Pathwork Lecture 126: Contact With the Life Force

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/

Gary Vollbracht

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| Greetings,  
my dearest,  
dearest friends.  
Blessings for  
all of you,  
• present and  
• absent.  
Blessed are  
your further efforts on this path,  
• now and  
• in the times to come. |
| **04** |
| This past working year [September 1963 (Lecture 117) – June 1964 (this lecture)]  
was one of the  
most crucial on your path,  
for most of my friends  
• individually, and  
for this group  
• as a whole.  
  
Many of you are keenly aware of this fact. |
So,

**may the coming weeks** [i.e., the coming weeks during the summer break]  
**be for all of you**  
**a time of**  
• consolidation of past work and  
• preparation for future work  
on your  
**inner path**  
of liberation.

In tonight's lecture

I should like to discuss,  
**once again,**  

**the life force.**

As you know,  
**each time I discuss a topic we have treated previously,**  
it is done on a  
• deeper level, and  
it is possible to give you  
• more material  
**because**  
you are better able to  
• absorb and  
• utilize  
**it.**  

*It has a*  
more immediate  
meaning for you.

*What I said about this topic before*  
**was then**  
only a beautiful theory to you,  
*but many of you today*  
are able to see that this is  
not merely  
• a theory or  
• an abstract philosophical principle:  
**it is a key**  
to how life  
can be truly lived.*
Let us recapitulate certain aspects of the life force.

The life force is profoundly intelligent.

Its [i.e., The life force’s] intelligence is always available, always present and ready to be applied not only to great, important issues; this super-intelligence "deigns" to express itself on supposedly unimportant issues if it is called upon.

It [i.e., The life force’s super-intelligence] does not differentiate between important or unimportant, big and small issues.

It [i.e., The life force’s super-intelligence] pervades everything when it is allowed to do so.
One of its [i.e., One of the life force’s super-intelligence’s] most striking aspects is that there is no conflict contained in it.

The limited human mind is often confronted with alternatives in which something is
  • good
    on the one hand
  but
  • bad
    on the other;

  • favorable
    for one person
  but
  • unfavorable
    for another.

When this [i.e., When this dualistic either-good-or-bad choice situation] is the case, you are
  • not in truth;
  you are
  • separated from that aspect of the life force which can give you access to the vast intelligence which knows of no disadvantage
    • in any way
    or
    • for anyone concerned:
      it [i.e., the choice coming from the vast intelligence of the life force] is
deply right
  from any point of view.
**Its advice** [i.e., *The advice of the vast intelligence of the life force*]
leaves in you
no trace of
• doubt or
• uneasy feelings;
rather, it [i.e., rather, *the advice of the vast intelligence of the life force*]
gives you
the peaceful knowledge
that all is well,
increasing your
feeling of security
about
• yourself and
• life.

**This vast intelligence** [of the life force]
is available
for every one of
your smallest
• cares and
• concerns.

*It* [i.e., *This vast intelligence of the life force*]
is forever ready to respond
if
you choose to request its service.

*It* [i.e., *This vast intelligence of the life force*]
never pushes itself
on you,
but it is there,
ready, at your disposal.

*It is up to*
you
*to be in contact with it.*
All it [i.e., All this vast intelligence of the life force] needs is
• your awareness of
  its existence and
• your desire
to make use of it,
concisely formulating
your
• questions and
• aims.

When these aims are
• hazy and
• vague,
when you are lost
in a fog of confusion,
the life force cannot penetrate to you.

Your effort to arrive at
• clear formulation and
• exact awareness of your
• problems,
• confusions,
• split motivations, and
• limitations
is necessary, as well as your
• reaching out for the life force,
• requesting its help.

The pathwork is specifically preparing you for that.
Even when you believe in this principle [i.e., believe in this principle that all this vast intelligence of the life force could be available to you], you are often under the wrong impression that you have first to • reach a certain stage in your development, • resolve your conflicts and • attain a great deal of spiritual knowledge before you can be in contact with the life force.

You think that • the day after tomorrow or • next year, it [i.e., this vast intelligence of the life force] will descend upon you, like a gift from heaven you have finally earned.

This concept is completely wrong.

You do not have to be perfect to be tuned into the life force.

It [i.e., Being tuned into the vast intelligence of the life force] can happen right now, provided you clear the confusion of your present • feelings, • thoughts, and • moods.
You do not even have to clear up confused concepts; all you need is
- to realize that you are confused
- to reach out to the vaster intelligence [of the life force] to help you [in your confusion].

If you live in the now, you are in tune with the life force. If
- your now is confusion, depression, and stagnation, and
- you face these feelings fully, formulating their existence without the slightest evasion –
- while you also acknowledge that the very presence of such feelings indicates error – and
- you simultaneously wish the truth to manifest within,

- the negative feelings dissolve and
- truth begins to enter.
• Being in tune with the life force is the same as
  • being in contact with God,
  the same as
  • living in the now.

