Pathwork Lecture 154: Pulsation of Consciousness

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense, this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

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<td></td>
<td>Greetings,</td>
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<td>my dearest,</td>
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<td>dearest friends.</td>
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Blessings
for this entire coming working season –
not only for
• this hour [i.e., not only
   for this time we now spend together in this lecture],
but for
• all the subsequent
  • efforts,
  • endeavors, and
• steps
  on your path.

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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format posted 2/22/14; Revised 12/8/19
Provided these efforts [i.e., Provided these efforts, endeavors, and steps on your path] are
• sincere and
• whole,
they
must
lead you home –
to your
• real,
• innermost
• true
self.

Those who have found
their real selves
are at home
in
• the world,
in
• life –
• safe and
• secure,
with a
firmly established ground
under their feet.

Home
means
the inner place
where
• all problems
find their solution,
where
• no
• fear and
• hate
exist.

When
• fear
exists,
• hate
must exist –
and vice versa.
They [i.e., Fear and hate]
are really
one and the same.

Home
is the inner place
where
eternal
• wellbeing
and
eternal
• life
are reality –
experienced
as a fact.

At first,
eternal life
is relative.

Gradually
it [i.e., Gradually eternal life]
becomes
absolute.

Relative eternal life
may seem like
• a contradiction,
• an absurdity.

Yet,
eternal life
in the absolute
cannot reveal itself
in
• one
• sudden
manifestation.
It [i.e., absolute eternal life] reveals itself gradually,
as
• consciousness expands and
as
• time expands
  from one dimension [i.e., from one dimension of consciousness and time] to the other.

Within three-dimensional time itself [i.e., Within three-dimensional space/time itself]
• the sense of eternality grows,
• life itself expands.

As a person becomes
• healthier and
• more whole,
  not only does
• the duration of life expand,
so does
• the inner
  • sense and
  • experience
  of it [i.e., so does the inner sense and experience of life expand].

We shall talk about this another time.
Every fall, when we start a new working season, the first lecture sets the pace and stage, so to speak.

It [i.e., The first lecture of a new working session] heralds the emphasis of our next overall concern, necessary repetitions notwithstanding.

It [i.e., The first lecture of a new working session] represents a blueprint of the future work and, at the same time, it is the natural continuation of where we left off, as you will see if you study it sensitively.

The topic is [i.e., The topic of tonight’s lecture is] pulsation of consciousness.

Everyone knows that all living organisms pulsate, breathe and move.

Strangely enough, these qualities [i.e., these qualities of pulsating, breathing, and moving] are primarily ascribed to the physical manifestations of life and are ignored as far as consciousness is concerned.

Yet identical laws must prevail for both [i.e., Yet identical laws must prevail for both the world of the PHYSICAL manifestation of life and the world of CONSCIOUSNESS].
Let me briefly enumerate certain basic aspects about pulsation.

Everything that lives must
• pulsate,
  as it must
  • breathe and
  • move.

Therefore
• pulsation and
• breathing
  are interrelated.

The movement of life
  is contained in both [i.e., contained in both PULSATION and BREATHING].

The movement [i.e., The movement of life contained in pulsation and breathing] is
• involuntary and
  occurs in
  • rhythmic intervals,
    provided
      the organism is
        • healthy,
        • harmonious and
        • undisturbed.

Think, for example, of the heartbeat of the healthy person.

It [i.e., The heartbeat of the healthy person] is very
• regular and
  • rhythmic.
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<th>A</th>
<th>sick or disturbed and fearful heart automatically loses this rhythmic quality.</th>
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<td>08</td>
<td>On the physical level the rhythm occurs according to that dimension of [i.e., according to that physical dimension of] time which applies to all physical manifestation — three-dimensional [space-time]. From the three-dimensionally oriented [i.e., three-dimensionally oriented space-time] observation, the rhythmic movement is regular in intervals and the pulsebeat can be measured according to three-dimensional [space-time].</td>
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<td>09</td>
<td>The involuntary movements take place according to the three principles outlined a while back [See Lecture 55 - Three Cosmic Principles: The Expanding, the Restricting, and the Static Principles] — namely, the expanding, restricting, and static principles. Everything that lives must follow these principles. • Breath and pulsation obviously demonstrate this truth.</td>
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All this [i.e., All of these principles: the expanding, restricting, and static principles] is observable on the
• physical level.

The identical laws apply to the level of
• consciousness,
  although there [i.e., although with consciousness]
  they [the expanding, the restricting, and the static principles] are less obvious.

It requires a certain amount of tuning in on the
• soul movements and
• inner reality of the self
to
• realize these laws,
to
• experience them.

At first a [i.e., At first the EXPERIENCE of the expanding, restricting, and static principles in CONSCIOUSNESS is a]
• sensing and
• intuitive knowing,
it eventually becomes as
• definite and
• factual
  an experience as
  any "outer"
  fact of life.

