represses what is still a part of your emotional being, but an organic process of emotional growth will occur wherein feelings will naturally change their direction, their aim, their intensity, their nature. But this can only be done if you experience your emotions as they happen to exist in you now.

You all operate, some more, some less, with feelings that are not genuinely yours. With feelings you think you ought to have, but do not have. Underneath, something entirely different is taking place. Only in times of extreme crisis do these actual feelings reach the surface. Then you believe it is the crisis that has caused these reactions in you. You wish to ignore the fact that the crisis only made it impossible for you to deceive yourself. And crisis reactivated the still immature emotions. That the crisis itself is the effect of the hidden emotional immaturity itself, as well as of the existing self-deception, just does not want to penetrate your mind. The fact that you merely put the raw, destructive, immature emotions out of sight instead of growing out of them, and then deceive yourself as being a much more integrated and mature person than you actually are, is not only dishonesty, hypocrisy, and self-deception, but it also leads you into more isolation, unhappiness, alienation from yourself, and unsuccessful, unrewarding patterns that you repeat over and over again.

You will rightly say that if you live out your negative emotions, the world will punish you in one form or another. Yes, my friends, this is true. Immature emotions are indeed destructive and will indeed bring you disadvantages. But your error lies in the thought (conscious or unconscious) that to be aware of what you feel and to give vent to it in action are one and the same. You cannot discriminate between the two courses of action. Nor can you discriminate between (1) a constructive aim in which it is necessary to express and talk about what you feel, at the right place, with the right people; and (2) the destructiveness of heedlessly letting go all control, of not choosing the right aim, the right place, and the right people, of not wanting to use such expression as would gain insight into yourself. If you merely let go out of a lack of discipline, without an aim, and then expose negative emotions, it is indeed destructive. But if you distinguish between the constructive and the destructive aims, if you realize the purpose and then develop the courage and humility (1) to allow yourself to be aware of what you really feel and (2) to express it when it is meaningful, you will see the tremendous difference between merely allowing immature and destructive emotions to come to the fore in order to relieve yourself of pressure and give them an outlet without aim or meaning; and the purposeful activity of reexperiencing all the feelings that have once existed in you and that still exist in you (even if you are convinced that this is no longer the case). What has not been properly assimilated in emotional experience, but has instead been repressed, will constantly be reactivated by present situations that remind you in one way or another of what brought on such unassimilated experience in the first place.

As the first few tentative steps are taken in the direction of becoming aware of what you feel and expressing it in a direct way, without finding 'reasons and excuses,' without rationalizing it, you will gain an understanding about yourself such as you never had before. You will actively feel the growing process at work because you actively participate with your innermost self, not merely with outer gestures. You will not only begin to understand what brought on many undesired results, but how it is in your power to change it.

There are times when you allow yourself to be guided by your power of intuition. But it happens more as an exception instead of as a rule. It cannot happen as a rule as long as your emotions remain destructive and childish. They are unreliable in this state. Since you discourage their growth, you live by your mental faculties only – and they are

secondary in efficiency. When healthy emotions will make your intuition reliable, there will be a mutual harmony between the mental and emotional faculties.

After the first painful release of negative emotions, you will find a certain relief in the realization that poisonous matter has left your system in a manner that was not destructive for you or for others. After thus having gained insight and understanding, new, warm, good emotions will come out of you that could not express themselves so long as the negative emotions were held in check. You will also learn to discriminate between genuine good feelings and false good feelings that you superimpose out of the need to maintain your idealized self-image: 'This is the way I should be.' And because you cling to this idealized self-image, you cannot find your real self. And because this is so, you do not have the courage to accept the fact that a comparatively large area of your personality is still childish, incomplete, and imperfect. It falls considerably short of what you want to appear to be. You hold on to the illusion of yourself in the wrong idea, first of all, that if you acknowledge the fallacy, you are thereby destroyed. You never realize that this is the first necessary step to destroy your destructive processes and to build the real solid self that will stand on firm ground. For only in the mature emotions, the courage to make this maturity and growth possible, will you gain the security within yourself you so ardently hunt for elsewhere. You constantly reach for false solutions in order to create an illusion of a security that can be pulled from under your feet at the slightest provocation because it is unreal. So, build your security. You have nothing to fear out of becoming aware of what is already in you, anyway. By looking away from what is, it does not cease to exist. Therefore it is wise on your part to want to look at, to face, and to acknowledge that which is in you – no more and no less! To believe it harms you more to know what you feel and are, than not to know, is extremely foolish. Yet, to some degree, that is exactly what you all do. That is the nature of your resistance to accepting and facing yourself. Only after facing what is in you will your much more mature intellect be able to make the decision as to whether these inner behavior patterns are worth keeping or not. You are not forced to give up what seems a protection to you. But look at it with the clear and lucid eyes of truth. That is all I ask you to do. You have nothing to fear from it.

You all know, regardless of what religion or spiritual philosophy or teaching, that love is the first and the greatest power. In the last analysis, it is the only power. Most of you have used this saying many times. But I wonder, my friends, have you realized that all along you have spoken words, just words, never knowing that you have used empty words, while all the time you have veered away from feeling, from experiencing, from the world of emotional reaction and experience! Now, how can you love if you do not let yourself feel? How can you love and at the same time remain what you choose to call 'detached'... How can you hope to gain spirituality – and spirituality, religion, and love are one – by neglecting your emotional processes? Think about this, my friends. Begin to see how you all sit back, hoping for a comfortable spirituality that leaves your personal involvement in the world of feelings out of it. After you see this clearly, you will comprehend how preposterous this attitude is.

Those of you who will now follow this path and do what is so necessary will first experience a host of negative feelings. But after these are dealt with and properly understood, warm, mature, constructive feelings will evolve. You will feel warmth, compassion, good involvement such as you never thought possible. You will no longer feel yourself being isolated. You will begin to truly relate to others – in truth and reality, not in falsehood and self-deception. When this happens, a new security and respect for yourself will become part of you. You will begin to trust and like yourself.

You see, my friends, your misunderstanding is that you think the harm comes from the existence of the negative emotions as such. It does not. It comes from your nonacceptance of your real self, from the blame you throw into the world for not allowing you to be what you feel you could be if the world would let you. This is the nature of such strong, powerful emotions, and they can endanger you only as long as you are unaware of their nature. Therefore seek their meaning. Seek their true message, and you will never have to fear.

3.4 Facing, Understanding & Transforming the Lower Self

Summary

- The Lower Self tends to be highly resistant to change. Our aim is to face it and eliminate it layer by layer, so that we progressively free the Higher Self.

- We should strive to accept our destructive emotions without condoning them; to understand them without staying with them; to evaluate them realistically without projection onto others, self-justification or denial. But even destructive emotions are made up of creative energy at heart. Underneath laziness is the ability to relax and go with the flow; underneath hyperactivity is the ability to act; underneath judgmentality is the ability to be discerning. So a negative emotion cannot be replaced by a separate positive emotion. Instead it must be transformed into its own positive state.
- We should look for and acknowledge both the good and the bad in both ourselves and others, and not be blinded by one or the other.
- The very worst impulses and emotions are not harmful if they are neither acted out irresponsibly nor repressed. The only real sources of distortion and destructiveness in humankind are self-will, pride, and fear. Self-will is egotistic, small-minded and selfish, and ignores the greater picture. Pride cultivates separateness and one-upmanship instead of love. Fear is a failure to trust.
- For every single one of us, our true Higher Self must emerge sooner or later, and merely acknowledging this fact will help us to feel less hopeless and desperate. All negative traits will become positive in the end, no matter how bad the current situation may appear, or how much we may feel that we have no power to change. The universe is entirely dynamic, so at any moment we are free to think new and different thoughts that will create a different reality for us. So when we find ourselves reacting negatively to a situation, we should always consider that there will be a better, more positive reaction that we could adopt.
- The unified state is approached when self-liking is no longer confused with self-indulgence, and honest self-confrontation does not bring self-loathing; when we can truly accept the ugliest in us while never losing sight of our intrinsic beauty.
- Restitution for past wrongs should be undertaken if it is truly desired and not a mere sop. If it is still possible to talk to the person, so much the better. But, if not, merely ensuring that we do not repeat the mistake with someone else is a restitution in itself.
- The most common need of a child is to *receive* love. If this remains in any sense thwarted it will be translated into adulthood. But as a demand made upon others it is a false need that can never be properly fulfilled and can only bring unhappiness and pain. Once this is recognized it can be replaced by the proper desire to *give* love without needing to receive in return.
- Other unreal needs involve expectations, such as that we must have approval, understanding or recognition from others. But in time we can come to see that we can gain fulfillment and contentment without these demands being met.

Key Extracts from Lecture 14

The Higher Self, the Lower Self & the Mask

The aim of spiritual development is to eliminate the lower self so that the higher self becomes free again of all layers it has acquired. In your practical life, you will be able to sense quite easily – with yourself or others – that certain parts of the higher self are already free, while other parts of it are still hidden. How much is free, how much is hidden, how thickly it is sometimes hidden depends on the overall development of the respective person. The lower self does not only consist of the common faults, the individual weaknesses that vary with each person, but also of ignorance, laziness. It hates to change and to conquer itself; it has a very strong will (that may not always manifest outside) and wants its way without paying the price; it is very proud and selfish; it has always a great deal of personal vanity, the ego with all its manifestations. All these characteristics are generally part of the lower self regardless of other individual faults.

It will be easier for you to face yourself in this manner when you realize that underneath the layers of your lower self lives your higher self, your ultimate and absolute reality

which you must eventually reach. And in order to reach it, you must face first your lower self, your temporary reality, instead of covering it up, because that puts an even greater distance between you and absolute reality or your own higher self.

Key Extracts from Lecture 184

The Meaning of Evil & its Transcendence

Most human beings totally forget or ignore the fact that what is worst in them is essentially creative power and universal flow and energy that is highly desirable. Only when you truly realize this, my friends, will you learn to cope with every aspect of yourself.

The price to pay for recognizing and accepting the destructive, evil aspect in the self seems so high. It seems that way. It really is not. On the contrary, the price of denying it is enormous. The groping seems at times so confusing until you find the method and the manner in which it becomes possible to accept destructive impulses and desires in you without condoning them; to understand them without staying with them; to evaluate them realistically without falling into the traps of either projection, self-justification, self-righteous exoneration, blaming of others, and making excuses for the self, or self-indulgence, denial, repression, and evasion. It requires continuous inspiration from the higher forces within and a deliberate articulation in requesting their help in order to awaken and maintain awareness of the destructive aspects and the proper method to handle them. Whenever you are in an unpleasant mood, in a threatening situation, in confusion and darkness, you can be sure that, whatever the outer circumstances may be, the essence of the problem is the denial and fear of your own destructive attitudes and your not knowing how to handle them. Admission of this fact alone brings immediate relief and deactivates the negative power of them almost instantly.

...you have to be able to learn to fully acknowledge that the way the power manifests is undesirable, but the energy current that produces this manifestation is desirable in itself. For it is made of the life stuff itself. It contains consciousness and creative energy. It contains every possibility to manifest and express life, to create new life manifestations... If you can envisage the possibilities of all life manifestations, because life is a continuous flowing, moving, ongoing process, you can never become fixated on finalities, which create error, confusion, dualism.

...not all supposedly negative emotions are necessarily always undesirable. For instance, anger can be an expression that furthers life and is directed against its negation. But denial of anger turns into hostility, cruelty, spite, self-hate, guilt, confusion between blame of others and blame of self, and is thus a destructive energy current.

...your expectation is based on an unrealistic picture when you wish to destroy, or magic away, a vital part of yourself, when you do not accept the intrinsic desirability of the creative energy that is contained even in the most destructive aspects of yourself. You cannot become whole unless this altered attitude is cultivated. I repeat, this does not mean condoning, excusing, rationalizing the undesirable aspects of the self. Quite on the contrary, it means fully acknowledging them, giving honest expression to them without finding excuses in blaming others – and yet not being hopeless and self-rejecting about it. This seems a tall order, but it is certainly possible to acquire this attitude if it is truly attempted, if you truly pray for guidance for this very purpose. When you no longer negate the ugliness in you, you will not have to negate the beauty in you any longer. There is so much beauty in every one of you that is already free and manifest – beauty that you totally negate, ignore, do not perceive and experience! And I do not only mean the potentiality as yet to be developed, I mean the actualized beauty. You can think of this. Pray for its awareness as you pray for the awareness of the ugliness. When you can perceive both – not one wiping out the other – you will have made a substantial step toward a realistic picture of life and of yourself that will enable you to deal with life and yourself and to integrate what now tears you asunder. By keeping the two sides in mind at all times, you will also be able to do this with others. You tend, in exactly the same way as you do toward yourself, to completely reject and negate the person when you perceive and react to his destructiveness – or when you emotionally react to his goodness and inner beauty, to unrealistically overlook the existence of the ugly side.

...the triad of man's main source of distortion and destructiveness... are self-will, pride, and fear. Offhand, it may appear odd to claim that these three traits are more responsible for evil than the actually evil traits, such as spite, cruelty, envy, hostility, selfishness, etc., etc. How can pride, self-will, or fear be evaluated as more destructive than, say, hate? The answer to such questions is really simple. It is never the overtly destructive attitudes that are the real evil. If you truly acknowledge them, you remain flowing. The greatest hatred, the most spiteful vindictiveness, the worst impulses of

cruelty, if honestly and squarely admitted, if neither acted out irresponsibly nor repressed and denied, if fully accepted for what they are, will never become harmful. It will diminish in intensity to the degree it is thus accepted, seen, faced, admitted, and must sooner or later convert into flowing, life-giving energy. Hate will turn into love, cruelty into healthy aggression and self-assertion, stagnation into joy and pleasure.

Key Extracts from Lecture 177

Pleasure: The Full Pulsation of Life

Three attitudes are at the roots of all destructiveness and deviation... pride, self-will, and fear... Where there is pride, where there is self-will, where there is fear, there must be a state of contraction... In pride, self-will, and fear, the ego structuring becomes more tight and rigid. Self-will says, 'me, me, me' – the little me, the little self, the self that puts its stake only into the outer, conscious ego personality and that completely disregards, ignores and rejects the greater consciousness, the cosmic consciousness, the universal consciousness, of which you are an expression... Total, real pleasure depends on the ability of the ego to let go of itself and to let itself be carried and lived by a greater power within the body and soul. Pride says, 'I am better than you.' This means separateness, it means one-upmanship, it means everything that is opposed to a state of love. By the same token, pride may also manifest as, 'I am worse than others, I am worthless, I have no value. But I must hide this fact, so I must pretend that I am more'... A relaxed, struggleless, and unpretending state is the absolute prerequisite to pleasure. Fear, needless to say, is a total contraction. It cannot trust anyone, or the self, or the universe. Therefore the self that is in fear cannot let go of itself. Pleasure is unrealizable when the personality is bound to the ego, bound in self-will, pride, and fear, bound in the negative creations, bound in the struggle within itself that denies its own negativity and hence does not know it exists.