This [i.e., Being in tune with the life force, being in contact with God, and living in the now] can happen
  only when
  you are in contact with yourself.

For
  • you
  and
  • the immediate now
  are one –
  you
  • at this moment,
  which may be different from
  you
  • in the next moment.

For you are
  no
  • flat,
  • one-dimensional creature,
  but
  • dynamic and
  • many-dimensional.

You consist of
  infinite
  • possibilities and
  • changes
  of
  • outlook,
  • attitudes,
  • feelings, and
  • thoughts.
Your tendency to petrify

a pleasant outcome

because

this seems

• an easy solution,
• an insurance against
  an apparently insecure future,

makes you

falsify truth.

It [i.e., Your tendency to petrify a pleasant outcome] makes you hold back.

The more you become aware of all the hidden levels of your being,

[then]

the more you are in

• contact with and
• possession of
  yourself,

that is, the more you are capable of living in the now, for you no longer need to run away from what is;

consequently, the more you are in contact with the life force.
Being in contact with yourself,
you gain a greater understanding of the
• inner causes 
  and
• outer effects
  in your
    • personal life,
and you can understand this principle [i.e., this principle of cause and effect] as applying to
  • all of life.

The better this [i.e., The better this principle of cause and effect] is understood,
the more security is gained, and
the more you are in
  real control of
  your fate.

You then know that you are
  • safe and
  • not ever dependent on
    something beyond your capacity.

The vibrant feeling of being wholly alive,
in stimulating peacefulness,
fills you even while you still experience
  the negative mood –
    • anxiety,
    • depression,
    • lifelessness,
or
    • whatever it may be [i.e., or whatever the negative mood may be].
It is as though
two levels of your being
would begin to meet
through your
seeking
  • the truth
    of
    • the now
  and
requesting
  • the greater truth
    of
    • the life force.

Little by little,
you become more aware of
the reasons for
your negative moods [i.e., the reasons for your anxiety, depression, lifelessness, or whatever the negative mood may be].

You forget
less and less
that the
  • answer
  and
  • explanation
    [i.e., the answer and explanation for your anxiety, depression, lifelessness, or whatever the negative mood may be]
exist
in you.

You assert this fact [i.e., You assert that the answers and explanations exist in you],
requesting
  • understanding and
  • help
to correct
false concepts –
  • not waiting for tomorrow
    when this will be done for you,
  • but doing it now yourself
    by letting
    the infinite intelligence [of the life force]
    manifest
    in yourself.
The slightest trace of guilt
about
still not being further developed,
the self judgment
that
you should no longer have negative feelings,

cause you to
struggle away from
the now,

which makes contact
with
  • the self,
and therefore [contact]
with
  • God,
impossible.

The attitude
of acknowledging
that you are
in illusion
at this moment
incorporates
many
  • qualities and
  • soul movements
necessary for
being in tune with
the life force.

It [i.e., This attitude of acknowledging that you are in illusion at this moment] indicates
  • humility and
  • proper self-evaluation.
<table>
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<tr>
<th>It [i.e., This attitude of acknowledging that you are in illusion at this moment] means that you can stop struggling, because you are engaged in fighting illusion – the appropriate kind of fighting – rather than fighting illusion with illusion, which cannot be successful. You must fight illusion with reality, even if your present reality is illusion.</th>
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<tr>
<td>The clear acknowledgement of this fact [i.e., of this fact that your present reality is illusion] is then reality; denial of your illusion is further illusion.</td>
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<td>The work of self-confrontation gradually leads to this attitude [i.e., leads to this attitude toward your present reality, this attitude of realizing that your present reality is illusion].</td>
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If you take the additional step [i.e. the additional step after the step of acknowledging that your present reality is illusion] and assert your desire for the eternal presence of the life force, with its much greater wisdom to take over, you can never again be • helpless and • lost.

The vibrant life force will flow through you – not in rare moments, but more and more as a steady companion.

It [i.e., The vibrant life force flowing through you as a steady companion] will be your way of • living and • being.

• You and • the life force will be • one and • inseparable.
The beauty of creation is that reality is happiness.

This happiness is easy; there is no struggle about it.

The tragedy of human beings is that they so ardently struggle against happiness by fearing truth and holding onto misconceptions.

Liberation as a result of this path, the shedding of shackles which keep you enchained – what could these words possibly mean?
If facing
  • truth and
  • reality
  were more difficult –
    which obviously
    you are
    unconsciously
    convinced of –

if it were true, for instance,
  that
  • self-responsibility and
  • adulthood
  are more painful than
    the position of
    the child
    you so ferociously defend,

then
  • a breakthrough on this path,
  • a coming into your own,
    would
    never
    be felt as
    a joyful liberation.

Instead,
  it [i.e., Instead, a breakthrough on this path, a coming into your own]
  would seem like
  entering prison.

