## Pathwork Lecture 163: Mind Activity and Mind Receptivity

1996 Edition, Original Given May 10, 1968

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.* 

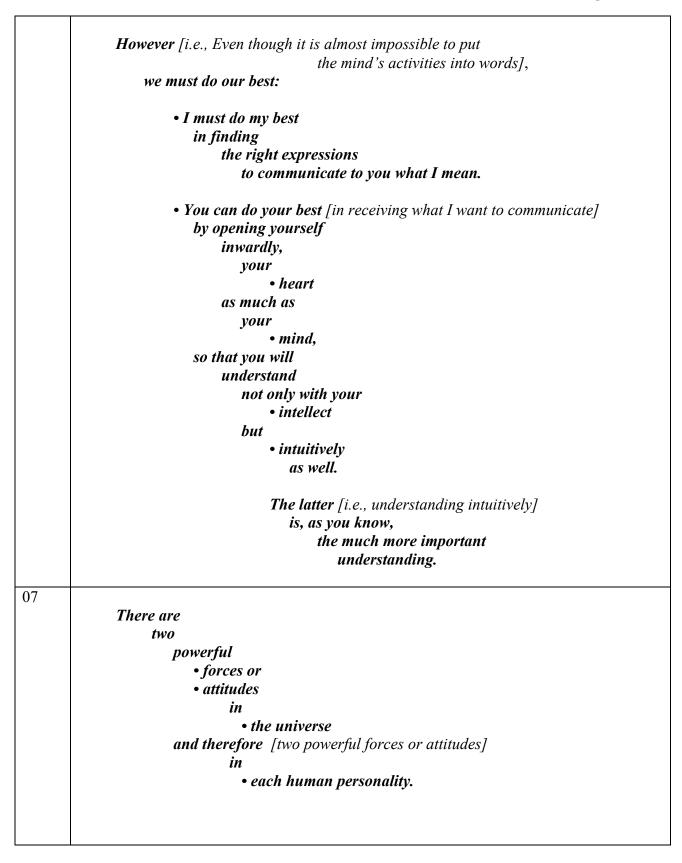
*For clarity:* The **original text** is in **bold and** *italicized*. *[My adds of commentary/clarification/interpretation are in brackets, italicized, and <u>not</u> <i>bolded.]* To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/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

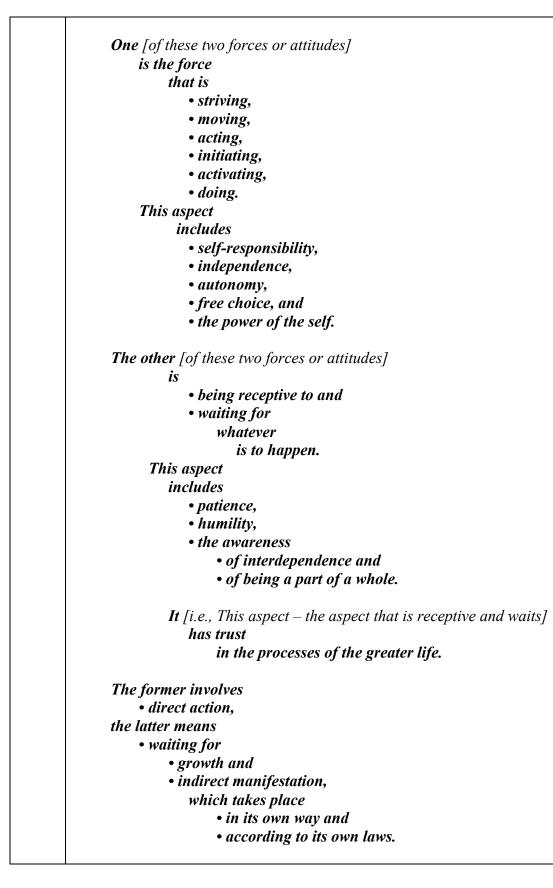
Gary	Vollbracht
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¶	Content
03	
	Greetings,
	my beloved friends.
	The love of the universe
	embraces
	every
	• manifestation and
	<ul> <li>individualization</li> </ul>
	of the Divine Being,
	especially
	when the
	• outer,
	• separated
	self
	strives so ardently
	to find
	the truth of
	• being,
	the truth of
	• self –
	thus the truth of
	• life.
	5

04	
	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.
	inai couta open ilje.
	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
	<i>contains</i>
	all of life.
1	

05	
	The struggle
	to discover
	• the true self
	and
	to accept
	• the now
	are
	<ul> <li>not mutually exclusive –</li> </ul>
	<i>they</i> [i.e., the struggle to "discover the true self" AND to "accept the now"]
	are
	• interdependent.
	Ĩ
	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.
	- your nue menny.
06	
00	The mind's
	• activity
	or I I I I I I I I I I I I I I I I I I I
	• lack of activity
	is the key here:
	<i>it</i> [ <i>i.e.</i> , 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 a definite and
	• definite and
	• important.



