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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Everyone here is motivated by this inner urge [i.e., inner urge for inner unity], which is a pull of the life force.
The life force contains the urge that motivates people to go in certain directions.

They may be unaware of the deep meaning of this inner urge, or even that it [i.e., or even that this inner urge] exists.

Many people experience a vague inner drive but do not know its meaning.

Everyone can consciously experience this urgency [i.e., can experience this urgency that motivates people to go in certain directions, can experience the inner urge of the life force that motivates people toward inner unity] at one time or another.

Those who find their way toward a committed path such as this, in which they try to resolve their deepest problems and realize their dormant potentials, have made the urge [i.e., the urge toward inner unity] quite conscious.
Others are still grappling with the vagueness of the urge without really knowing what their inner unrest signifies.

Those who steadily disregard the clamoring of their inner voice [i.e., the inner voice urging them toward inner unity] may confront deep crises in their lives.

Many crises can be properly understood only when this deep urge [i.e., only when this deep inner urge motivating them toward inner unity] is recognized.

Tonight’s lecture
• is a sequel to all the lectures I gave this year [i.e., that I gave in 1969 – Lectures 169 (given in January 1969) through 177 (given in November) – 9 lectures in all] and
• can be fully understood only in that context.

It [i.e., Tonight’s lecture] will deal with the topic of
• dynamic growth,
• the spontaneous unification inherent in the process of growth.
All life
is to some degree
a growth process,
either
• quite deliberate and
• committed
or
• haphazard and
• unconscious,
• obstructed by
blind opposing forces
that pull
toward a state
of stagnation.

First let us clarify
the real meaning of
growth.

Usually people do not think
profoundly enough
when they speak of
• growth,
• life,
• death,
• love and
• pleasure.

Growth
is not merely
an organism
becoming bigger.

It [i.e., Growth]
is an
expansion,
but
in a particular sense.
It [i.e., Growth] implies mastering something that one was unable to master before.

[In growth] You convert obstruction – whether
  • inside the self
  or
  • in your surroundings – into a part
    of the realm
    of the self.

When you do not master an obstruction, a disunity is present, either
  • within the self
  or
  • between
    • the self
    and
    • the outside world.

Growth unifies that disunity.
Growth always implies
- bridging a chasm,
- resolving a real or apparent contradiction.

This [i.e., This statement that growth always implies bridging a chasm or resolving a real or apparent contradiction] applies to all levels of being.

When an infant learns [i.e., While an infant is learning] to walk, it experiences a disunity between
- its physical powers,
- the laws of gravity,
and
- the world around it.

Once the child learns to walk the disunity [i.e., the disunity among the infant’s physical powers, the laws of gravity, and the world around it] disappears.

What was a disparity [i.e., the disparity of the infant’s physical powers, the laws of gravity, and the world around the infant] becomes an extended field of operation [for the infant].

Its [i.e., The infant’s] realm has been increased; it now possesses a piece of the world it has not possessed before.
Growth
brings
  • expansion,
  • increased capabilities,
  • more
    • power and
    • unity
where there was
  • limitation and
  • disunity.

Not
learning to walk
creates
  • unhappiness,
  • weakness,
  • pain and
  • limitation,
  which are all overcome
    when
    the ability to walk
    is acquired.

Each phase
of a human being's life
signifies
venturing into
  a territory
    that has not been mastered before.

The same applies
to an entity's
overall evolution
from
  • one incarnation
to
  • another
and later on
to
  • further stages of
    • being and
    • creating.
At first
the inability [i.e., the inability to master life in a new territory the entity finds itself to be in]
is
• taken for granted and
• not even recognized as a problem.

Then it [i.e., Then the inability to master life in a new territory the entity finds itself in]
is recognized as an obstacle that could be overcome.

Finally
the entity
• confronts the block [i.e., confronts the block to mastering life in the new territory the entity finds itself in]
and
• makes an effort to overcome it [i.e., makes an effort to overcome the block to mastering life in the new territory the entity finds itself in].

This [i.e., This process: becoming aware, then confronting and overcoming blocks] is the only way to master new faculties.

Psychological conflicts follow the same pattern.