Key Extracts from Lecture 174

Self-Esteem

...how can you accept and like yourself without falling into the danger of self-indulgence and self-justification for the destructive traits that exist in all human beings, no matter how concealed they may be? Or, on the other side of this conflict, how can you confront and accept and admit those negative, destructive traits, those weaknesses for which you feel inadequate, those little selfishnesses and cruelties, those little vanities that often make you vindictive and unloving? How can you confront, accept, acknowledge them, and nevertheless not lose your self-respect? How can you not fall into the danger of destructive guilt and self-negation, of self-rejection and self-contempt?

Perhaps the only way you can now recognize your self-dislike and your underevaluation of your person will be indirectly. As I mentioned before, you can surely sense shyness, uncertainty, insecurity, apprehension about being rejected or criticized, about feelings of inferiority and inadequacy... Once you feel the general and vague feeling that you do not respect your person, that you lack esteem and appreciation for yourself as a human being, the next step must then be to set out to make this attitude toward yourself more specific. Once you really want to find it, you will do so although it may come quite indirectly and as though the knowledge of the specific reason for self-rejection came via an altogether different route. This is the way the path often works.

Any minute, the thinking may change and will then create new attitudes of behavior and actions, new feelings, new ways of being. And if it does not happen now, that alters nothing either, for one day it is bound to change because man's true nature must finally emerge. This knowledge of man's, or life's, true nature having to emerge sooner or later, changes everything. It changes your despair about yourself. It opens the door to knowing of your potentials, your possibilities for goodness regardless of how malicious you may be; for generosity regardless of how mean you may now be; for lovingness regardless of how selfish you may be; of strength and integrity regardless of how weak you may now be and how tempted to betray your best self; for greatness regardless of how petty you may now be. You look at nature and at any manifestation of life, and it is forever changing; it is forever dying and being born; it is forever expanding and contracting and pulsating. It is always moving and branching out, perpetually.

Since the very essence of life is movement and therefore change, this is what justifiably and realistically gives hope, no matter how hopeless a situation or a state of mind may appear to be.

...true self-esteem can of course only come by your sensing your capacities to love, to give of yourself. Yet this capacity cannot be known when you take it blindly for granted that it simply does not exist, when you believe that any other state than the one you

express now is alien to you, intrinsically alien, and your real, true, final, fixed self is that which you dislike. As long as that is your case, you must be in a hopeless vicious circle. In order to come out of it, life in its essence must be understood. No matter how fixed it may appear, it is only one tiny part of the whole story, my friends. Underneath all these personality aspects you believe are fixed, final things, the fluid life exists – a life in which change is constant, in which feelings branch out in all directions spontaneously and wondrously forever self-renewing; a life in which there is vibrant pulsation, that is movement in itself; above all, a life in which you are free at any moment to think new and different thoughts that are the creators of a new and different life expression and personality.

Thus when you find yourself in an unhappy or hopeless state, question yourself, 'Do I not have another possibility of reacting to this very same situation that seems to befall me out of nowhere, and which I chose to react to in a negative, destructive way, and to make myself hopeless about it, to complain about it, to feel angry about it?' This choice is yours. Your anger and complaint against the world is wasted, for all the energy could do so much to build new life for you if it were used in the proper way. As I said to you so often and many years ago, you cannot change others, but you certainly can change your own attitudes and your thinking processes and styles. Then life offers its limitless possibilities to you. First, your thinking and your attitudes change; then the feelings follow suit; then your actions and reactions begin to respond to new spontaneous impulses. And this in turn brings forth new life experiences. The more you experience the chain reaction of this process, the more you also perceive that you are a living, moving, endlessly changing unit of life expression.

In this way, you will find it more and more possible to meet, acknowledge, admit, and accept anything in you, no matter how ugly, and never lose for one second the sense of your intrinsic beautiful liveness and of deserving your own esteem. This will be the springboard from which change will become possible. It will not only be a possibility in the abstract, but it will be an effective way of living day in and day out, a constantly growing movement.

...all the religious commands to love cannot be fulfilled until this dualistic split is healed and unification found so that self-liking is no longer confused with self-indulgence and honest self-confrontation need not bring self-loathing. You can find peace only when you can truly accept the ugliest in you and never lose sight of your intrinsic beauty.

Key Extracts from Lecture 109

Spiritual & Emotional Health Through Restitution for Real Guilt

One can make restitution when one really wants to... There is no ready-made formula. There never can be for a reality which is dynamic and knows infinite varieties. Restitution is comparatively easy for clear-cut actions and incidents of wrongs that have been inflicted. But it is not so easy for the subtlety of attitudes and emotional reactions. In the former case, atonement can take place, for example, by talking to the wronged person in candor. This in itself may take away the wrong because the other person will no longer feel unjustly treated, confused, disharmonious. In other instances, in addition to talking, certain productive actions may be indicated that will come to your mind when you search in a spirit of sincerity rather than in a spirit of superficiality and glib cheap disposal of a duty done. In both cases – only talking it out or talking it out with subsequent action – it will relieve a bleeding heart, a festering sore. Beware of undertaking any actions before you are fully convinced and desirous of doing so... When issues are not clear-cut, when it is a question of subtle emotions, of indirect results such as, for instance, your withholding and withdrawing, even then you will find ways to know how to make up for committed wrongs. You can inflict pain by not daring to give of yourself, of your best (due to fear, cowardice, pride, betrayal, misconceptions), thus leaving others in need, and increasing their sense of unworthiness. These subtle effects are more difficult to determine and are also not as simple to make restitution for... Even if you no longer have the opportunity to make good with the same person you have shortchanged, the cultivation of the very ability of giving your best rather than deliberately hampering it, as before, will make for restitution! If others now profit from this new-found ability, it too is restitution! You will deeply feel the truth of this. If you voluntarily give up the wall of isolation and thus let the richness of your inherent being stream onto others, it is restitution.

Key Extracts from Lecture 192

Real & False Needs

What are real and what are false needs? In the first place, what is real at one period of an entity's life may be utterly false and unreal at a later period. What is a real need for a

child is not at all a real need for an adult. Now, when the growing entity denies the pain of the unfulfilled real need, what happens is not at all that this need disappears. On the contrary, the denial of its pain perpetuates it and projects it in time and onto other people so that it becomes a false need. To be specific, a child needs to be taken care of; it needs to be solely a recipient in care, nursing, good feelings, attention, appreciation of its own uniqueness. If these needs are not fulfilled, the child must suffer. If this suffering is dealt with on the conscious level, the personality does not remain crippled, as many would want to believe. What creates a crippled state is the belief that this pain can only be eliminated when the personality is finally given all that was lacking, even years later. Now, this can never be, of course. For even if it were possible for an adult to finally obtain substitute parents who are ideal and perfect according to the notions of the deprived child, to an adult all this giving from outside could never bring fulfillment.

What are the real needs of an adult? They are self-expression; growth; development; reaching his spiritual potentials and everything else that accrues from that: pleasure, love, fulfillment, good relationships, and making a meaningful contribution to the scheme of things, to the great plan in which everyone has his task.

Real needs never require others to comply and 'give it to you.' Only to the little self does it appear necessary that they do so. The real need for love, companionship, and sharing can only begin to be fulfilled when the soul is ready to love and give, which must never be confused with the neurotic need to be loved. But this confusion between the two needs often exists. As long as you believe that you are really willing to love, but fate is slighting you and withholding from you the person who loves you and whom you can love, you are really still ardently engaged in trying to fulfill the childhood need with a substitute parent. You are really, in your heart of hearts, angry, blaming, punishing, self-victimizing, because your imagined real need for love remains slighted. Once you are truly ready to give up the old case and start to live now, looking within yourself, real love will come to you, and your present real need will be fulfilled.

If you give voice to this irrational side, you will find that it more or less invariably and to varying degrees says: 'I need to always be loved and be approved of by everyone. If I am not, it is a catastrophe.' The self then talks himself into believing this, almost as a means to force others to comply. The overreaction then becomes so painful that it seems to be a fact of life that the nonfulfillment of these insatiable demands for total, unconditional fulfillment of self-will and pride is indeed catastrophic. No matter how mature you may be in many respects of your being, look for those hidden reactions in you whenever you feel consistently anxious and uncomfortable when certain conditions arise in your environment.

Unreal needs are demands made upon others. Unreal needs can never be fulfilled.

When the real need to remove the blocks toward awareness and self-fulfillment (therefore intimacy and closeness with others), and to discard the false needs is expressed into the spiritual self, a wonderful force is awakened. It is a plea that is never answered with a stone. Even if you feel as yet too weak to make the total commitment that is necessary, you can ask to be helped to be able to do so. The help will come.

When you pursue a false need, you must be in unbearable pain. The pain is then tight, locked, bitter, with the connotation of hopelessness. It is a very different pain than the pain of a real unfulfillment, a hurt, a deprivation. The moment these are not channeled into unreal needs, the pain can be dissolved and can transform itself back into its original, flowing, life-bringing energy current. Hard pain is a result of fighting against what is. Soft pain is a result of acceptance.

When you specifically let go of insatiable demands, unreal needs, one by one, you will find out that they are indeed unreal needs. You started off with the premise, for example, that you cannot live without total approval; unconditional acceptance and love; uncritical evaluation of you; never-failing understanding; or whatever else it may be. As you consider the possibility that you might even gain fulfillment and contentment, pleasure and happiness, without these demands being fulfilled – at first a novel idea, for you were so insistent on your case – you will be surprised to find that it is quite possible to do so. New ways will make themselves known – new possibilities which you could never even sense before because you were so bent on the one way it had to be. Wherever there is obstruction, unfulfillment, an unyielding wall in your life, this unreal need has to be looked for. You must find your own insistence that says, 'It must be this way, not that way. Life must give me this; I must have it.' When you find and express this voice and recognize it for its fallacy, something will loosen up instantly.

3.5 Expanding into the Divine Self & Conscious Creation

Summary

- The ultimate creative power is fascinated by all possibilities. To It experiencing increasing limitations is just as fascinating as experiencing complete freedom. This is why, for example, the physical plane exists, and it is the true meaning of the 'fallen angel' theme in many religious traditions. But this took on a momentum of its own that has led to such a degree of disconnectedness that as a species we have forgotten where we came from, what we are and what unlimited potentials we have. So the process now needs to be reversed. One aspect of reconnection is to understand that we can remain *individual* without having to see ourselves as *separate*.
- The first stirrings of the universal spirit within us, or our Higher Selves, may be vague intuitions and various synchronicities that we start to notice. But gradually the internal dialogue will become less vague and more vibrant, direct and specific to us.
- We should learn to trust and find security in continual movement, rather than trying to hang onto stasis; also to be comfortable with being no better than, worse than or different from who we happen to be at this point in time.
- The ultimate pleasure of being in a state of deep emotional, spiritual and physical bliss in every cell is humanity's birthright, and available to us all. Pleasure is made possible when we are quietly confident, calmly and trustingly expectant and receptive, patient and unanxious, unhurried and unworried. To be in a totally relaxed inner state we must be finely attuned to the cosmic rhythm within. This is very hard, but difficult times help to train us in the right direction.
- The 'life force of God' does not dispense justice, it just exists in all of us, and like all tools it can be used for good or bad. We have complete free will to either go with its flow into bliss or against its flow into unhappiness. But the more we swim against the flow, the worse our suffering until we are forced to turn around again. This self-correction mechanism is the ultimate law that sums up 'God's love'.
- Forced actions that go against the flow create psychic currents or substance that is cramped, tight and hardened, and make others turn away. So, for example, we should ask ourselves what we most ardently want from others or from a partner, and then let that thing go. This will create free rather than forced relationships.
- The ability to manifest by 'will' is the most powerful aspect of consciousness, and humanity is the first species on earth to have it. But there is no suffering worse than not realizing this. Until we do we each create a reality that often brings us unhappiness and makes us feel like the victims of circumstance, without realizing we ourselves are responsible for it.
- Switching from apparently hapless victim to responsible creator requires a massive change in viewpoint. We should start by going back and looking at all the times we felt hopeless and excluded from the bounty of the world, and by working out the ways in which we swam against the flow to produce those situations. Then we can start to connect cause and effect, even though they appeared separated in our world of time.
- The less developed aspects of our lower self are the things that create unconscious blockages and prevent us from creating the outcome we desire, however much we might consciously concentrate on it. That is why these must be dealt with first. Any attempt to consciously create without this effort will be a cheat and a short-cut and will fail. It is also true that we often have a number of

contradictory 'will currents' at a subconscious level, and these must all be brought to the surface.

- On an ongoing basis we should learn to observe the negative patterns that dominate our thoughts to such an extent that we become unaware of their constant presence, and to realize how they are often attracting the very opposite of what we want. Then we should start to recondition these thought patterns and channel them in more positive directions. Positive creation will always be more powerful than negative creation because it contains no conflicts.
- To give full reign to our creative potential we need to fully understand that every possibility *already exists* as a potentiality on another level. This in turn requires that we confront our preconceptions of limitation and replace them with a genuine belief that anything is possible.
- The changes in consciousness in and power now available to humanity are unprecedented in history. But in order to be receptive to this Christ consciousness we must be empty so that we can be filled.
- There are a number of apparent paradoxes when we are attempting to consciously create positive outcomes, and we must feel our way through them rather than trying to rationalize them with the intellect – which, of course, gets easier as we approach the unified state. We must be positive and expectant about the outcome, yet free from preconceived notions of how it should be achieved. And we must be specific, yet this specificity must be light and neutral. We must be patient yet persevering. Also we must become a receptive, empty vessel that is full of divine creative potential. We must be neutral and flexible, trusting that our Higher Self will lead us in the right direction, even if the path seems to be strewn with twists and turns we had not anticipated. And we must meet each situation afresh and inspired, knowing that what is right in one may not be right in another.
- Where we were once passive, for example in not confronting our Lower Selves, we must now become active. And where we were once active, for example in trying to force our way against the flow, we must now cultivate passivity and quietness of the mind, again confident that our Higher Self will lead us with the flow instead. This will still result in actions but they will be free and flexible, not tight and cramped.

Key Extracts from Lecture 152 Connection Between Ego & Universal Power

Every individual consciousness is universal consciousness. It would not be correct to state that it is a part of it, for a part implies it is only a little of it, a fragment of a whole. Wherever consciousness exists at all, it is all of original consciousness.

This original consciousness, the creative life principle, individualizes itself in varied forms. When individualization surpasses a certain point and progresses beyond the state of knowing its connection with its origin, a disconnect comes into existence. Thus consciousness continues to exist and to contain the possibilities of universal consciousness, but it is oblivious of its own nature, its laws, and its potentials. This, in short, is the state of human consciousness, as a whole.

One of the universal life principle's basic characteristics – whether in its aspect of autonomous consciousness or as energy – is that it is spontaneous. It cannot manifest in any other way but spontaneously. It cannot possibly reveal itself as a result of a direct laborious process, derived at in a cramped and overconcentrated state. Therefore its manifestation is always an indirect result. It occurs when it is least expected. By 'indirect,' I mean that man must of course make efforts. He must overcome resistance in order to face himself in truth, to admit his problems and shortcomings, to shed his illusions. This does require a great deal of effort. He must summon all the strength and courage he can possibly muster at all times. But the effort must be expanded for the sake of seeing the truth about oneself, for the sake of giving up a specific illusion, for the sake

of overcoming a barrier to wanting to be constructive rather than destructive, for the sake of seeing all there is to see in oneself – and not for the sake of an as yet theoretical process called self-realization that promises to feel good.

