Pathwork Lecture 163: Mind Activity and Mind Receptivity

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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<td>The love of the universe embraces every</td>
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<td>• manifestation and</td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format Posted 8/4/17
All the
  • pain and
  • frustration
  the average human being goes through
  in the course of a lifetime
  is solely
  the result of
  not knowing
  your true identity.

And
  the constant
  struggle of living
  comes from
  a vague feeling
  in your unconscious
  that there is
  • something to recapture,
  • some secret key
    that could open life.

You know
  deep within
  that life cannot be
  merely
  • what you experience from day to day or
  • what it is at the moment.

So you
  strive away from
  the moment,
  and when you do so
  you lose
  • the moment
  and with it
  • the meaning of life –
    for every single moment
    contains
    all of life.
The struggle
to discover
• the true self

and
to accept
• the now
are
• not mutually exclusive –
they [i.e., the struggle to “discover the true self” AND to “accept the now”]
are
• interdependent.

Tonight’s lecture
specifically examines
what mental attitude
is needed
• to unite
the two

apparently opposite ways
of experiencing [i.e., the apparently opposite ways of
experiencing – “discovering the true self”
and “accepting the now”]

and
• to thereby find
• the meaning of life and
• your true identity.

The mind’s
• activity
or
• lack of activity
is the key here:
it [i.e., the mind’s activity (or lack of activity)]
is
• a subtle process,
• almost impossible
to put into words,
and yet [the mind’s activity (or lack of activity) is]
so
• definite and
• important.
However [i.e., Even though it is almost impossible to put the mind’s activities into words], we must do our best:

• I must do my best in finding the right expressions to communicate to you what I mean.

• You can do your best [in receiving what I want to communicate] by opening yourself inwardly, your heart as much as your mind, so that you will understand not only with your intellect but intuitively as well.

The latter [i.e., understanding intuitively] is, as you know, the much more important understanding.

There are two powerful forces or attitudes in the universe and therefore [two powerful forces or attitudes] in each human personality.
One [of these two forces or attitudes] is the force that is:
- striving,
- moving,
- acting,
- initiating,
- activating,
- doing.

This aspect includes:
- self-responsibility,
- independence,
- autonomy,
- free choice, and
- the power of the self.

The other [of these two forces or attitudes] is:
- being receptive to and waiting for whatever is to happen.

This aspect includes:
- patience,
- humility,
- the awareness of interdependence and of being a part of a whole.

It [i.e., This aspect – the aspect that is receptive and waits] has trust in the processes of the greater life.

The former involves:
- direct action,
The latter means:
- waiting for:
  - growth and
  - indirect manifestation, which takes place:
    - in its own way and
    - according to its own laws.
When a person
- consciously or
- unconsciously
  believes one of these two
  - attitudes or
  - ways of functioning
to be
  - right [i.e. EITHER taking action is always right OR
    waiting and taking no action is always right]
  
  and
  
  the other
  - wrong,

and thus
  
  cultivates
  only
  - one
  
  or
  - the other,

- distortions and
- imbalances
are inevitable.

Because
  it is impossible
  to use only one [i.e., it is impossible to function by only taking action or
  to function by only waiting and never taking action],

the opposite of
  a person's adopted way of functioning
  still exists,
  though in a less overt way.

But when they [i.e. when the two ways of functioning – “taking action” on the one
hand and on the other hand “waiting and not taking action”]

are not balanced,
each way
produces
- inappropriate,
- ineffective,
  and even
- destructive
  results.
It is important
for every growing individual
to discover
the finely balanced interplay
of these two universal forces [i.e., the forces to act and wait].

Since there exists
no rule
for exactly
• when and
• how
to switch
from
• one attitude
to
• the other,
the way to do so
must be found
within each person's
own
• rhythm and
• inner reality.

One must become attuned to
one's
• inner life and
• soul movements,
so as to recognize
• when and
• how
each attitude is expressed,
• when
• one or
• the other
is predominant, and
• which is required
at any given moment.

The recognition becomes
more and more
• spontaneous and
• automatic
as the self
• unfolds and
• integrates with the ego.
These two universal attitudes [i.e., the attitudes of acting and waiting] might also be called
• the active
and
• the passive
forces.

I spoke about this topic many years ago, but on a more
• superficial and
• general
level.

Now this topic can be treated much more
• deeply and
• specifically.