If
  one's
    • resistance,
  one's
    • no-currents,
      existed
      in order to
      prevent
      something disagreeable,
  they [i.e., one’s resistance and no-currents]
  would be
    • understandable and
    • justified.
But the tragedy
is that one often struggles
with all one's might
against
that which makes life
• easier and
• happier,
• more agreeable and
• safe.

Yet people
• believe
  the opposite,
  acting as though
  the pathwork
  expected them
  to undertake a venture
  in which they might perish,
and
• can be pried loose of
  their resistances
  only with the greatest of difficulties.

This is
the sad irony.

They [i.e., These people who resist pathwork, thinking that pathwork
expected them to undertake a venture in which they might perish]
are so blind
that
what is
• their advantage
seems like
• a disaster,

and
what is
• their disaster
seems like
• safety.
Once more:

If
  • divine truth and
  • reality
    were not
    all
    • good,
    • happy, and
    • advantageous,
many of my friends
would not have experienced
  • liberation and
  • ease
  following
    • a breakthrough,
    following
    • the overcoming of resistance.

This fact [i.e., This fact that many of my friends HAVE experienced liberation and ease following a breakthrough, following the overcoming of resistance]
is important to contemplate,
because
  it is the proof
  that there is
  nothing to fear
    • in God's world,
    • in letting one's own organic development proceed,
    • in not halting it artificially [i.e., not artificially halting one's own organic development process].

Most of you
have made enough progress
to know that
  • what you leave behind is
    unnecessary hardship,
and
  • the growth you move toward,
  • the new way of life you adopt,
    is much easier
    than what you
    so tightly hold on to.
Whenever you are
• aware of resistance and
• can pinpoint
  your exact
  • misconceptions and
  • confusions,
you have
already won,
  because then
  you
  • have the tools, and
you
  • can safely trust them to work –
    you know that from past experience.

Once you
know
  you are confused,
you can
meet
  the confusion.

This [i.e., Knowing and meeting your confusion]
  is living
    in the now.

But
when
  the confusion
    is
  not conscious,
when
  • it [i.e., when the confusion]
    can be denied and
  • unpleasant feelings
    ascribed to other factors
    having nothing to do with you,
you
  • do not even know
    this [i.e., this confusion]
    is illusion and
  • can do nothing
    to eliminate it [i.e., can do nothing to eliminate the confusion].
It is then [i.e., It is when the confusion is not conscious and is denied and when unpleasant feelings are ascribed to other factors having nothing to do with you]

that you
• fight against the
  • happier,
  • easier,
  • fuller
  life and
• hold onto
  unnecessary hardship.

People's unconscious conclusions claim that it is to their
• disadvantage
to grow
and
to their
• advantage
to remain static.

This fundamental misunderstanding about life [i.e., This misunderstanding about life that it is to their disadvantage to grow and to their advantage to remain static] causes untold pain.

Without this senseless falsity [i.e., Without this falsity that it is to their disadvantage to grow and to their advantage to remain static] so much suffering would be avoided.

Men and women would be
  vibrantly alive
  in the immediate now.
Whenever this is so [i.e., Whenever the misunderstanding that it is to men’s and women’s disadvantage to grow and to their advantage to remain static is corrected and they realize that the opposite is true and as a result of seeing this truth men and women become vibrant in the immediate now],

there is
* peace

and, at the same time,
* vibrancy;

there is
* stimulation

and
* serenity.

As I have mentioned in the past, the struggle against truth results in split concepts.

Human beings often conceive of life as being
* stimulating,

but they feel they must pay for this stimulation by
* giving up their peace of mind.

If they want
* peace and
* serenity,

they feel they must sacrifice their
* dynamic,
* stimulating life,

they must
* stagnate and
* be secluded.
These false alternatives [i.e., These false alternatives of EITHER finding peace by living a stagnate and secluded life OR living a stimulating life] lead to a false choice, for whatever is chosen is based on wrong assumptions.

The conviction of having to make do without an aspect of life that every individual is meant to enjoy – either • peace or • vibrancy and • interest – will bring an unnecessary deprivation of either • the one or • the other aspect of the life force [i.e., either deprivation of peace or deprivation of vibrancy and interest].

In this conviction, people condition themselves so that whenever they are • stimulated they will register • anxiety, and whenever they are • in peace they will be • bored.
The moment you are aware
• of being in error,
• that it
  • does not have to be that way [i.e., EITHER peace OR stimulation]
  and
  • is that way
    only because of
    your wrong convictions,
you
  fully face
  • the now,
  • your own now.

And then
you may find
further aspects
responsible for
the wrong conclusion
that
cut you off from
the life force.

As you
 • realize that
  the life force
combines
two apparent incompatibilities [i.e., combines peace
and stimulation]
and
 • begin to reach out
  for the possibility of
enjoying
  both favorable aspects [i.e., the possibility of enjoying BOTH
  peace AND stimulation and vibrancy simultaneously],
you will
experience
the truth
that everything good is possible
if you
 • allow yourself to
  experience it [i.e., allow yourself to experience the truth
  that everything good is possible]
and
 • remove
  your false limitations [i.e., false limitations of EITHER/OR].
So many similar misunderstandings exist which prevent human beings from the
• blissful,
• enlivening,
• peaceful experience
of the life force, apart from one's personal
• images and
• misconceptions.