Before a particular [psychological] difficulty has been recognized you experience
• an unconscious helplessness and
• a sense of limitation.

Then you become aware of the problem [i.e., become aware of the psychological difficulty behind helplessness you experience in the new territory you find yourself in].
When you decide to do something about it [i.e., to do something about the psychological difficulty you have discovered in the new territory you are in]
you begin a path of
  • struggle,
  • searching,
  • testing your faculties.

Eventually you attain a new unity that expands your power over life.

You convert territory that was
  • alien and
  • inaccessible
into familiar ground on which you feel at ease with
  • yourself and
  • life.

You gain a new
  • security and
  • peace.

This is growth.
All growth must combine the
• voluntary and
• involuntary functions.

Growth cannot proceed harmoniously if the emphasis [i.e., the emphasis on the voluntary AND involuntary functions] is not balanced.

The result [i.e., The resulting growth when voluntary AND involuntary functions are combined] appears effortlessly, a manifestation of
• involuntary faculties responding to
  • voluntary ones.

The voluntary faculties require effort.

You must persist, • groping and • searching for new approaches.

This calls for • self-testing, for removing • defenses and • vanity, for • courage and • truthfulness with the self.
You cannot discover
a new dimension of life
without
birth pains,
for
each new unification
is a
spiritual rebirth.

Being reborn
is always
a rediscovery of
the self
• in a
  new form,
• with
  more faculties
  • revealed and
  • activated.

The actual unification
happens
  involuntarily,
    as if it [i.e., as if the actual unification]
      had nothing to do with
        the previous [voluntary] efforts.

This [i.e., This actual unification, this rebirth]
can be
  so deceptive
    that people believe
      • it would have happened anyway,
      • without all the effort.

Conversely,
when the result [i.e., Conversely, when the result of unification or rebirth]
is expected
  as a direct manifestation of
    your work,
the expectation
becomes
  • frustrating and
  • discouraging.
It is important, my friends, to be aware of these two sides [i.e., aware of both the voluntary and the involuntary sides] of the growth process.

The balance of
c• conscious effort
and
c• relaxation
applies to
c• the smallest details
as well as to
c• the most significant aspects
of your spiritual development.

It [i.e., The balance of conscious effort and relaxation, the voluntary effort and involuntary arisings] applies to
c• meditation,
    which must combine
    the two sides [i.e., must combine conscious effort and relaxation],
as well as to
c• the acquisition
    of any new skill.

You need to create a right attitude toward the
c• voluntary
and
c• involuntary
functions,
balancing
• poised effort and
c• discipline
with
c• relaxation.
Each step of growth, each victory over conflict, confusion, ignorance and helplessness, represent a new skill and mastery over life, a new unification – first of all within the person, and consequently between the person and life.

I have spoken frequently about the dualistic state of your consciousness, as opposed to the oneness of ultimate reality.

All of life is a progression to attain further unity.

Each step toward unity creates a new safety zone, a new home base, so to speak.
As growth continues, you discover further disunities within you.

Again you venture forth into new territory, struggling to unify the discovered disunity.

And so it goes on until total unity is found.

It may appear safer to
• remain in the old disunity
than to
• venture forth into a new unity
because of the effort that is necessary [i.e., the effort that is necessary to move into the new unity].

If the effort [i.e., If the effort that is necessary to move into the new unity] is perceived as something that you should not have to make, it [i.e., the effort that is necessary to move into the new unity] seems
• malignant and
• undesirable.
[Conversely.]
If you perceive it [i.e., If you perceive the effort that is necessary to move into the new unity] as a movement that is part of life, you will find it [i.e., you will find the effort that is necessary to move into the new unity]

• challenging
and
• pleasurable.

Within this attitude [i.e., Within this attitude that holds that the effort that is necessary to move into the new unity is a movement that is a natural part of life and that the effort is both challenging yet pleasurable]
you will find the right
• distribution of effort and effortlessness,
the right
• balance of voluntary and involuntary faculties.

When the involuntary faculties finally manifest, the new skill becomes an
• effortless,
• natural part of you.
On the physical level
you experience
• the voluntary hard labor
giving way to
• naturalness
when
the skill
suddenly
becomes second nature.