When consciousness is
• harmonious and
• in accordance with
  the universal laws,
the rhythm [i.e., the rhythm on the level of consciousness] occurs regularly.
[However]

The dimension of consciousness is not three-dimensional [i.e., is not three-dimensional space-time], as the physical organism is.

[Unlike the physical organism.]
The
- emotional or
- mental or
- spiritual organism
belongs to another dimension.

Therefore its rhythmic nature [i.e., The rhythmic nature of consciousness, or of the emotional, mental, or spiritual organism, therefore] does not seem to have the same kind of regularity in its intervals as the physical pulsations.

To the three-dimensionally oriented perception the
- pulsations or
- cycles of consciousness do not appear rhythmic.

[Rather.]
They [i.e., The pulsations or cycles of consciousness] appear
- irregular and
- haphazard.

The expansion cycle, for example, may be
- longer or
- shorter than the restricting cycle.
Or one expansion cycle
   may last longer than
the next [i.e., longer than the next expansion cycle].

Yet,
   according to this other dimension [i.e., according to this other dimension,
   the dimension of consciousness],
such [i.e., such variance in cycle duration]
   may be a
   • lawful,
   • regular,
   • harmonious
       movement.

The rhythmic nature of
   consciousness
   • is meaningful
       within its own inner law
and
   • can only be understood
       in terms of
       • the individual consciousness
       and
       • those aspects of consciousness
           which each particular movement
           • expresses and
           • signifies.

In other words,
   the pulsation of consciousness
   expresses
   • the state of
       • consciousness
           at any given moment,
   • the degree of
       • self-realization and
       • growth,
   or their
   • lack [i.e., or the lack of self-realization and growth].
It [i.e., The pulsation of consciousness] expresses the particular meaning where
• growth
  is most needed,
[or]
where
• it [i.e., where growth]
  may be overemphasized
  at the price of neglecting other areas.

The experience of each individual is, as you already know, a result of his or her innermost
• beliefs,
• concepts,
• attitudes,
• feelings, and
• actions.

How each experience is met also determines the rhythm of pulsation.

People are often aware of
• phases, or
• cycles,
in their lives.

They feel they have
• "good times"
and
• "bad times."
They even sense occasionally that in certain periods they
• tend more in one direction
and
• concentrate more on certain aspects of living,
while in other periods they
• have quite obviously different emphases.

These manifestations are, of course, aspects of the pulsation of consciousness.

But they [i.e., But these manifestations which are aspects of the pulsation of CONSCIOUSNESS] do not appear in regularly spaced intervals, as do the physical pulsations of the organism.

However, when a person is very
• perceptive,
• intuitive, and
• finely attuned to inner reality – as a result of considerable
• self-knowledge and
• development –
he or she clearly senses that these irregular phases are not
• chaotic or
• arbitrary.

They, too, [i.e., These irregular phases of consciousness, too.] follow a certain order, although its nature [i.e., although the order’s nature] may still be obscure.
Let us now try to understand what
• expansion,
• restriction,
and the
• static
  principle
mean in terms of the
pulsating movement
of consciousness.

The movement of
• expansion [i.e., expansion in terms of the pulsating movement of consciousness] expresses
  • reaching out;
the
• restricting movement [i.e., the restricting movement in terms of
  the pulsating movement of consciousness]
  means
  • bringing or
  • gathering
  into the organism;
the
• static movement [i.e., static movement in terms of
  the pulsating movement of consciousness]
  means
  • assimilation
    of both [i.e., of both expansion and restricting movement]
and the
• transition
  from one to the other [i.e., transition from expansion of
  consciousness to restricting
  of consciousness, and vice versa].

I discussed this in greater detail several years ago.

The significance of this threefold principle,
as it relates to the
• living,
• breathing,
• pulsating
universe
  in all its aspects,
  is very important.
**In the healthy organism**

the changing

from one
to the other

of these three movements [i.e., these three movements of expansion, contraction, and static movements]

occurs

• regularly and
• meaningfully.

**The spiritual significance of**

the transition [i.e., the transition between one of these three movements and another]

is always in the service of

• growth,
• completion,
• perfection,
• additional creation,
• pleasure supreme.

For

• growth
and
• pleasure
are one.

One cannot exist

without the other [i.e., Pleasure cannot exist without growth, and growth cannot exist without pleasure].
• **Expansion** [i.e. Expansion movements of consciousness]
  represents the
direct
expression of development,
while the
• restricting
and
• static
  movements [i.e., the restricting and static movements of consciousness]
indirectly
  further organic growth [and development] –
  through
  • assimilation,
  • digestion,
  • utilization
    of what was gained,
  and
  • rest.

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[In contrast to the healthy organism]

In the
disturbed organism
distorted by misconceptions,
the expanding movement
appears
  fraught with danger.

Misconception
must always lead to
resistance to growth.