You know that
the truth of life cannot be found
by understanding it merely with your brain.

The way to experience the truth is to apply it first to your
• own self,
to your
• individual problems,
and in the application [of the truth of life] transcend the problems.

Then you experience every force of the universe within yourself.
Still another way of putting it would be to talk about the creative
• masculine and
• feminine
principles.

The
• masculine and
• feminine
principles
exist in the psychic life of all manifestations.

They [i.e., The masculine and feminine principles] are at work wherever life exists.

The power of their harmonious interplay creates forever new
• manifestations and
• individualizations of the Divine Being.

I do not refer solely to the fleshly creations; the principle [of the masculine and feminine interplay] applies to everything.

Growth within the personality is also a creation determined by the same harmonious interaction of the
• male
and
• female
principles.
Growth cannot come unless the right interaction takes place between
• initiative and
• will
  on the one hand,
and
• receptivity,
• surrender,
• waiting, and
• unfolding
  on the other.

The joining of these two forces [i.e., The joining of these male
and female principles] creates
• renewal,
• new forms,
• expansion;

it [i.e., the joining of these male and female principles] bubbles forth
• more and greater life;

it [i.e., the joining of these male and female principles] creates
• supreme pleasure.

Disharmonious interaction [of these male and female principles or forces],
with
• over-
or
• under-
  emphasis on
one force [i.e., on either the active or the passive force],
• thwarts life and
• produces
  • displeasure,
  • frustration, and
  • restriction.
When men and women have not established both masculine and feminine principles within their own soul and mind, they cannot fully be men or women.

The two [i.e., The masculine and feminine] principles or forces have certain common denominators.

One of them [i.e., One of the common denominators] is the alternation of tension and relaxation, of firmness and softness.
The fertile soil of
• life,
• growth,
• peace,
• pleasure
is the resilience
that springs from the
• pulsation and
• rhythmic movement
of
• tension
and
• relaxation.

This kind of tension is not the painful tension a person feels when the two forces [i.e., when the masculine and feminine forces] are in disharmony.

[Rather,]
This pleasant tension is a springboard from which action flows forth
• naturally and
• organically.

The same applies to relaxation; it [i.e., relaxation] must not be confused with
• the inertia of lifelessness and with
• lack of energy.
[Rather.]

Its [i.e., Relaxation’s]
healthy version
is
• full of
  • life and
  • inner movement,
• poised in the confidence that
  natural action
  comes in its own time.

The proper interaction
of
• tension
and
• relaxation
is
• the pulsation,
• the breathing,
of
• the universe and
of
• every
  • aspect or
  • particle
  thereof.

For
everything alive in the universe
• is an aspect of it [i.e., is an aspect of the universe]
and
• must therefore be subject to
  the same
  • principles and
  • laws.
The pulsation of
• tension
and
• relaxation
expresses the integration of
these two forces:
• the male
and
• the female
[forces],

• the initiating
and
• the receptive
forces.

Every life manifestation
is an expression of
this beat.

The more harmonious
the life manifestation,
the more integrated are
the constantly fluctuating
• initiating
and
• receptive
forces –

• opening
and
• closing,

• opening
and
• closing.
The more
the individual consciousness of an organism
is removed from its source —
the less it is aware of
its true divine identity —

the more
painful must be
the alternating
• rhythm and
• pulsation
of its life.

For
wherever life is,
the rhythmic movement
of the two forces [i.e., the rhythmic movement of the male and
the female forces, the initiating and the receptive forces]
must exist.

Conversely,
the higher the development of consciousness —
the more the individual being is
• aware of,
and therefore
• connected with,
its true identity —

the more
• pleasurable and
• blissful
both
• tension
and
• relaxation
inevitably are.
At a certain stage between these two extreme poles [i.e., between the organism being far removed from its divine source at one extreme pole and, at the other extreme pole, fully connected with its true divine identity] is the phase in which the
• opening,
• relaxed state
  is felt as
  • desirable and
  • pleasurable,
whereas the
• closing,
• tense state
  is felt as
  • painful and
  • undesirable.

The dichotomy causes the entity to strive away from
• one [i.e., to strive away from one state: to strive away from the closing, tense, contracting state]
and [to strive] toward
• the other state [i.e., to strive toward the opening, relaxed, and expanding state].