So often the great spiritual truths, in particular, seem contradictory.

If you formulate such confusions, you have already overcome them because you have brought forth your desire to find clarity by acknowledging your present confusion.

Clarification
• is on the way and
• will soon fill your being.

But only too often one is unaware of such
• dormant,
• smoldering,
• festering
• confusions and
• apparent contradictions.
Let us now discuss some of these apparent contradictions which prevent you from being in contact with the life force and, therefore, keep you from happiness.

A deep misunderstanding for many comes from the fact that all truth teachings postulate that free will is responsible for one's fate.

Divers religions and philosophies may word this fact differently, but it all amounts to the same thing [i.e., all religions and philosophies postulate in one way or another that free will is responsible for one's fate].

Psychology also talks about the necessity of self-government and self-responsibility.
At the same time [i.e., While religions, philosophies and psychology postulate that free will and self-responsibility are responsible for one’s fate],
• spiritual teachings [by contrast]
  postulate that
  human beings,
  with their
  • small selves,
  with their
  • little minds,
  cannot succeed
  without calling on
  the vaster intelligence
  for
  • guidance and
  • enlightenment.

This [i.e., That free will and self responsibility are responsible for one’s fate as postulated by religions, philosophies, and psychology on the one hand, while, on the other hand, the position that human beings cannot succeed without calling on the vaster intelligence for guidance and enlightenment as postulated by spiritual teachings]

seems like
  a contradiction,
but only as long as
underlying problem areas remain
  • unrecognized
  and therefore
  • unchanged.
As long as you struggle against standing on your own feet, you will
• cling to an authority outside yourself and
• rely on an externalized God to take the place of a benign parent,
  rejecting the need for self-responsibility.

Concomitantly, as long as you need such an authority, you must
• be disappointed and
• rebel against it [i.e., you must rebel against such an authority, against such an externalized God].

In this rebellion,
• you often reject the idea that a vaster intelligence than your own can guide you.
  • You fear giving up the small self will and its selfishness,
    not entrusting yourself to the vast power at your disposal.

• These inner deviations, ignorances and misconceptions,
  the insistence on a childish way of life create the contradictions.
The moment you give up resisting [i.e., give up 1) resisting the fact that there is an available intelligence greater than your own, 2) resisting giving up the small self will, and 3) resisting self-responsibility by giving up a childish way of life], two apparent contradictions unify into one whole truth:

By
• shouldering self-responsibility,
by
• realizing that
  you alone
  are the creator of your fate
by
• understanding the
  • causes
  and
  • effects
  of your life,
you actively seek enlightenment through the greater intelligence that exists within yourself.

You put the little mind aside –
• not blindly,
• but
  in order to
  let the bigger mind manifest.
This does not mean absolving yourself from self-responsibility, rather, you are responsible for opening the door, not to

- an outer deity – for another person, as it were – who is supposed to take the burden of adulthood away from you,

but to

- the vaster self, which forms an integral part of your psychic personality.

This self [i.e., This vaster self which forms an integral part of your psychic personality] is kept from manifesting as long as confusion exists, but when awareness dawns, the vaster self begins to fill the consciousness with

- its truth and
- its power until

- the integration is complete and
- there are no longer different levels of functioning.

Then

- mature self-responsibility and
- entrusting oneself to God, asking for His help,

become one and the same.
Without awareness it seems as though one should not want to govern oneself
in order to [i.e., in order to avoid self-responsibility and just]
let God govern one's life.

In awareness, however,
• self-government and
• accountability for one's actions,
• thoughts, and
• feelings
  are seen as prerequisites for the greater intelligence to manifest.

The little self will
• stands in the way of mature self-responsibility,
and often
• must be given up so that the person can assume proper self-government.

It is the same way with
• God's will and
• self-government.

Self-government does not mean self will.
When the
• greedy,
• childish
  self will
  is given up,

• self-government
and
• entrusting oneself
  to cosmic intelligence

become
• interdependent
instead of
• mutually exclusive.

• Self-responsibility
and
• self-government
  do not mean
  arrogant overestimation
  of the little self.

In fact,
  gradually
  the larger self
  takes over altogether.

This [i.e., The larger self taking over altogether] is the integration we speak of on this path.

If
  God
  is looked for
  as a substitute for
    mature
      • self-responsibility and
      • accountability,
true
  contact with
    the life force
  cannot possibly exist.
When you want
  an outer authority
  to substitute for
  you,
then
  all your faculties
  are paralyzed.

It is
  the smaller mind
  with its
  immediate outer will
  that must take
  the first step
  in order to
    • open
      the inner will and
    • contact
      the larger mind.