The disturbed organism
is in fear,
and fear
  makes expansion [i.e., expansion of consciousness]
appear
  • painful and
  • threatening.
Fear
contracts into
unpleasure.

Hence
the disturbed organism
• unpleasurably
contracts
when it should
• pleasurably
expand.

When the
natural contracting movement
is supposed to set in,
in rhythmic change [i.e., in rhythmic change from the preceding
expanding movement],
it cannot do so,
since it
already is
• cramped,
• hardened, and
• so exaggeratedly contracted [i.e., already contracted
from the distorted expansion movement]
that pulsating life movement [i.e., the life movement
that naturally wants to now
transition from expansion to contraction]
becomes impossible.

All
• outer,
or
• apparently outer,
experience coming to humans
is, as we know, in reality
self-produced.

It [i.e., The outer experience]
is a
reflection
of what already exists
within.
It [i.e., The outer experience] could not come your way from without if it [i.e., if the outer experience] were not there within your own consciousness first.

For those who are disconnected from their unconscious, this idea [i.e., this idea that outer experience could not come your way from without if it were not there within your own consciousness first] seems at best • theoretical and • all too metaphysical.

[On the other hand] Those who • explore and • discover the • mechanisms and • reality of their unconscious, and • can therefore • identify and • connect with it [i.e., identify and connect with their unconscious], experience what I say here [i.e., experience that outer experience does not come your way from without if it was not there within your own consciousness first] as undisputable fact.
When negative outer experience comes to those who have not connected with that part [i.e., that unconscious negative part] of their innermost self that has produced it [i.e. produced the negative experience], they
  • reject the experience [i.e., reject the negative outer experience],
  • withdraw and cringe from it [i.e., withdraw and cringe away from the negative outer experience].

The organism cramps up in a movement of fear, away from that which seems alien [i.e. from the negative outer experience which seems to be alien to the organism], as if it [i.e., as if the organism] had nothing to do with it [i.e. had nothing to do with the negative experience].

Since in reality the undesirable outer experience is an aspect of an existing condition within [i.e., within the consciousness of the organism], fighting against it [i.e., the negative outer experience] amounts to fighting against the self.
To restrict the pulsation of consciousness by
• hardening up and
• refusing the experience [i.e., refusing the negative experience]
  is therefore completely opposed to the law of growth.

I shall explain how to react
• meaningfully and
• adequately to a negative experience in a moment.

This apparently theoretical discussion, my friends, is not half as theoretical as it may appear.

I will show you how you can
• immediately, and
• very practically, apply it to exactly where you are on your path – provided you focus your
  • attention and your
  • awareness on your
    • emotions and
    • soul movements.
[First, regarding EMOTIONS and FEELINGS]

The previous years of work
must have made you aware,
to some extent at least,
of what you
feel
at any given moment.

You register [i.e., You register the feeling “fear” that you experience]
when you cramp up in fear [i.e., cramp up in fear in reaction to
a scary situation],

for example.

[Second, regarding SOUL MOVEMENTS,]

I discussed the phenomenon of
soul movement
again
and again.

Unfortunately, most people
are not even aware
that such a thing [i.e., that such a thing as a “soul movement”]
exists.

But by
turning inward –
observing the distinct movements
of your psyche –
you will become
acutely aware
of their \( i.e. \) the psyche’s distinct soul movements’]
* existence,
of their
* meaning.
You will see, for example,
the tremendous difference in soul movements
- when you are
  in harmony
  with yourself,
- when you feel that
  all is right
  between
  • yourself
  and
  • life,
  and
  • when not.

The harmonious soul movements
fill you with a
  • wonderful,
  • subtle,
  but
  • distinct
  movement
  that is
  • vibrant and
  • pleasurable.

You can feel
  • yourself [i.e., You can FEEL yourself and your consciousness]
    expand toward
    the outer world,
  • your whole inner organism [i.e., You can FEEL your whole inner organism]
    reaching out
    • fearlessly and
    • pleasurably –
    even when
    the outer experience
    is
    • doubtful
    and
    • not necessarily desirable.
This fearless meeting
of it [i.e., This fearless and courageous meeting of an undesirable experience]
enables you
• to transcend the experience,
• to truly assimilate it.

In that way, the threat soon vanishes.

[Following the expanding consciousness soul movement
that fully embraces the negative threat,]
The restricting movement [now]
does not
• cramp up and
• congest.

[Rather,]
It [The restricting soul movement]
remains organic.

During the inward movement [i.e., During the inward restricting soul movement]
the consciousness,
on its deepest levels,
corrects
the misconceptions
that have brought the
outer unwelcome experience about.

• By not cringing away from it [i.e., away from the negative experience]
on the outgoing [i.e., on the expanding consciousness]
pulsebeat and
• by meeting
what appears at first as pain,
the ingathering movement [i.e., the restricting consciousness,
restricting soul movement]
may briefly
intensify
the pain.