Individualization is an integral aspect of the universal life power. Since life is always moving, reaching out, expanding and contracting, finding new areas of experience and branching into new boundaries, creative life itself cannot be different. Thus it finds forever new forms to experience itself. As I said before, if individualization separates itself further and further in its own consciousness from its original source – when it 'forgets,' so to speak, its essence and becomes oblivious of its own principles and laws – it seems a totally separate entity. Therefore it is quite understandable that it can identify itself only as a separate entity. It can associate individual existence only with separate existence. Thus, giving up its ego must appear to it as annihilation of its own unique individuality.

...he who begins to experience these powers and energies also begins to notice, first only here and there, but more and more steadily, the influx of an inspirational intelligence that seems to be much vaster than anything he knows of in his outer intellect. Yet it is essentially his 'best self.' It first seems to be a foreign power, but it is not. It only seems so because these channels had been clogged up – due to ignorance of their existence, due to not even considering their possibility, due to the personal little lies and self-deceptions. This vaster intelligence manifests as inspiration, guidance, and a new form of intuition that comes not in a vague feeling, but in concise words, in definite knowledge, graspable and translatable into daily living. The discovery of this new life reconciles the apparent opposites of being a unique individual and being at one with all others, being an integral part of a whole. These are no longer irreconcilable opposites, but interdependent facts.

When the ego becomes strong enough to take the risk to trust other faculties than its limited conscious ones, it will find a new security hitherto undreamed of. The fear of this new step is governed by the idea that the ego will be crushed, it will fall into nothingness and cease to exist. This fear is alleviated by holding on to unmoving, petrified psychic substances. The unmoving seems safe, the moving perilous. This is why life is feared, for life is eternally moving. When the moving is found to be safe because it carries you, you have found the only real security there is. All other security – trust in and leaning on the static – is illusory and breeds forever more fear.

But once you pay attention to it and elicit the powers available in you again and again so that you will notice your shame and your hiding and will learn to uncover yourself, you will finally step out of your protective shell and become more real. You will be the naked you, as you are now, not better than you are, not worse than you are, and also not different from the way you are. You will stop the imitation, the counterfeit feelings and ways of being, and venture out into the world the way you happen to be.

Key Extracts from Lecture 177

Pleasure: The Full Pulsation of Life

...There is essentially no difference between the ultimate, spiritual state of bliss and the human potential for it. Only the degree of intensity varies, for no human being is capable of the depth of experience which is possible for unstructured highly developed consciousness... The need for pleasure is not only not in opposition to true spiritual self-realization... but is, in fact, one of its necessary prerequisites. Or to put it differently, he who blocks pleasure must perforce also block the deep connection with his spiritual self. Conversely, only he who is free enough to let go in one respect is free to do so in the other... Pleasure... is not, as religion seems to imply in its misunderstood interpretations, that bliss is a reward for having been 'good.' It is the natural state of a unified being in harmony with himself and the universe. When we speak of pleasure, we must also be clear about what is meant by it. I do not mean pleasurable pastimes of the mind; I do not mean shallow substitutes and escapes. I mean a state of physical and spiritual bliss that is experienced in every particle of one's body and soul, of the outer and inner being – with all sensations and faculties alive, awake, and feeling. This state is very much here and now. Yet this state is also the ultimate spiritual reality of every entity. It is your birthright, my friends.

Fear of pleasure must be made conscious in order to battle it. Otherwise your battle against your own fear of pleasure will consciously manifest in an excessive striving for pleasure, in an anxiety about not being able to realize it, in a pessimism or even hopelessness about it, which makes you fluctuate between two damaging extremes: from resignation to compulsive, blind, and consequently inappropriate overactivity. This obstructs the attainment of pleasure to a considerable degree. Conversely, pleasure is

made possible when the state of mind and emotions is quietly confident, calmly expectant and receptive, patient and unanxious, unhurried and unworried.

A totally relaxed inner state is needed for pleasure, but relaxation is not to be confused with passive apathy, paralysis, or inertia. True relaxation is a constant, harmonious movement. It is the movement of the universe. Any human entity who is sufficiently free to be in this unified state of pleasure will feel the cosmic pulsating rhythm and will be in harmony with it. This pleasurable rhythm of the universe is in each microscopic universe. It means being very finely attuned to the cosmic rhythm within. It means following the soul movements – not of distortions – the movements that are the reflections of the greater Cosmos. In order to be thus attuned, an inner calmness must prevail. All the agitation of the mind must settle down. The turbulence must cease.

Wherever you are at any given moment, you can transcend this one instant no matter how unpleasurable it is. If you go sufficiently deeply into yourself to fully explore the you in this moment, in this situation, if you do not escape from it, this very moment of unpleasure must turn into its ultimate nature: pleasure supreme. It is not easy to do this when you are so separate in your perception of yourself, even after you have experienced some of these truths and states I mentioned. In such a state of disconnectedness, it requires your probing and groping to find the right measure of self-discipline, self-facing, of summoning your good will to see the truth and change the destructiveness, on the one hand, and patient letting go and waiting, trusting expectancy, on the other. You have to find the right answers and attitudes, of struggling and not struggling, both in the right way and the right measure. Memory of a former similar state in your mind will be of little help. The truth must be recaptured each time anew. Memory will only help you to know that the truth can be attained and is not an illusion. No, it is not easy to transcend your now and get into your inner cosmic rhythm within yourself. But the more often you attempt it, the more often it will become possible until this eventually becomes your normal state and disconnectedness the exception. The difficult times will increasingly serve the purpose to bringing you nearer toward your inner center of being, where pleasure supreme reigns. These difficult moments will then be the catalysts they are meant to be in order to ready your whole person for the state of pleasure that is unconflicted within you.

Key Extracts from Lecture 52

The God Image

If you use half the effort you usually use on other's faults towards your own, you will find the connection of your own law of cause and effect. And this alone will set you free, will show you that there is no injustice, will show you it is not God nor the fates nor any unjust order of a world wherein you have to suffer the consequences of other people's shortcomings, but rather your ignorance, your fear, your pride, your egotism that directly or indirectly caused that which seemed, so far, to come your way without attracting it. Find that hidden link, and you will come to see truth. You will realize that you are not ever a prey to circumstances and other people's imperfections but really the master of your fate. You will deeply understand, not only in theory but in practice, that everything happening to you is a direct or indirect result of your attitudes, deeds, thoughts, and emotions. As far as the latter are concerned, they are most powerful of all, and this is constantly overlooked.

One hindrance is that, despite the teachings you have received from various sources, you still unconsciously think about God as a person who acts, chooses, decides, disposes arbitrarily and at will. On top of this, you superimpose the idea that all this must be just. But even though you include the justice, this idea is false. For God is. His laws are made once and for all and work automatically, so to speak. Emotionally you are somehow bound to this wrong concept, and it stands in your way. As long as it is present, the real and true concept cannot fill your being. God is, among so many other things, life and life force. Think of this life force as you think of an electric current, endowed with supreme intelligence. This 'electric current' is there in you, around you, outside of yourself. It is up to you how you use it. You can use electricity for constructive purposes, even for healing, or you can use it to kill. That does not make the electric current good or bad. You make it good or bad. This power current is one important aspect of God where it touches you most.

The apparent impersonal love of the laws that are (understand what is implied in the words 'that are!') are made in such a way that they lead you ultimately into light and bliss, no matter how much you deviate from them. The more you deviate from them, the more do you approach them by the misery that the deviation inflicts. This misery will cause you to turn about at one point or another. Some sooner, some later, but all must

finally come to the point where they realize that they themselves determine their misery or bliss. This is the love of the law. And they also realize the fact that deviation from it is the very medicine to avoid deviation, and therefore it brings you closer to the aim. The love of the law – and therefore of God – is also contained in the fact that God lets you deviate if you wish, that you are made in His likeness, meaning that you are completely free to choose as you wish. You are not forced to live in bliss and light. You can if you wish. All this means the love of God.

...think of God as the great creative power at your disposal. Therefore it is not God who is unjust, as your subconscious may believe, but it is your wrong use of the powerful current at your disposal. If you go on from this premise and meditate on it and, from there, on to search where you have ignorantly abused the power current in you, God will answer you. This I can promise you. If you sincerely search for this answer and if you have the courage to face it without the wrong kind of guilt feelings – and you should all be big enough for that by now – you will come to understand cause and effect in your life that led you to believe (be it until now unconsciously but, because of that, all the more powerfully) that God's world is a world of cruelty and injustice; a world in which you have no chance; a world in which you have to be afraid and hopeless; a universe where God's grace comes to a few chosen ones, but you are excluded. Only this can free you of this fallacy that distorts your soul and your life... Enumerate the injustices of your own life – do not go into the lives of others or general conditions, for there you cannot find the answer – and then try to find where you have abused the power current and connect these instances with your injustices... You have no idea what this discovery will mean to you. The greater the resistance to it at first, the greater the victory! You have no idea how free it will make you, how safe and secure. You will fully understand the marvel of the creation of these laws that let you, with the power current of life, do as you please regarding your own life. This will give you confidence and the deep, absolute knowledge that you have nothing to fear.

Key Extracts from Lecture 157 **Infinite Possibilities of Experience Hindered by Emotional Dependency**

Nothing new ever comes into existence. This would be an impossibility. But it is possible to make manifest something that already exists. It is a fact that everything, absolutely everything, already exists. The word everything cannot convey the scope of this concept. When one speaks about God's infinity, about creation's infinity, this is part of the meaning. There is no state of being, no experience, no situation, no concept, no feeling, no object, no manifestation – in whatever variety or type of degree – that does not already exist. It exists as a potentiality, and already in the potential lies the finished product... Nothing is created anew, all exists already. It exists on another level of being, of experience, of consciousness. It can be found right now, immediately, if and when specific obstructions are eliminated. Knowing and understanding this principle of creation – that all exists already and that man can make these existing possibilities manifest – is one of the necessary prerequisites. Before man can create new possibilities of unfoldment and entirely new ranges of experience in his personal life, it is necessary that he first learns to apply these laws of creation to his problem areas, to those aspects of his life where he is troubled, limited, handicapped – where he feels trapped. Healthy unfoldment follows the creation of a healthy personality.

You cannot bring to life that of which you cannot conceive. This sentence should be truly meditated on, for the understanding of it will open new doors. And you should also understand that there is a vast difference between conceiving of further possibilities of expansion, of happiness, on the one hand, and of daydreaming, on the other. Wistful, resigned daydreaming that grabs the fantasy as a substitute for drab reality is not at all what is meant here, and is really a hindrance to the proper conceiving of life's potentials. What I mean is a vigorous, active, dynamic reality concept of what is possible. When you know something you wish to bring about exists in principle, you have made the first step toward its realization. Therefore I invite every one of you to contemplate what you truly conceive of as possibilities for your life. If you examine yourself closely, you will find primarily that you conceive of negative possibilities which you naturally fear and wish to avoid.

...not knowing that all exists already so that it can be (re)created as a manifestation in his life makes him dependent on an outside force, another authority, for all his wants and needs. In this distortion of facts, he waits for fulfillment from the wrong source. This keeps the need perpetually unfulfilled. The more unfulfilled he is, the more urgent the need becomes. The more urgent the need, the greater his dependence, his hope, his attempt to please the other who is supposed to fill it. He becomes desperate – desperate because the more he tries, the less the need is fulfilled, as it must be in this unrealistic

attempt. Consciously he knows none of this, he does not know what forces drive him, not even in what direction. And he is desperate because in his urgency to have the need fulfilled, he betrays himself, his truth, his best. Both his frustrated striving and his self-betrayal create a forcing current. This forcing current may manifest in a very subtle way. It may not be overt at all, but the emotions are all cramped up with it, and this must inevitably affect others and have its lawful and appropriate consequences. Any forcing current is bound to make others resist and shrink back.

If energy is used in its natural, correct, meaningful way, it never exhausts itself... It only does so when it is wrongly used.

In order to reorient and recondition the soul forces into health and into their true nature, the following must happen. Man must let go of the particular person or persons of whom he expects his life fulfillment and whom he simultaneously resents for this very fact... This is why it is so essential to let out these negative emotions in the way you learn to do on this path, where no one is harmed. Letting out makes room for the good feelings... The reorientation (apart from recognizing all these aspects, of course, which is the fundamental necessity) must always begin by the willingness to let go.

It is our aim to bring the real self out completely. In order to do so, this weak point must be found where you can eventually let go. It is where you are most bound, most anxious. Ask yourself what it is you want from the other – where you are bound, so resentful, so afraid, so weak, so unable to be yourself. This is your leash which can be given up only when you stop wanting from others what you must supply for yourself. Whatever it is you find you need from others, verbalize it concisely to yourself. This will bring you nearer to letting go.

By letting go and giving up inner forcing, you will experience the beauty of free relationships, not forced relationships... When you can lose gracefully, you will find a treasure within that is an entirely new venture, a new way of life.

Key Extracts from Lecture 174 Self-Esteem

This applies particularly to life where it is conscious and even more so where it is self-conscious. The power of thought, the power of will, the power of emotions is infinitely greater than any inanimate power. And yet, the inanimate power of, say, electricity and even more of atomic energy is so great that you, in your world, begin to gain only an inkling of its possibilities, for good and constructive ends as well as for destructive ones. Wherever there is life and consciousness, these two possibilities exist. Now, if in the smallest atom – a measurement that cannot even be perceived with the naked eye – exists a power to release untold energies for building or destroying, how infinitely more this is the case with the power of the mind. The power of thinking, feeling, and willing. Just dwell on this significant fact, my friends, and it will open new vistas to you. Why does man blindly assume that the power of inanimate things is greater than the power of the mind? The power to think, will, and feel, to express, act, and decide is the most distinguishing earmark of consciousness. The power all these expressions of consciousness yields is vastly underrated by mankind.

Key Extracts from Lecture 175 Consciousness

Creation is indeed a result of consciousness, and not, as generally assumed, the other way round. Nothing can be unless it exists first in consciousness.

You still overlook the tremendous significance of what you create with your consciousness. And your being disconnected from it causes the real, the worst, suffering. There is no other suffering as acute as the one when you do not know that you have created what you experience. This applies to a lesser extent even to the positive and desirable experiences. For if you do not know that you have created them, you will always feel helpless; you will always feel in the hands of a power which you cannot comprehend. This power is truly your own consciousness, my friends.

Consciousness is not only the power to think, to discriminate, and to choose – which is obvious. It is not only the power to know, to perceive, and to feel. It is also the ability to will. Willing is a very important aspect of consciousness. Whether you will in your awareness or whether you are disconnected from the fact that you will something, makes no difference. Your willing is an aspect of your consciousness and hence of what you continually create. Willing is an ongoing process, just as knowing and feeling is. Where there is consciousness, knowing, feeling, and willing always exist. Often a number of contradictory will currents create a short circuit on the surface, which manifests as a lack

of awareness, numbness. Consciousness is diminished on the surface but continues to go on below the surface. Its products manifest as tangible life experience, and the entity feels at a loss, believing what life brings is totally independent from its own willing and knowing. Any path of genuine development must bring all the confused and contradictory desires to the surface, all the beliefs, i.e., the inner knowing, so that the created life circumstances appear in their true light. They are the creation of the self. This awareness gives power to recreate.