It is
  the outer will
  that provides
  the initial momentum
  to
    • open the door to,
      and then
    • become part of,
      the vast limitless power
      that
      gradually
      enables you
      to truly master life,
      as these
      split concepts
      begin to mend
      through
      your widened understanding.
Spiritual teachings postulate
• that you are supposed to be happy,
and
• that it is God’s will for human beings to live in joy.

At the same time, on a path such as this one is taught that God must not be sought in order
• to strengthen one’s childish desire for magic,
• to encourage the equally childish greed for everything one wants when one wants it, or
• to indulge in the wishful thinking of the child incapable of giving up the desire for utopia.

Why do we then take such pains to grow out of this childish state when, in the same breath, you are told that God wants your happiness?

Is this not another contradiction?

The greedy child wants happiness, too.
The great power of the life force
is supposed to
make
all things possible.

Is this unlimited power [i.e., Is this great unlimited power of the life force that is supposed to make ALL things possible]

not in contradiction to
the aim of this path
which reiterates
the necessity
to give up
the desire for magic?

Whether or not
you have made such confusions conscious,
they often exist,
and it is important
to draw them to the surface.

So let us consider
why
one must
• be free of
  the childish desire for
  magic
and
• be able to
  accept
  the self-produced misery
  instead of
  cringing from it [i.e., instead of cringing from the self-produced misery].

And let us examine
why
it is equally true
that a human being
has
every
• right and
• possibility
  for happiness.
You see, my friends,
the desire for magic
represents the wish to avoid the consequences of one's actions;
such desire [for magic]
• denies
  • self-responsibility,
  • liberation, and
  • true mastery
over one's fate,
and therefore [such desire for magic]
• precludes
  the bliss
  of being in the life force.

You greedily demand happiness
in order to
• have your way and
• avoid
  the imagined annihilation of your cherished
  • images and
  • misconceptions.

Now, these fears [i.e., these fears of the annihilation of your cherished images and misconceptions]
are founded on false ideas,
and one must find out for oneself that these ideas are false.

One must learn finally that one does not perish even if the most feared event happens.
Misery is never caused by • the feared event itself, only by • one's attitude [i.e., misery is caused only by one's attitude toward the feared event].

As long as one is tied to the wrong idea that an outer event – be it • rejection, • criticism, or • loss – can cause suffering, one is in illusion.

This seeming contradiction will split a concept.
When one realizes that
  • the fears
    are unfounded, and
  • the threat
    is not
    • the event itself
    but [the threat is instead]
    • the attitude to the event,
one learns to
  • let go of
    tight currents and
  • give up
    • one’s self will and
    • the compulsion
      to obtain gratification,
while [i.e., while at the same time]
  • being fully aware of
    the right to be happy
  and
  • calmly
    striving toward fulfillment
    on all levels of life.

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Before we go on, are there any questions at this point?

QUESTION:
If something terrible happens,
  let’s say
    the death of a dear person,
  how can
    unhappiness
    not
    be there?

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ANSWER:
Here lies
  such an important
    misunderstanding.
Just because you feel you ought not to be unhappy,
you struggle away from
• the now,
therefore from
• yourself,
and therefore from
• contact with the life force.

Your attitude is
• either that of a
  • greedy,
  • self-willed child
who
  demands
  the fulfillment of all its desires,
while fearing the opposite [i.e., while fearing the unfulfillment of any of its desires],

• or you harbor the false idea that
  a spiritually evolved person should be so developed that he or she is never
  • unhappy,
  never
  • puzzled or • upset.
Often, you carry in yourself a combination of these two aspects [i.e., a combination of having the attitude of the greedy child demanding all of its desires be fulfilled AND having the idea that spiritually mature persons should be so developed that they are never unhappy, puzzled, or upset], for the misunderstood spirituality [i.e., that mature spirituality means no pain ever] is a product of the
- greedy,
- fearful,
- weak,
- dependent child.

The less the person is willing to
- lose, or
- give up if need be,
- the weaker he or she becomes, and
- [the] more dependent [he or she becomes] on circumstances outside one's control.

This kind of person becomes more insistent on some outer event to prevent the catastrophe which, as he mistakenly believes, will overtake him.

Therefore, the struggle against what is now produces greater misery than the event itself [i.e., greater misery than the event itself, the event that is happening in the now].
If none of these unhealthy aspects [i.e., If none of these unhealthy aspects of the greedy, fearful, weak, dependent child who is unwilling to give up or lose anything] existed,
one would
• live through the pain and
• grow out of it [i.e., grow out of the pain].

The more one learns to do this [learns to live through and grow out of the pain] at the moment [i.e., at the very moment that the pain occurs],
the sooner
• the apparent opposites coalesce and
• the full experience of the painful moment will become bliss.

One then reaches beyond the illusion of opposites.