Yet
the more one
• strives,
the more one
• hinders the natural rhythm.
For

**striving** [of any kind]
creates
more tension –
even when
one strives for the
• open,
• relaxed
state.

Hence,

**there is really**
no other way
but to endure
the momentary painful state,
so as
to allow
the natural rhythm
to prevail
until
the entire personality
is freed from the
• painful,
• cramped
state.

**Freedom**
does not mean
the cessation
of the
• tense,
• closing
movement –
for that [i.e., for the cessation of the tense,
closing movement]
would mean
the cessation of
life.

**It** [i.e., Freedom]
merely means that
• gradually,
• as the pain is transcended,
  it [i.e., pain, once transcended,]
  ceases to be
  pain.
Many human beings find themselves in the middle state, where one universal pulse is felt as painful, the other [universal pulse is felt] as pleasurable.

The right interaction of the two [i.e., The right interaction of the male and the female, or the right interaction of the initiating and the receptive]

principles or universal forces, from the point of view of your mind activity and specifically your pathwork, may best be described as follows:

the outer, deliberate, conscious ego and its willpower must be poised in a firm but relaxed way.

The resistant and destructive unconscious must be neither yielded to nor anxiously pressured or impatiently coerced.
The conscious ego must be alert to recognize what the unconscious expresses indirectly and why it [i.e., why the unconscious] holds back to prevent happiness and unfoldment.

To recognize the true unconscious state, the mind has to be calm, observant, and accepting of what happens in the now, thus [i.e., thus by accepting what happens in the now] encouraging the unconscious to express itself.

Once the unconscious surfaces [and hence becomes conscious] with all its unreasonableness, it [i.e., what once was unconscious but is now conscious to the ego] can be quite naturally given a new direction and the obstruction will vanish.

The process [i.e., The process of making conscious the unconscious and giving it a new direction so that the obstruction to freedom will vanish] requires a fine balance between the masculine and feminine principles.
• The firmness of purpose
  not to follow
  the line of least resistance [e.g., the line of least resistance of, say,
  blaming life, God, or others, of resignation, of
  collapsing into self-hate, or guilt with pleading for
  forgiveness with no intention to change or feeling
  helpless to change, etc.]

  when confronted with
  the unconscious obstructions

has to be balanced with

• the
  • waiting,
  • receiving
  spirit
    in which
    the expressions
    of the destructive unconscious
    are accepted.

The unfoldment
  of the universal intelligence
  in the mind
  is identical to
  this process.

However,
  the more
  obstructions fester "underground,"
  the less
  will unfoldment be possible –
    as you all know so well.
The ideal approach
   is to use both [i.e., BOTH the firmness of purpose not to follow the line of least resistance when confronted with unconscious obstructions AND the waiting, receiving spirit in which the expressions of the destructive unconscious are accepted and welcomed]
   alternately:

   * instruct
     • firmly,
     • calmly, and
     • determinedly
     the destructive part of the hidden self
to express itself.

   * Observe what comes forth
     with
     • interest,
     • attention, and
     • noninterference.

To make this possible,
   request
   the divine being
   that you are deep inside
to
   • guide and
   • help
   you
   in this process.

Again, the
   • determination and
   • instruction
   is the work of the
   • active mind,
while the
   • waiting for the manifestation
   belongs to the
   • passive,
   • receiving
   function.
The human mind is constantly groping to find the right balance of these all-important [active and passive] attitudes.

Finding this balance [between the active and passive attitudes] is one of the great difficulties each person encounters on the path to harmonious interaction.

The way cannot be learned by rules; only finely attuned listening to your own soul movements will enable you to discover:

• when to use one and
• when to stop and use the other of these two complementing [active and passive] forces.

You must see yourself using the wrong way before you can gradually adopt the right one.
How often are humans
• lazy and
• inattentive to their
innermost expressions
when governed by
a misconception of
the passive principle.

They claim
rightly
• that things must
ripen by themselves and
• that healthy growth
is a spontaneous process
that cannot be forced.

But they
• use the principle
wrongly and
• neglect to go into themselves
to
• face
what needs to be faced and
• change
what needs to be changed.

At the same time,
how often are humans
• overactive,
• coercive, and
• tense
toward
• themselves
as well as
• others,
• misunderstanding and
• misusing
the active principle.
Whenever one principle is given such distorted predominance, it is precisely because the other [principle] also exists – perhaps less noticeably.