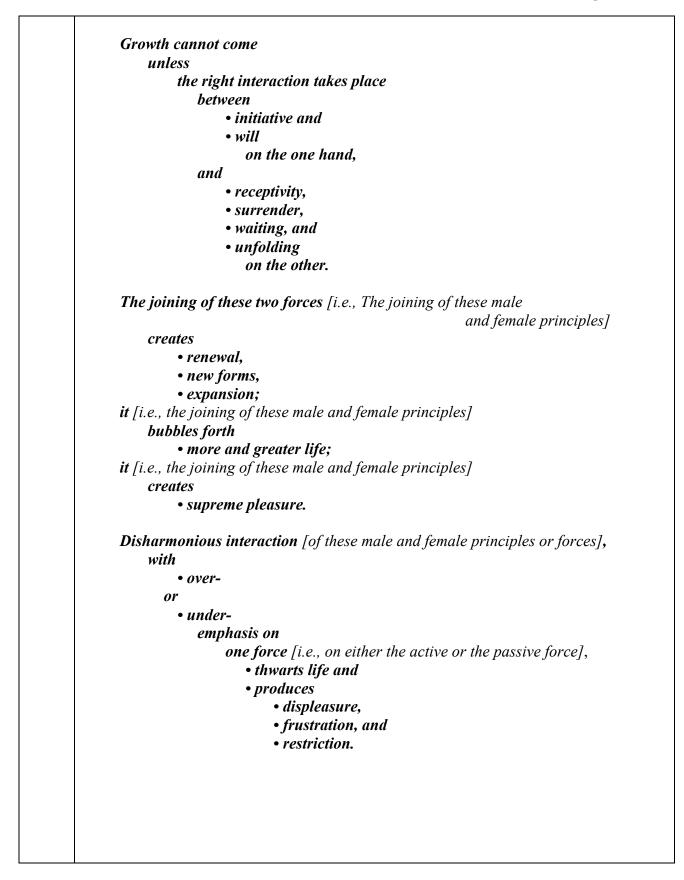


08 When a person • consciously or • unconsciously believes one of these two • attitudes or • ways of functioning to be • right [i.e. EITHER taking action is always right OR waiting and taking no action is always right] and the other • wrong, and thus cultivates only • one or • the other, • distortions 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.

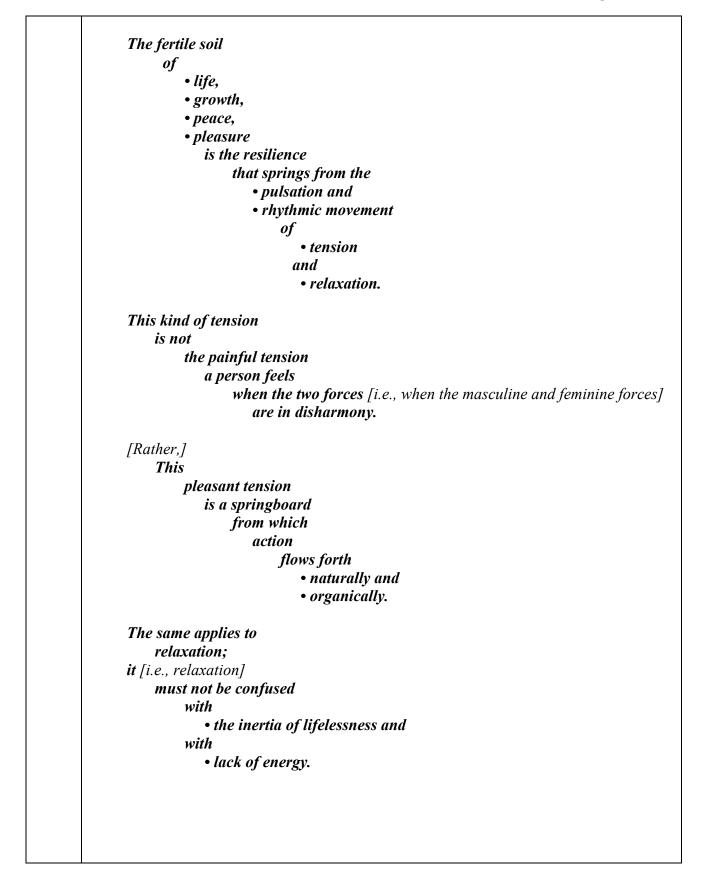
It is important for every growing individual to discover the finely balanced interplay of these two universal forces [i.e., the forces to act and wait]. Since there exists no rule for exactly • when and • how to switch from • one attitude to • the other, the way to do so must be found within each person's 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.

09	
	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.
	Specificany.
	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.

10 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.



	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.
11	
	<i>The two</i> [i.e., <i>The masculine and feminine</i> ]
	• principles or
	• forces
	have certain
	common denominators.
	common acnominators.
	<b>One of them</b> [i.e., One of the common denominators]
	is the alternation
	of
	• tension
	and
	• relaxation,
	of
	• firmness
	and • softness.
	• sojmess.