If you quietly acknowledge,

"I am now unhappy, but at the same time I know that in this unhappiness I am somehow not quite in truth,"

you enter into peace.
<table>
<thead>
<tr>
<th>Yes, you are unhappy at the moment because of a • loss or • disturbance. Nevertheless, peace comes into you when you • fully acknowledge your feelings [i.e., fully acknowledge your unhappiness and pain due to loss or disturbance in the moment] and • assert the fact that some of these feelings [i.e., some of these feelings of unhappiness and pain due to loss or disturbance in the moment] are an outcome of illusion, although you are not yet able to change the illusion.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Your desire to change from • illusion to • truth, while acknowledging all your negative feelings [i.e., while acknowledging all your unhappiness and pain] — the outcome of your illusion — will make you stop • running and • struggling against what is.</td>
</tr>
</tbody>
</table>
Gradually, a new understanding will arise from the deepest recesses of your soul that becomes accessible through your desire to tap
• divine truth,
• the life force in you.

As more
• peace and
• vital new insight
fill you,
• unhappiness and
• happiness become one.

Because you cease struggling against the now, you are in the now.

You gradually experience that it is
• your attitude to an event that causes
  • happiness
  or
  • unhappiness,
never
• the event itself.
This discovery [i.e., This discovery that it is your attitude toward an event that causes happiness or unhappiness, never the event itself]

- liberates and
- induces
  - strength and
  - security.

It [i.e., This discovery that it is your attitude toward an event that causes happiness or unhappiness, never the event itself]

puts you into contact with
the life force.

A

- fundamental and
- very frequent
misconception in the human psyche
says that
unhappiness
is a
virtue.

To correct this,
I advise this meditation:

"My
- happiness
cannot possibly detract from
another person's.

However, my
- unhappiness
adds to
theirs."

This meditation
will help you to develop a
- strong,
- full
- yes-current
  for your happiness.
It is often so difficult for humans to understand that when they believe themselves to be confronted with alternatives where
* one thing seems good
and
* another bad,
or where they see
* one person benefiting
and
* another being damaged,
that is not so.

Whenever you are caught in such a predicament, you may be sure that you are entangled in a wrong concept.
Whenever you are in truth, my friends, there is no such thing as a decision that is:
- good on the one hand
- bad on the other.

It [i.e., A decision made when you are in truth] must be:
- good
  - all around,
  - for everyone concerned.

That [i.e., The fact that a decision made when you are in truth must be good all around and for everyone concerned] is:
- the rightness of divine truth,

that [i.e., the fact that a decision made when you are in truth must be good all around and for everyone concerned] is the:
- wonder and
- beauty
  of it [i.e., the wonder and beauty of divine truth].
When you
  • truly comprehend this [i.e., When you truly comprehend the fact that a decision made when you are in truth must be good all around and for everyone concerned]

and
  • are confronted with decisions
  • cannot see
    how to arrive at
    this rightness [i.e., how to arrive at this rightness where a decision is good all around and for everyone concerned],

you may then
  request this truth,
  putting
  • your small mind aside
  • the larger intelligence to enter.

Open yourself
to it [i.e., Open yourself to the larger intelligence].

Admit clearly:

"As long as I believe that any decision must result in
  • disadvantage or
  • harm
  to any of the parties,
I know
  I am in distortion."
I wish to
• be in possession of
  the divine truth,
    where decisions are
      • right and
      • harmonious
        for all,

and
• be able to
  feel this
    deeply.

I cannot see it yet,
therefore
  I am in
    untruth."

In this way,
you
• know and
• fully face
  the now,

you
do not run from it [i.e., you do not run from the now]
while at the same time
you are
calmly
wishing to be enlightened.

The combination of
• facing the now
  without
    struggling against
      yourself

and
• desiring
  the greater truth

will make it possible
  for the life force
    to fill you
      with
        • vision,
        • wisdom, and
        • strength.
Does anyone here have an idea why it is really no contradiction that • it is your birthright to be happy, while • you must be able to accept an unhappy now, relinquishing • self will and • greed?

COMMENT:
Often we don't know what is good for us.

What one wants with one's little mind may not be what one would really want if one were more developed.

ANSWER:
Yes, that is true.

Any other ideas?
COMMENT:
I think we often can't get the fulfillment right now.

We are impatient and want it immediately.

ANSWER:
I think the now [i.e., getting fulfillment immediately, right now] has nothing to do with it.

The desires of • the smaller and • the larger self may be different, but often they both [i.e., often what the smaller self desires and what the larger self desires] are the same and what the smaller self desires is not necessarily wrong.

The question is the how [i.e., The question is how the smaller self desires what it desires].

The little self is under the illusion that it must perish if its will is not fulfilled.
This [i.e., This little-self’s illusion that it must perish if its will is not fulfilled] creates
  • fear,
  as well as
  • additional negative emotions.

It is
  these negative
  • emotions and
  • attitudes
  that make
    the expression of the little self
    wrong,

not
  the nature of the wish
  itself.

[Conversely]
If
  the real self
  issues a wish,
it expresses itself
  without fear
  because
    non-fulfillment
    will not seem to annihilate it.

Consequently,
  further negative emotions
  will not be created.

