

# Pathwork Lecture 187: (The Way To Handle) Alternation of Expansive and Contracting States

1996 Edition, Original Given December 4, 1970

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

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

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

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

*Blessings on your journey, Gary*

¶	Content
03	<ul style="list-style-type: none"><li>• <b><u>Greetings,</u></b></li><li>• <b><u> blessings and</u></b></li><li>• <b><u> welcome</u></b> <b><u> to all of my friends here.</u></b></li> <li><b><u>First of all,</u></b> <b><u> I would like to say to this group of people,</u></b> <b><u> what an extremely wonderful thing it is</u></b> <b><u> you are doing.</u></b></li><li>• <b><u>The</u></b><ul style="list-style-type: none"><li>• <b><u> long</u></b></li><li>• <b><u> arduous</u></b> <b><u> years</u></b> <b><u> that many of you have spent, and</u></b></li></ul></li><li>• <b><u> the hard work</u></b> <b><u> in overcoming</u></b> <b><u> the ever-present</u></b><ul style="list-style-type: none"><li>• <b><u> fear of and</u></b></li><li>• <b><u> resistance to</u></b> <b><u> meeting the self</u></b> <b><u> have brought so many fruits.</u></b></li></ul></li></ul>

by Eva Broch Pierrakos

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*This [i.e., This hard work over these long arduous years]*  
*has created*  
*a strong center of light*  
*in the universal scheme of things.*

*It [i.e., This hard work over these long arduous years]*  
*has ongoing effects*  
*all around.*

*The invisible effects*  
*already existed*  
*long before you were able to detect them.*

*But now,*  
*effects*  
*become realities in your lives.*

*Many of you*  
*begin to*

- *notice and*
- *feel*

*a change*  
*within yourselves*  
*that seemed impossible*  
*even to visualize*  
*not so long ago.*

- *Your lives*  
*are fuller,*
- *pleasure*  
*is greater,*
- *fear*  
*is lessening,*
- *security*  
*grows.*

- *You*  
*become more firmly rooted*  
*in the reality*  
*within yourself –*  
*the divine reality.*

04

*The effects [i.e., The effects of this hard work over these long arduous years] are also manifest in what is beginning to happen to this group as a whole.*

*The new gift I brought [see Pathwork Lecture 186: Venture In Mutuality: Healing Force To Change Inner Negative Will – on the gift of the Force] was made possible by this [i.e., was made possible by the effects on this group as a whole of your hard work over these long arduous years].*

- *The strength,*
- *the healing blessing that can unite with*
  - *your self-generated new energy,*

*is one such manifestation that will*

- *continue to grow and*
- *spread its light further and further.*

*An increasing benign circle is beginning to establish itself:*

- *the effectiveness of your work on the path*
  - *generates new energy which, in turn,*
    - *makes it possible for me*
      - *to bring to you a greater influx of energy*
        - *to*
          - *facilitate your efforts and*
          - *make them [i.e., make your efforts] increasingly more effective.*

05

The new energy  
also showed  
in the very wonderful  
experience  
you had  
when  
all small working groups  
met together.

This unification [of all the small working groups when you met together]  
meant more  
than you can realize  
at the moment.

You truly witnessed  
what it means  
to transform  
the energy  
of negative feelings –  
because they [i.e., because negative feelings]  
are  

- met

and  

- not denied –

into  
love.

You have  

- witnessed and
- been part of

the process  
of transformation [i.e., the transformation of  
negative feelings into love].

In your individual pathwork  
you experienced  
this [i.e., experienced this transformation of negative feelings into love]  
more  
and more  
frequently  
in recent months.

But  
in the combined group experience  
you became part  
of the flow  
of self-perpetuating forces,  
without  
losing identity.

You were  
moved  
by  
• a vast force,  
by  
• an inner volition  
that was  
not  
ego-directed.

You were  
• purified,  
• uplifted and  
• strengthened  
by this process [i.e., by this process of being in this group experience].

It [i.e., this process of being in this group experience]  
has to deepen  
your  
• faith,  
your  
• knowledge,  
• of the reality of  
the inner good life,  
• of the spiritual realities  
I am striving to convey to you.

06

The love  
in this group  
is a tangible reality.

Cultivate it [i.e., cultivate the love in this group],  
my friends.

**Realize how**  
**the law of brotherhood**  
**unites**  
**all of you.**

**It [i.e., the love in this group]**  
**will wither**  
**if you do not cultivate it.**

**But it [i.e., But the love in this group]**  
**will**

- **grow and**
- **become**  
**forever more effective**  
**if you**  
**treasure**  
**the newly developed state**  
**of your unity.**

• **The bond**  
**is as yet**  
**tenuous,**

• **the strings**  
**that hold you together**  
**with love**  
**are still**

- **tender and**
- **new.**

**But they [i.e., But the strings that hold you together with love]**  
**will strengthen**  
**as you**

- **pay conscious attention to**  
**this new process [i.e., this new process that has led**  
**you to experience love within the group] and**
- **nurse it [nurse this experience of love within the group]**
  - **with your**  
**appreciation of**  
**one another and**
  - **by expressing**  
**your innermost needs to one another,**  
**as true brothers and sisters should do.**

The help  
that you can  
• give to one another  
will also  
• heal your own selves  
because of  
your growing awareness of  
• what you have  
to give and  
• how you  
can help.

You can  
• truly sustain and  
• give to each other,  
as you have  
spontaneously  
done  
during this  
significant group experience two weeks ago.

Repeat such experiences  
at intervals.

This is my advice.

07

And now we shall start  
with tonight's lecture.

In this lecture I would like to give  
more tangible help  
in meeting  
the changing movements  
of  
• growth and  
• life.

You remember  
that the movement of life  
is the alternation of  
• expansion and  
• contraction.

*You also know,  
to some extent,  
the meaning  
of these movements [i.e., the meaning of these alternating movements  
of expansion and contraction].*

*But I would like to  
go deeper into this topic,  
for it is now  
very necessary  
for many of my friends  
whose phase of work on the path  
requires  
deeper understanding  
of this process [i.e., this process of working with the  
alternating movements of expansion and contraction].*

08

*Let us briefly recapitulate  
the meaning  
of the movements of  
• expansion  
and  
• contraction.*

*Expansion  
takes place  
when a  
• positive,  
• open,  
• committed,  
• honest,  
• loving,  
• giving  
attitude  
exists.*

When  
the good  
• feelings and  
• thoughts  
create  
a corresponding  
attitude in life,  
they [i.e., these good feelings and thoughts]  
influence  
• actions,  
• behavior,  
• responses,  
• reactions,  
• emanation and  
• deeds.