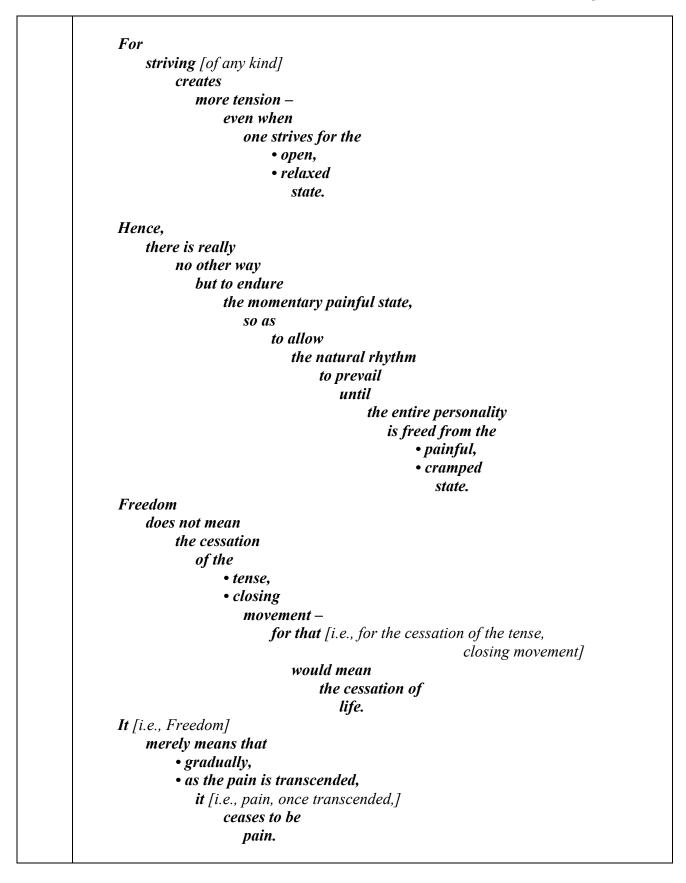
	[Rather,]
	Its [i.e., Relaxation's]
	healthy version
	is
	• full of
	• life and
	• inner movement,
	• poised in the confidence that
	natural action
	comes in its own time.
12	
	The proper interaction
	of
	• tension
	and
	• relaxation
	is
	• the pulsation,
	• the breathing,
	of
	• the universe and
	of
	• 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.
```

13	
	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
	<ul> <li>connected with,</li> </ul>
	its true identity –
	the more
	• pleasurable and
	• blissful
	both
	• tension
	and
	• relaxation
	inevitably are.

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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.
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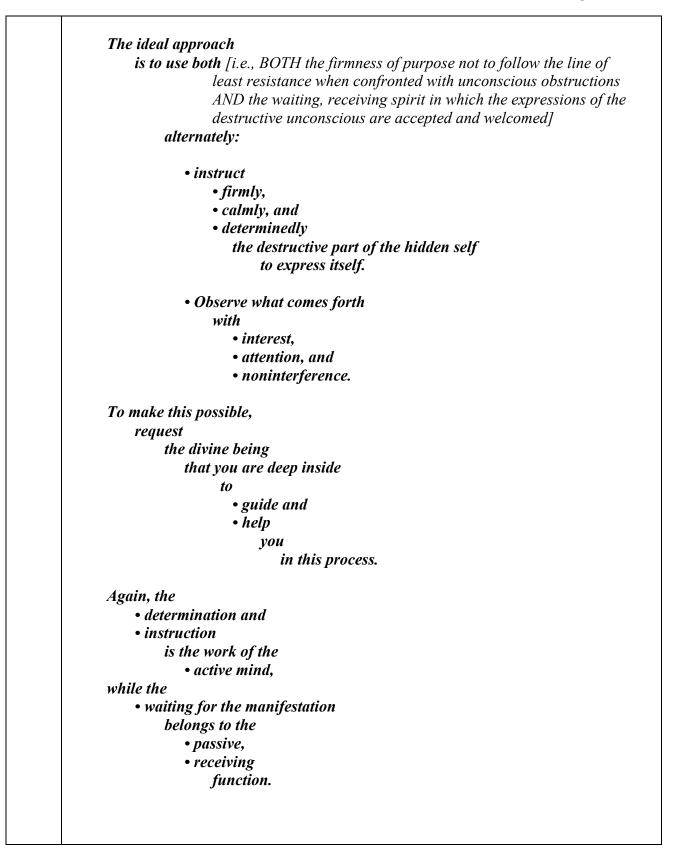
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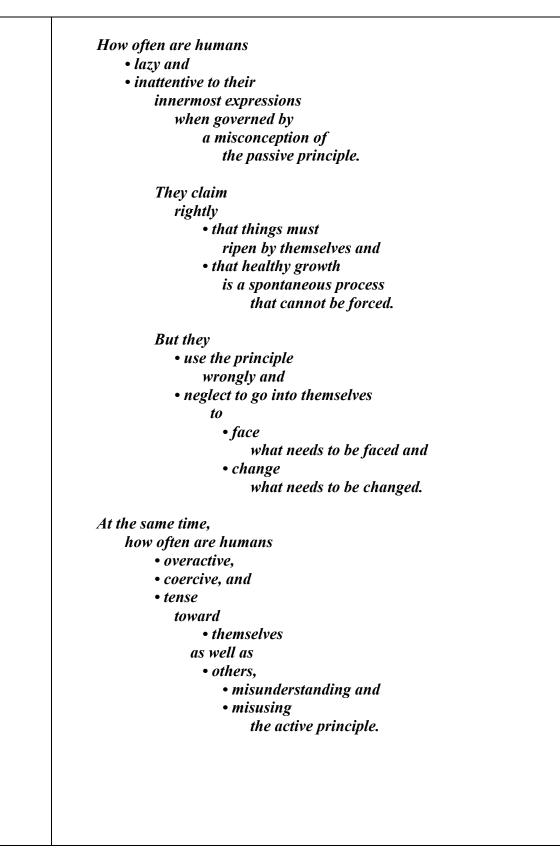
	Many human beings
	find themselves
	in the middle state,
	where
	one universal pulse is felt as
	• painful,
	the other [universal pulse is felt] as
	• pleasurable.
14	
	The right interaction