Man is the first entity on the evolutionary scale upward who can deliberately create with his consciousness. You, my friends, who search for your true identity, your real being, must come to experience the fact that you have the power to create and, specifically, how you have created what you have or do not have now. You can then see the augmented pain and tension in your being when you fight against your own creations. This is inevitably so when a personality is not yet aware, generally and specifically, of how his life is a product of his own mind activity.

I will not say that the universal spirit is in you, I say that you are it, but most of the time you do not know it. But man also harbors within him the distorted expression of his creative consciousness with which he wills negatively and destructively. One could also say that this is the eternal fight between God and the Devil, between good and evil, between life and death. Whatever you call it does not matter, this is a question of culture, fashion, interpretation, personal leanings and approach to the world. Whatever you name these powers, they are your own powers. You are not a helpless pawn in anyone's hands. This is the important question, the all-important fact of life that truly alters your entire self-perception and attitude toward living. Not knowing this will make you constantly feel victimized by circumstances beyond your control. In order to perceive and experience your true identity as being the universal spirit, three basic things are necessary:

1. It is necessary that you tune in on it. By knowing of its existence, this will be possible. You must become very quiet within yourself and allow it to happen. You activate it by your deliberate attempt to listen to and perceive it... Finally the universal spirit begins to manifest – not because it 'decides' to do so only now because you were a 'good child' who now 'deserves' it, but because you begin to perceive its ongoing presence, a presence you will then know was always there, quite near and immediately accessible – almost too near to perceive. The first manifestations may not come to you as a direct voice, a direct inner knowing, but through detours, through other mouths, and later as apparently coincidental ideas that suddenly come to you...
2. It is necessary to fully experience and comprehend that part of your consciousness which has turned negative, which has become destructive and creates destructively. A great deal of concentration and weight was put on our pathwork to accomplish this. But this is not an easy matter precisely because, once again, man is geared to believe that his life is a fixed thing into which he was put and with which he must learn to cope independently from his inner processes of thinking, willing, knowing, feeling, perceiving. As you can now appreciate, it requires a great deal of honesty, discipline, the overcoming of resistance until an individual can make this all-important 'switch' within his entire approach to life, from feeling himself helpless to seeing his own creations in all respects...
3. Your conscious thinking processes are the first 'handlebar' to the universal creative spirit. With your conscious thinking, you create just as much as with what is referred to as unconscious thinking and willing. Your thinking ability is actually exactly the same as the creative processes of the universal mind. Though it is a separated fragment of the whole, it has the same powers and possibilities... You can make a beginning in order to finally experience yourself as the universal spirit by using your conscious thinking processes, your mind activity, in a deliberate, constructive way. You can do this in two parts. First, you must clearly see how you have unknowingly used these same mind processes negatively, how you have created destructively. Then you can formulate what you now wish to produce in your life. You do this by creating the thoughtforms, by stating that this is possible in the scheme of things, and by perceiving, knowing, and willing it in a relaxed, untense attitude. This also includes the willingness to change faulty and dishonest inner attitudes, for otherwise you block what you want. By building outer thought-forms of creative unfoldment, you can tap the rich source within your own being... You are constantly creating your own world right now, the life you lead.

...we are dealing here with three levels. All of them must become accessible. Not one of them is easier to perceive than the other. It would be an error to believe that your everyday thinking processes are easier to perceive than either your destructive willing or your divine nature with its endless power and wisdom. They are all equally near – and

seem far only because your vision is turned in the opposite direction. The willful destructiveness or the grandiose creative spirit you are, are 'unconscious' only because you turn your gaze, your attention away, you do not give them the benefit of the doubt that they exist, as a first step towards their discovery. It is practically the same with your daily mind activity that goes on and on, unobserved by your critical evaluation so that you are completely unaware of how your thought processes run in the same unproductive, negative channels. Nor do you perceive that you even derive a sort of satisfaction from allowing this to go on. So all three levels are equally difficult or easy to perceive. The difficulty lies primarily in your not knowing, your not listening or giving attention to, your not observing what can be listened to, what can be observed once you look and listen into the right direction. When you observe the negative thinking processes, it is important to realize (a) what they do to you, how they connect with the very results you deplore most in your life, and (b) that you have the power to alter these thinking processes and find new channels, new ways of self-expression for your thinking. These two facets will make all the difference in the world. This is true liberation and self-finding. This is the coming into one's own we speak so much about. This is the discovery of your true identity that represents such glad tidings. But first you must see yourself pursuing negative thought processes; see yourself brooding in the same vicious circles; see yourself almost willfully pursuing the same roundabout, very limited, very narrowly confined channels of thinking and never venturing beyond these fences, which are there to be taken by the leap of your own thinking. Let us take the example that you are convinced you can experience only this or that negative manifestation in life. Once you observe the tenacity with which you take this for granted in any given area of your life experience, you can ask the question, 'Does it really have to be so?' The moment this question is raised, you begin to open a crack in the door.

Another possibility is that you may want a positive result in any given area, but simultaneously you do not wish to accept certain logical consequences that go with what you wish – out of a misunderstanding and by believing that accepting these consequences is undesirable for you. These are the areas of the childish resistance to give of yourself, the distorted attempt to cheat life and gain more than you wish to give. Life cannot comply with such unfair desires, while you feel cheated and resentful because you have not really clearly examined the issue. Nor are you aware of your false reasoning in resisting to give of yourself. Thus you create forms of error and distortion that stand in the way to what is possible for you.

As far as the destructive side of the self is concerned, it will be seen more and more clearly that it is also quite deliberate in you – something you choose. It is not something that befalls you. Once you have truly progressed on this path, you have come to the point when you can finally admit this deliberate desire to choose destructive ways and attitudes. You can see that you are unhappy, actually forsaking happiness, fulfillment, bliss, fruitful living. You may be terribly unhappy about the result, but you nevertheless insist on retaining the negative willing of your consciousness. You can see how all-important it is to find this out.

It is only in the human ego existence that the thought is apparently separated from the deed and the form. The less awareness exists in an entity, the more separated thought, deed, and form appear, so much so that, as you well know, the form or manifestation seems entirely independent from the deed, the deed from the thought or will. None of these three stages are connected. An essential part of raising one's consciousness lies in precisely this connecting. No matter how apart in time and space they may appear, thought and will, deed and action, form and manifestation are all one unit.

Since the possibilities are endless, infinite, and limitless, the consciousness can explore itself also by confining itself, by fragmenting itself off – to 'see what happens,' as it were. It experiences itself – instead of expanding more, it contracts; instead of unfolding, it tries out how it feels to draw in; instead of exploring further light, it wants to see how it is to feel and experience darkness. Creating is fascination per se. This fascination is not eliminated simply because what is created is – first perhaps only by slight degrees – less pleasurable or blissful or brilliant. Even in that may lie a special fascination and adventure – just to tentatively try, if I may use these very limited words. Then it begins to take on a power of its own. For everything that is created has energy invested in it, and this energy is self-perpetuating. It takes on its own momentum. It goes on. The consciousness who has created these channels and pathways may experiment longer and more than it is 'safe' because it no longer leaves itself enough power at the moment to reverse the course. It may get lost in its own momentum, unwilling to stop, and later it no longer sees how to stop on this course. [This is the 'Fallen Angel' theme.] Creation then takes place entirely or primarily on a negative scale until the results are so unpleasant that it seeks to get a hold on itself and counteract the momentum by 'recalling' its real

knowledge of what could be. At any rate, it knows there is no real danger, for whatever suffering you human beings feel, it truly is illusory in the ultimate sense. Once you find your true identity within, you will know it. It is all a play, a fascination, an experiment, from which your real state of being can be recaptured if only you will truly try.

The momentum of creating contains incredibly powerful energies. These energies have impact, they impress the all-pervading creative substance – that stuff which responds to creative mind, which is molded into form, event, object, occurrence, state of mind, or whatever.

This force is even stronger when it is used for the positive, stronger because in the negative there must always be conflicts and contrary longings and will directions which weaken the force. In the constructive, expanding direction, this need not be so at all. Once the switch can be made, something will 'click' in the activities and processes of the mind. It will flow into a new direction that comes more easily and naturally without the torture that negative creation always entails. The more consciousness has separated itself in awareness from the whole, the more it is fragmented, the greater the structuring must be. The wholeness of consciousness is unstructured. This is the state of being in all its blissfulness.

This is where it is all going, my friends. Part of your attempts must therefore go in the direction of bringing order into the confusion of the workings of your mind, its self-involvement, its blindness to itself, and how it thus gets lost to itself. It is not the world outside yourself that confuses you; it is the world within your own consciousness with all these aspects I mentioned here. You can now begin to contemplate the fact that you can deliberately will creative construction by consciously stating, formulating, thinking, and willing a state of happiness, aliveness, fulfillment, truth, love, growth – generally and in all possible particulars which would make you happy. The climate of this may first seem 'strange,' unusual, unfamiliar. You need to acclimatize yourself to it. Picture yourself in such states, and call upon the universal power within to fortify your conscious mind with the necessary creative energy. The will to happiness must become so strong that the causes for unhappiness must be seen and eliminated – and this too must truly be wanted. Then the creative power will grow; the divine self will inspire and show the way. You will learn to recognize it and receive it in your conscious brain... Make use of what I have said here. I mean actively make use, not just reading this as a beautiful theory, but deeply knowing its immediate usable value and applying it every day of your life. On the day when you see your destructive creating and then deliberately change it, you will indeed have done something wonderful. The will to be happy and to unfold in life is the foundation stone of your power to create. The more concisely this is formulated – also as to your willingness to eliminate attitudes that hinder the result – the more effective your creation will become. Be blessed, receive the power that is streaming forth, and increase the power by your conscious, deliberate, willing expressions and formulations. Express your willingness to grow, to be happy, to be constructive. Do this not by willing in a tight, insistent, constricted way, but in a relaxed, confident way, contemplating that all possibilities exist as potential realities, realizable for you the moment you know and will this with all your undivided being. The power is there, it is in you. All you have to do is tap it, use it, build with your conscious mind the channels that can free it, and become very quiet and calm. Listen and tune in on it. It is there forever and forever, in its grandiose power, in its wonderful wisdom, in its ultimate knowledge that there is nothing but bliss, already now, within you.

Key Extracts from Lecture 224 **Creative Emptiness**

I spoke to you in the last lecture about the coming of a new era. This requires that many, many human beings are ready for this spiritual event... Many spiritual teachers and channels know this. But many have misinterpreted this event. They believe that it will bring cataclysms on a human level, in a geographical way. I have said it before: this is not true. The changes that are occurring, already now in progress, are changes of consciousness... It is unprecedented in history. For there was no other time in mankind's history when this power was as available as it is now.

I am going to speak about the importance of being receptive to this force, this energy, this new consciousness: the Christ consciousness that tries to spread and is spreading and is seeping through human consciousness wherever this is possible. In order to do this, you also need to understand another principle, and that is the principle of creative emptiness... You need to create an atmosphere and a climate within yourself in which you allow this emptiness to exist... As a result of a continuous process over centuries and centuries of your existence, you have conditioned yourself to make the outer mind a very

busy place so that when that busyness ceases temporarily, the resulting quiet is confused with emptiness. It indeed seems empty. The noise must recede, and you must indeed embrace and welcome the emptiness as the most important prerequisite and channel through which to receive your innermost Godself. Let me put it this way: if you cannot let yourself be empty, you can never be filled.

...it is extremely important that you be receptive in an expectancy, yet this expectancy must be without preconceived ideas and without impatience and without wishful thinking. This seems very hard to explain in human words. It is something you have to feel into to perceive what I am saying to you here: have positive expectancy and yet be free from specifics and preconceived notions of how and what should happen. There is also another related apparent contradiction. You need to be specific, as I often pointed out, yet this specificity must be light and neutral. You must be specific in one way but not in another. If this seems confusing now, ask your inner being to relay the comprehension to your mind rather than try to understand with your mind. The workings of the greater self so far surpass the mind's imagination and ability to conceive, that specificity would be a hindrance. Yet the mind must know what it wants, be prepared for it, reach for it and claim it, know that it deserves it and will not misuse it.

As you do this in a spirit of positive expectancy yet empty in mind and in soul, patient and persevering; a new fullness and filling can take place. The inner stillness will begin to sing, as it were. It will convey light and warmth from the energetic point of view. Strength you never knew you possessed will arise. From the point of view of consciousness – knowledge, guidance, truth, inspiration, wisdom, and advice will come for all your daily affairs, for your life in the biggest and smallest issues. I have said this before, but it needs to be repeated. The process of receptive, creative emptiness must truly be nurtured. You must listen with an inner ear, and yet it is necessary that you do not put pressure on it but become receptive to when and how it will fill you. This is the only way, my friends, to find your inner sustenance, to find your divinity, and to become a receptacle for the great universal power that is being released.

The mind is an instrument that can be of hindrance or of aid to this process. You all know that your mind is limited only to the degree of your own concept of its limitations. To the degree you limit your mind, to that degree you cannot perceive what is beyond the mind. The mind is finite, and it must aim to spread the boundaries of its finiteness until it measures up with the infinite that is beyond the mind and that is within yourself, right here, right now. Then the mind merges into the infinite consciousness of your inner universe in which you are one with all that is and yet infinitely personal... It is therefore necessary in order to elicit and encourage creative emptiness that you... visualize the boundaries of your mind by questioning yourself about all the things that you think are impossible for you. Where you are hopeless and frightened there must be an idea of finiteness that is simply locked in your mind... It is therefore necessary that you begin to puncture that closed circuit... You do this by first making it known to yourself that you do hold limited beliefs, instead of unquestioningly taking them for granted. The next step is to challenge them. This requires taking the trouble to walk through in the well-practiced attitude of self-observation and self-confrontation your limited beliefs and to truly think about them.

Another law of great importance for this purpose is that the opening to the greater universal consciousness must not be approached in a spirit of magic that is supposed to eliminate the becoming, the growing, and the learning process. Now, in whatever way this ultimate of power is supposed to fill and sustain you, your outer mind must go through the steps of acquiring whatever knowledge and know-how are necessary. You all know this in the fields of arts and sciences. You cannot be inspired as a great artist, no matter how much genius you have, unless you learn the craft and the technical outer dexterity. If the childish lower self wants to use the channel to the greater universe in order to avoid the initial tedium of learning and becoming, the channel will remain closed. For this amounts to cheating, and God cannot be cheated. It is then that the personality may become seriously doubtful that anything beyond the mind exists because no inspirational response comes forth on the basis of using magic to coddle the sense of laziness and self-indulgence.

At the same time, you need to cultivate a neutrality. Your devotion to fulfilling the will of God needs to establish an attitude that whatever comes from God is all right whether you desire it or don't desire it. Too much desire is as much a hindrance as the absence of all desire that manifests as resignation and hopelessness. The refusal to endure any kind of frustration creates an inner tension and defensive structure that closes up the vessel of the mind and maintains the closed circuit. In other words, you, the receptacle, need to be neutral. You need to give up the strong, tight, self-willed yes or no to make way for a

flexible trust to be guided by your inner God. You need to be willing, pliable, flexible, trusting, and forever ready for another turn, another change you had not contemplated. What is right now may not be right tomorrow... Envisage that in the idea of forever meeting every new situation by being inspired anew, by knowing that what is right in one situation may not be right in another, there lies a new security that you have not as yet found.