Such an attitude [i.e., an attitude created by good feelings and thoughts]  
brings forth  
• desirable experience,  
• fulfillment,  
• pleasure,  
• bliss and  
• abundance  
in all respects of life  
wherever  
this attitude holds true.

• Blissful,  
• joyful  
life experience  
automatically  
creates  
• open and  
• expanding  
soul movements,  
which are the basis for a  
• positive,  
• affirmative  
attitude  
toward life –  
and on  
and on  
goes  
a benign circle.

09

Contraction

takes place

when

- a negative attitude toward life  
exists –

when

- fear,
- hate,
- spite,
- distrust,
- negation
  - of self and
  - of the truthof the momentary state,
- pretense,
- dishonesty,
- self-deception,
- false ideas,
- negation of  
the beauty of the universe,
- secret cheating and
- self-rejection  
exist.

Within the larger vicious circle,

a smaller ingrown one

is then

- at work and
- at cross-purposes  
with the
  - affirmative,
  - consciousstriving  
of the personality.

- The negative attitudes

create

- self-hate,
- the self-hate  
increases
  - hate for and
  - distrust of  
others.

And on and on it goes.

10

**These inner impurities [e.g., fear, hate, spite, distrust, pretense, self-rejection, ...] have no adverse effect on you**

- **if you are truly conscious of them** [i.e., if you are truly conscious of these inner impurities],
- **if you understand them** [i.e., if you are understand these inner impurities] **in proper proportion to the reality of the vaster scheme of**
  - **your inner life and**
  - **universal life.**

**In other words,**  
**if you perceive them** [i.e., if you perceive these inner impurities]  
**correctly,**  
**their effect**  
**is not negative,**  
**but** [the effect of these inner impurities]  
**turns into**  
**a positive one** [i.e., turns into a positive effect].

**The energy**  
**of these [negative] attitudes**  
**begins to transform itself**  
**automatically**  
**as a result of**

- **awareness and**
- **proper perception.**

**But**

• **if the self**  
**is too**

- **vain and**
- **frightened**  
**to see itself**

**as it is** [i.e., **to see itself with these inner negative impurities**]  
**at the moment,**

• **if it** [i.e., **if the self**]  
**either**

- **denies**

**or**

- **exaggerates**

**the implications** [i.e., **either denies or exaggerates the effects and**  
**implications of having these inner negative impurities**] –  
**again out of vanity and fear** –

**then**

**the alternation**

**of life movements** [i.e., **alternations between movements of expansion**  
**and movements of contraction**]

**will bring**

**those hidden** [negative] **impurities**  
**to the surface.**

**It is up to**

**the conscious personality**  
**to make the best**

**of these periods** [i.e., **these periods of alternation between**  
**expansion and contraction**].

11

The automatic procedure  
is the following:

those

- negative attitudes and
- destructive
  - thoughts and
  - feelings

that

always

negate

the truth of life

are bound to create a  
contraction

of

- consciousness,

of

- soul movement, and

even [contraction] of

- the outer body.

In this state [i.e., In this state of contraction],  
the personality

is unable

to receive

the abundance

of universal life.

Then [i.e., In this state of contraction where you are unable  
to receive the abundance of universal life]

you

- are closed in

and

- must therefore  
remain poor.

You cannot

receive

and are therefore

deprived.

The impoverishment  
of your own

- good feelings –

and therefore [the impoverishment]  
of

- desirable life experience –

further

- bitterness,
- self-pity,
- accusation,
- spite.

The negative attitudes [i.e., bitterness, self-pity, accusation, spite]  
bring more

and more

- undesirable,
- painful  
life experience,

against which  
the personality  
defends itself

by

- closing up,

by

- building  
a protective armor –

which is the

- closed,
- contracted  
state.

Thus

- a larger vicious circle

becomes

- a self-perpetuating [negative and destructive] force  
in your life.

12

The creation of  
negative life experience,  
with its contracting movement,  
is supposed to  
ward off  
negative life experience.

People  
make themselves  
more

- brittle and
- stiff,

thus

- pushing away  
life itself and
- instituting  
a state of  
constantly  
unfulfilled longing.

This is why it says in Scripture  
that

- the poor  
will become  
poorer and
- the rich  
richer.

This is  
one of the laws of life  
the individual  
must discover  
to make  
the alternation  
of life movements [i.e., alternation between movements of  
expansion and movements of contraction]  
a

- productive,
- growing

process  
toward  
increasing transcendence  
of the opposites.

13	<p><i><u>All this,</u> <u>broadly speaking,</u> <u>is a recapitulation,</u> <u>in a concise way,</u> <u>of many of the past lectures</u> <u>for the purpose of</u> <u>introducing the theme of today's lecture.</u></i></p>
14	<p><i><u>In</u> <u>• <u>this world,</u></u> <u>in</u> <u>• <u>this sphere of consciousness [in which you now live],</u></u>  <u>• <u>expansion</u></u> <u>and</u> <u>• <u>contraction</u></u> <u>create</u> <u>opposite experiences [namely]:</u> <u>• <u>pleasure</u></u> <u>and</u> <u>• <u>pain.</u></u></i></p> <p><i><u>Only</u> <u>when you</u> <u>transcend</u> <u>• <u>this sphere of being [i.e., this sphere where you now live],</u></u> <u>when you</u> <u>transcend</u> <u>• <u>the level of duality,</u></u></i></p> <p><i><u>do</u> <u>• <u>expansion</u></u> <u>and</u> <u>• <u>contraction</u></u> <u>both</u> <u>become blissful experiences</u> <u>of different sorts.</u></i></p> <p><i><u>But this [i.e., But transcending this world's sphere of consciousness,</u> <u>that is, transcending the level of duality]</u> <u>can only happen</u> <u>when you have mastered</u> <u>the negative experience.</u></i></p>

Or, to put it differently, [i.e., Transcending this world's sphere of consciousness, i.e., transcending the level of duality, can happen only]  
when you acquire  
a new  
• reaction and  
• approach  
to both  
life movements [i.e., to both life movements of expansion and contraction].

Contrary to what you may believe [not only does the negative experience require a new attitude],  
the positive experience  
also requires  
a new attitude.

We shall discuss  
both [expansion and contraction movements] tonight.

The new approach  
to both [i.e., to both expansion and contraction, or to both positive and negative experiences]  
is to be learned  
on this  
level of duality [i.e. on this sphere of being where you now live].