	<i>of the two</i> [i.e., The right interaction of the male and the female, or the right interaction of the initiating 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:
	may best be described as jouows.
	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.
	in panoning coor com

	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.
	to express userj.
	<b>Once the unconscious surfaces</b> [and hence becomes conscious]
	with all its unreasonableness,
	<i>it</i> [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.
15	
13	<i>The process</i> [ <i>i.e.</i> , <i>The process of making conscious the unconscious and giving it</i>
	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.

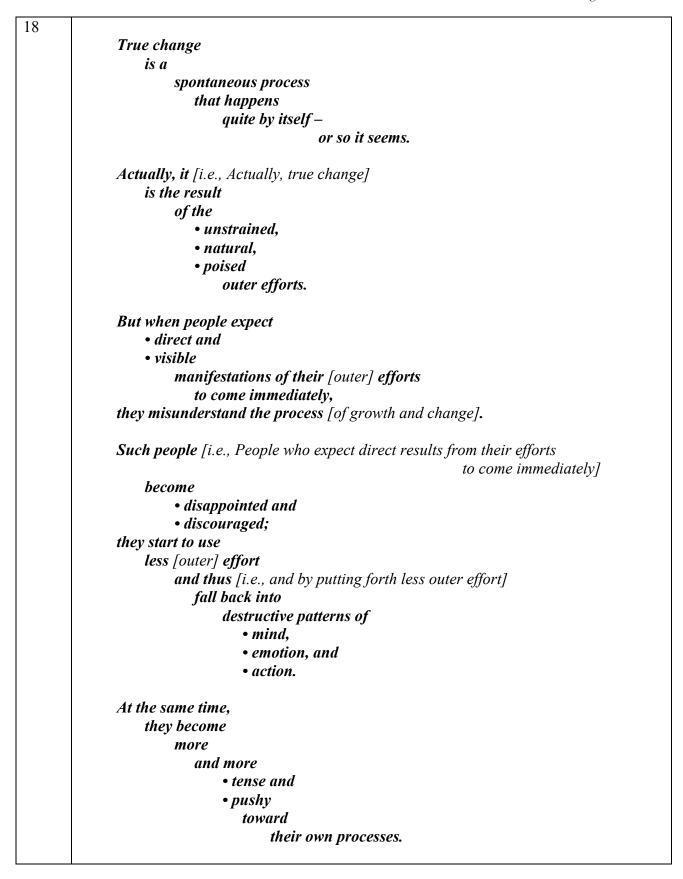


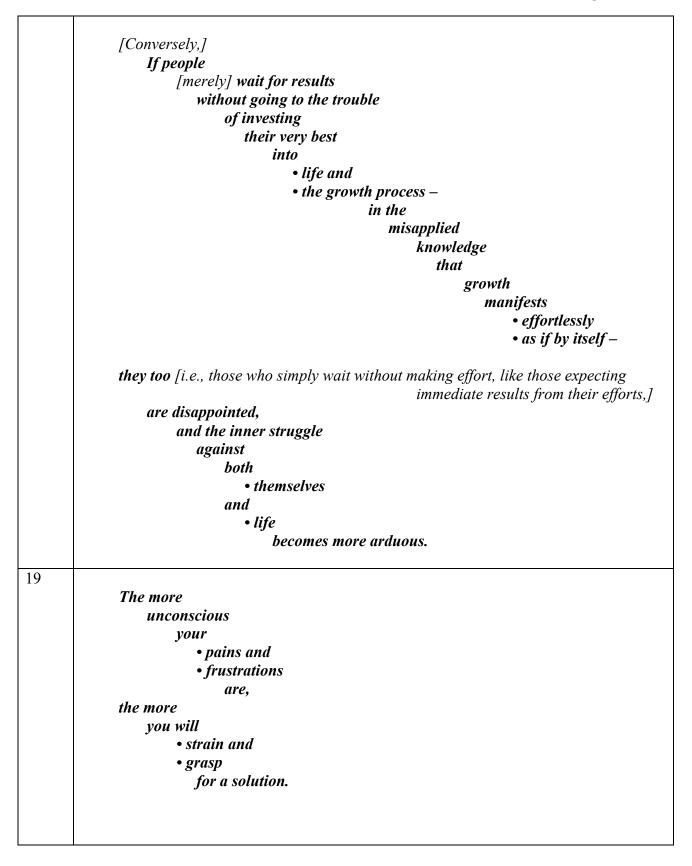
16	
	The human mind
	is constantly groping
	to find
	the right balance
	of these all-important [active and passive] attitudes.
	<i>Finding this balance</i> [between the active and passive attitudes] <i>is one of the great difficulties</i>
	each person encounters
	on the path to harmonious interaction.
	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.

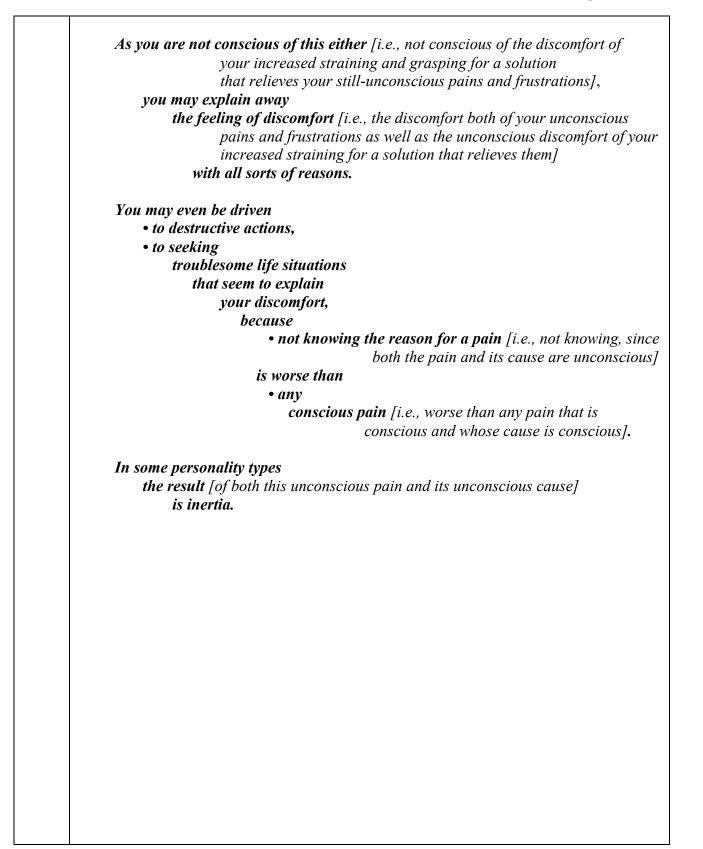