In addition,
  I would like to say this:

    the
    apparent
    contradiction
  is
    that man has to be able to
    give up
    what he wants to
    gain.
In this giving up [i.e., In this giving up what he wants to gain] lies the necessary soul movement for being in contact with the life force.

The soul movement is of crucial importance.

In it [i.e., In the soul movement] lies the truth that neither • an event nor • the fulfillment of a particular wish can bring happiness.

In the relaxed giving up lie all the emotions which are a byproduct of truth.

In a disharmonious soul movement contact with the life force is impossible.

Soul movements are always a result of attitudes.
Sometimes
one needs merely to concentrate on
one's attitudes,
and
harmonious soul movements
automatically follow.

At other times,
it is useful to
• observe
  the soul movements themselves
and
• approach them
  simultaneously
  from two directions.

All
• false ideas
  create
disharmonious emotions,
  which create
    • tense,
    • harsh,
    • rigid
  soul movements.

[Conversely,]
• Truthful concepts
  create
    • relaxed,
    • warm,
    • positive
      feelings
  and
    • flexible,
    • harmonious,
    • rhythmic,
    • organic
  soul movements.
For example, the fear
that non-fulfillment of a wish
is
annihilation,
creates
a must [i.e., “I must not have non-fulfillment of a wish
since that would mean annihilation”].

Whenever there is
a must,
it is contrary to the
• slow,
• harmonious
waves of
• the life stream, or
• life force.

My dearest friends,
when you now look back
on
• the work of this path,
on
• the lectures and
on
• your development,
you will see
that it was all
painstakingly
built up
to lead to this point:

the mending
of split concepts
through
the proper soul movements.
This [i.e., This mending of split concepts through the proper soul movements], in turn, enables you to be in possession of the immeasurable • wisdom, • energy, and • peace of the life force.

To be in harmony when outside circumstances work according to your wishes is not really harmony because you are dependent on these circumstances beyond your control.

Even if life works well for you now, you must be in • deep, • possibly unrecognized, fear that it may not always be that way.

But when you realize that you • have the resources to live in • dignity and • self-respect and • are not wholly dependent on any event outside yourself, then you are truly in harmony.
Then [i.e., When you realize that you have the resources to live in dignity and self-respect and are not wholly dependent on any event outside yourself]

you

have come into your own.

Then [i.e., When you realize that you have the resources to live in dignity and self-respect and are not wholly dependent on any event outside yourself]

you

• make use of
  your birthright and
• begin to control
  your fate.

Then [i.e., When you realize that you have the resources to live in dignity and self-respect and are not wholly dependent on any event outside yourself]

the available abundance

• will be open to you,
• will give you
  all the many fulfillments
  you cannot even dream of,
  surpassing
    even the greediest self will
    of the childish self.

This is

why

• pride,
• fear,
• self will,
• greed,
• childish dependency, and
• refusal to stand on one's own feet

produce soul movements
which must
run counter to
one's self-interest.
The conditions produced by these soul movements [i.e., conditions produced by soul movements that have themselves been produced by pride, fear, self will, greed, childish dependency, and refusal to stand on one’s own feet] increase the fear of unfulfillment because you then believe it is

• the outer event

and not

• your attitude [i.e., and not your attitude toward the outer event]

that produces the misery.

Being in contact with the life force is possible even

while you are still in illusion,

provided you

• are aware of it [i.e., provided you are aware that you are still in illusion],

and

provided you

• assert this fact [i.e., provided you assert that you are aware that you are still in illusion]

and

• express your desire for contact with the life force.

Then

• you will be helped to
  • eliminate obstructions and
  • taste the
  • vibrant, • dynamic
  life force.
• Every cell of your
  • physical and
  • emotional
  organism
  will be filled with this
  • stimulating
  and
  • peaceful
  experience.

You will taste
real security,
• looking forward to
  every
  moment,
• knowing
  joy
  through
  fearlessness.

You
don't have to wait for
perfection
in order to experience this,
if
  you can approach the
  • imperfect,
  • limited
  self
  in the truth
  of the moment.

In this way
you eliminate
your imperfections
much more effectively
than by
  struggling against them.
Working this out [i.e., Rather than struggling against your imperfections, approaching the imperfect limited self in the truth of the moment, requesting and receiving help, wisdom, and guidance from the life force and thereby effectively eliminating your imperfections]

in a more
• personal,
• specific
way,
is the program to follow on the path now.

Once again,
merely hearing the words
will not be enough.

With the help
of your personal sessions [i.e., your personal sessions with your helper]
you will
all
learn,
step by step,
to come into
full possession
of the meaning of these words,
feeling
the vibrant truth of
the contact
with
• the life force,
with
• your real self,
with
• God.

Most of you
are now ready
to learn the technique
of fully living in the now.

In order to do so [i.e., in order to live fully in the now], it is necessary to be aware of the many levels of emotional reactions.
As long as so many unconscious or half-conscious reactions remain hidden, you are oblivious to the depths and the realities of your being.