This [i.e., This learning of the new approach to both expansion and contraction, or to both positive and negative experiences, on this level of duality]  
is the task  
the soul  
has to master  
at this particular stage of its evolution.

15

Let us begin with  
the contracting state,  
due to negation,  
which  
causes more contraction –  
and so on.

As I mentioned,  
the

- usual,
- automatic
- reflex  
reaction

to negative experience

is

blind contraction

with its accompanying  
destructive

- emotions and
- thoughts.

More specifically,  
the personality  
invariably

- feels unjustly victimized,
- blames
  - others or
  - life,
- is resentful,
- withdraws good feelings

in

- revenge and
- spite.

The person

is also fearful of

what life brings,

for how could it be otherwise [i.e., how could the person

not be fearful of what life brings]?

One can never trust somebody

whom one

- blames and
- spites,

whether this be

- another person,
- life as a whole, or
- God.

16

To find the key  
to breaking  
this vicious circle,  
the  

- conscious
- volitional

self  
must make  
a deliberate effort  
to remove the blindness  
that makes you believe  
the negative experience  
is coming to you  
without  
your having produced it.

As long as you believe this [i.e., As long as you believe you have not  
produced the negative experiences in your life],  
there is  
no way out.

As long as  
you are unaware of  
the connection  
between  

- the event

and  

- your own attitude that causes it,

you must remain trapped  
in the vicious circle I described.

Thus,  
the first step out [of the vicious circle in which you find yourself]  
is  
a willingness  
to search for  
your own contribution  
to the undesirable event,  
no matter  
what the appearances to the contrary  
may indicate.

	<p><b><u>The moment you</u></b></p> <ul style="list-style-type: none"><li>• <b><u>can truly accept this</u></b> [i.e., <u>The moment you can truly accept the fact that you were in some way the cause of the undesirable event in your life</u>] <b>and</b></li><li>• <b><u>can proceed from that premise,</u></b></li></ul> <p><b><u>you create</u></b> <b><u>a different pattern of</u></b></p> <ul style="list-style-type: none"><li>• <b><u>energy and</u></b></li><li>• <b><u>consciousness</u></b> <b><u>within your psyche.</u></b></li></ul>
17	<p><b><u>The next step</u></b> <b><u>you must learn</u></b> <b><u>in order to break</u></b> <b><u>the vicious circle</u></b> <b><u>is to observe</u></b> <b><u>your own contracting movement</u></b> <b><u>when the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>negative,</u></b></li><li>• <b><u>undesirable</u></b> <b><u>experience</u></b> <b><u>comes to you.</u></b></li></ul> <p><b><u>Become</u></b> <b><u>keenly aware</u></b> <b><u>of</u></b></p> <ul style="list-style-type: none"><li>• <b><u>your state of contraction,</u></b></li></ul> <p><b><u>of</u></b></p> <ul style="list-style-type: none"><li>• <b><u>hardening and</u></b></li><li>• <b><u>numbing</u></b> <b><u>yourself,</u></b></li></ul> <p><b><u>of</u></b></p> <ul style="list-style-type: none"><li>• <b><u>warding off</u></b> <b><u>experience</u></b> <b><u>from</u></b></li><li>• <b><u>within and</u></b></li><li>• <b><u>without.</u></b></li></ul>

Observe

- all the feelings involved,  
with their meaning –
  - rage,
  - hate,
  - fear,
  - guilt,
  - blame –

and

- all the tightnesses  
in
  - body,
  - soul and
  - spirit.

Only then –

in this

observance [i.e., in this observance of all the feelings involved in the  
negative experience in your life, with these feelings' meaning],

in this

acceptance of  
the tight contraction  
that is still automatic –

can you proceed  
to acquire  
a different reaction.

Begin

to first

want

- to  
not contract,

but [rather than contract, want]

- to remain pulsatingly open,  
even to  
the negative
  - experience and  
the negative
  - feeling.

You will soon see  
that this [i.e., that this not contracting but rather remaining  
pulsatingly open even to the negative experience and feeling]  
is far from dangerous.

Being open  
does not make you  
more helpless;  
it [i.e., being open]  
makes you  
less so [i.e., makes you less helpless].

It [i.e., Being open]  
makes you  
more feeling.

- A plasticity of  
soul substance,
- a state of  
open vulnerability  
is required  
to let
  - feelings and
  - experiences  
be in you.

18

First this [i.e., First this open vulnerability]  
must,  
by necessity,  
apply to  
painful

- experiences and
- feelings.

If you cannot  
bear

- them [i.e., If you cannot bear the painful experiences and feelings of life],

  
you are not equipped  
to experience

- joyful life.

**The idea that**  
**they** [i.e., The idea that the painful experiences and feelings of life]  
**are unbearable**  
**is a concoction of**  
**the**  

- **limited,**
- **fragmented**  
**mind.**

**It is not true** [i.e., It is not true that the painful experiences  
and feelings of life are unbearable].

• **If you do not**  
**"make" something of it** [i.e., if you do not "make" something of the  
painful experiences and feelings of life],

• **if you do not**  
**project untruthful interpretations**  
**into the cause of**  

- **the undesirable experiences and**
- **the feelings they** [i.e., the feelings the undesirable experiences]  
**evoke in you,**

**you can**  

- **bear them** [i.e., you can bear the undesirable experiences] **easily,**
- **sustain them** [i.e., you can sustain the undesirable experiences],
- **accept them** [i.e., you can accept the undesirable experiences],
- **experience them fully** [i.e., you can experience  
the undesirable experiences fully].

**Allow**  
**the painful**  

- **experiences and**
- **feelings**  
**to be in you.**

**Go with them.**

**Do not fight them –**  
**accept them**  
**in the realization that**  
**somehow**  
**you**  
**must have created this condition.**

19

Thus [i.e., By accepting negative experiences and realizing that somehow you must have created this negative condition]

the

- anger and
- resentment  
you feel against life  
will decrease.

- Anger,
- fear,
- resentment and
- self-pity  
create

- tightness and
- brittleness.

They [i.e., Anger, fear, resentment, and self-pity]

numb you

- to all life experience,
- to the truth  
of your momentary state.

Only

when you

truly encounter  
the negative experience,  
without

- aggrandizing or
- diminishing

it [i.e., without aggrandizing or diminishing  
the negative experience],

without

- any manipulation [of the negative experience],

do you really

master it [i.e., do you really master the negative experience].

Only

- when you thus  
master the negative experience –
- when you no longer
  - fear and
  - flee from  
it –

have you  
truly

- overcome or
- transcended  
the negative side  
of duality.