The outer impatience with oneself connotes an inner resistance.

The outer • laziness and • distorted acceptance of things connotes a fierce inner struggle against • the self and • its effects [i.e., struggle against the effects of this inner struggle against the self].

This fierce [inner] struggle [against the self and against the struggle’s effects] must be brought out, for it is always present where there are • unresolved problems, • imbalance, • distortion, • unfulfillment.
The struggle
between
• the self
and
• the self
is, for the longest time,
projected outwardly,
so that
the struggle seems to be
between
• the self
and
• life
or between
• the self
and
• others.

But since there is
no difference
between
• you
and
• life or
• others,
the struggle is basically
between
• you
and
• yourself.

Once you are
quite conscious of
your true struggle,
the imbalance
will become comprehensible,
and
a reorientation
can begin.
True change
is a
spontaneous process
that happens
quite by itself –
or so it seems.

Actually, it [i.e., Actually, true change]
is the result
of the
• unstrained,
• natural,
• poised
outer efforts.

But when people expect
• direct and
• visible
manifestations of their [outer] efforts
to come immediately,
they misunderstand the process [of growth and change].

Such people [i.e., People who expect direct results from their efforts to come immediately]
become
• disappointed and
• discouraged;
they start to use
less [outer] effort
and thus [i.e., and by putting forth less outer effort]
fall back into
destructive patterns of
• mind,
• emotion, and
• action.

At the same time,
they become
more
and more
• tense and
• pushy
toward
their own processes.
[Conversely.] If people [merely] wait for results without going to the trouble of investing their very best into • life and • the growth process – in the misapplied knowledge that growth manifests • effortlessly • as if by itself –

ey too [i.e., those who simply wait without making effort, like those expecting immediate results from their efforts.] are disappointed,
and the inner struggle against both • themselves and • life becomes more arduous.

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The more unconscious your • pains and • frustrations are,
the more you will • strain and • grasp for a solution.
As you are not conscious of this either [i.e., not conscious of the discomfort of your increased straining and grasping for a solution that relieves your still-unconscious pains and frustrations], you may explain away the feeling of discomfort [i.e., the discomfort both of your unconscious pains and frustrations as well as the unconscious discomfort of your increased straining for a solution that relieves them] with all sorts of reasons.

You may even be driven
• to destructive actions,
• to seeking troublesome life situations that seem to explain your discomfort, because
  • not knowing the reason for a pain [i.e., not knowing, since both the pain and its cause are unconscious] is worse than
  • any conscious pain [i.e., worse than any pain that is conscious and whose cause is conscious].

In some personality types the result [of both this unconscious pain and its unconscious cause] is inertia.
Misapplied
  • will and
  • action
   produce
    excessive tension.

Where the mind
  should be
  receptive,
    not only to
      • what comes in from outside
    but even more to
      • what comes out from inside,
  it often closes into
    a tight knot
      formed of
        pressure
          against the self.

• Deliberate receptivity
  toward
    the inner processes,
• receiving into consciousness
  what wants to
    work its way out,
      is an essential part of the path.

You cannot ever get to know
  what is within you
    unless this inner attitude [i.e., this inner attitude of deliberate receptivity
      toward the inner processes, this inner attitude of receiving
        into consciousness what wants to work its way out]
      is cultivated.

When people are
  too impatient,
  their pathwork
    is stopped.
Excessive tension
is always an expression of
misunderstanding
the processes caused by
the false idea
that
inner blocks
can be removed
by the direct application of
ego-will.

The ego-will
has its necessary function,
but it [i.e., but the ego-will]
is only
indirectly
responsible for
• the undercurrents and
• the will
of the unconscious.

Therefore the
• outer or
• ego-
consciousness
must treat
the unconscious –
even the
• destructive,
• childish,
• distorted
part of it [i.e., part of the unconscious] –

with respect.

It is the respect
you grant a being
who
• must not be coerced,
but
• must find its own way.
Your own unconscious, too,
must find
its own way.

If it [i.e., If your own unconscious]
is coerced,
it [i.e., your own unconscious]
cannot
• unfold itself.

It [i.e., Your own unconscious]
cannot
• respond,

it [i.e., your own unconscious]
cannot
• reveal itself.