All you experience as real are the most shallow, superficial, material outer levels, because you are so unaware of what you really feel and think that you cannot live in the now.
But

- sufficient progress
  has been made in the group,

and

- sufficient awareness
  gained,

so that

- the now
  can be
    - looked for and
    - seen,

- the soul movements
  can be
    - adjusted,

and

- contact with
  the life force
  becomes possible.

Now, are there any questions?

QUESTION:
If you want something
very badly,
but there is
- fear,
- pride, and
- self will,

then is that [i.e., then is that condition of having fear, pride and self will]
a counter-current
and you
can't get it [i.e., and hence you can’t get that something you want very badly]?
ANSWER:
I would put it this way:
Whenever
• a no-current exists,
there must be
• a false concept,
otherwise
there could not be
a no-current.

Simultaneously [i.e., While simultaneously creating a no-current],
• the false concept
creates
• fear,
• pride,
• self will, etc.

Instead of
pushing against
a no-current,
assert
• its [i.e., assert the no-current’s] presence,
assert the fact that
• it [i.e., assert that the no-current] is based on false ideas,
assert
• your wish
to be helped
in understanding the aspects
that led to this state,
without
frantically
pushing against it [i.e., without frantically
pushing against this state].

This is
living in the now;
it is
the only effective approach to inner
• disturbance and
• disharmony,
putting you immediately in touch
with
• your real self;
with
• the life force.
QUESTION: How should we think of God?

ANSWER: Do not think of God as a person in human form.

Think of a tremendous power, continuously creating life in a purposeful way.

Look around and open your eyes.

In all branches of science you find aspects of the universal
• intelligence and
• power.

In all manifestations of nature you find it [i.e., you find aspects of the universal intelligence and power].

In the very complex
• physical,
• mental,
• emotional organism of the human creature lies
  the proof of this
  • intelligence and
  • power.
God is not a disciplinarian;

God is beyond
  • good or
  • evil.

People often cannot conceive of God, because they can think of God only in human terms.

Human beings, before they can come to a wider understanding, have first to give up their concept of God as a small disciplinarian whom they • want and • fear and who should act as a substitute for a parent.

They want such a God because they are too afraid of tackling life by themselves.
As I have pointed out again and again, before the true God-experience can occur, you all must
• learn to stand on your own feet,
and perhaps
• shelve your search [for God] for a while.

Do not declare
"there is a God"
due to
• false guilt and
• the misunderstanding of human relations,
if you are not certain [i.e., do not declare, “there is a God” if you are not certain that there is a God].

Neither declare
"there is not,” [i.e., “there is no God,”]
because your outlook is blurred by your
• hopelessness and
• confusion about
  • life
and about
  • yourself.
At such a time [i.e., at a time when your outlook is blurred by your confusion about life and about yourself],
it is healthy to say,

"I do not yet know," [i.e., “I do not yet know if there is a God,”]

without
• guilt
and
without
• defiance.

And as you find
• yourself –
  and this [i.e., and finding yourself]
  is always how the path must start –
as you find
• your
  • real,
  • true
  self,
the rest [i.e., the rest, including finding the truth about the existence of God,]
is given to you.

It [i.e., The rest, including finding the truth about the existence of God,]
comes by itself.

It [i.e., The rest, including finding the truth about the existence of God,]
is

  a natural understanding
  that comes
  when you learn
  what you need to know about yourself
  in order to
  live successfully.

Finding God
cannot be done
by discussing theories
on an intellectual level.
Keep the problem [i.e., the problem of God] shelved, my friends, keep yourselves open, but find yourselves first.

This [i.e., Finding yourselves] is all that matters.

For then [i.e., For when you find yourselves] you will come into the truth from
• inside,
from
• your personal experience,
rather than accepting [i.e., rather than accepting from outer authority]
• postulates or
• enigmas out of
• fear,
• obedience,
• wishful thinking, or
• the desire for
• dependency and
• reward,
[i.e., dependency on and reward from God or other outer authority]
through rejection of self-responsibility.

In fact,
• the wishful thinking has to go,
• the childish greed be given up.
All attitudes which make you cling to a false
   • God-image need to be changed before a true
     • God-experience is possible.

Every desire for escape [i.e., Every desire for escape from self-responsibility, a prerequisite for a true God-experience] must disappear first.

Then the experience [i.e., the true God-experience] is built on a rock.

And so, my dearest friends, I bless each and every one of you.

Rejoice in the knowledge that the reality of yourself brings you into a harmonious relationship with life.
This [i.e., This knowledge that the reality of yourself brings you into a harmonious relationship with life]

becomes
more
and more
• a proven fact
  in your everyday lives,
not merely
• a hope
  in some vague future.

Go on
  in the search of
  facing yourself
  in utter truthfulness.

For,
  when you do that [i.e., For when you go on in the search of
  facing yourself in utter truthfulness],
  everything else
  is given to you.

Be blessed,
  all of you,
be in peace,
be in God!

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