More and more you discover the truth of unification where dualities cease to exist and contradictions are no longer contradictions; where you experience two previous opposites as two aspects of the same truth, and both as having their validity. When man begins to comprehend this principle and applies it to his own life, his outlook, his values, then indeed he is ready to receive the new consciousness released in realms far beyond your own. So also when I say you must not approach the divine channel in you in an attitude that it saves you labor and work and the reality of living and growing, I am not saying it as a contradiction to the necessity of being passively receptive. It is simply a shift of the balance structure. Where you were before overactive with your mind, you now need to quiet down and let happen. Where you insisted to take over the controls, you must now relinquish this control and let an inner, new power take over. On the other hand, where you tended before to be lazy and self-indulgent and looked for the line of least resistance and therefore made yourself dependent on others, you now need to take over and actively nurture the principles that help establish the channels to your inner God. You also need to actively express its messages into life. So, as I said many years ago, activity and passivity need to be reversed.

The time comes when, in spite of the fear, you decide calmly and quietly to go into the emptiness. So you make yourself empty in mind in order to meet the emptiness from deep within. Lo and behold, very soon that very emptiness will feel, not full, not in the same way full as you are used to, but the emptiness will contain a new aliveness that the old fullness made impossible... You will feel your whole inner being including your body and your energetic inner being as if there was an 'inner tube' that is alive, vibrantly alive... That emptiness, that vibrant alive emptiness is God talking to you. At any moment of the day, it is talking to you where you need it most. If you really wish to hear it and attune to it, you will discern it, first vaguely, later strongly. You need to condition your inner ear to recognize it. As you begin to recognize the vibrant alive voice that speaks in wisdom and love – not in generalities, but specifically to you – you will know that this voice has always existed in you, but you have conditioned yourself not to hear it.

The mind, the intellect, must not be left out. It is a tool that must become unified and one with the greater consciousness. For many ages man believed that the faculties of the mind and intellect were the highest form of development, and some still believe this now. So they make no attempt to journey further and deeper into their inner nature to find greater treasures. On the other hand, there are many spiritual movements which practice to discard and inactivate the mind altogether. This is equally undesirable because it creates split rather than unification... The practice of leaving the mind temporarily inactive is advisable. But to accuse the mind as if it were the devil and to oust it of man's life is missing the point.

Now the mind has to express the feminine principle – receptivity. This does not mean that man will become passive, by no means. In a different sense he will be more active, more truly independent than he was before. For when the mind receives inspirations from the God consciousness, they must be put into action. But this putting into action is harmonious, effortless, not like a cramp.

3.6 Surrendering to God

Summary

- We should aim to reach a point where we are ready to completely surrender to the will of our Higher Self, trusting it to lead us in the right direction – even if initially it appears to be a painful or less desirable one, or involves giving up something that we cherish.

Key Extracts from Lecture 28 Communication with God

As long as your self-will is stronger than your desire to put God in first place, until such time, you will never have certainty. God will not be a reality for you, no matter how much you speak and think and pray and meditate. He will be something vaguely abstract and not the living reality in your everyday life. And therefore I say to you truly: be ready to

sacrifice for the sake of God even if there is still a corner of unbelief within you. And if you are truly ready, truly prepared to also accept that which you like least, provided it is God's will, you will have overstepped the most important borderline on your spiritual path in your entire spiritual development, because up to that point, everything is but theory or preparation for that great dividing mark on your road upwards, for that great step ahead. It represents a step into the unknown. Let go, my dear ones! Of course, God is unknown as yet to you. But trust in Him even if you cannot see, even if you do not like one alternative in case it should prove His will. Trust Him that He knows better. That is all I am asking you to do.

So there should be no one who has heard or read these words who should not go within himself and ask, 'Where is there something in my life that God may wish to change?' And then prepare yourself for this battle. Take your time with it. Do not do it hastily or superficially. Do not deceive yourself by doing it halfheartedly and then claim that you did not receive an answer. For you will not receive one if you have not done it wholeheartedly. Do not try to talk yourself into the conviction that something must be God's will because you want it so. Really put down all your cards before God. Make yourself empty. Be ready to give up. And if it takes weeks or months, it does not matter. But this should be your aim now. And if you cannot do so because something in you still does not want to, it will be much better if you acknowledge that, too, to yourself. For it will be much more harmful if you try to evade this issue. It is better to say, 'I am not ready now.' Then you will go on in other ways, in other slow stages, and perhaps in a year you will be far enough. But do not give up with some pretext because you still shy away from this complete surrender to God.

4. THE *HOW* OF TRANSFORMATION

4.1 Approaches to Meditation

Summary

- Meditation should be controlled by the observer self, but having dialogue with the unconscious, destructive, inner child or Lower Self, and asking for guidance and assistance from the supraconscious Higher Self, where appropriate. If the Lower Self is ignored, full integration cannot take place.
- Any material that emerges about blockages, masks, repetitive patterns and so on should be added into the mix of conscious analysis and review.
- We should always ask our Higher Self to point out the real truth of the matter regarding anything that is troubling us, and this requires the same calm, patient, receptive and flexible state of mind that we have discussed in relation to the creation of positive outcomes.
- Destructive patterns create frozen, paralyzed blocks of energy that cannot flow with the dynamic current of life. To unfreeze them requires that they be properly allowed to express themselves and be understood without judgment or self-loathing.
- If we attempt a shortcut to a positive outcome, by not being prepared to confront the blockages to it created by the Lower Self, we will inevitably fail.
- When creating positive outcomes we must correctly balance desire with desirelessness. That is to say, while we must be flexible about the timing and the way in which the outcome will come about, we must have absolute trust that our Higher Self will bring it about provided we have removed all blockages. This in turn requires us to have no fear about the interim period in which that desire remains unfulfilled, or about the fact that it will be fulfilled when all the circumstances are right. Any fear of this nature causes blockages and cramped psychic currents again. Undue fears of this nature may indicate that subconsciously we do not actually believe we can achieve that outcome, or even in some senses do not actually want it. When there are conflicts between conscious and unconscious desires there can be no clarity of purpose.
- We also need to balance involvement and detachment when creating outcomes. We need to be sufficiently detached from them that we do not create cramped psychic currents and new blockages. Yet we also need to be sufficiently involved that we are not indifferent, and that our detachment does not mask a reticence to be fully involved in life because of fear of pain and failure.
- Again in meditation we are also balancing *active* searching for answers, reprogramming of the Lower Self and concentration on positive outcomes with *passive* waiting for answers from and delivery of outcomes by the Higher Self.
- Clarity of purpose mixed with openness and flexibility allows us to create strong imprints on our 'soul substance' because it will be malleable. Conflicts, fears and blockages create a brittle surface on our soul substance that makes it impossible to imprint. Again the correct process involves a mixture of *actively impressing* with conscious, directed thought, and *passively* and *receptively* creating the conditions that allow the soul to *be impressed*.
- Active visualization must not be confused with daydreaming and escapism. The best outcomes involve aiming to achieve particular states of mind. So, for example, we should envisage ourselves as being able to fully love and give ourselves to another person, instead of being alone; as feeling fulfilled instead of empty; or as feeling content instead of anxious and depressed. If these states of mind cannot be envisaged and properly felt during meditation without

the prop of something more specific, such as a particular partner or a particular means by which one will become fulfilled or content, it may be a sign that there are still blockages. All this is in part what is meant by being non-specific.

- Faith and trust cannot be imposed by will, they must be developed over time, and they cannot remain just an untested theory. Sooner or later they must be put to the test with courage and a willingness to face whatever may come. Real faith is based on inner experience.
- We should be increasingly open to and aware of the dynamic way in which answers and inspiration come to us from our Higher Self as we progress. This may start off by way of sudden strong intuitions or other synchronicities, but increasingly it will be more specific. And this will not just be specific messages received via meditation and so on, but also via dreams, or via particular words spoken by a friend or even a stranger, or via passages or messages in films and books, or via myriad other mechanisms. It is this dynamic, evolving process that helps us to gradually complete the jigsaw of who we are and why we are here, and it truly shows just how complex and perfect are the underlying workings of the universe.
- It is very useful to remember that during meditation we can even ask for advice about what to meditate on. But over time we will usually need to alternate between positive visualization and contemplation of blockages, again as the layers of the onion are peeled away.

Key Extracts from Lecture 182 The Process of Meditation

...three fundamental layers of personality must be involved if meditation is to be truly effective. These three fundamental personality levels we may call: (1) the conscious ego level, with all the conscious knowing and willing man has at his disposal; (2) the unconscious, egotistical child level, with all its ignorance, its destructiveness, its claims for omnipotence; and (3) the supraconscious universal self, with its superior wisdom, power, and love and with its comprehensive understanding of events man is involved in.

The conscious ego must reach down and say, *'Whatever is in me, whatever is hidden that I ought to know about myself, whatever negativity and destructiveness it is, it should be out in the open. I want to see it. I commit myself to seeing it, regardless of the hurt vanity that may result from it. Wherever I am stuck in doing so, I want to be aware of how I deliberately refuse to see it and how I therefore overconcentrate on the wrongs of others.'*

The universal consciousness should also be asked for help so that your consciousness understands the expressions of the destructive infant correctly, proportionately, without exaggeration, without losing a sense of reality... When the infant begins to express itself more freely because the ego allows it, receives it as an interested, open listener, as it were, you must collect this material for further study. What reveals itself should be explored as to its further ramifications, its origins, its results. What underlying misconceptions are responsible for the overt self-destruction, the hate, the spite, the malice, the ruthless self-will that come out?

...the interaction must be threefold: the ego must initially want it and commit itself to it. It must reach in to let out the negative side. It must also ask for help of the universal self. When the infant reveals itself, the ego should again ask for help of the universal self to strengthen the consciousness for the further part of the work – the exploration of the underlying misconceptions and the heavy price paid for them. And then, again, the universal self must be allowed to help overcome the temptation to give in, again and again, to the destructive impulses. Such giving in does not happen necessarily in action, but in emotional attitudes.

Meditation is an absolute prerequisite here. It means the gathering of yourself, the calm, quiet wanting of the truth of this particular circumstance as to your causes – and then the quiet waiting for an answer. In this state of mind, peace will come to you even before you fully understand. This truthful approach to life will already give you a measure of the peace and self-respect that was lacking as long as only others were made responsible for what you have to put up with.

Many people meditate, but they neglect the two-sidedness of the endeavor, and therefore they miss out on integration. They may indeed actualize some of the universal powers, which come indeed into play wherever the personality is sufficiently free, positive, open. But the unfree, negative, closed areas are neglected and ignored in this kind of meditational approach... The conscious ego self must determine this integration and fight for it, otherwise the universal self cannot get through to the blocked off areas. Partial integration with the universal self may lead to even greater self-deception in that the consciousness is deluded by the actually existing partial integration with divine powers and becomes even more prone to overlook the neglected side. This creates a lopsided development.

...when you do this, a tremendous strengthening of your whole self takes place. Several things begin to happen within your personality, my friends. In the first place, the conscious ego personality itself becomes stronger and healthier – stronger in a good, relaxed sense. There is more determination, awareness, meaningful directedness; a greater power of concentration and one-pointedness in one's attention comes about. Second, a much greater amount of self-acceptance and an understanding of reality takes place. Unreal self-hate and self-disgust go away. Equally unreal claims for specialness and perfection also go away. False spiritual pride and vanity, as well as false self-humiliation and shame, disappear.

Another important aspect of this getting to know both the lowest and the highest in you is that you realize the function and capacities, but also the limitations, of the conscious ego. The function and capacities are the wanting on the conscious level with all your heart – wanting to see the full truth of both the lowest and the highest in you, wanting to change and give up destructiveness. The limitation is that the ego consciousness cannot execute this alone and must turn for help and guidance toward the universal self and wait patiently – not doubtfully, impatiently, pushingly. The waiting must also include an open attitude about the way this help might manifest. The less preconceived notions exist, the faster the help will come forth and be recognizable. The help from the universal consciousness may come forth in an entirely different manner than your concepts may make room for – and this might be a hurdle. This open, waiting, accepting, and positive attitude must also be acquired. It may not be possible to adopt it immediately. Recognition of its absence can also be made into a constructive acknowledgment of where the self is at the moment.

So far we discussed (1) recognition of the unconscious, destructive egotistical self; (2) following through the underlying misconceptions, the causes and effects, the meaning and the price to be paid in regard to the present destructive attitudes. The next phase to discuss (3) is that of reorientation, or re-education, of the destructive part of the self.

It is important here to realize and remind yourself that where there is life, there is constant change and fluctuation. There is constant movement even if this movement is temporarily paralyzed. Matter is paralyzed life-stuff. The frozen blocks of energy are momentarily hardened, immobilized life-stuff. But essentially this life-stuff can always be made to move again. Yet only consciousness can do it. For life-stuff is filled with consciousness as well as energy... Meditation must mean, above all, that the part of you which is already conscious and moving is geared toward making blocked energy and dimmed consciousness moving and aware again. The best way to do this is to allow the frozen dim consciousness, first of all, to express itself. Here you need a receptive attitude, not an attitude that what comes forth is devastating and catastrophic.

You have to identify with the destructiveness, and yet you have to be detached from it. You have to realize that it is you, and you have to also realize that there is another part of you that can say the final word if you so choose. You have to widen the limitations of your conscious ego expressions by realizing that you can say at any moment, *'I will be stronger than my destructiveness and not be hampered by it. I determine that my life will be at its best and fullest and that I will and can overcome the blocks in me that make me want to remain unhappy. This determination of mine will bring in the higher powers which will make me capable of experiencing more and more bliss because I can let go of the doubtful pleasure of being negative, which I now fully recognize.'*

The ego must determine its goal to change the consciousness of the negative inner child; it must want this and commit itself to it. It must know that this is its task. But, again, full execution of this task is made possible by the influx of the spiritual aspect of the deeper personality which must again be deliberately activated. The consciousness must again be in a twofold attitude. One is of activity in that it asserts its desire, its goal, its dominion over defeating aspects. It leads the dialogue and calmly but firmly instructs the ignorant child. The other is a more passive, patient waiting for the final but always gradual

manifestation of the universal powers, which bring about this inner change leading to new reactions of more resiliency, to good feelings where they were negative or dead.

Each day brings forth new tasks, exciting tasks, beautiful tasks. This should not be approached in a spirit of 'wanting to get it over with,' as if only then could life begin. On the contrary, doing this is living at its best. You may begin each meditation by asking yourself, *'What do I really feel at this moment about this or that issue? In what respect am I dissatisfied? What is it I may look away from?'* Then you may request the universal spirit in you to help you toward the awareness of these particular answers. Then wait trustingly for what may unfold itself.