On the mental level,
when you first deal with
a specific negativity,
you cannot change it
simply by
wanting to.

Instead [i.e., Instead of just “wanting to” change a specific negativity]
you must
use your
will
to grope for
a deeper understanding
of the problem [i.e., a deeper understanding of the problem, the problem being: the specific negativity],

• seeing
  • its [i.e., seeing the specific negativity’s]
  • origin [i.e., seeing its origin or what is causing the specific negativity]

and
• its [i.e., seeing the specific negativity’s]
• effects,

• facing
  the results [i.e., facing the destructive results of the specific negativity’s effects]
and [i.e. and because you see the destructive results of the specific negativity’s effects]

• really wanting
to change [i.e., change what is causing the negativity].

All this is
volitional.
Then
  suddenly
  you become aware of a
  • new
  • constructive,
  • positive
  way of reaction.

This [i.e., This sudden awareness of a new, constructive,
  positive way instead of the old, destructive, negative way of
  reacting to the situation giving rise to the specific negativity]
  is
  spontaneous unification.

When it [i.e., When this awareness of a new, constructive, positive way of reacting
  to a situation that previously caused negative reactions]
  occurs
  you no longer need to put
  laborious effort
  into the new way [i.e., the new way of reacting per se is in fact effortless].

While you are torn
  by the apparent futility
  of equally undesirable alternatives
  which make life itself futile,
  you are in a state
  of
  • utter disunity,
  of
  • duality.

Your assumption
  that there is
  no way out
  is a denial
  of the growth process

  [i.e., the growth process]
  that life
  always
  is.
Your willingness to find a solution [i.e., a solution to the problem created by duality – the problem of being torn by the apparent futility of equally undesirable alternatives to reacting to the situation giving rise to a specific negativity, the problem of feeling helpless in this negative situation] is a commitment to

- find a new mastery
- over present helplessness and constriction,

a commitment to
- life itself.

The first step is always the most difficult.

You do not even know what your specific disunity is [i.e., what your specific disunity creating your present helplessness and constriction is].

Actually, there are many [i.e., many disunities].

It is crucial to consolidate your voluntary faculties to

- identify and
- confront the specific disunity of the moment.
The inner commitment toward overcoming that [specific] disunity is then the task of the volitional faculties.

Only after this step [i.e., Only after the volitional faculties make the inner commitment toward overcoming the specific disunity that is giving rise to the problem of being torn by the apparent futility of equally undesirable alternatives in reacting to the situation giving rise to a specific negativity, the problem of feeling helpless in this negative situation], does an alternative process [i.e., an alternative process for resolving the negativity] develop.

[Being the source of this alternative process for resolving the negative situation you face]

The involuntary yields

• recognitions,
• inspiration,
• guidance and
• revelation

until
the puzzle fits together.

In this alternation [i.e., In this alternation between the voluntary and involuntary functions]
every new insight requires
new commitment to search until
the next organic step reveals itself.

So it goes on.

This is a description of the path of dynamic growth.
Use your voluntary faculties to make room in your mind for a
• particular unity
where there is now
• disunity.

Affirm that the
• unity
which still eludes you can be attained,
and that
• you will attain it [i.e., use your voluntary faculties to affirm that you will attain the unity which still eludes you].

What you invest [i.e., What effort you invest with your voluntary faculties in order both to make room in your mind for a particular unity and to affirm both that unity can be attained and that you will attain it]
will determine the outcome.

Humans often
• desire a change
but
• avoid taking some of the more difficult steps out of a reluctance to face apparent unpleasantness.

The self does not wish to expose its
• vanity,
itself cherished
• prejudices and
• illusions.
Yet

your total personality must
• cooperate and
• invest in
  stirring up
  your areas of
  stagnation
  if
  spontaneous unification is to occur.

Where
• emotional,
• psychological and
• spiritual
growth
is concerned,
the investment
of the
• mind and
• will,
of the
• emotions and
• attitudes
corresponds to
sustained practice
in building
new
• physical or
• mental
skills.

The first appearance of
• effortless,
• spontaneous
unification
will be
incomplete.
It [i.e., The first appearance of effortless, spontaneous unification] will disappear because the unification is not yet total.