If the outer mind
• is
  • tense and
  • anxious
and
• forces
  the unconscious,
it is impossible
to establish the kind of relationship
between the
  • conscious
  and
  • unconscious
  that is necessary
to first
• reveal the latter [i.e., reveal the unconscious]
and then to
• unify the two [i.e., unify the conscious
  and the unconscious].
The relationship between

- the conscious mind

and

- the destructive part of the unconscious

can be established

by accepting,

for the time being,

that

- perceptions,
- attitudes, and
- feelings

exist

that are often

diametrically opposed to each other [i.e., the

conscious perceptions, attitudes, and

feelings are often diametrically

opposed to the unconscious

perceptions, attitudes, and feelings].

Once the

- destructive and
- obstructive

unconscious aspects

are allowed to reveal themselves,

the more

- truthful and
- constructive

convictions of the

conscious mind

can

- influence and
- gradually

eliminate

the unconscious

stumbling blocks.
By the same token, a relationship between the 
• ego faculties 
and the 
• wisdom, 
• truth, and 
• love 
of the divine self 
can be established 
when the ego 
is prepared to receive 
the latter [i.e., to receive aspects of the divine self that are also buried in the unconscious].

This means a waiting in a 
• receptive, 
• quiet 
attitude, 

and once the divine self unfolds through new 
• ideas, 
• feelings, and 
• depths of experience, 

the ego will be 
• instructed and 
• suffused 
by the manifestation of the Divine.
Thus,
the two aspects of
• growth and
• integration –
  • transforming
destructive elements
  and
  • manifesting
the divine self –
presuppose
the identical dynamics of
• doing
and
• waiting,
  • initiating
and
• receiving.

In one instance [i.e., In transforming destructive elements buried in the unconscious]
the conscious ego
is
• wiser and
• more constructive
than
the buried unconscious.

In the other instance [i.e., In manifesting wisdom, truth, and love – divine aspects that are also buried in the unconscious],
the buried unconscious
is by far
• wiser and
• more constructive
than
the conscious mind.

Treating
both aspects of the unconscious [i.e., Treating both the destructive aspects and the divine aspects of the unconscious]
with respect
is crucial.
Respect is given not to the destructiveness itself, but rather to the processes of growth and unfoldment, to the wondrous laws of the inner reality.

The laws of inner reality will eventually become accessible to the respectful mind,

and the identical universal laws of creation will also be understood.

This is what I mean when I say that you can understand life, creation, and the universe only to the degree that you understand the lawfulness and dynamics of your own unconscious processes.
Even the most destructive attitudes result not from • evil but from • sheer misunderstanding.

When one fully understands this fact, even the most destructive processes are awesomely impressive, for their • principle and • mechanics are based on a lawfulness that is identical to the working of creation at its best.

Since evil results from misunderstanding, and since the processes are equally wonderful in and by themselves, evil can truly be eliminated only when you learn to be respectful of your own unconscious.

Let it [i.e., Let your own unconscious] unfold in its • own way and in its • own rhythm.
Be
   • receptive and
   • open
      to what it [i.e., to what your own unconscious]
      reveals to you.

The receptive attitude
is violated
by a
   • punitive,
   • anxious, and
   • pressing
      mind force –
      a forcing current
      directed to
      your own unconscious.

The forcing results –
   sometimes
      • alternately
   but often
      • simultaneously –
      in excessive
         • tension and
         • anxiety
      on the one hand,
      and in
         • inertia,
         • laziness, and
         • neglect of active growth
      on the other.

Since you treat
   • the outer world
in exactly the same way you treat
   • your own unconscious,
you emanate
   the same climate
      toward those with whom you are involved.
• Other people retract from this onslaught of forcing that says, as it were, "You must,"

just as
• your own unconscious does.

When you
• do not wish to pay close attention to your own unconscious and thus
• pull back from it or
• pay only superficial attention to it, you cannot help meeting their [i.e., other people’s] unconscious in a similar way.

Needless to say that they resent this lack of attention – often unconsciously.

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Every
• good,
• beautiful, and
• creative experience in which you feel at one
• with life and
• with yourself arises from the proper relationship between the
• active and
• passive principles.
When you think back
to those experiences [i.e., to those good, beautiful, and creative experiences
in which you felt at one with life and with yourself]
you will see
that there existed
a combination
of
• poised alertness –
of
• active
  • involvement and
  • participation
and, at the same time,
of
• receptive waiting, and
• relaxed
  yet pulsating
  passivity.