17 Whenever one principle is given such distorted predominance, *it is precisely because the other* [principle] also exists – perhaps less noticeably. The outer *impatience with oneself* connotes an inner resistance. The outer • laziness and • distorted acceptance of things connotes a fierce inner struggle 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.



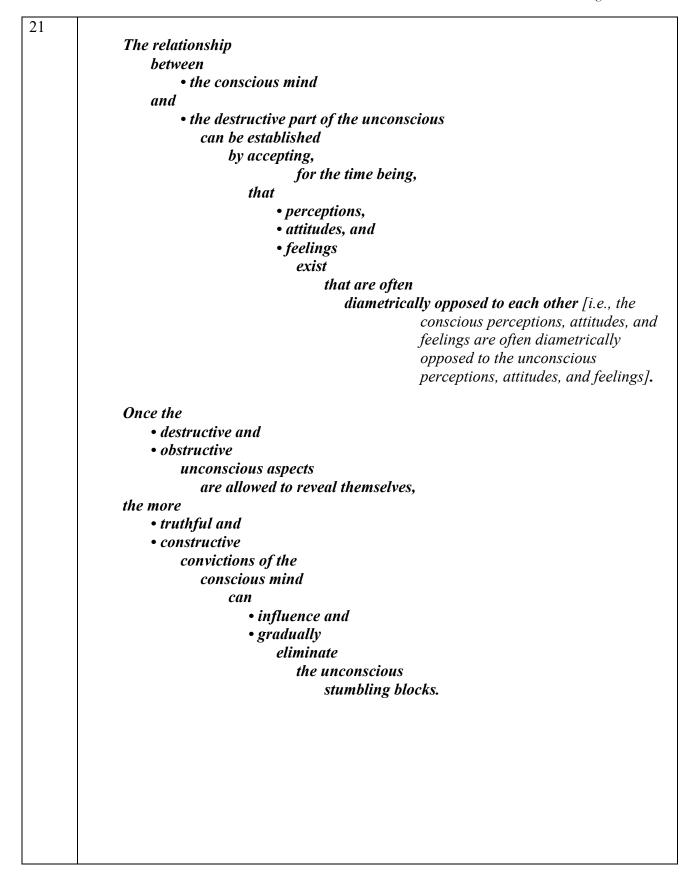




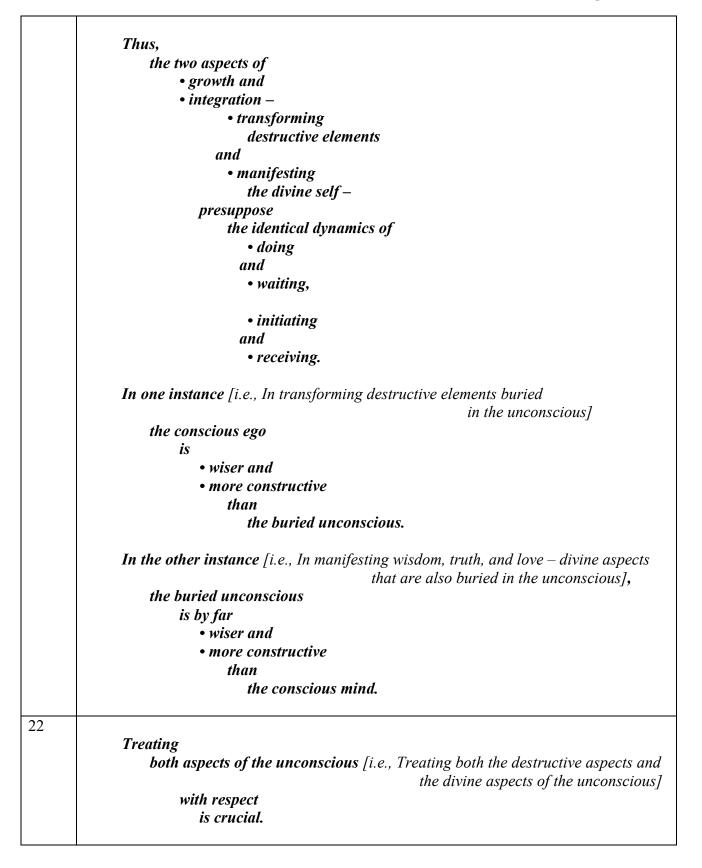
20	
	Misapplied
	• will and
	• action
	produce
	excessive tension.
	Where the mind
	should be
	receptive,
	not only to
	• what comes in from outside
	but even more to
	• what comes out from inside,
	it often closes into
	a tight knot
	formed of
	pressure
	against the self.
	• Deliberate receptivity
	toward
	the inner processes,
	<ul> <li>receiving into consciousness</li> </ul>
	what wants to
	work its way out,
	is an essential part of the path.
	You cannot ever get to know
	what is within you
	<b>unless this inner attitude</b> [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 • egoconsciousness 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].
```