And only then  
are you

indeed  
capable of  
accepting its  
positive  
counterpart.

20

Initially

all human beings  
try to avoid  
undesirable experience.

They defend

against it [i.e., defend against the undesirable experience]

and thus

make themselves  
more prone  
to it [i.e., more prone to the undesirable experience].

This [i.e., This defending against undesirable experience]

puts them

deeper

into the painful duality

that is so hard to overcome

until

this key [i.e., this key to how to master negative experiences]  
is discovered.

Of course  
it takes considerable work on the path  
before you are  
really conscious  
of your  
• fear [i.e., your fear of negative experiences] and  
of your  
• running away [i.e., your running away from  
negative experiences].

For,  
to begin with,  
you are hardly aware  
• that this is the case [i.e., that you fear and run away  
from negative experiences],

or  
• how you  
really  
• hate,  
• spite and  
• pity  
yourself,  
• reject  
• life and  
• yourself.

Often  
many years of  
attentive self-search  
are necessary  
to obtain  
this self-awareness.

But when you do [i.e., when you do have this self-awareness that you fear and run  
away from negative experiences and see how your really hate,  
spite and pity yourself and reject both life and yourself],

then  
you can truly enter the phase  
I am discussing here.

*This [self awareness]*  
*requires*  
*paying attention to*  
*your innermost soul reflexes.*

*When you do so [i.e., when you pay attention to your innermost soul reflexes],*  
*the negativities*  
*that create*  
*contraction*  
*will gradually diminish.*

*Sustain*  
*the painful feelings –*  
*not*  

- *masochistically,*

  
*not*  

- *self-rejectingly,*

  
*not in the spirit*  

- *that this [i.e., that enduring these painful feelings]*  
*is what you deserve*  
*because*  
*you are such a miserable creature –*

*but rather*  
*in the attitude of*  
  
*"I am indeed capable*  
*of enduring a little pain.*

*Somehow,*  
*inadvertently,*  
*I must have created it.*

*Therefore*  
*I will not create*  
*a new negative condition*  
*by denying*  
*what I have created."*

21

**In this way,**  
**you initiate**  
**true transformation.**

**It [i.e., true transformation]**  
**first manifests**  
**when you discover**  
**that you no longer find the pain**  
**so unendurable.**

**You will ride**  
**with it [i.e., ride with the pain], as it were,**

**you will let yourself**  
**be carried**  
**by it [i.e., let yourself be carried by the pain]**  
**without ever losing**  
**a realistic sense of proportion**  
**about it [i.e., without losing a realistic sense of proportion about**  
**the pain in the larger framework of your life].**

**No hopeless depression**  
**can ever get hold of you**  
**in this spirit [i.e., in this spirit of riding with and being carried by the pain**  
**without ever losing a realistic sense of proportion about the pain].**

**This [i.e., This attitude toward pain, including accepting that one causes pain**  
**in one's own life and taking self-responsibility for exploring how]**  
**builds great self-respect,**  
**my friends.**

**The ability to handle**  
**your self-produced pain**  
**gives**

- **self-confidence and**
- **strength.**

**How can you**  
**not respect yourself**  
**in this spirit of**

- **courage and**
- **truthfulness?**

While you are  
in the painful feeling  
in a  
fully accepting spirit,  
slowly –  
and often  
even quite fast –

the feeling of  
• pain  
transforms itself into  
• pleasure,

the feelings of  
• hate and  
• fear  
become  
• love,

the feeling of  
• distrust  
turns into  
• confidence  
and even into  
• the knowledge  
that life  
is as good as  
you  
choose  
to make it.

The self-respect  
thus gained  
will then make you  
want  
to make the best of your life.

Thus  
you meet negative experience  
without  
a negative attitude  
that reproduces  
negative experience  
endlessly.

When you meet  
negative experience  
• with a positive attitude,  
instead of  
• contracting against it,

you remain

- open,
- flexible,
- pulsating,
- alive –

even though

at first

this means

enduring

- a pain or
- some other unpleasant emotion.

This [i.e., This approach to pain or some other unpleasant or negative emotion]  
is truly

one of the

most important keys [i.e., one of the most important keys to dealing  
with pain or some other unpleasant or negative  
emotion in a mature and healthy way].

But that key [i.e., that key to working with pain or some other unpleasant  
or negative emotion in a healthy way]

is unavailable

as long as

you are unaware of

- the disturbances  
within yourself,
- the destructive
  - thoughts and
  - feelings.

22

In this new way  
the negative feeling  
will become  
a tremendously  
• positive,  
• creative  
force,  
which is  
the same [force]  
as that [force]  
which you have experienced here together.

You did not plan  
to create  
the sweeping love  
that moved you  
toward each other,  
• opening up  
for each other and  
• giving  
to each other,  
thus  
• receiving.

It [i.e., this sweeping love among you all]  
happened  
as a  
• natural,  
• spontaneous,  
• unplanned  
event,

as an  
• inevitable result of  
• opening yourself and  
• encountering  
first  
the negative emotions  
honestly.

You did not hide  
from them [i.e., You did not hide from  
the negative emotions].

You did away with  
your  
• pretenses and  
• masks.

You did not  
defend yourself  
against  
unpleasant feelings  
by being  
• critical and  
• judgmental  
with each other.

You thereby  
opened new doors.

The fact  
that this experience  
was possible  
is a result of  
true growth.

But  
this [i.e., But this group experience of love]  
is only  
a beginning.

The same  
must happen  
individually  
with increased frequency  
in order to  
transcend  
• the cycle of  
• suffering,  
so that  
you can enter into  
• a new cycle of  
• joy and  
• peace.

23

Every day  
you can  
come a step further  
on this juncture of your path.

You can look at  
your negations  
without hiding.

You can  
acknowledge  
them [i.e., You can acknowledge your negations and negativities].

You can  
• observe  
your negative attitudes and  
• see  
their  
• deeper meaning,  
their  
• significance.

You can also  
• observe  
the cramping contraction  
and  
• become  
intensely aware of  
this [contracted] state of your being,  
which you  
• still  
take for granted

and thus  
• do not even notice  
as an  
• unnatural,  
• painful  
and  
• unnecessary  
state.

When you  
listen into  
your unfeeling numbness,  
you will detect  
• painful longing and  
• other undesirable feelings.

As you allow them [i.e., As you allow this painful longing  
and other undesirable feelings]  
to simmer  
on the surface,  
you institute  
the process  
I just described.

Welcome  
the painful feeling  
that awakens in you.