When you
let these forces
flow out of you,
life
can flow into you.

Remember that
nothing can come to you
from life
that
you
have not made possible,
even when
it appears to come
from outside of you.

Let me briefly recapitulate
the distortion
of the twofold principle of
• the active
and
• the passive.
The
• initiating,
• active,
• masculine
principle
distorts into
the tight tension of
• impatience,
• anxiety, and
• ego pride
which thinks it can do it all alone,
by sheer outer will.

This attitude
negates
not only
• the universal powers
but also
• the person's own
unconscious powers
to
• grow and
• function
according to higher laws.

It [i.e., This attitude]
implies
distrust
of all
• universal and
• personal
movements within –
as though
they [i.e., as though all these universal and
personal movements within]

had
no
• existence,
• lawfulness, or
• rhythm
of their own.
Consequently it [i.e., Consequently this attitude that mistrusts and acts as if all these universal and personal movements within do not even exist]
also mistrusts
the reasoning
of these inner forces,

further strengthening thereby
the conviction
that there exists
nothing but
the isolated ego
without
deeper connections [to both the universal powers and to the person’s own growing unconscious powers that function according to higher laws].

In this
extremely painful illusion,
the real connections [i.e., the real connections to both the universal powers within and to the person’s own growing unconscious powers within that function according to higher laws]
remains unused,
so that
the ego
is truly unable to function
according to
its best potentiality.

The less
those inner
* forces and
* movements
are made available
to participate in
the business of living,
the less adequately
can the ego fend for itself,
and therefore
the more harassed
it [i.e., the ego] becomes.
Isolated ego-existence arises from
- ignorance and
- pride in the ego as the
  - highest,
  - best and
  - only
  reality
  that can affect life;
and it [i.e., and isolated ego-existence] leads
- to more
  - separation,
  - frustration, and
  - unhappiness –
- to the painful tension
  produced by
  trying too hard
  in an ineffectual way.

It [i.e., Isolated ego-existence] is a lonely existence
beset by
fears.
Conversely, those

- who,
  - in distortion of the
    - passive,
    - feminine
      principle,
  trust in God
  in a way that
  virtually abandons
  self-responsibility,
- who leave
  everything to God
  to justify
  their own inactivity,
  also fail to fulfill themselves.

They seem to

- humbly and
- trustingly
  let God "do it,"
  forever waiting,

but their

- active,
- initiating
  powers

and the

- spontaneous,
- indirect
  manifestations of growth
  are just as disconnected.

If and when the latter appear [i.e., If and when manifestations appear],

perhaps as a result of
  some initiative taken in the past,
such persons

assign the manifestations
  to a power outside themselves –
  or at least miss the connection
  between
  - the manifestations
  and
  - their own
    - actions and
    - attitudes.
You can see how the
• extremes and
• distortions
[of the active and passive principles]
• are quite similar
and
• ultimately bring you
to the same impasse.

When you
• are passive and
• let things go
instead of
accepting self-responsibility
for
• finding the way
and perhaps
• doing what is at the moment
  most painful,
you trust in
• a false God –
• a God outside yourself.

For
• you,
• your whole being,
is God,
and only by
using your faculties
can you realize
this transcendental fact.
Conversely,

When you are active with the separated ego alone instead of living the rhythmic interplay of

• doing and
  • waiting,

• acting and
  • listening,

you believe the separated little self is all there is to you — and again [as with extreme passivity] you must be disappointed.

Commit yourself to finding the key to your life –

• to the truth of yourself, no matter how
  • painful or
  • unflattering it may be.

At the same time,

• respect and
• honor your inner processes and allow them [i.e., allow your inner processes] to take their course.
**Find the balance** [i.e., the balance between the active and the passive, between initiating and receiving, between doing and waiting].

**It** [i.e., The balance between the active and the passive, between initiating and receiving]

is a constantly changing
• rhythm or
• cycle
  on each individual's path.

Each step

involves both [i.e., both active and passive, both initiating and receiving]

• movements or
• attitudes.

Their proper interaction [i.e., The proper interaction of the active and the passive principles, of initiating and receiving]

is

the creative power
  that brings something
    new
      into life.

Both

• the initiating
  and
• the receptive
  principles
    require
      • the integrity of
        selfhood,
          on the one hand,
  and
  • knowing that one is
    part of a whole,
      on the other.
The latter [i.e., knowing that one is part of a whole] means

respect for the movements
that cannot always immediately obey the commands of the mind.