But soon,
if the pain is truly met,
it [i.e., the pain]
reduces itself
naturally.
On the next outgoing beat [i.e., On the next expanding consciousness, or soul movement]

the
• waste –
• misconception,
• fear –
  is expelled,
  just as
  the physical organism
  expels waste.

The movements that follow
are soon in
• pleasure
where first
they were in
• pain.

• Safety and
• pleasure
cannot be gained
when
the spiritual pulsebeat
is stopped
through
• hardening,
• refusal of the experience, and
• unnatural restriction.

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The better you are
attuned to
your inner path,
the clearer
you will see
how each phase of your life
means something
in terms of your evolution.
Each phase concentrates on certain aspects of your being, and each difficulty and hardship requests something from you.

It [i.e., Each difficulty and hardship] contains a distinct message – coming from your own real self.

How soon are you going to understand this message [i.e., this message coming from your own real self] and learn what you have to learn [i.e., have to learn from this difficulty and hardship]?

How soon will you decide to go through it [i.e., decide to go through each difficulty and hardship], in pulsating openness of your psyche, rather than attempting to go around i.e., go around each difficulty and hardship]?

The latter [i.e., going around each difficulty and hardship] is stark illusion, for meeting the difficulty cannot really be avoided.

It [i.e., Each difficulty and hardship] must reappear, in different forms, until you have healed your spiritual organism [i.e., your innermost spiritual organism] from its afflictions.
Fleeing
• the experience that seems
  • painful,
  • undesirable,
  • dangerous,
is fleeing from
• yourself,

just as fighting
• it [i.e., just as fighting the experience that seems painful, undesirable, and dangerous] means fighting
• yourself.

Giving in to
the fear
of the experience [i.e., Giving in to the FEAR of the experience of pain rather than having the courage to FEEL and go through the painful experience]
makes you
refuse
the experience [i.e., makes you refuse the experience of pain].

Since
the experience [i.e., the experience of pain]
is a result of
yourself,
your refusal of it [i.e., your refusal of the experience of pain] amounts to
refusing
yourself.

Psychologically
this refusal [i.e., this refusal to experience pain] manifests in
denial of
• happiness and
• pleasure.

This is why it is so true that
only one who can stand pain can, in that exact measure, stand pleasure.
No matter how much theoretical understanding you may already possess about the
• principle and
• truth of the
• outer life being no more or less than a reflection of your
• inner state of consciousness,
it means little if you still shy away from going through the experience [i.e., shy away from going through the experience of FEELING pain in your life].

Jesus expressed the same principle with the words,

"Do not resist evil."

This sentence can, like everything else, be easily
• misinterpreted and
• distorted.

 Evil is nothing but the consequence of deeply lodged misconceptions with their [i.e., with these deeply lodged misconceptions’]
inevitable further result:
• fear,
• guilt,
• anger,
• hate,
• greed,
• cruelty,
• selfishness,
• destructiveness of
• self and
• others – of
• life.
All
the negativity in the world
stems from
something
one believes in
that is not according to
reality [i.e., something one believes in that is ILLUSION].

No matter what
the negative event in one’s private life may be,
it must be caused
from
• within,
from
• a wrong inner idea
  according to which
  one
  • functions,
  • moves,
  • lives,
  • responds and
  • reacts.

Look at the
illusion of
separateness
between your
• outer
and your
• inner
life
as an optical illusion.
Nothing could be a greater folly and a greater act of warfare against your own self than to flee from experience which is apparently disconnected from yourself.

The only course of action [i.e., The only realistic and constructive course of action] is to go into the experience.

In terms of pulsation of consciousness, the following procedure is indicated and highly rewarding.

When anything happens to you that you shrink from – whether it causes mild annoyance or stark fright or anything in-between – remain inwardly relaxed.

Observe the automatic reflex reaction in your soul movement, how it [i.e., how your soul movement] automatically tenses up.
By [i.e., By not automatically tensing up but rather by consciously] remaining
  • open and
  • relaxed
to the experience [i.e., to the negative experience], no matter how
  • painful or
  • frightening
    it [i.e., the negative experience], may appear,
    you allow it [i.e., you allow the negative experience] to happen to you.

You thus [i.e., By allowing the negative experience to happen to you, you thus]
  • admit that it [i.e., admit that the negative experience]
    is yours and
  • proceed to
    find its origin
    in you [i.e., you proceed to find the ORIGIN of negative experience in YOU, rather than find the origin of the experience coming to you from something outside of you].

You declare
  in your mind
  your intent to
    • explore and
    • understand
      its cause.

You also
  live up to this commitment [i.e., this commitment to
    explore and understand the cause]
  with your
  emotional self
  by allowing the
    healthy pulsebeat of the psyche
    to continue its natural process.
Thus [i.e., Thus, by allowing the healthy pulsebeat of the psyche to continue its natural process,]
you remain in an open state that enables you to
• comprehend and respond [i.e., comprehend and respond to the negative experience]
in an infinitely more adequate way than
  being in a tense state of
    • war and
    • defense [i.e., than being in a tense state of war and defense against the negative experience].