It [i.e., The painful feeling that awakens in you]  
is your  
• life,

it [i.e., the painful feeling that awakens in you]  
is your  
• energy,

it [i.e., the painful feeling that awakens in you]  
is your  
• creative substance.

When this occurs [i.e., When you welcome the painful feeling that awakens in you],  
a  
• positive,  
• benign  
circle  
will  
very  
• definitely and  
• solidly  
build itself.

Now,  
let us talk for a moment  
about  
the positive  
• circle or  
• sequence.

Offhand,  
it may appear as though  
there is nothing else needed  
for a good experience:

all you do is  
enjoy it [i.e., enjoy the good experience whenever it comes].

But this [i.e., But your thought that simply enjoying the good experience whenever it comes is all that is needed to experience the positive or benign circle] is not true.

There is  
much more to it [i.e., There is much more to fully feeling the good experience and building it into a positive benign circle or sequence]  
than that [i.e., than simply passively enjoying the good experience whenever it comes].

The more  
you handle  
the negative cycles  
in the above-mentioned way,  
the more frequent  
positive experience  
will become.

It will also  
become increasingly obvious  
that  
positive experience  
does not befall you  
by accident either [i.e., any more than negative experience befalls you by accident].

You will sense that it [i.e., You will sense that a positive experience] is a lawful result [in the same way a negative experience is a lawful result].

However,  
unless you become attentive to  
• the positive  
as much as to  
• the negative  
• experiences and  
• feelings,  
you will  
• lag behind and  
• obstruct  
a greater expansion  
that is intrinsically possible  
at this stage.

Pleasure, too,  
requires  
• attention and  
• understanding  
so that  
you can deal with it [i.e., so that you can deal with pleasure]  
in the best possible way.

25

The habitual reaction  
of the average human being  
to pleasurable experience  
is a  
momentary rejoicing.

But,  
at the same time,  
there exist  
a number of other emotional reactions [to pleasurable experience]  
that you  
overlook  
and thereby  
you lose out.

*So, my friends,*  
*begin to be*  
*as attentive to*  

- *pleasurable and*
- *fulfilling*

*experience*  
*as you have learned to be with*  

- *difficult and*
- *painful*

*ones [i.e., as you have learned to be*  
*with difficult and painful experiences].*

*You will soon note that,*  
*in addition to*  
*the*  

- *welcoming*
- *joyful*

*reaction [to pleasurable and fulfilling experience],*  
*there are*  
*others [i.e., there are other reactions to pleasurable and fulfilling experience]*  
*present,*  
*for instance a*  

- *vague,*
- *half-aware*
  - *anxiety and*
  - *apprehension.*

*On one level*  
*it [i.e., On one level a vague, half-aware anxiety and apprehension]*  
*is due to*  
*the fear of*  
*losing the good state again.*

*On a deeper level*  
*it [i.e., On a deeper level a vague, half-aware anxiety and apprehension]*  
*is due to*  
*the inability*  
*of enduring*  
*a greater expansion*  
*of positive experience.*

*This [i.e., This inability of enduring a greater expansion of positive experience] exists in exact proportion to your inability of enduring unwelcome feelings.*

*You deny*  
• *the fear of not being able to endure good feelings*

*just as much as you deny negative feelings.*

*You simply look away from that part in you in which you react negatively to happiness – and this is very regrettable because it causes you more unnecessary hardship.*

26

*As I said, becoming aware of this reaction [i.e., this negative reaction to pleasure and happiness] should make you look at the opposite picture: your reaction to pain.*

As you

- react,
- are frightened of and
- angry about  
painful
  - experiences and
  - feelings,

you are also  
unable

- to live in the higher climate of
- pleasure,
  - joy,
  - bliss,
- and finally even
- ecstasy.

You can attain

- the higher vibration,
- the raised level of functioning  
of the higher realms  
of life experience,

only when

- you go through  
the self-produced
- negation and
  - negativity.

Otherwise

- the climate is  
too heady,
- the altitude  
too high,

so that,

- instead of
- security,

it [i.e., the higher climate of pleasure, joy, bliss, and ecstasy]

- must bring
- anguish.

27

To repeat:  
the same approach  
is necessary  
toward  
both  

- pleasure

and  

- pain.

First,  
simply observe  
the previously hidden  
reactions [to happiness and fulfillment].

The more  
you encounter  
your negation of  
the good life,  
the more  
you can understand  
why  
you do not live in a  

- happier and
- more fulfilled

state.

This [i.e., This understanding of how you negate and resist happiness and fulfillment]  
will have  
the great benefit  
of making you  
less  

- angry at life,

less  

- resentful of others,

less  

- blaming,

less  

- vindictive and
- spiteful,

less  

- self-pitying.

Hence you will  
increase  
your capacity  
of dealing with  
the negative experience  
which, in turn,  
must increase  
your capacity  
of having  
a good experience.

As you  
let the negative emotion be,  
you are  
carried by it [i.e., carried by the negative emotion]  
without  
fighting it [i.e., without fighting the negative emotion],  
and you become capable  
of the identical attitude  
toward bliss [i.e., you become capable of the attitude to let the positive  
emotion be, to let yourself be carried by the  
positive emotion, without fighting it].

As you become aware of  
your negative emotions  
toward pleasure,  
you can endure it [i.e., you can endure pleasure]  
with  
less  
and less

- anguish,
- apprehension and
- anxiety.

28

Sensitive listening  
into  
your most subtle reactions [to pleasure and fulfillment]  
will reveal to you  
that you  
rarely  
welcome good experience  
with all of yourself.

You do so [i.e., you do welcome good experience into your life]

- as a matter of principle, and

- because you

fear pain,

and also, of course,

- because the longing [i.e., the longing for good experience]  
can never be entirely stilled.

But

there is a large part

in all of you

that still

denies good experience,

while you are

entirely unaware of

this fact [i.e., unaware of this fact that a part of your still  
denies good experience].

If you

desire positive experience

out of a negative reason –

out of fear of pain –

you still

bar the ability

to live in

a higher state of functioning.

Again

there is a correlation:

- to the degree you

- avoid

and

- deny

pain,

- refute it

and

- rebel against it,

- repress

and

- project it onto outer circumstances,

- [to that degree] you cannot

- want pleasure

- for its own sake,

- but only to avoid pain.