...if there is a dichotomy between desire and desirelessness, you cannot grasp, or feel, the necessary attitude here. Desire must exist in order to believe in the new possibilities and unfold into greater states of fulfillment and self-expression. But if desire is tense, urgent, and contracted, it forms a block. Such desire implies 'I do not believe that it can be,' which perhaps exists due to an underlying 'I really do not want it' (for whatever misconceptions and unjustified fears or for the unwillingness to pay the price). Underlying denial creates too tense a desire. Thus a kind of desirelessness must exist, which expresses, in effect, *'I know I can and will have such and such even if it is not realizable right now in this or that form. I trust the universe and my own good will sufficiently that I can wait, and I will strengthen myself along the way to cope well with the nonfulfillment of this desire.'* What are the common denominators of healthy desire and healthy desirelessness that makes meditation, and indeed all life expression, real and beautiful? The first of these common denominators are the absence of fear and the presence of trust. If you fear the frustration, the nonfulfillment, and its consequences, the tension of your soul movement will prohibit the fulfillment you want.

It is similar with the apparent opposites of involvement and detachment. It seems paradoxical to postulate that both must exist in the healthy psyche. Again there is this twofoldedness. If detachment is indifference because you are afraid to be involved and you are unwilling to risk pain and you are frightened of loving, then detachment is a distortion of the real attitude. And if involvement means merely an expression of a super tense will based on the fear of the infantile insistence to always have what you want immediately and unconditionally, then the healthy, productive version of involvement is inverted. I will choose a third example of apparent opposites which make one comprehensive whole if not distorted. Let us take the inner attitudes of activeness and passiveness. Again, on the dualistic level these two seem to be mutually exclusive. How can you be both active and passive in a harmonious way? The right inner interaction includes both these inner movements. For instance, meditation, as I explained it here, must include both. You are active when you explore inner levels of consciousness (both positive and negative); you are active when you commit yourself and struggle to recognize and overcome resistance; you are active when questioning yourself further to let the previously unadmitted destructive side express itself; you are active when you have a dialogue and re-educate the infantile, ignorant aspects of yourself; you are active when you use your ego consciousness to activate the spiritual consciousness; you are active when you create a new concept of life experience as opposed to an old, limiting one. When the ego deals with both other 'universes' to establish connection, you are active. But you must also learn to passively wait for the unfoldment and expression of both these other levels. Then the right blend of activeness and passiveness exists. The universal powers cannot come to fruition in a human being unless both active and passive movements exist.

Key Extracts from Lecture 194 Meditation Laws & Approaches

Let us assume, for example, that you meditate for more fulfillment with a mate. The force of your own conviction that you deserve this, that this is indeed possible and in keeping with divine law, will depend on to what extent you have faced and come to terms with your own wish not to love. When you are unaware of this fact, your statement and request for more fulfillment must lack conviction and will be infiltrated with doubt. But if you face your incommensurate attitude – your hatred, your demanding love – and truly give it up, you can meditate first for your own increased capacity to love. Thus the obstruction to more fulfillment is realistically dealt with, and all resistance and doubt that you indeed deserve the best will vanish. The soul substance is the receptive principle. The more one-pointed, unconflicted, uncontaminated by secret doubts (due to unrecognized negativities) your statement, the deeper and clearer the receptive part – the soul substance – will be imprinted. Soul substance will be molded by consciousness according to strength, conviction, and clarity of consciousness.

When concepts are real and the limitless abundance of the universe is therefore perceived, attitudes will be positive and in accordance with the cosmic laws of truth and love; hence no defenses are required. This defenseless state makes soul substance loose, resilient, and receptive. It will easily be impressed and be malleable. Creation can flow forth in a constant ongoing flow. Conversely, when concepts are distorted, and therefore attitudes are destructive and feelings negative, cosmic law is broken. This causes guilt and fear, which in turn require defenses. The defenses cause brittleness and harden the 'surface' of soul substance that is available for creating. It will therefore be much harder to impress and imprint.

Meditation consists of the following stages or phases: (1) concept; (2) impressing and allowing to be impressed; (3) visualization; (4) faith. Let us see how this works:

1. As I said before, meditation must begin with your conscious mind. It is, as all acts, a decision of will and intent that is being followed through. The concepts and thoughts you form with your conscious mind are your initial tools. I repeat what I said before: clarity and conviction, concise statement and unconflicted directive determine the force and energy of the process. If you feel weakness and doubt in the statement you issue forth, it is an immediate sign that you must first deal with the obstructions, and your attention should be turned to them, such as, for instance, wanting to face unaware negativities, aspects of the lower self, distorted concepts, etc. When the obstructions are being removed by dealing with them, when the conscious mind formulates strongly and concisely, the inner will must be relaxed and therefore let the soul substance be impressed. You can thus create good life, new attitudes, better experience and events, forever more expanding... If, for example, you have an unconscious neurotic desire for a negative alternative which you have a stake in, your conscious mind may refute this fact, may battle against acknowledging it, let alone ousting it. While this goes on in the unconscious, the conscious right thought will be impotent. Or, at best, it will battle against an unconscious counterforce. The result may then be vacillation between two states – one of fulfillment, the other of deprivation. This will continue until the hidden will for the deprivation is unearthed. Meditation is a wonderful way to test yourself and perceive resistance to the conscious positive desire for fulfillment. To what degree do you really want it? To what degree do you perhaps fear certain aspects of what you most desire? To what degree are you really willing to pay the price?... Therefore, when you choose a goal, a wish, or a state into which you want to expand for your topic of meditation, it is essential to determine that there be no conflict between conscious and unconscious concept.
2. This directly affects the second stage: impressing and being impressed. Both are part of you and depend on you. With a unified concept, impressing will be strong. No defenses and hiding are necessary, hence your soul substance will be able to let itself be impressed with the truthful concept you send forth into it. You will actually feel how the concept issuing forth 'sinks into you,' like a seed that falls into the soil to germinate. If this is so, there will be no impatience, but you will let the germinating process take its course. You will not disrupt it with doubt, fear, and impatience... It cannot be emphasized enough that meditation, as all creative acts, consists of both impressing (active principle) and being impressed (receptive principle). The more you can feel this interaction, the more effective your creative act must be. This is why the person with strong defenses cannot meditate, no matter how well-intentioned he may be. His conscious mind may be active enough to formulate the proper concepts; he may imprint strongly; but inwardly nothing happens. He cannot be impressed because he has not removed his defenses with which he still hides from himself that which he does not wish to acknowledge.
3. The third stage is visualization. Let us first understand clearly what visualizing means. It does not mean wishful thinking, daydreaming, fantasizing, illusory hope. All of these are attempts to whisk away hopelessness, which, in turn, exists due to destructive attitudes and traits one does not wish to face and give up, to residual feelings one does not wish to experience. Visualization means that you can truly perceive yourself in the state you wish to attain, experience, become. You can feel yourself in that state. You can experience yourself in meditation as loving, as opposed to being resentful; fulfilled, as opposed to being eternally wanting and empty; joyful and content, as opposed to anxious and depressed; or whatever else it may be that you are concerned with at any given phase of your development... It does not mean that you picture particulars, for that may easily lead to wishful daydreaming, which is more a hindrance than a help. If you find yourself incapable of visualizing the desired state of mind, feeling, or experience, it is again an immediate sign for you that you unconsciously block yourself with a countertruth and therefore maintain hardened, unimpressionable soul substance and/or weak thought power.

Then you can go to work on that. All of this requires a constant tuning in and being aware of your inner processes and responses, of the quality of your thought processes and responses to them.

4. The fourth stage is faith. At the beginning, you can only grope for faith by an honestly experimental attitude. You cannot enforce faith as an act of will. This would be dishonest. It would merely mean superimposing a wishful kind of faith over inner doubts, negativities, negation. Unfortunately, this is what happens all too often in religions, with very undesirable results. It discredits spirituality per se with many who cannot distinguish between superimposition and real experience... As man's nature is to love and not to hate, to be joyful, not to be in despair; so it is his inherent nature to know, i.e., have faith in, the benign presence of the cosmic spirit in him, of the continuum of existence.

Examine what the doubtful side wants and does not want. Let it express itself. Request guidance for this. Request further answers for yourself. Answers may come in various ways: inspiration, sudden new ideas (usually when you expect it least), new realizations of feelings, through a word someone else says or that you read somewhere. As you go on, you will recognize that these answers are the manifestation of a live process that is so profoundly meaningful and organic that nothing the intellect can think up can ever match it. You will recognize that such answers and the enlightenment that comes are pieces in a jigsaw puzzle, forming little by little a comprehensive picture. Eventually you will rely on this process as on nothing else. It is more real than anything can be in the material world. It is your own path that unfolds, and it eventually reveals the reason for your being here on this earth now, the meaning of your present incarnation.

True answers can only come when there is no tight, fearful attitude, when a readiness exists to deal with whatever the answer may be. Since the negative answer is feared, the person prefers to keep it constantly in abeyance. He vacillates, theorizes, stays on the edge before going into the apparent abyss of commitment to testing the truth. This staying with the theory may sometimes last for many lifetimes. Courage must be mustered to risk obtaining an undesirable answer. Then truth will prevail. Theory allows illusory faith, but never the real. Real faith is knowledge, inner experience in which there is no longer any doubt.

If you unconsciously want to cheat life by wanting more than you are willing to give, you violate another important cosmic law so that no matter how much you may try to believe in the possibility of life's abundance, it will not work. It will not 'take,' and your substance will refuse the impression until you remove this violation of law. Life cannot be cheated – and it is well that way. Another law is that you cannot skip a step. If you want a result, but this result depends on the elimination of obstructions which violate another law, the obstruction must first be dealt with. Therefore your meditative aim may have to be altered along the way. If you are not willing to correct what stands in the way, the result cannot come; creation in this area cannot take place. Here can lie either a vicious or a benign circle. The vicious circle is: if you unconsciously hold back and do not wish the honest commitment to truth and honesty, to giving as much as you wish to receive, but want childishly and unfairly to get more than you are willing to give, then your conviction will be lacking. Or, if you want a positive result without wanting to make the necessary change in your own being, you will inevitably doubt that change is possible for you. Thus your concept, your belief, your visualization will be too weak and your soul substance too brittle to be impressed. This will reinforce your doubt and negation.

One of the most helpful things to remember is the fact that you can meditate to meditate, that you can ask for guidance and inspiration to find the right topic, concentration, concern, words, and attitudes at any given phase of your path. You can meditate for the soul substance to become aware of where it is walled in and cluttered up with untruth, to receive the help to loosen it up.

...there are occasional periods in all human beings' lives when such an inner process may go on without actually being involved in such a path. This may be due to previous intent before the incarnation started. The entity may have reached a specific crossroads where this inner guidance is instrumental for an outer decision and commitment for a real path, with all that is necessary. Such guidance may come in periods of upheaval through powerful dreams or a specific succession of events. If a person is not already deeply involved with and attuned to the inner reality, he is not able to decipher the meaning. He needs help and guidance by others. Even then, the full understanding of the significance may come only much later. If the conscious and unconscious mind of a person does not obstruct such an inner process but rather waits and listens, tremendous development takes place following such periods.

The further you go on the path, the more receptive to the inner process you will be, and the more you will be able to alternate between receptivity and initiating from level to level... If the outer fulfillment has no inner obstruction, meditation for fulfillment will immediately bring about proper concept, impressing and being impressed, visualizing and faith in the result. The creative process will be at work, and you will feel it. But when there are inner obstructions, meditation must turn its focus on them so that meditation on the outer desirable goal can later be resumed.

The next stage is already much more enlightened, and that is a request. It means that you request of yourself to go into a certain direction; that you know that these processes are bound to respond and what you desire is in keeping with the immutable divine laws. The third stage is knowing that it must be that way; that it will be that way; that you have a right for every fulfillment; that you deserve it because you are willing to give up all negative, obstructing attitudes. This total commitment makes you know that the divine power and consciousness within you is bound to respond. The fourth and most advanced stage is when you know it has happened even before it has so manifested. This occurs with an inner click in which you experience the ongoing, immutable divine process. This state has eliminated all doubt because negativity and negation in you have been eliminated. You may in some areas of your life be in the second, in other areas in the third, and still others in the fourth of these stages. It is a good gauge for you. The fourth stage means you are in a state of union.

4.2 The Daily Review

Summary

- We should keep a diary in which we review the key events of the day, and especially anything that involved any sort of disharmony, because this is a sure sign that something underneath is not right. Only in this way will the largely unconscious repeating patterns be brought into consciousness. Then we can compare them with our known list of problems that manifest via the Lower Self, and start to see exactly where we are still going wrong.
- When all this is put into a longer term perspective we can also start to understand why we attracted the unhappy events of the past, and what we learnt from them or what we still need to work on. And gradually all hardships will come to be seen not as a burden but as a gift.

Key Extracts from Lecture 28

Communication with God: Daily Review

For only in God will the light of knowledge be yours – not necessarily general or abstract knowledge, that is of lesser importance, but personal knowledge: why you have to go through these various difficulties, why so many things in your life happened that you cannot understand, apparent cruelties of others or 'the fates.' All of a sudden it will make such deep sense to you that you will not quarrel anymore with the hardships of life. You will be glad you have had them, my dear ones, not only because you fully perceive the justice, but also because you realize how good, how strengthening it is for you!

...if you are in a dilemma in your daily life, if you are not certain about a decision, or if something in your life continues to represent disharmony of any sort... this should be a sign that there is something wrong. For whatever you do, if it has God's blessing, it will be harmonious. It will not cause constant friction to yourself and others.

...the written daily review will not take more time than 10 to 15 minutes every day... You do not have to write down everything, just certain key words. By doing this constantly, you will succeed in making the unconscious conscious, in discovering your own inner trends because, after doing this for a while, you will most certainly recognize definite patterns in your life which you cannot become aware of if you go on like you are. You will recognize this by certain constant happenings, occurrences, and the way you react towards these occurrences... All you should do is review the day and think of all the instances that have caused you disharmony in any manner, shape, or form. Even if you cannot at the beginning understand why, just put down the incident and what you have felt. When you have done this for a while, then a pattern will evolve from this that may still not give you a clue what is wrong in your own inner make-up, but at least you will see a repetition that points out that there must be something in you that is wrong no matter how wrong the others may be in their own way. But if something reoccurs constantly, it is a clue to your own soul.

...read the whole thing over, see whether you can at least sense a pattern, ask yourself where you can find the point in yourself in which you deviate from some divine law. Ask for inspiration. Compare these patterns with your list of faults. Ask yourself questions: what your feelings, your desire-currents really want and whether this is in accordance with divine law.