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.

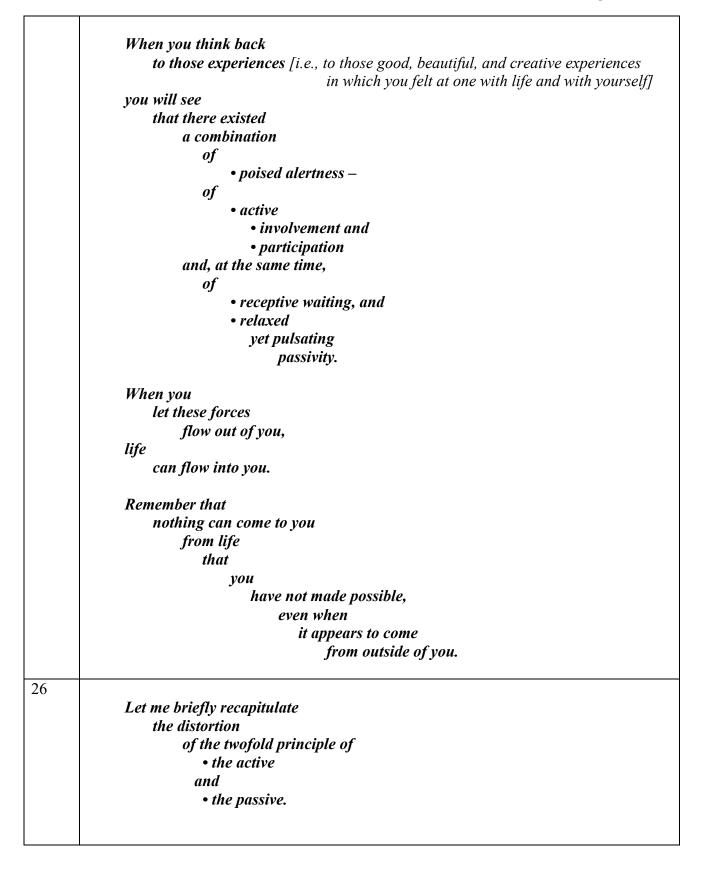


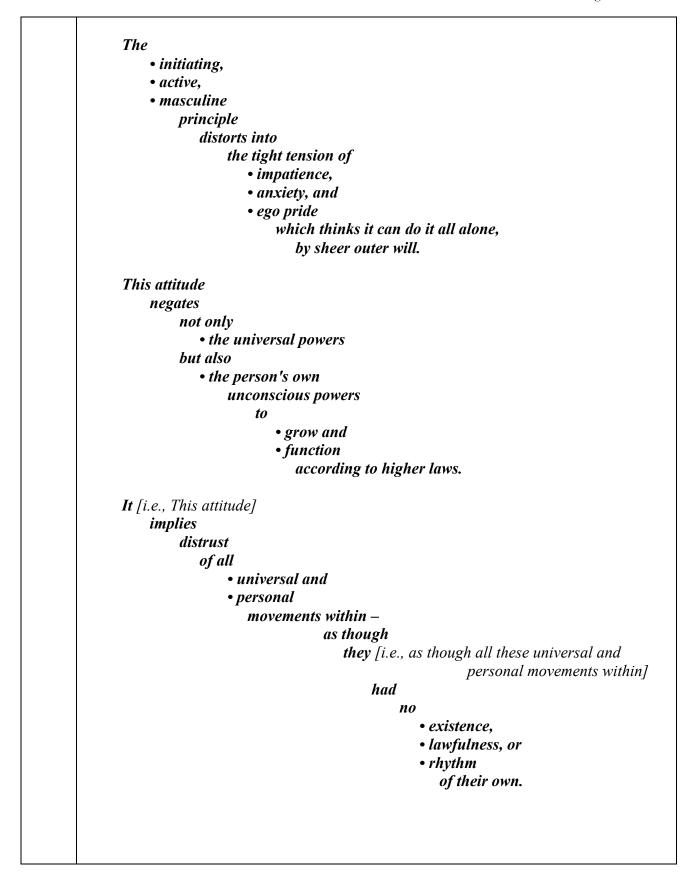
Respect is given not • to the destructiveness itself, but rather • to the processes of • growth and • unfoldment, • to the • wondrous laws of the inner reality. The laws of • inner reality will eventually become accessible to the respectful mind, and the identical universal laws of • creation will also 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.

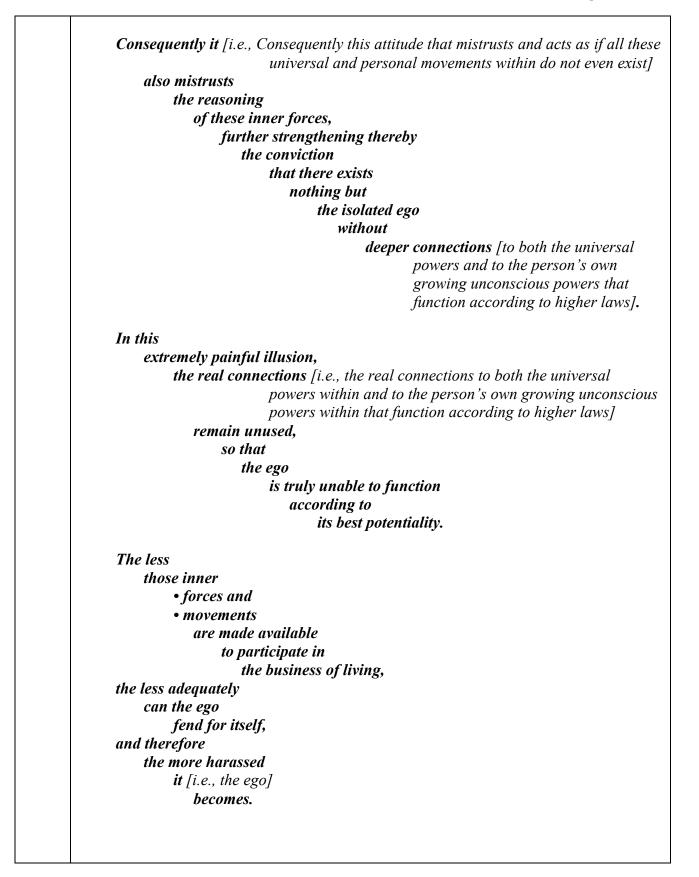
23	
23	Even the most destructive attitudes
	result
	not from
	• evil
	but from
	• sheer misunderstanding.
	a
	When one fully understands this fact,
	even
	the most destructive processes
	are awesomely impressive,
	for their
	• principle and
	• mechanics
	are based on
	a lawfulness
	that is identical 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.
	¥ / • / F• ¥ / • • •
	<i>Let it</i> [i.e., <i>Let your own unconscious</i> ]
	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.
24	
	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
	<ul> <li>pay only superficial attention to it,</li> </ul>
	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.
25	
23	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.







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.

·	
27	
	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
	ascribe the manifestations
	to a power outside themselves –
	or at least miss the connection
	between
	• the manifestations
	and
	• their own
	• actions and
	• attitudes.

28	
	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
	<ul> <li>finding the way</li> </ul>
	and perhaps
	<ul> <li>doing what is at the moment</li> </ul>
	most painful,
	you trust in
	• a false God –
	• a God outside yourself.
	For
	• <i>you</i> ,
	• 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, of • 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.

29	
	<i>Find the balance</i> [i.e., the balance between the active and the passive, between
	initiating and receiving, between doing and waiting].
	innanng and receiving, serveen doing and waringj.
	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
	<i>involves both</i> [i.e., both active and passive, both initiating and receiving]
	• movements or
	• attitudes.
	<i>Their proper interaction</i> [i.e., <i>The proper interaction of the active and the passive</i>
	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
	<ul> <li>knowing that one is</li> </ul>
	part of a whole,
	on the other.