It is necessary to

• constantly initiate your own creative forces and
• find when and how they are ready
to make themselves known.

Even the simple act of meditation must combine these two approaches.

On the one hand, you actively formulate your

• attitude,
• goal, and
• intents –

• your attitude being that you want to invest the best of yourself,
• your goal being to remove obstructions and to
  • grow and
  • unfold the best that is in you,
• your intent being to face whatever the truth may be.
On the other hand, you become
• still and
• waiting,
• calm and
• receptive.

If answers do not come forth at once, you
• let go and
• wait until they do come, possibly
  when you least expect them.

For that [i.e., For when you least expect answers] is when
  your mind is
• relaxed
  and thus
• able to receive.

When you are ready to receive both
• the best
  and
• the worst
in you
and are relaxed about both – not
• overeager [i.e., not overeager for the manifestations to appear]
  and not
• frightened [i.e., not frightened of the manifestations that might appear]– then
manifestations can appear.
If you
• are equally receptive to both
  • the best
  and
  • the worst in you
and
• are willing to understand both [i.e., understand both the best and the worst in you],
then the
• harmonious,
• rhythmic,
• organic
growth processes will establish themselves more and more.

The alternating rhythm of
• initiating and
• receiving –
of
• becoming and
• being – is the pulse beat of your path, my friends.

The balanced pulsation of your soul forces [i.e., Your soul forces balanced between initiating and receiving, between becoming and being]
can follow only after you have
• observed and
• temporarily accepted their imbalance [i.e., the imbalance of your soul forces], so as to understand it [i.e., so as to understand the the balanced pulsation of your soul forces].
As I said before, such understanding [i.e., such understanding of the balanced pulsation of your soul forces between initiating and receiving, between becoming and being] brings you into the state in which
- tension
- is no longer
- pain,
  so that
  you no longer alternate between
  - pain
  and
  - pleasure.

Then [i.e., Then when you are in the state in which tension is no longer pain so that you no longer alternate between pain and pleasure]
- these opposites [i.e., pain and pleasure]
  will be reconciled,
and
- the pulsating movements
  of
  - tension
  and
  - relaxation
  will be nothing but two different aspects of bliss.
Perhaps you can best find your own inner rhythm when you think of:

- the active pulse beat
  as
    - doing your best to overcome the fear of facing something unpleasant;
    - giving the best in you to find your true identity;
    - contributing to the processes of evolution by your serious and total involvement with your growth.

- The passive phase of the pulsation is following all such inner acts with periods of waiting – waiting for the moment when the results are ready to come.

The more you find your own balanced rhythm, the more a new vision will grow.
This
  • vision or
  • realization
  will be
    that you live ninety-five percent
    of your conscious life
    responding
    not
      • spontaneously and
      • directly and
      • independently
        to what is,
    but
      • according to
        conditioned reflexes.

This will be
  • quite shocking
    at first,
and it will be
  • liberating
    at the same time.

In the instant
  of recognition,
    • life and
    • the world
      will begin to open up.
[When I say that you live ninety-five percent of your conscious life responding to conditioned reflexes]

I do not refer merely to
  • opinions and
  • views
    you unknowingly echo because
    you are afraid of the responsibility of being true to your own
      • opinions and
      • views — because
        you believe you need
          • the approval of others
            more than
              you believe you need
                • your own approval.

I now go beyond this rather superficial level, which we have discussed sufficiently in the past, to something
  • deeper and
  • more subtle.

What I mean [i.e., What I mean when I say that you live ninety-five percent of your conscious life responding to conditioned reflexes] is that you do not approach every life experience freshly.

You are conditioned to respond to it [i.e., to respond to every life experience] in a certain way.
For example, when you see the color red, you generally do not see it according to your own perception and experience.

[Rather,]
You see it [i.e., You see the color red] according to your indoctrination about how you should see red – you have a preconceived idea of "red."

Or when you see a tulip, the word, the concept tulip, is already a reflex, so that you do not experience the tulip as though you were confronted with it for the first time.

You can multiply the effect of conditioning and compound the multiplication infinitely.
Without exaggeration, ninety-five percent of your experiences –
• sensuous
  as well as
• conceptual
  experiences –
are not your own
• true,
• free, and
• spontaneous
  reactions,
but preconceived reflexes.