	<p><b><u>In that way</u></b> [i.e., <u>by not wanting pleasure for its own sake,</u> <u>but wanting pleasure only to avoid pain</u>] <b><u>it is impossible</u></b> <b><u>to come out of</u></b> <b><u>the wheel</u></b> <ul style="list-style-type: none"><li>• <b><u>of suffering and</u></b></li><li>• <b><u>of painful struggle with the opposites</u></b> [i.e., <u>painful struggle</u> <u>with the opposites of pain and pleasure</u>].</li></ul></p>
29	<p><b><u>As</u></b> <ul style="list-style-type: none"><li>• <b><u>your whole system,</u></b></li><li>• <b><u>your whole organization</u></b> <b><u>of the human apparatus</u></b> <b><u>grows,</u></b></li></ul><b><u>you become</u></b> <b><u>more acclimatized</u></b> <b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>happiness,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>fulfillment,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>bliss,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>pleasure,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>abundance,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>true expansion,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>the joyousness</u></b> <b><u>of the living energy and</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>the divine consciousness</u></b> <b><u>that dwells within you.</u></b></li></ul><p><b><u>Only then</u></b> [i.e., <u>Only when you are acclimatized to all those things</u>] <b><u>are you</u></b> <b><u>in harmony with</u></b> <b><u>the nature of creation,</u></b> <b><u>which is</u></b> <b><u>all those things.</u></b></p></p>

**Only then** [i.e., Only when you are acclimatized to all those things]  
**can you**

- **awaken to the harmony** [i.e., awaken to your inner harmony with the nature of creation]  
**that has always been there, and**

- **recognize**

- **that it** [i.e., recognize that this harmony with the nature of creation]  
**always**

- **instructs and**

- **guides**

- **you,**

- **that it** [i.e., recognize that this harmony with the nature of creation]  
**is an**

- **ongoing process**

- **in you**

- **that never dies.**

**Usually you are dead to it** [i.e., dead this fact that this harmony with the nature of creation is an ongoing process in you that never dies]

**because**

**your busy outer mind**

**is so accustomed**

- **to its** [i.e., to your busy outer mind's]  
  - **own noise** –

**that is,**

- **to its** [i.e., to your busy outer mind's]

- **self-revolving,**

- **erroneous**

- **thought processes.**

30

*If you are*  
*not aware of*  
*negating*  
*the movement*  
*toward*  
*the expanding experience,*

*you lose it [i.e., you lose the movement toward the expanding experience]*  
*ever so quickly again,*  
*without*  
*understanding why.*

*And this*  
*breeds*  
*hopelessness.*

*Hence,*  
*there is*  
*always*  
*so much disappointment –*

*and then [with so much disappointment emerging when you lose the movement*  
*toward the expanding experience without understanding why]*  
*the fear of*  
*the disappointment [you anticipate because you expect you will lose the*  
*movement toward an expanding good experience but not know why]*  
*mars*  
*the good experience,*  
*so that*  
*the disappointment*  
*becomes inevitable.*

	<p><u>Whenever you</u></p> <ul style="list-style-type: none"><li>• <u>are in a blissful state and</u></li><li>• <u>count on</u> <u>never losing it again</u> [i.e., <u>never losing your blissful state again</u>] – <u>which is your way of</u> <u>denying the reality</u> <u>of your present state,</u> [<u>your new present state now being</u>] <u>your fear of pain</u> –</li></ul> <p><u>the loss</u> [of bliss] <u>becomes</u></p> <ul style="list-style-type: none"><li>• <u>a tragedy</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>not a predictable stage</u> <u>you can learn from</u> <u>because</u> <u>it</u> [i.e., <u>because this predictable stage</u>] <u>brings forth</u> <u>unpurified soul stuff.</u></li></ul>
31	<p><u>It is therefore my suggestion</u> <u>that</u> <u>whenever you find yourself</u> <u>in a joyful state,</u> <u>let your</u></p> <ul style="list-style-type: none"><li>• <u>concentration and</u></li><li>• <u>meditation</u> <u>be particularly concerned with</u> <u>observing your</u><ul style="list-style-type: none"><li>• <u>vague and</u></li><li>• <u>hidden</u> <u>reactions.</u></li></ul></li></ul> <p><u>Do you fear</u> • <u>losing this state?</u></p> <p><u>And do you also fear</u> • <u>remaining in this state?</u></p> <p><u>Admit these reactions</u> <u>with the same candor</u> <u>you already use</u> <u>toward your</u> <u>negative feelings.</u></p>

Observe  
your  
automatic  
soul movement  
when you encounter  
• pleasure and  
• joy.

Does it [i.e., Does your automatic soul movement when encountering pleasure]  
respond with  
• involuntary  
• contraction,

notwithstanding  
your  
• conscious  
• desires and  
• aims  
[i.e., notwithstanding your conscious desires and aims  
for expansion into evermore pleasure and joy]?

This observation [i.e., This observation of your response of involuntary contraction  
when you encounter pleasure and joy]  
will allow you  
once again  
to become attuned to  
what is really going on [namely, your involuntary contraction in  
response to pleasure and joy].

You will see the  
• finely and  
• easily  
glossed-over  
reactions,  
which  
sorely need  
your conscious awareness.

32

As you are  
aware of  
this absolute key [to healthily work with positive and negative experiences],  
you can  
begin  
a new process.

[However,]  
Do not push yourself  
into a state  
in which  
you are not yet capable of functioning.

Rather admit this [i.e., admit that you are not yet in a state where you would be  
capable of functioning in this new process] –  
it [i.e., such an admission]  
will  
automatically  
increase your ability  
to live in this state [i.e., increase your ability to live in this new  
state where you would be capable of functioning  
in this new process].

As you observe yourself,  
you can prepare for  
the negative phase,  
so that  
you will no longer  
contract  
against it [i.e., contract against the negative phase]  
quite so much.

You can  
let  
your soul movement  
be,  
rather than  
manipulate  
it [i.e., rather than manipulate your soul movement].

In that way,  
you will increase your capacity  
to endure  
all life,  
first  

- the pain

and then  

- the pleasure.

Only as you observe  
your inability  
to do so [i.e., your current inability to endure either the  
pain or the pleasure in all life],

do you come closer to  
enduring both [i.e., enduring both the pain and the pleasure in all life].

That [i.e., That state where you can endure both the pain and the pleasure in all life]  
is  

- the unification and
- the transcendence.

A willing attitude toward  
observing yourself  
makes you  
more  

- real

  
and  
more  

- alive.

33

Each time  
you come through  
a negative period  
of contraction  
in this  
self-observing  
way,

your ability  
to endure pleasure  
grows.

You become  
acclimatized  
to functioning  
on a higher level of being.

This is  
a very important concept  
to comprehend,  
my friends.