This new attitude [i.e., This new attitude toward negative and painful experiences]
seems to require a great deal of trust in
• life,
• the universe,
• others, and
  • your own innermost self.

• By remaining
  • relaxed and
  • undefended
    in your soul substance,
• by allowing the flexible movements of natural pulsation to continue,
you seem exposed to danger.
But is it not a stark illusion to suppose that this
  • unnatural,
  • evasive way of self-defense [i.e., self-defense against FEELING negative and painful experience by avoiding it]
  is a more trustworthy protection
  than the way I suggest [i.e., than the open and undefended way I suggest to face negative and painful experience]?

The point could be argued at length, but [i.e., but, instead of theoretical arguing.]
  the best course is
to take a chance
  and find out.

[If you take a chance of being undefended against negative and painful experiences]
  You are bound to discover
  the truth of these words.

You will see how what seemed at first like
  • dire threat or
  • unbearable pain,
    to be avoided at all cost,
  soon turns into
    • profound enlightenment,
    • safety,
    • well-being.

[In being undefended against negative and painful experiences]
  You will feel your entire
  • inner and
  • outer
    organism
  vibrantly
    • alive and
    • growing.
[On the other hand,]

When the
  • restricting,
  • tense,
  • congested
  movement
    pulls in automatically
    where it [i.e. where the soul movement]
    should remain
    vibrantly pulsating,
its meaning
  can be translated into words.

They are [i.e., These words are],

"I do not want
  this experience [i.e., to FEEL this negative, painful experience]."

This presupposes that the
  experience [i.e., this negative, painful experience]
  has nothing to do with
  causes
  within yourself.

[Rather]
It presupposes that
  • others,
  • circumstances,
  • chance
  have brought this experience [i.e., this negative, painful experience]
  to you.

Therefore,
  whenever you detect the
  shrinking back movement
  of
  your soul currents,
you know that
  on that level [i.e., on that level of consciousness]
you
  ignore the connection between
  • outer
  and
  • inner
  reality.
You also know, at this moment [i.e., At this moment when you detect the shrinking back movement of your soul movements and realize that you are ignoring the connection between outer and inner reality, you know],

that you live in an illusion [i.e., in the ILLUSION that outer and inner reality are not related, in the ILLUSION that outer negative painful experience is due to causes OUTSIDE of the inner you] –

and all illusion breeds pain.

The painful experience you wish to avoid by interrupting your natural spiritual pulsebeat [i.e., wish to avoid by interrupting your natural spiritual pulsebeat, which would naturally expand consciousness to fully experience and FEEL this pain rather than defend and tense up against it] rests on just such an illusion.

By refusing what is yours [i.e., By refusing any experience that is caused by your inner self] – good or bad –

* your mentality
denies self-responsibility
for the unwelcome experience,

and

* your emotions
disturb the natural rhythm
of the pulsation of your entire organism.

It amounts to a deliberate stopping of

• breathing and
• pulsebeat
through some
  • artificial,
  • inorganic means.
Again,
I would like to point out
how parallel these laws run
on the
• spiritual
and
• physical
levels of a human being.

What I explained about the
advisable approach to healing
• your disturbed psyche
applies in exactly the same way to
• the physical body.

Just as you should keep
• your soul movements
  • untense,
  • open and
  • relaxed,
in order to
  eliminate the disturbances
  in a real way,
so should you treat
• your body [i.e., your physical body].

Assume someone has
a damaged heart.

Would the ailment be cured by
shrinking back from this fact
in
• tension,
• fright, and
• contraction?

Certainly not.

This [i.e., This shrining back from this fact that someone has a damaged heart]
would only make it worse [i.e., would only make the damaged heart worse].
By
• fright and
• contraction
the person would express a refusal of
the fact
that he or she has acquired a damaged heart.

The only way to correct the damage is to relax
what has unduly tensed up.

For that purpose [i.e., For relaxing what has unduly tensed up],
a full acceptance of
the condition [i.e., the condition of having a damaged heart] is inevitable.

Even purely chemical medication attempts to
• artificially loosen up the cramp and
• reestablish an easy, smooth, vibrant, flexible pulsation.

Making such a comparison between the physical and psychic levels
will be quite helpful.

It [i.e., Making such a comparison between the physical and psychic levels] will give you an idea of the unification of creation and make what I say here more practicable.
When you attempt to put into practice what I advise, it will at first seem quite risky to remain • defended and • relaxed inside when something threatens you.

I am talking about psychological reactions to outer experiences that cause • negative, • destructive • emotions and • reactions in you.

I do not refer to occasional physical threats, where a quick defensive tightening is • automatic and • healthy.

That [i.e., That quick defensive tightening in experiencing physical threats] • lasts a very short time and • is the exception.