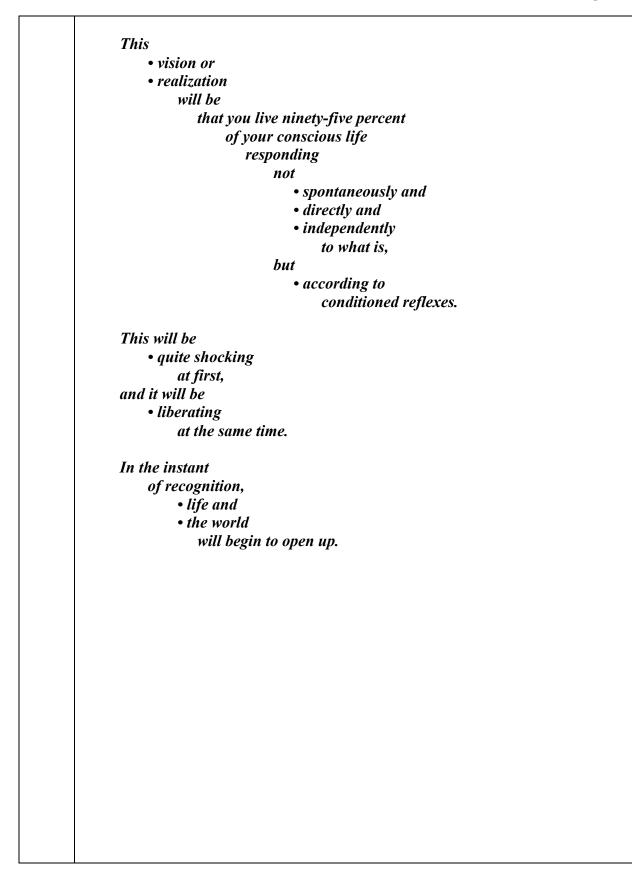
	<i>The latter</i> [i.e., knowing that one is part of a whole]
	means
	respect for the movements
	that cannot always immediately
	obey the commands of the mind.
	It is necessary
	to
	• constantly initiate
	your own creative forces and
	• find
	• when and
	• how
	they are ready
	to make themselves known.
30	
	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
	<ul> <li>to remove obstructions and</li> </ul>
	• <i>to</i>
	• 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
	0
	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.
31	
	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
	<ul> <li>temporarily accepted</li> </ul>
	<i>their imbalance</i> [ <i>i.e.</i> , <i>the imbalance of your soul forces</i> ],
	so as to understand it [i.e., so as to understand the
	the balanced pulsation of your soul forces].