Your reaction  
to pain –  

- the denial of it and
- the refusal to ride with it –

is the reason for  
its [i.e., the reason for and meaning of the pain's]  
existence.

It [i.e., Your reaction to pain – your denial of it and your refusal to ride with it]  
is intimately connected with  
your incapacity  
to live  
in bliss.

Only as  
you see  
the meaning [i.e., Only as you see the meaning of pain – the meaning being  
to make you aware of the causes of your pain, including your  
denial of pain and your refusal to ride with the pain]

can  

- the meaning [of pain]

and thus  

- the manifestation [of pain]

change.

*And only as this happens* [i.e., *only as you become aware of the meaning of pain and allow the meaning and manifestation of pain to change*]

*can the dialogue*

*between*

- *your conscious mind*

*and*

- *the involuntary responses of your soul movements go on.*

*This dialogue* [*between your conscious mind and the involuntary responses of your soul movements to pain*]

*is an essential prerequisite to change.*

*The dialogue*

*should consist of*

- *stating and*
- *acknowledging*

*in clear-cut words*

*your contracting reaction [to pain], with all that this implies.*

*Indicate*

*the momentary situation*

*of*

*how you*

- *make yourself brittle,*

*how you*

- *deny what is,*

*how you*

- *prefer to be numb.*

*As you*

*state it* [i.e., *as you state the momentary situation in this way, stating clearly how you make yourself brittle, deny what is, and prefer to be numb*],

*you*

*awaken*

*this part of your soul substance* [i.e., *you awaken the part of your soul substance that, in an involuntary response to pain, automatically makes you brittle, denies what is, and prefers to be numb*].

	<p><u>As you</u> <u>do so</u> [i.e., <u>as you awaken this part of your soul substance that, in its involuntary response to pain, automatically makes you brittle, denies what is, and prefers to be numb</u>],</p> <p><u>the pain</u> <u>will no longer</u> <u>appear</u> <u>so</u> • <u>frightening or</u> <u>so</u> • <u>deep or</u> <u>so</u> • <u>unacceptable.</u></p> <p><u>You will endure it</u> [i.e., <u>you will endure the pain</u>] <u>without</u> <u>the terrible cramp</u> [and contraction] <u>you inflict upon yourself.</u></p>
34	<p><u>Then</u> <u>the second aspect of the dialogue</u> [i.e., <u>the dialog between your conscious mind and the involuntary responses of your soul movements to pain</u>] <u>can begin,</u> <u>in which</u> <u>your conscious self also speaks,</u> <u>but this time</u> <u>in response to</u> <u>the previously</u> • <u>stated and</u> • <u>admitted</u> <u>negation</u> [i.e., <u>the negation of pain in responses of brittleness, denial, and numbness</u>].</p>

*You state [from your conscious mind]*

- *that you wish*  
*to experience*  
*what is [i.e., you wish to experience the pain that is],*
- *that you have*
  - *the strength and*
  - *the honesty**to do so [i.e., you have the strength and honesty to experience the pain],*
- *that you*  
*no longer*  
*wish to deny life,*
- *that*  
*by feeling pain*  
*you prepare yourself*  
*to sustain pleasure, and*
- *that you wish to increase*
  - *your aliveness and*
  - *the courageous meeting*
    - *of your own feelings –*  
*thus [the courageous meeting]*
    - *of universal bliss.*

*Such statements to yourself*

*produce*  
*an ever-increasing affirmation*  
*of*

- *life and*
- *feelings.*

35

*Even you, my friends,*  
*who have accomplished so much,*  
*are still unaware*  
*that in some respects*  
*you still*

- *blame and*
- *accuse,*
- *feel sorry for yourself and*
- *hide from life.*

As you

- look at those reactions [i.e., the involuntary automatic reactions of blaming, accusing, feeling sorry for yourself, and hiding from life]

and

- encounter them  
in the way I have suggested,

the change in you

will become

more

- complete and

more

- grounded

in the reality

of your divine existence.

Focus on

your actual reactions to

- pain and

- pleasure –

and as you do so,

your capacity

to endure them [i.e., to endure pain and pleasure]

will make

the former [i.e., will make pain]

obsolete.

Lo and behold,

the endured pain

will transform itself,

- naturally

and

- as if by itself.

36

*I would now like to mention  
three different states  
of human consciousness.*

*These states  
are very specific  
grades of development  
which  
I have not discussed before,  
but which  
become relevant  
in connection with  
the present phase of our work.*

*In the scale of development,  
the least developed state  
is that in which  
people live in fantasy.*

*They may  
appear  
to live in reality.*

*They may*  

- hold jobs,*
- have families and friends and*
- go through*  
*all sorts of activities,*

*but*  
*their real pleasure in life*  
*lies in*  
*fantasy.*

*I mentioned this last time  
in a different context.*

*This [i.e., This least developed state, the state in which people live in fantasy]  
is more prevalent  
than you realize –  
even among you, my friends,  
at least in some respect.*

For instance,  
the preoccupation of the mind  
with  
would-be situations  
belongs to this category.

So do  
• day-dreaming,  
• playful thoughts of conversations  
as they  
• should or  
• might  
have been,  
• living through  
fulfillment  
in a concocted series of mind pictures.

All this  
belongs to  
the fantasy state.

All of it  
uses up  
valuable life energy  
that cannot be regenerated,  
for if energy is misused  
it does not renew itself.

Thus  
the energy  
is unavailable  
for real living.

Subsequently  
real living  
becomes  
more  
and more  
fraught with  
apparent danger,  
so that  
taking refuge in fantasy life  
is the  
only  
avenue of fulfillment.

Vicarious living  
can also take place  
by over-identification  
with figures in

- books and
- plays.

Escape into them [i.e., Escape into the lives of figures in books and plays]  
is often due to

- fantasy living,

rather than

- real living from the self.

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The second grade on this scale  
is to live  
for the sake of impressing others.

We discussed this often  
and found repeatedly  
that this aspect  
exists in all of you.

Different forms  
of this manifestation  
exist.

You may do  
what you are doing –  
either quite

- overtly and
- deliberately,

or in a more

- subtle and
- hidden

way –  
for the sake of  
gaining approval  
from others.

You may express

this state of consciousness [i.e., this state of consciousness on the second level of the development scale where one lives for the sake of impressing others]

by echoing

- opinions and
- values
- you have never truly examined and
- that are therefore  
not your own.

You may put yourself

into a tight little box

of prescribed

- behavior and
- values
- that is  
not  
the true expression of yourself and
- that does not further  
your  
real self,
- your  
pleasure,
- your  
innermost  
individual  
qualities,
- potentials and
- talents.