[On the other hand,]
If an emotional condition recurs regularly in your life, that is an altogether different story.
In these instances [i.e., In these instances of emotional reactions to psychological threats],
when you notice the shrinking back [i.e., the automatic shrinking back reaction] of the restricting movement, try to remain open [i.e., try to remain open to the expanding soul movement].

Let the inner movements occur in their own natural way, uninfluenced by the fearful level of your consciousness.

Allow the natural organism to continue the pulsation of
- expansion,
- restriction, and
- static movements [i.e., soul movements] uninterfered with.

The natural restricting movement will open up by itself [i.e., will open up by itself after the expansion of consciousness takes in fully the painful experience].

It [i.e., The natural restricting movement] will carry you quite naturally into the next organic expanding movement.

You will distinctly experience how what was painful on the first pulsebeat of expansion [i.e., first pulsebeat of expansion of consciousness] diminishes with each pulsebeat [i.e., with each subsequent pulsebeat of expansion of consciousness].
Each set of movements [i.e., Each set of soul movements] will expand your
  • self-realization,
  your
  • grasp of
    your own inner truth
    as it relates to
    the event in question.

It [i.e., Each set of soul movements] will fill you with
  • peace,
  • well-being,
  • safety,
  and
  • pleasure.

Each outgoing movement [i.e., Each outgoing soul movement, each expansion of consciousness] will increase this positive condition.

Let it [i.e., Let this natural pulsation process] happen from within, just as you must let the physical pulsation happen without interference by a • fearful,
• distrusting attitude.

Cooperate with this inner lawfulness by simply wanting to see the truth in yourself.
I recapitulate:

• Observe your soul movements.

• Understand their meaning.

• Allow them to function naturally;

• do not let fear cramp up the natural pulsation.

• Let the involuntary, self-regulating lawfulness establish harmony within by not interfering with
  • fear and
  • resistance.

Simultaneously,
• cooperate with
  • your whole being, with
    • all your sincerity and integrity,
      • in your willingness to see
        the truth
          in you.
- Seek to understand the connections between
  - yourself
  and
  - unwelcome emotions
  and
  - those outer conditions
    that cause these emotions.

- Do this ego-cooperation in a
  - firm,
  - relaxed
    way.

Relaxation must be combined with full commitment.

Often,
- tension replaces
  - a lack of
    full commitment to the inner truth.

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- Let yourself vibrate without defending your soul substance,
  even though it [i.e., even though letting yourself vibrate without defending your soul substance] may seem risky,
  as if you were too
  - vulnerable and
  - exposed.

This [i.e., Your being too vulnerable and exposed] is not true.
Such undefendedness
reestablishes
the healthy heartbeat
of your psyche.

It [i.e., Such undefendedness] does not mean
that you invite
• damaging,
• destructive actions
  from
• others or
• yourself.

To the contrary,
healthy self-assertion can only happen
when
• you are not cramped up inside,
when
• your natural pulsebeat functions
  according to its own organic law.

As I said before, my friends,
this material is not
• difficult or
• abstract
  for those who
• have already explored
    their innermost self to some extent
  or
• take these words in
  with their full attention.
If you
• think about them [i.e., If you think about my words]
and
• apply them to yourself,
you will see how
immediately practicable
they are.

Look at
what you
really feel.
See
what
• fear,
• pain,
• guilt and
• anger
cause you to do
within,
how you contract [i.e., see how you contract in the presence
of fear, pain, guilt, and anger].

Observe
these soul movements.

[Then]
It will become obvious
that all is
as I say.

By shrinking from the
undesirable
• condition or
• experience,
the entity
hopes to
• avoid and
• refuse
it [i.e., hopes to avoid and refuse the undesirable experience] –
thereby
• avoiding and
• refusing
itself.
This [i.e., This shrinking away from undesirable experiences and pain] causes a
- hard,
- bitter,
- twisted
  pain
  because
  such pulling away
    - is not organic
    and
    - is utterly futile.

When you
  openly meet the [i.e., When you openly meet the undesirable or negative]
    - condition or
    - experience
      in the manner discussed,
there will be
  pain
  too, at first.

But
- the pain will have a
  completely different characteristic.

- It will soon
  turn into a softness
    that can dissolve more easily.

- It will transform itself into
  - meaningfulness and
  - sense.