4.3 Suggested Practical Steps

1. Learn to step back and develop your observer self. You can practice when doing something everyday like brushing your teeth. But it will be most important to bring this into play whenever you are in a difficult situation, either with someone else or because of a problem you are facing, or if you feel some inner aspect of yourself being judgmental about yourself.
2. Write down all the ways in which you create an idealized mask.
3. Take some time to go right back through your whole life, including childhood, in some detail. Write down:
 - a. The key events and crisis' that keep cropping up in a repeating pattern. Try to establish what engrained images, emotions and attitudes might be causing these patterns.
 - b. A list of situations from which unresolved emotions may need to be re-experienced, both from childhood and as an adult.
4. Write down all the undesirable, undeveloped traits that represent your Lower Self. Most of these should relate to the items in 2 and 3 above. At the same time, to act as a balance, create a list of all the more positive, developed traits that hint at the Higher Self already being more active.
5. Write down a list of the positive outcomes you want to create, although remembering not to be *too* specific. It may be better to concentrate on states of mind rather than specific results – for example being able to fully love another person instead of being alone, or feeling fulfilled instead of empty, or feeling content instead of anxious and depressed.
6. Meditate daily. It might be helpful to think of this process as a combination of prayer and meditation. For example, when you consciously ask for guidance about a specific issue from your Higher Self, or if you repeat some sort of positive mantra, you are *actively* praying; by contrast when you are waiting for answers from your Higher Self you are *passively* meditating. Above all allow your intuition to tell you where to start and how to carry on, but some suggestions are as follows:
 - a. Concentrate on items in each of the lists above in turn at whatever pace seems appropriate to you, or
 - b. Concentrate on each positive outcome, and ask for help from your Higher Self to identify any blockages that are preventing it from coming to fruition.
 - c. When you can concentrate on a particular positive outcome and there no longer seem to be blockages to it, use creative visualization to affirm it *knowing* that the outcome already exists as a potentiality. Remember to be positive and expectant yet free from preconceived notions of how it should be achieved; to be specific yet light and neutral; and to be patient yet persevering. Think of yourself as a receptive, empty vessel that is full of divine creative potential. Above all, eliminate all fear of failure and ensure there is only trust in success.
 - d. At some point you should be ready to actively surrender to your Higher Self, by asking if there is something in your life that it may wish to change, and being fully prepared to give up on something very dear to

you. It may take weeks or months for the answer to come through, and actually it may be that you do not need to relinquish anything. It is your being truly and honestly prepared to that is the key.

7. Keep a daily diary in which you record:
 - a. Dreams.
 - b. Insights from meditations.
 - c. A daily review in which you consider all the events that have caused you to feel ill-at-ease or any sort of disharmony, however small. How did you react? Be honest about your real emotions, however petty, unpleasant or shameful, and even if you attempted to smother or ignore them at the time. Regularly go back and reread this, looking for patterns. What underlying, undeveloped aspects were these incidents pointing towards?

Remember that you are always looking to delve deeper into the dynamics of what is really happening at the innermost level of your being. Pathwork transformation tends to move in a cycle or spiral where we do some good transformative work, we open up and things improve, but then they may falter again for a while. This suggests we have to go back in and start delving again, this time at a deeper level. It is like peeling away the layers of an onion.

5. CORROBORATION OF RATIONAL SPIRITUALITY

5.1 The Interlife: Transition, Life Review & Life Planning

Key Extracts from Lecture 12

Spirit at Work: Life in the Spirit World

Not all the beings who are no longer subject to the incarnational cycle are already in the highest spiritual spheres. They have to develop further, a development which will take place in the spirit world. The highest world is what we call "the house of God" even though this is not to be understood literally. Spirits of higher development who do not yet live in the highest sphere are given occasional access to these highest splendors. These worlds consist of subtle matter of such immeasurable harmony and beauty that you, my friends, cannot possibly imagine... I lack the words to describe it, and you lack the concepts... The beings living there have to fulfill their tasks in the great plan until all beings have returned to God.

One sphere in the spirit world could be called the sphere of science. Yet it is not like your human science. All the knowledge that exists, which humankind discovers only partially and gradually, is openly displayed. There is the sphere of history, if I can call it so. It does not merely deal with the history of the earth but also with the history of creation, and here everything can be observed. You only have to imagine a movie. Everything is etched in that breath of God, and you can review it again. Spirits sufficiently advanced in their development and having a specific interest may take on a particular task. They are then guided to this sphere by expert spirit beings and, with their help, study for some time to learn what is necessary and advantageous for the chosen task. They learn the plan of salvation, the history of creation, and all that pertains to it. Here are also the roughly outlined plans for the future, always only as a framework giving each soul enough space to determine the time and the outcome with its free will.

Everything depends on the entities' developmental stage. Receptivity for happiness, harmony, and completion depends entirely on the developmental state. There are spheres of purification, of which the earth is one. Those purification spheres exist on various levels of development... There are hospitals, my dear ones, where ailing souls are taken care of and healed. There are places of rest, also in different degrees, all corresponding to their development, for spirits who have left their bodies behind and also for spirits who have come to rest in the spiritual world after the completion of a great task. These beings need rest for a certain amount of time. Other spheres could be called reception spheres. They are also beautiful and often more so than your earth sphere. These spheres are for spirit entities who are perhaps not yet on a level to deserve continuous bliss. However, they have fulfilled their lives well, within the limits of their possibilities, and need and deserve a time of recovery before they can resume their path of development. Within an extensive sphere with different departments, there are specific places where the incarnations are prepared.

Here specifically trained higher beings know exactly the laws and the past incarnations of an individual soul, have studied the load still needed to carry the merits, the abilities, what has been completed, and what still remains. They know the entire path of the individual soul's destiny so that they are capable of ascertaining and planning the most advantageous circumstances and conditions for the next life on earth, including the merits and hindrances which each entity is to bring to earth in order to make the most progress. The being who is about to be incarnated discusses the coming life with the higher beings, speaks his wishes, and listens to advice. Then there are the different spheres of purification of gradations, each according to developmental stages.

...there is one specific sphere where a life is viewed, sometimes even several lives. At times, the last life is connected with the one that preceded it, and only comparing the two brings about full understanding. Now the spirit who has just concluded his earthly life sees his life with such clarity that he can no longer pretend and make excuses the way humans like to do. They are prone to displace their real motives and wear a mask so that their pure currents are polluted by the unpurified qualities. But here everything is clear and open. This is not to be confused with the well-known phenomenon after dying when one sees one's life unroll in front of one's eyes in a very brief sequence. That is another thing. It always occurs, but in this case it happens very briefly, and the human spirit sees the picture of the past life almost indifferently, so to speak. It seems to concern the life of

someone else. You are not affected, not emotionally moved. You see it objectively. In the sphere of purification, the process is much more extended and lasts as long as is necessary to understand what up to now you have refused to understand. This can be painful. You really come to feel that this is about you. You reexperience your life. And then it turns out that earthly life is evaluated quite differently than here on earth where you are still in your body. As long as the body encloses the spirit and imprisons it, the suffering about each trial and blow of fate is great. To experience something difficult seems frightening to you. But as long as everything goes well on the outside, you are happy. Already in these realms of purification – which are by no means high spheres – the experience of looking at the unfolding pictures of your last life is entirely different. It is possible that a heavy fate you suffered on earth made you very sad then, but since from the spiritual point of view you have come through it well, it gives you now, as you experience it again, looking at the film, a feeling of endless peace. It gives you a sense of happiness because you passed the test and learned what there was to learn. However, a pleasant time passed in contentment may cause you great disquietude if during it the spiritual task was not completed.

The mission spirits fulfill the task of receiving the beings who come to us so suddenly and completely unprepared. Other mission spirits are specifically trained to receive people who die in a different way, to lead them and offer them help. Another kind of mission spirits go from time to time into the depths, into the spheres of darkness to bring light and help certain beings if their attitude warrants it. If the outlook of these entities changes, the mission angels can lift them to a higher sphere. Other specialists among the mission spirits take care of those who have left their bodies in a state of complete unbelief. They offer them help and guidance which these entities can accept or reject with their free will.

Key Extracts from Lecture 249

Pain of Injustice: Cosmic Records of All Personal & Collective Events, Deeds, Expressions

As long as you live in the shell of matter, encased in time, many connections can never be fully made. They remain invisible, although some links can sometimes be intuitively sensed. The main connections need faith. But true faith, which is to some degree experiential, comes into being exactly because the person's inner process moves toward an increasing uncovering of connecting links, thereby removing fear of and healing the wounds of the pain of injustice. Think of your reactions when you witness earthly events of cruelty that seem to remain unapprehended, or, similarly, when good deeds and genuine love and giving seem to elicit undeserved negative effects, or, at least, fail to produce just rewards. In some occasions it is possible to go beyond the surface and see deeper connections that reveal the perfect justice of life. In some instances it is truly a question of time. For, in the immediacy, the connections and justice cannot be seen, while the unrolling of time, in your dimension, makes these connections obvious. Time eventually brings them to the surface. But how many, many times in small issues as well as in large ones, in personal issues as well as in general and universal ones, it is quite impossible to see the connections. The unrolling of time extends beyond the human vision. All spiritual scripture speaks about the reality of ultimate justice that is often only possible to perceive and experience after the body is left behind and vision more extended. 'The Last Judgment' or 'Judgment Day' are intimations of this fact. These terminologies mean to convey that there is a 'time' after death when all is revealed. Human beings usually react unfavorably to this concept because they think of it in terms of a punishing deity, a cruel, unmerciful ruler who imposes more unfairness on them. As you know, this was an ancient concept of God. God was confused with cruel earthly leaders and fathers. But the true meaning of the 'final judgment' is the revealing of connections that show the unutterable beauty of faultless justice of spiritual laws.

There are definite laws operative that determine when effects follow causes, when and why, in certain instances, effects follow suit relatively quickly and are thereby immediately traceable, and when there is a longer time span between them. It would be much too complicated to delve into this now. All I can say at this time is that the more an entity is developed, the faster effects follow causes. The entity who is still relatively undeveloped finds himself in the darkness of groping through the webs of cause and effect, of more often than not completely missing them only to discover them much later when the body is shed as a garment no longer needed.

'Judgment Day' means nothing else but that. It is human consciousness, with its present limitations, that interpreted this in a very undesirable and fearful way. The word judgment seems to imply an unloving attitude of those who were supposed to judge, even an unfair, arbitrary, rejecting judgment. This is clearly a projection of humanity's

own state of affairs. Divine justice is nothing more nor less than the full vision of all an entity expresses so that the inevitable consequences become the measure and the medicine to grow into wholeness – that is, holiness.

Key Extracts from Lecture 3

The Spirit World: You Choose Your Destiny

Before man incarnates into another earth life, he brings along the tasks he has to fulfill. The plan is outlined. In many cases, the spirit is entitled to discuss the future earth life with the responsible spirit being. Thus he can fixate – to a certain extent, according to the state of development and power of judgment in this matter – how his earth life will be. The spirit to be incarnated has a better view than when housed in the human body. He understands that the meaning of earth life is not to have a life as comfortable as possible, but that the purpose of life is to develop his understanding in order to acquire, more rapidly, the perfect bliss which cannot be had on earth. And as a spirit, he knows that only through spiritual efforts can the knowledge of the spirit penetrate his intellect. But as a spirit, he also knows that this cannot easily be achieved and that he will encounter difficulties, tests, and that he will have to bear suffering to lead him eventually to the right path and the right attitude. The memory of spirit disappears automatically when matter (of body) embraces the spirit. This constitutes the essential factor because the knowledge of spirit has to be obtained, and as said before, it can only be accomplished when man makes the effort to search within himself, not only searching for God and the truths of creation on the outside, but only from within can he recognize the very special meaning and purpose of his own life and the specific tasks he has to fulfill. However, he who is too overwhelmingly impressed by the assets of the world loses the deeper meaning of life and sometimes lives through one incarnation after the other without making progress, always for the same purpose, having to walk through earth life time after time again. The spirit knows that these are the dangers of earth life. But he also knows that, when, from a spiritual viewpoint, he lives the right human life, he can unfold spiritually in a relatively shorter period of time than it would be possible in the spirit world because of the absence of major frictions there.

Thus, my dear ones, it is important for you to recognize that much of your repetitious events in life have been chosen and fixated by your spirit before incarnation when you still had the foresight, before matter encompassed the spirit. It will be a help for you to know this. Sometimes a spirit assiduously striving for progress chooses a particularly trying destiny, even fervently asking for it, knowing – while free of material density – that this sorrow is little and will not last long compared to the gains he will derive from it. This should be food for thought for all of you. I suggest that every one of you, my dear friends, think about your life, the trials and tribulations you experienced, contemplating whether this or that might not have been chosen before incarnation, also, in case you find something within you – or not yet – which should be fulfilled. Contemplate, from this viewpoint, what you should still find and solve within you. If you search with utmost intensity, you will receive the answer.

...thus a human being and a spirit builds exactly the world in which he lives. He builds a home in the spirit world congruent to the earth life, and he also builds his future earth life. All deeds, thoughts, and feelings are forms of which then the spirit home consists (although not permanently) and from which, in turn, the fated events in a future earth life will be deduced. It is not only in congruity with that which is consequentially derived from his own attitudes and opinions, but also includes their resulting effects. Thus these form 'structures' represent exactly what the one concerned needs for his future development. Meditate over this sentence! Much is conveyed in it! It is again an example how the equation must be equalized, how tribulations are self-induced but serve as a healing agent. In this, you can fathom the vast greatness of God's wisdom and the magnificence of His laws. If you understand this, you will realize that destiny and free will are not two factors excluding each other, but are interwoven and interconnected. And you will also recognize that the 'fated events' in your life are already spirit forms which manifest then in a concrete way... For all this, my dear ones, you need will power... If a human being is born with the will power, he has produced it somehow in the past so that he brings along this treasure, if I may say so, now as a helping factor. If it has not been built in the past, then it should be acquired in this present life. The same holds true for all other assets, be it love capacity, tolerance, kindness, or whatever else.

QUESTION: If, for instance, a spirit asks for a heavy lot during his earth life in order to make quicker progress and then, when on earth, resents his heavy burden and does not fulfill his lot, what is the sense asking for a heavy burden when there is a possibility – since the memory of such intent is lost at the moment of earth entry – to carry the lot in vain? ANSWER: First of all, there can be just as much rebellion when the lot is not so

heavy, when a being does not volunteer to take more in order to grow higher, but the quantity of heaviness is distributed over several earth lives. You will observe quite a number of human beings who are less rebellious when carrying a heavy burden than others who just have a little pack to carry. Of course, it is possible with every life that it will not be fulfilled, whether or not a heavy burden was chosen in eagerness. There is always the possibility of a standstill. But sometimes a burdened life does pay off, not completely, but for more rapid evolution. Of course, 'paying off' comprises evolution, but only if a being, even if not yet so far advanced, carries the burden in the right manner. Then much is paid off, and therefore a spirit frequently selects such a heavy burden in order to pay off as much as possible, 'get done with it,' if I may say so. Furthermore, not every spirit will be granted such a burdened life which he, too eagerly, chooses. The high spirits of God's world who are working in this field are able to judge whether a spirit has sufficient strength to stand this or that trial. And if this seems not the case, such spirit will be advised not to choose too heavy a burden. Sometimes it will be even rejected to choose such lot. These high forces can exactly recognize what a spirit is capable of or not even if that spirit cannot always see it. A certain percentage of possibility must be recognizable that, if it is willed, the destiny can be fulfilled. If the margin of possibility is too narrow, it will not be granted.

5.2 The Holographic Soul & the Objective of Experience

Key Extracts from Lecture 152

Connection Between Ego and Universal Power

Every individual consciousness is universal consciousness. It would not be correct to state that it is a part of it, for a part implies it is only a little of it, a fragment of a whole. Wherever consciousness exists at all, it is all of original consciousness... Individualization is an integral aspect of the universal life power. Since life is always moving, reaching out, expanding and contracting, finding new areas of experience and branching into new boundaries, creative life itself cannot be different. Thus it finds forever new forms to experience itself... The discovery of this new life reconciles the apparent opposites of being a unique individual and being at one with all others, being an integral part of a whole. These are no longer irreconcilable opposites, but interdependent facts.