They [i.e., Ninety-five percent of your experiences] result
not only from
• what you picked up in this life,
but also from
• many,
  many
  previous existences.

Your psyche is filled with a collection of predigested experiences.

Most
• significant of all, and
• relevant to our topic here, is the experience of
• pain and
• frustration.
You have been indoctrinated for millennia with the conviction that any frustration is pain.

That is why it is so difficult to make the transition from
• the pleasure/pain pulse beat of tension and relaxation
to
• the liberated state in which tension and relaxation are different aspects of pleasure.

Unless frustration ceases to be a threat so that the personality does not cramp up and shrink into itself,
you cannot detect the free-flowing beat of the universe behind your curtain of fear.
Your conviction that frustration is
• pain
and perhaps even
• danger
makes you react in a way that actually produces a
• painful and
• dangerous state.

I suggest that, as you begin to observe yourself and to be receptive to what comes out of you, you should experiment with any frustration that comes along the next time.

Ask yourself,

"Now, here is pain.

I let myself feel this pain.

Is it [i.e., Is this pain I feel] really as painful as I pretend?"
I mean here [i.e., When I suggest that you ask yourself, “Is this pain I feel really as painful as I ‘pretend’?” I mean]

"pretend"
in a deeper sense.

As you convince yourself of the pain, you produce waves of pain by your very reaction, as if the situation were truly so painful.

The tension [i.e., The tension you experience in response to the pain] becomes more painful than the pain itself.

Once you watch your reactions from this point of view, strange experiences will come to you.

You will learn to let
• the pain,
• the frustration, be.

You will let its movement [i.e., the pain’s movement] be by itself.

Little by little you will experience how the pain turns into a pleasurable movement of pulsation.
Only when you let yourself be
• calm and
• observant and
• receptive to what is within you, and
• accept it [i.e., accept what is within you],
will you be capable of experiencing this shift in consciousness.

Usually the mind makes such
• frantic,
• struggling movements against the
• pain and
• frustration that it is impossible to come to the pleasurable experience of pulsation.

You are usually too busy following your
• habit-bound,
• conditioned reflexes, in which you respond to what you believe is
• good in one way and to what you believe is
• bad in another way.
Thus [i.e., Thus following your habit-bound, conditioned reflexes in which you respond to what you believe is good in one way and to what you believe is bad in another way]

you go on
never really
experiencing
• life
  independently,
never
experiencing
• the real you,
• this particular individualization of the Divine.

You never
experience things
• as they really are,
• without
  • preconceptions or
  • preconditioned sensory reflexes.

Your preconceptions are illusions,
and they [i.e., and your preconceptions] can be penetrated only when you become both
• initiating
  and
• receptive to your own innermost being.

Then you will alternate between
• knowing new material about
  • yourself and
  • the world,
and
• feeling
  • yourself and
  • the world in new ways.
You will come to know more and more your true divine identity.

It [i.e., Your true divine identity] will reveal itself first as an apparently other self, manifesting from somewhere within you; then, as it [i.e., as your true divine identity] enlivens you more and more, you will know that

• it [i.e., that your true divine identity] is you
• you are it [i.e., that you are your true divine identity].

May this lecture be the next guidepost for you

• to find your way into your own hidden unconscious and
• to learn to accept it [i.e., to learn to accept your own hidden unconscious] as it manifests, so that you establish the proper relationship of

• tension and
• relaxation in your approach to yourself.
Such balance [i.e., Such balance between tension and relaxation in your approach to yourself]
can
• change your attitude toward yourself and
• teach you
to accept yourself
as you are;
and because of
this basic acceptance,
you will gather
• momentum and
• strength
for further surging forward.
Your inner soul movements
must
live
these principles;
it is
never sufficient
to [merely] know them,
although knowing them
is often
• necessary and
• helpful
to lead you into
the climate
in which living them [i.e., living these principles] becomes possible.
Calmly
let yourself
• be
and
let yourself
• unfold.
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Be blessed, my dear friends,
in all your further undertakings
for spiritual growth.

Each step forward
brings you nearer to
the realization of
• who you really are and
• what life really is –
  • a continuum
    that need not ever know
    the fear of death,
  • a continuum of
    • living and
    • rejoicing.

Be in peace,
be God!

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