- It is a
  - growing pain,
  not a
    - death pain.
• *It is a pain that*
  • *creates*
    • *more and*
    • *better*
    • *life*
  • *and thus [i.e., and thus the pain]*
    • *eventually*
      • *transforms itself*
      • *into*
      • *pleasure.*

[Thus]

*The energy contained*

_in the emotion [i.e., the energy contained in the negative emotion]_ can find its way back to

_its original essence [i.e., its original positive essence].*

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*When you remain*

_truthfully open to the*

• *pain,*
  • *fear,*
  • *other destructive emotion,*

_you will not masochistically*

• *aggrandize and*
  • *exaggerate*
    • *it [i.e., you will not exaggerate the pain or fear or other destructive emotion].*

_Nor will you*

• *deny it –*
    • *either by*
      • *deluding yourself*
        • *that it does not exist,*
    or by
    • *refusing to meet it*
      • *by pulling away.*

[Rather,]*

_You will simply*

_go through it [i.e., go through the pain or fear or other destructive emotion]_ and thereby

_reconvert it [i.e., reconvert the pain, fear or other destructive emotion]_ to its original nature of bliss.*
It always seems to require such an enormous amount of courage to do this [i.e., to simply go through the pain or fear or other destructive emotion].

But that [i.e., But that it seems to require such an enormous amount of courage to simply go through the pain or fear or other destructive emotion], too, is illusion, my friends.

It actually requires infinitely more "courage," in a
- wrong and
- futile
  sense,
  to go through all the unnecessary pain of
  - avoidance and
  - flight.

The effort to shrink back from
- yourself and
from
- what you have produced – both in
  - inner and
  - outer
  conditions – is much more strenuous than
  the effort needed for the course I show you.
When pursuing this course [i.e., When pursuing this pathwork course],
the pain
must
become
bliss
because
• you have
  • transcended it [i.e., transcended the pain]
  instead of
  • fleeing from it;

• you have understood its [i.e., understood the pain’s]
deep significance
  in terms of
  your personal growth.

• You allowed the pain
  its
  natural healthy rhythm,

• you allowed experience [i.e., allowed the painful experience]
  caused by
  • error,
  • illusion and
  • unhealth
  to take its course.

This is
the only way
• health,
• security, and
• well-being
  can be reestablished.
Until now
we have concentrated on
• the mental activity
  involved in your search
  for your
  • true self,
  for your
  • misconceptions,
and in
• the observation of your
  • mental and
  • emotional
  processes.

In time,
using various
  new approaches on this path [i.e., new approaches on this pathwork path],
some of you will begin to
experience
  what might be summed up briefly as
  a combination
  of the
  • metaphysical
  and
  • physical.

You will learn to
• feel and
• observe
  the soul movements
  better than ever before.

These soul movements,
with their
• innate,
• inbuilt
  • rhythm
  and
  • lawfulness,
  determine
  your entire life.
They [i.e., Your soul movements] determine
your state of
- being,
your state of
- consciousness,
your
- freedom [i.e., your freedom from]
or
- enslavement to
  your
  - images and
  - misconceptions.

They [i.e., Your soul movements] determine
the
- depth and
- scope and
- nature
  of your experiences in life,
the
- degree of
  - aliveness
  and
  - pleasure,
your
- body structure, and
your
- fulfillment and
- abundance
  on all levels of being.

The soul movements are the
heartbeat
of the spirit.
Now, are there any questions regarding this topic?

**QUESTION:**
What kind of experience do you mean?

What if someone offers me a trip with LSD?

Would you advise me to go through with it [i.e., go through with this trip with LSD] just for the sake of the experience?

**ANSWER:**
No, certainly not.

Nothing of the sort.

I do not mean that a person should do anything or everything.

This [i.e., This LSD trip] would be completely destructive and a crass misunderstanding of what I am talking about.

A human being must exert discrimination and choice.

You have the freedom to choose certain experiences or reject them.
I refer to
  • the principle of this question,
not
  • the matter of
    whether or
    not
    LSD is advisable.

I have already discussed this some time ago [See mention of LSD in Q&A 115, from four years earlier, June 7, 1963],
and do not see any need to repeat it now.

What I am referring to is
the experience of
  • events,
  • conditions, and
  • emotions
    one cannot choose.

They [i.e., The events, conditions, and emotions simply] come.

A recurrent condition [i.e., A recurrent inner condition]
elicits,
  again and again,
  • difficulty,
  • crisis,
  • disharmony,
  • destructive feelings.

These [i.e., These difficulties, crises, disharmonies, and destructive feelings] are experiences
people so often
  • refuse,
  • deny,
  • flee from –
when they [i.e., when these negative experiences] are nothing
  but an expression of
  something
  in themselves
  that they overlook.
As long as one prefers to overlook the condition [i.e., overlook the inner condition], it [i.e. the resulting difficulties, crises, disharmonies, and destructive feelings] must recur with reliable regularity.

Of that you can be sure.

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**QUESTION:**
There are two experiences that come to my mind:
- one is • orgasm,
- the other is • death.

It seems that the • pulsation and • vibration lead you to a point where these • vibrations and • pulsations cease.

In both • orgasm and • death there seems to be no more • vibration and • pulsation.

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**ANSWER:**
It is an illusion that they [i.e., that the vibration and pulsation] cease.
Of course, this illusion [i.e., this illusion that the vibration and pulsation cease] is much more difficult to establish about death because your three-dimensional [i.e., three-dimensional space/time]

- orientation and perception
  is not geared to
  see that it [i.e., NOT geared to see that death] is an illusion.