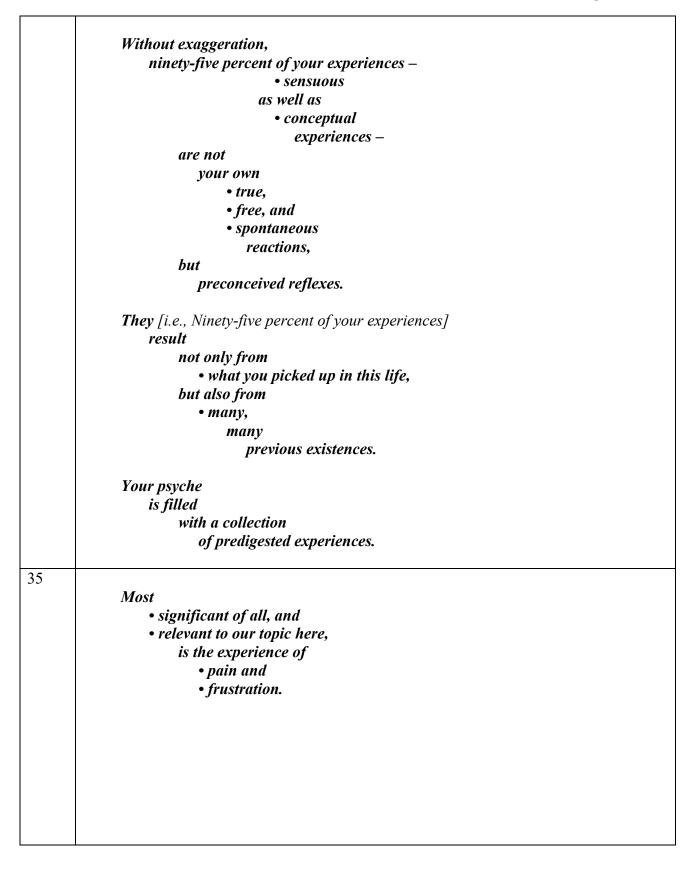
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As I said before, such understanding [i.e., such understanding of the balanced
                               pulsation of your soul forces between initiating and
                               receiving, between becoming and being]
    brings you 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.
```

32	
	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.
	your growin
	• 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.
33	
	The more
	you find
	your own balanced rhythm,
	the more
	a new vision
	will grow.



	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.
4	
	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
	TOM ARE CONTINONED
	to respond to it [i.e., to respond to every life experience]

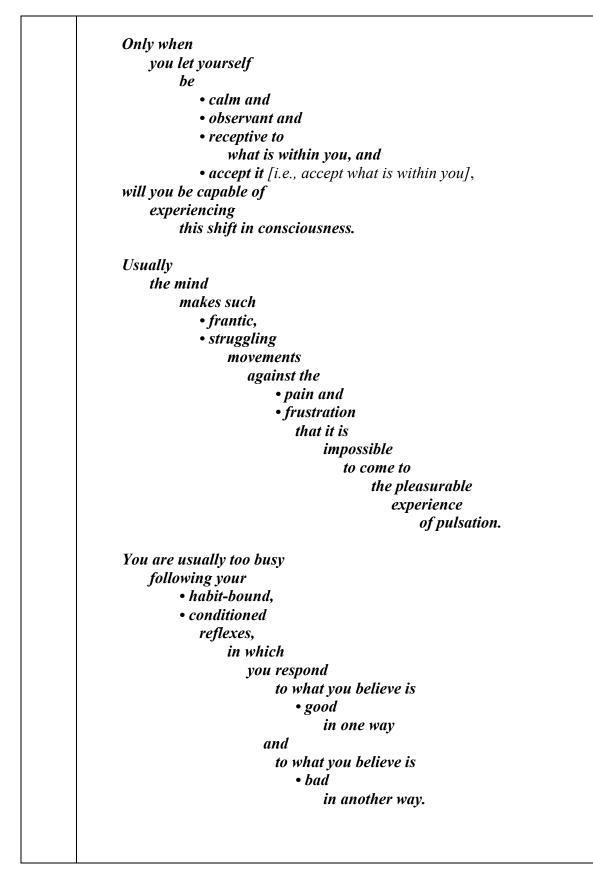
For example, when you see the color red, you generally do not see it according to your own • perception and • experience. [Rather,] You see it [i.e., You see the color red] according to your indoctrination about how you should see red you have a preconceived idea of "red." Or when you see a tulip, the • 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.

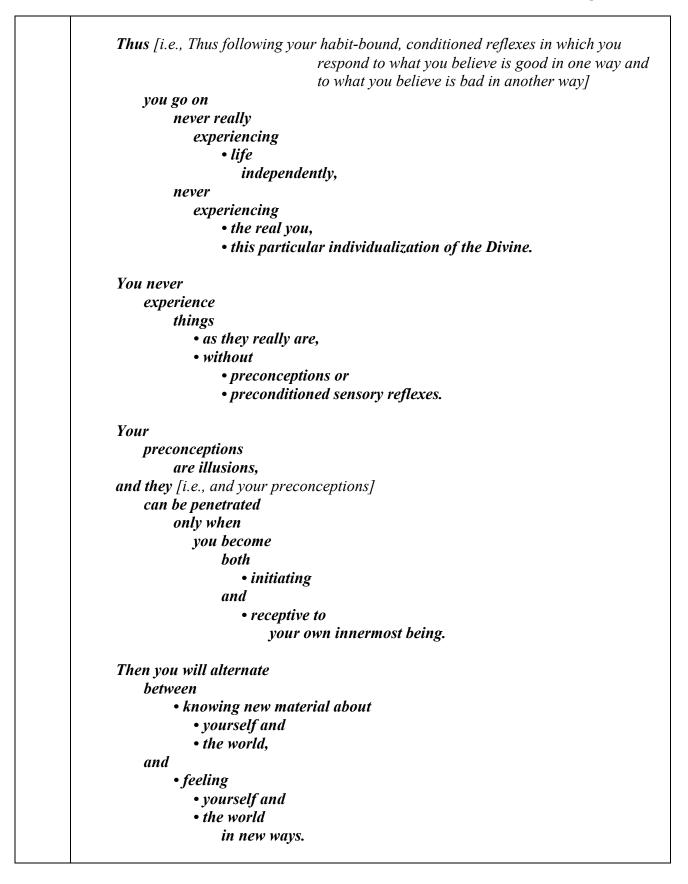


You have been indoctrinated for millennia with the conviction that any frustration is pain. That is why it is so difficult to make the transition from • the pleasure/pain pulse beat of • tension and • relaxation to • the liberated state in which • tension and • relaxation are different aspects of pleasure. **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.

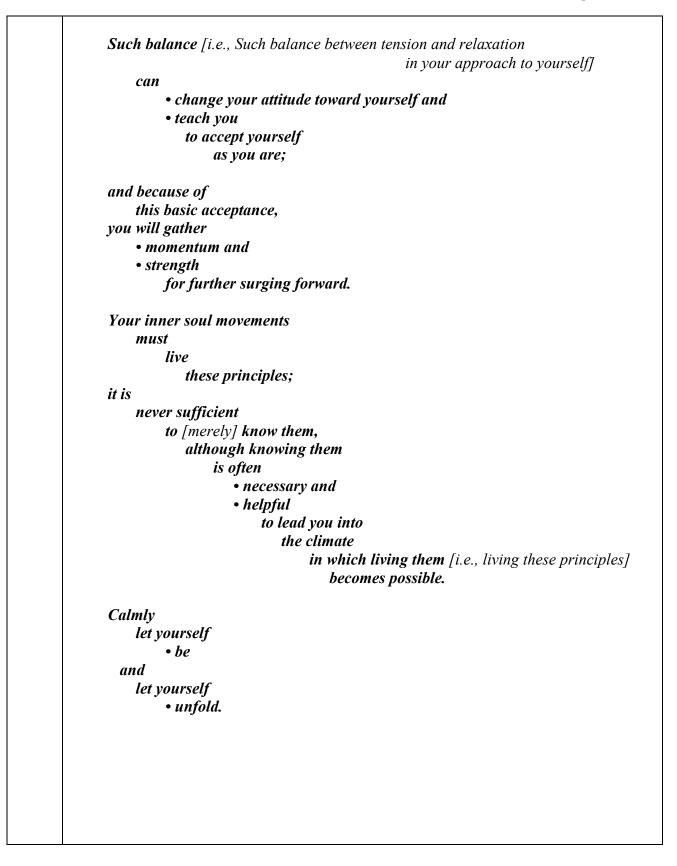
36	
	Your conviction
	that frustration is
	• pain
	and perhaps even
	• danger
	makes you
	react in a way
	that actually
	produces a
	• painful and
	• dangerous
	state.
	I suggest
	that,
	as you begin
	• to observe yourself and
	• to be receptive to
	what comes out of you,
	you should
	experiment with
	any frustration
	that comes along the next time.
	Ask yourself,
	"Now have
	"Now, here is pain.
	is puin.
	I let myself
	feel this pain.
	jeer mis punn
	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.
```





	You will come to know
	more
	and more
	your true divine identity.
	<i>It</i> [i.e., Your true divine identity] <i>will reveal itself</i>
	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
	• <i>it</i> [i.e., that your true divine identity]
	is you
	and
	• you are it [i.e., that you are
	your true divine identity].
	your true utvine taentityj.
37	
	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.



38	
	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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