5.3 Psychology & Psychiatry

Key Extracts from Lecture 14

The Higher Self, the Lower Self, and the Mask

If your human psychologists, psychoanalysts, and psychiatrists would begin to view their patients from this point of view, they could accomplish a lot more! They would have success where they are still unsuccessful. And the time will come when this knowledge will be theirs. When they are mature and courageous enough to include spiritual reality in their thinking, they will discover all this and prove the truth by their success with their patients... This may be an explanation for you why it happens quite frequently that when a person is psychoanalyzed by a doctor who not only very rigidly follows a school of thought that does not admit any spiritual truth and facts, but who is, besides, not very intuitive about such things – although there may also be doctors who have a good intuition and who have a very strong and good guidance, with these the following may not happen quite so often and so strongly – this person may go through such a crisis that this state of mind becomes worse than before treatment was started. This happens when the doctor has succeeded to tear down this mask self and the patient is in front of his lower self. The patient may be so shattered by this experience that he breaks down completely; he may give up the help; and it may even have more serious consequences. On the other hand, if this person would be told what I am telling you here and thus be prepared what to expect, so much hardship and often even tragedy could be avoided. If a patient knew that he has to face the lower self that exists in each human being but that this lower self, unpleasant as it may be, is not the ultimate I or true self, but that the higher self, which is perfection, is waiting to grow out of these layers of imperfection, then this shock would never occur. And therefore this knowledge is important for your psychologists and doctors of all kinds, as well as for all teachers, parents, etc. It would help a great deal.

6. THE FULL LIST OF LECTURES

The lectures shown in italics have been used to prepare this introduction. They are primarily those key lectures selected by Judith Saly and Donovan Thesenga when compiling the book *The Pathwork of Self-Transformation* (Bantam, 1990), with relevant additions based on the material in Susan Thesenga's *The Undefended Self* (Pathwork Press, 1994). Again they can be found at www.pathwork.org.

- 1 The Requisites of the Path; The Sea of Life
- 2 Decisions and Tests
- 3 *The Spirit World - You Choose Your Destiny (9 Apr 57)*
- 4 World Weariness versus Love; Prayer
- 5 What is Truth?- Freedom, Justice, Religion; Happiness as a Link in the Chain of Life
- 6 God: Father Image; The Third Kingdom: Matter
- 7 Decide!: Perfection, Bliss; Fear, Trouble
- 8 Mediumship - How to Contact God's Spirit World
- 9 Prayer and Meditation; The Lord's Prayer
- 10 Reality - Reflected Image
- 11 Self-Knowledge; The Great Plan; The Spirit World
- 12 *Spirit at Work - Life in the Spirit World (17 Sep 57)*
- 13 Positive Thinking - Right and Wrong Kind
- 14 *The Higher Self, the Lower Self, and the Mask (11 Oct 57)*
- 15 Influence Between the Spiritual World and the Material World
- 16 Spiritual Nourishment
- 17 The Call
- 18 Free Will
- 19 Jesus Christ
- 20 God: The Creation
- 21 The Fall
- 22 Salvation
- 25 The Path: Initial Steps, Preparation, and Decisions
- 26 Finding One's Faults
- 27 Escape Possible Also on the Path
- 28 *Communication with God - Daily Review (25 Apr 58)*
- 29 The Forces of Activity and Passivity - Finding God's Will
- 30 Self Will, Pride and Fear
- 31 Shame
- 32 Decision Making
- 33 Occupation with Self; Right and Wrong Faith
- 34 Preparation for Reincarnation
- 35 Turning to God
- 36 Prayer
- 37 Acceptance, Right and Wrong Way; Dignity in Humility
- 38 *Images (24 Oct 58)*
- 39 Image Finding
- 40 More on Image Finding - Summary
- 41 Images: The Damage They Do
- 42 Christmas Blessings - Objectivity and Subjectivity
- 43 Personality - Three Basic Types: Reason, Will, Emotion
- 44 *The Forces of Love, Eros, and Sex (16 Jan 59)*
- 45 The Conflict Between Conscious and Unconscious Desires
- 46 Authority
- 47 The Wall Within
- 48 The Life Force in the Universe
- 49 Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me?
- 50 The Vicious Circle
- 51 Whose Blindness? Whose Opinion?
- 52 *The God Image (5 Jun 59)*
- 53 Self-Love
- 55 Three Cosmic Principles: the Expanding, the Restricting, and the Static Principles
- 56 Capacity to Wish - Healthy and Unhealthy Motives in Desire
- 57 The Mass Image of Self-Importance
- 58 The Desire for Happiness and the Desire for Happiness
- 60 The Abyss of Illusion; Utopia; Freedom and Self-Responsibility
- 62 Man and Woman

64 Outer Will and Inner Will - Misconception About Selfishness
 66 Shame of the Higher Self
 68 Suppression of Positive and Creative Tendencies; Thought Processes
 69 The Folly of Watching for Results While on the Path; Fulfillment or Suppression of the Valid Desire to be Loved
 71 Reality and Illusion
 72 About The Fear of Loving
 73 *Compulsion to Recreate and Overcome Childhood Hurts (11 Nov 60)*
 74 Uncertain Confusions and Hazy Motivations
 75 The Great Transition in Human Development
 77 Self-Confidence - Its True Origin and What Prohibits It
 80 Cooperation, Communication, Union
 81 Conflicts in the World of Duality
 82 The Conquest of Duality Symbolized in the Life and Death of Jesus
 83 *The Idealized Self-Image (14 Apr 61)*
 84 *Love, Power, Serenity as Divine Attributes and as Distortions (28 Apr 61)*
 85 Distortions of the Instincts of Self-Preservation and Procreation
 86 Self Preservation and Procreation as Instincts in Conflict
 87 The Next Phase on the Path; Questions and Answers
 88 Religion: True and False
 89 *Emotional Growth and Its Function (29 Sep 61)*
 90 Moralizing; Disproportionate Reactions; Needs
 92 Repressed Needs, Relinquishing Blind Needs, Primary and Secondary Reactions
 93 Main Image, Repressed Needs, and Defenses - Linked Conflicts Before Clarification
 94 The True Self versus Superficial Personality Levels; Sin and Neurosis; Split Concepts Creating Confusion
 95 Self-Alienation; The Way Back to the Real Self
 97 Perfectionism Obstructs Happiness; Manipulation of Emotions
 98 Wishful Daydreams
 99 Falsified Impressions of Parents - Their Cause and Cure
 100 Meeting the Pain of Destructive Patterns
 101 The Defense
 102 The Seven Cardinal Sins
 103 Harm of too Much Love Giving; Constructive and Destructive Will Forces
 104 Intellect and Will as Tools or Hindrances of Self-Realization
 105 Man's Relationship to God in Various Stages of His Development Cycle
 106 Sadness versus Depression; Relationship
 107 Three Aspects That Prevent Man from Loving
 108 Fundamental Guilt for Not Loving; Obligations
 109 *Spiritual and Emotional Health Through Restitution for Real Guilt (7 Dec 62)*
 111 Soul Substance; Coping With Demands
 112 Man's Relationship to Time
 113 Identification with Self
 114 Struggle - Healthy and Unhealthy
 115 Perception, Determination, Love as Aspects of Consciousness
 116 Reaching the Spiritual Center - Struggle Between Lower Self and Superimposed Conscience
 117 Shame as a Yardstick for Unresolved Problems; Seemingly Favorable Childhood Circumstances as Obstructive as Hurts
 118 Duality Through Illusion; Transference
 119 Movement, Consciousness, Pleasure Principle as Essence of Life
 120 The Individual and Humanity
 121 Displacement, Substitution, Superimposition
 122 Self-Fulfillment Through Self-Realization as Man or Woman
 123 Liberation and Peace by Overcoming Fear of the Unknown
 124 The Language of the Unconscious
 125 Transition from the No-Current to the Yes-Current
 126 Contact With the Life Force
 127 Evolution's Four Stages: Automatic Reflexes, Awareness, Understanding, Knowing
 128 Fences Man Puts Up Through Limited Illusory Alternatives
 129 Winner versus Loser; Interplay Between the Self and Creative Forces
 130 Abundance versus Acceptance
 131 Interaction Between Expression and Impression
 132 The Function of the Ego in Relationship to the Real Self
 133 Love, Not a Commandment, But Spontaneous Soul Movement of the Inner Self
 134 The Concept of Evil
 135 Mobility in Relaxation; Suffering Through Attachment of the Life Force to Negative Situations

136 The Illusory Fear of Self
 137 Balance of Control
 138 The Human Predicament of Desire For, and Fear of, Closeness
 139 Deadening of the Live-Center Through Misinterpretation of Reality
 140 Conflict of Positive versus Negative Oriented Pleasure Principle as the Origin of Pain
 141 Return to the Original Level of Perfection
 142 The Longing for and the Fear of Happiness; Also, the Fear of Releasing the Little Ego
 143 *Unity and Duality (13 May 66)*
 144 The Process and Significance of Growing
 145 The Call of the Life Stream and the Response to It
 146 The Positive Concept of Life; Fearlessness to Love; The Balance Between Activity and Passivity
 147 The Nature of Life and the Nature of Man
 148 *Positivity and Negativity: One Energy Current (2 Dec 66)*
 149 Cosmic Pull Toward Evolution
 150 Self-Liking, Condition for Universal State of Bliss
 151 Intensity: An Obstacle to Self-Realization
 152 *Connection Between Ego and Universal Power (7 May 67)*
 153 The Self-Regulating Nature of Involuntary Processes
 154 Pulsation of Consciousness
 155 Fear of Self; Giving and Receiving
 157 *Infinite Possibilities of Experience Hindered by Emotional Dependency (10 Nov 67)*
 158 The Ego's Cooperation With or Obstruction to the Real Self
 159 Life Manifestation is Expression of Dualistic Illusion
 160 Conciliation of Inner Split
 161 Unconscious Negativity Endangers Surrender of Ego to Involuntary Processes
 162 Three Levels of Reality for Inner Guidance
 163 Mind Activity and Mind Receptivity
 164 Further Aspects of Polarity; Selfishness
 165 Evolutionary Phases in Regard to the Relationship Between the Realms of Feelings, Reason, and Will
 166 Perceiving, Reacting, Expressing
 167 Frozen Life Center Becomes Alive
 168 Two Basic Ways of Life - Towards and Away From the Center
 169 The Masculine and Feminine Principles in the Creative Process
 170 Fear of Bliss versus Longing for It
 171 Spiritual Laws
 172 The Life Energy Centers
 173 Basic Attitudes and Practices to Open the Centers
 174 *Self-Esteem (23 May 69)*
 175 *Consciousness (2 Sep 69)*
 176 The Overcoming of Negativity
 177 *Pleasure - The Full Pulsation of Life (7 Nov 69)*
 178 The Universal Functioning Principle of Growth Dynamics
 179 Chain Reactions in the Dynamics of Creative Life Substance
 180 *The Spiritual Significance of Human Relationship (13 Mar 70)*
 181 The Meaning of the Human Struggle
 182 *The Process of Meditation (8 May 70)*
 183 *The Spiritual Meaning of Crisis (5 Jun 70)*
 184 *The Meaning of Evil and its Transcendence (11 Sep 70)*
 185 Mutuality - A Cosmic Principle and Law
 186 Venture in Mutuality - Healing Force to Change Negative Inner Will
 187 The Way to Handle Alternation of Expansive and Contracting States
 188 Affecting and Being Affected
 189 *Self-Identification Determined Through Stages of Consciousness (12 Feb 71)*
 190 Importance of Experiencing All Feelings, Including Fear - The Dynamic State of Laziness
 191 Inner and Outer Experience
 192 *Real and False Needs and Their Relationship to Man's State of Consciousness (21 May 71)*
 193 Resume of the Basic Principles of the Pathwork: Its Aim and Process
 194 *Meditation: Its Laws and Various Approaches - A Summary (22 Oct 71)*
 195 Identification and Intentionality: Identification with the Spiritual Self to Overcome Negative Intentionality
 196 Commitment - Cause and Effect
 197 Energy and Consciousness in Distortion - Evil
 198 Transition to Positive Intentionality
 199 The Meaning of the Ego and its Transcendence
 200 The Cosmic Feeling

201 Demagnetizing Negative Force Fields - Pain of Guilt
 202 Psychic Interaction of Negativity
 203 Interpenetration of the Divine Light Spark into the Outer Regions
 204 *What is the Path? (20 Oct 74)*
 205 Order as a Universal Principle
 206 Desire - Creative or Destructive
 207 The Spiritual Symbolism and Significance of Sexuality
 208 Man's Innate Capacity to Create
 209 The Roscoe Lecture
 210 Visualization Process for Growing Into the Unitive State
 211 Outer Events Reflect Self-Creation - Three Stages
 212 Claiming the Total Capacity for Greatness
 213 The Spiritual and Practical Meaning of 'Let Go, Let God'
 214 Psychic Nuclear Points
 215 Psychic Nuclear Points Continued - Process in the Now
 216 Connection Between the Incarnatory Processes and the Life Task
 217 The Phenomenon of Consciousness
 218 The Evolutionary Process
 219 I. Christmas Message - II. Message to the Children
 220 Reawakening from Deliberate Anesthesia Through Focusing on the Inner Voices
 221 Faith and Doubt in Truth or Distortion
 222 Transformation of the Lower Self; Summary of the Year's Work
 223 The Era of the New Age and New Consciousness
 224 *Creative Emptiness (23 Oct 74)*
 225 Evolution In Terms of Individual and Group Consciousness
 226 Approach to Self - Self-Forgiveness Without Condoning the Lower Self
 227 Change from Outer to Inner Laws in the New Age
 228 Balance
 229 The Woman in the New Age
 230 The Universality of Change - Reincarnative Process in the Same Life Span
 231 New Age Education
 232 Being Values versus Appearance Values - Self-Identification
 233 The Power of the Word
 234 Perfection, Immortality, Omnipotence
 235 The Anatomy of Contraction
 236 The Superstition of Pessimism
 237 Leadership - The Art of Transcending Frustration
 238 The Pulse of Life on all Levels of Manifestation
 239 Christmas Lecture 1975
 240 Some Aspects in the Anatomy of Love
 241 Dynamics of Movement and Resistance to its Nature
 242 The Spiritual Meaning of Political Systems
 243 The Great Existential Fear and Longing
 244 'Be in the World but Not of the World' - The Evil of Inertia
 245 Cause and Effect on Various Levels of Consciousness
 246 Tradition, Its Divine and Distorted Aspects
 247 The Mass Images of Judaism and Christianity
 248 Three Principles of the Forces of Evil; Personification of Evil
 249 *Pain of Injustice - Cosmic Records of All Personal and Collective Events, Deeds, Expressions (8 Mar 78)*
 250 The Meaning of Grace; Releasing Faith; Living on Deficit
 251 The Evolution and Spiritual Meaning of Marriage - New Age Marriage
 252 Privacy and Secrecy
 253 Continue Your Struggle and Cease all Struggle
 254 Surrender
 255 The Birthing Process - Cosmic Pulse
 256 Inner Space, Focused Emptiness
 257 Aspects of the New Divine Influx; Communication, Group Consciousness, Exposure
 258 Personal Contact with Jesus Christ; Positive Aggression; The Real Meaning of Salvation