You must

- recognize the
- distorted and
- neurotic  
reasons

that may keep you

hooked on

this appearance level

and

- abandon it [i.e., abandon this second level of development  
of living for the sake of appearance],

just as you needed to

- abandon  
the fantasy level [i.e., abandon the first level of development].

**Such attitudes** [i.e., such attitudes of living at the level of fantasy or at the level of living for the sake of appearance]  
**may still exist in you**  
**on more subtle levels**  
**in spite of**  
**your having recognized them.**

• **Envisage**  
**this possibility** [i.e., the possibility that in some subtle ways you may be living at the level of fantasy or at the level of living for the sake of appearance] **and**

• **observe yourself**  
**from this point of view.**

**Living for impressing others**  
**permeates you**  
**more than you know.**

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**The most**  
• **developed and**  
• **real**  
**state** [of consciousness]  
**in this particular triad** [i.e., this triad of states of consciousness for these three specific grades of development]  
**is**  
• **when you**  
**truly live**  
**for your own sake,**  
• **when you**  
• **do and**  
• **want**  
**things**  
**for their own sake.**

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**Most individuals**

**live on**

**all three levels [i.e., the three levels of living in fantasy, living for the sake of impressing others, and living for one's own sake or for the sake of the thing itself].**

**These [three] aspects**

- **interact and**
- **overlap.**

**There may be**

- **some areas of health**  
**where you are on the third level [i.e., living for one's own sake or for the sake of the thing itself],**
- **others**  
**where you are on the second [i.e., living for the sake of impressing others], and**
- **still others**  
**where you are on the lowest first [i.e., living in fantasy].**

**The degree**

**varies with people.**

**Some**

- **are much more developed and**
- **live predominantly on the third,**  
**and only minor aspects of their personality**  
**remain undeveloped.**

**With most people**

**it is the other way around.**

**How is it with you?**

**Are you**

**truly able to**

- **see and**
- **acknowledge**  
**where you are in this respect?**

To the extent  
that you live in  
either of the first two spheres of consciousness [i.e., live in fantasy or  
live for the sake of impressing others],  
to that extent  
you foster  
your ongoing frustration.

You perpetuate  
• negation of  
• life and  
• negativity of  
• feelings,  
• thoughts and  
• attitudes.

You create  
the vicious circle  
we are discussing.

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A dearth  
of good experiences  
may then impel you  
to seek  
substitute fulfillment  
• in fantasy –  
or  
• in  
• obtaining approval and  
• envy  
from others.

In both instances [i.e., in seeking substitute fulfillment both in fantasy  
and in obtaining approval and envy from others],

it is a  
• would-be, or  
• "as if"  
life.

In the  
"as if" life,  
you lose  
• yourself.

You lose  
• the sense  
of  
• hope,  
of real  
• fulfillment and  
• experience.

The latter [i.e., real experience]  
can come  
only if  
you first

• live through  
what is in you  
now

and

• invest all your energies  
into the reality

of

• the moment,

of

• what and

• where

you are

now.

Observe  
well  
what is going on  
and accept  
the momentary state,  
without  
fighting  
yourself.

For the more you  
• fight,  
even for the good,  
the more you  
• contract.

	<p><i><u>And</u></i> <i><u>the more you</u></i> <i>• <u>contract,</u></i> <i><u>the more you</u></i> <i>• <u>perpetuate</u></i> <i><u>the negative cycle.</u></i></p> <p><i><u>But</u></i> <i><u>not fighting</u></i> <i><u>must never mean</u></i> <i><u>giving in to</u></i> <i>• <u>resistance and</u></i> <i>• <u>fear.</u></i></p> <p><i><u>It [i.e., "Not fighting"]</u></i> <i><u>cannot mean</u></i> <i><u>looking away from</u></i> <i><u>yourself.</u></i></p>
41	<p><i><u>This lecture, my friends,</u></i> <i><u>will prove to</u></i> <i>• <u>be of tremendous help and</u></i> <i>• <u>provide rich material,</u></i> <i><u>if you</u></i> <i>• <u>truly work with it,</u></i> <i>• <u>really use it, and</u></i> <i>• <u>do not just gloss over it.</u></i></p>
42	<p><i><u>And now, my friends,</u></i> <i><u>before we go to the questions,</u></i> <i><u>we will turn to</u></i> <i><u>the "mutual enterprise"</u></i> <i><u>we have started last time [See Pathwork Lecture 186],</u></i> <i><u>whereby</u></i> <i>• <u>a power and</u></i> <i>• <u>a new influx of energy</u></i> <i><u>can help you</u></i> <i><u>to</u></i> <i>• <u>overcome</u></i> <i><u>stagnation and</u></i> <i>• <u>transform</u></i> <i><u>a negative condition.</u></i></p>

	<p><u>Let those come forth</u> <u>who are</u></p> <ul style="list-style-type: none"><li>• <u>ready and</u></li><li>• <u>willing</u></li></ul> <p><u>to commit themselves</u> <u>to wanting</u></p> <ul style="list-style-type: none"><li>• <u>to overcome</u></li></ul> <p><u>their present stagnation,</u> <u>to wanting</u></p> <ul style="list-style-type: none"><li>• <u>additional help.</u></li></ul>
43	<p><u>{Four people came forth,</u> <u>one at a time,</u> <u>to receive</u> <u>the force.</u></p> <p><u>Each</u></p> <ul style="list-style-type: none"><li>• <u>made a personal statement and</u></li><li>• <u>received,</u> <u>either with</u> <u>some accompanying words</u> <u>or without [accompanying words],</u> <u>a very strong current</u></li><li>• <u>of energy,</u></li><li>• <u>of a force of light</u> <u>that</u></li><li>• <u>a few could see</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>all could feel.</u></li></ul> <p><u>It is unfortunately</u> <u>not possible</u> <u>to convey this experience in words.</u></p> <p><u>Perhaps the readers</u> <u>can use their inner sense to</u></p> <ul style="list-style-type: none"><li>• <u>tune in intuitively and</u></li><li>• <u>participate in spirit</u></li></ul> <p><u>and also</u></p> <ul style="list-style-type: none"><li>• <u>benefit from</u> <u>the force</u> <u>that came through so strongly.</u></li></ul>

**Not only**  
**those who came forward personally**  
**benefited from this force,**  
**but to a degree**  
**all who were present**  
**did [i.e., all who were present benefited from this force].**

**Afterward some questions were asked and answered,**  
**but these were not recorded because the tape ran out.}**

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