You merely see the physical level, and that [i.e., and in death the physical level] has indeed stopped

- living,
- vibrating,
- pulsating.

You are unequipped to observe the consciousness behind the physical system, where

- living,
- breathing,
- pulsating,
- vibrating – and therefore
  - thinking,
  - feeling,
  - being – go on and on.

As far as orgasm is concerned, it is certainly an illusion that

- pulsation or vibration stops.
As I said at the beginning of the lecture:

When the rhythmic manifestation of pulsation is not observable to the three-dimensional perception, the pulsation of various levels of consciousness is [i.e., is then] geared to different laws.

Only when you become attuned to your innermost self will you perceive these manifestations [i.e., will you perceive these manifestations that are NOT observable to the three-dimensional space/time perception].

There is nothing on the three-dimensional level that you
• cannot and
• will not experience by a further expansion of consciousness into different dimensions –
• whether or
• not this occurs
  • in a state of physical death or
  • while [still] in the body.
In fact
  • more,
  not
  • less,
    can
    be experienced,
  nay
  must
  be experienced,
  as the being
    • expands
    and
    • grows
  into further dimensions [i.e., expands and grows into
  further dimensions of consciousness that are beyond the
  three-dimensional space/time level of consciousness].

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The truth of these words
will become accessible
in
this life
when you
  • do not cramp up against
    fearful experience,
  but [rather]
  • allow
    your innermost soul movement
  to continue to pulsate into [i.e., pulsate and expand into]
  the experience
  you want to
  deny.

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As you all know from our work together,
this
  fear of experience
  does not only exist regarding
  • negative,
  • painful
  experience.
There is
  as much fear,
  and often more so,
  regarding the
  • positive,
  • desirable, and
  • desired
  experiences
  in the universe.

• Utter bliss,
• pleasure supreme,
  is feared
  to the extent
  pain
  is denied.

One who
  can accept
  • pain,
  can endure
  • pleasure.

The two experiences you mentioned –
  • death and
  • orgasm –
  are the deepest experiences
  a created entity
  can go through.

They are that [i.e., Death and orgasm are the deepest experiences
  a created entity can go through]
  because [i.e., because in death and orgasm]
  • the ego
    relinquishes its hold
  and
  • the individual
    surrenders to the
    • cosmic,
    • universal
    forces –
    in
    • love and
    • trust.
True orgasm
is not possible
unless
this attitude [i.e., unless this attitude of surrender]
exists.

Healthy death
only occurs with
• love and
• trust
and it [i.e., and death]
then becomes a
• joyful,
• growing
experience.

It is easily observable
that
• the healthier
  a human being is,
• the less he or she
  fears this
  • total,
  • trustful
  surrender.

Such an individual
• experiences
  the greatest amount of bliss
and, also,
• does not fear
  death.
I repeat:

The ability to stand
• pleasure,
• delight,
• ecstasy,
  depends on the ability
to assimilate
• pain and
• frustration
  in an
• appropriate and
• truthful
  way,
in the understanding that
they [i.e., understanding that pain and frustration]
are the production of
the self.

To put the same idea in different words:

If you can
• meet
  your own negativity –
  your
• fears,
• anger,
• rage,
• the traits you do not like –
  in a
• rational and
• unexaggerated
  way,
really
• meet it [i.e. really meet your negativity]
  face to face
and
• understand it,
then
you produce the [i.e. then YOU produce the positive traits of]
• love and
• trust
  I discussed.
To that measure [i.e., to the measure you meet and understand your own negativity]
you become capable of experiencing
• delight,
• pleasure,
• happiness.

There is a direct relationship
between the two [i.e., a direct relationship BETWEEN your being capable of meeting your own negativity AND your being capable of experiencing delight, pleasure, and happiness].

You will invariably see that
the person who cannot accept
• pain in a
  • healthy,
  • constructive and
  • realistic
  way
cannot accept
• pleasure
either.

I shall be glad to answer more questions on this topic,
as well as on any problems you may have, at our next meeting.

Be blessed,
all of you.

May every one of you
start this working season
with a new approach
to your
• path,
to your
• blocks that
  • prevent and
  • separate you from life.
Dip deeply into
the reality of
the divine within yourself,
[in order] to strengthen you
in your determination to
• grow,
• unfold,
• expand,
• unify,
and
• correct
the areas that block you
from
• life,
from
• all that is good.

Let guidance come
from within
to help you realize
• the futility,
• the unnecessary waste
 of resisting
  this growth.

May you become more
and more attuned to
these inner soul movements and
thereby help to reestablish
the beautiful cosmic balance.

This will also affect
the availability of
the divine
in you,
with which you can then
• integrate and
• establish
  your
    • full,
    • independent
      selfhood.
Be blessed,
all of you.

Be in peace,
be in God!

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