More voluntary effort must follow suit, new material must be unearthed, until the • second, • third or • fourth manifestation of this specific unification spontaneously reappears.

Very gradually you incorporate the new skill into your personality.

The acquisition of a new mastery always means overcoming an imaginary rift that you experience as a painful chasm.

You must always bridge an illusory duality to reach your • natural and • real state.
• Disunity
  is
  always
  • painful.

• Pleasure
  always
  depends on
  • unity.

Expansion into life
  is a
  constant forward movement
  that turns an
  • alien and
  • apparently hostile
    world
    into your home.

It is
  exceedingly important
  to understand all this, my friends.

To recapitulate,
  • effortless and
  • spontaneous
    unification
    is the result of
    • effort and
    • struggle.

It [i.e., Effortless and spontaneous unification]
  requires a
  • poised and
  • relaxed
    forward movement
    into life.
**The effort** [i.e., The effort required to attain  
the state of effortless and spontaneous unification]

must be  
• disciplined and  
• relaxed  
rather than  
• tense  
• rigid.

When you feel that  
relaxed effort  
is impossible,  
search for  
unconscious reluctance  
to move forward.

• Relaxed  
  movement  
is  
• pleasurable in itself,  
while  
• rigid,  
• reluctant  
  movement  
is  
• painful.

Rather than  
• denying  
  the hidden reluctance  [i.e., the hidden reluctance to move forward into life],  
• focus on it  [i.e., focus on the hidden reluctance to move forward into life].

• Relaxed and  
• determined  
  movement into life  
is  
• pleasurable in itself,  
however [relaxed and determined movement into life is also]  
• difficult and  
• challenging.
Each completed unification 
brings 
further pleasure.

Further pleasure 
leads to 
more unification.

This benign circle 
is 
the stream of life.

Unification 
brings 
pleasure 
when it [i.e., when unification] 
is no longer 
considered something 
that should already be over with.

Ultimately 
• you 
and 
• the whole cosmos 
will be 
one.

• Constriction and 
• stagnation 
connote 
that you are 
content with 
a very limited state.

Therefore, 
• dynamic growth 
is also 
• mastery over misconceptions.
Misconceptions
always
lead to
more disunity.

They [i.e., Misconceptions]
stem from
an erroneous attempt
to find unity.

Neurosis
is in itself
an erroneous attempt
to find
• health and
• well-being.

It [i.e., Neurosis]
makes, in its own blind way,
peace
with something
• traumatic and
• painful.

On your path
you have found
misconceptions
that equate
• love
  with
• pain and
• danger,
• pleasure
  with
• humiliation and
• shame,
• self-assertion
  with
• unacceptable aggression.
These [i.e., “Unifications” such as equating love with pain and danger; equating pleasure with humiliation and shame; and equating self-assertion with unacceptable aggression]

are typical examples of false unifications that must first be disunited in order to find

• harmony,
• fullness and
• real unification.

As a result of such misconceptions [i.e., As a result of misconceptions such as false unifications of equating love with pain and danger; equating pleasure with humiliation and shame; and equating self-assertion with unacceptable aggression], all forward movement appears dangerous.

The • stagnating, • restricting, • limiting life in which one dares not venture forth [i.e., dares not venture forth into life] seems to give safety.

Every one of my friends who is already involved in this pathwork has • gone through and • confronted such • hidden and • irrational feelings.
If you really question them [i.e., If you really question your feelings and beliefs that only a stagnating, restricting limiting life in which you dare not venture forth into life is the only life that seems to give you safety]

• with an open mind and
• in a very simple fashion
you will find that
resistance to growth
is
fear.

Your insistence
on remaining as you are
sacrifices
• happiness,
• pleasure,
• wholeness,
• love and
• expansion,
yet it [i.e., yet remaining as you are] appears
to make you safe.

Seeking
• a tiny point of security
within
• a narrow circumference
is an abdication of
your universal destiny.

It [i.e., Seeking a tiny point of security within a narrow circumference] denies
pleasure,
wasting
the most valuable
spiritual power
you possess.

Once you
choose this power
freely,
growth
becomes
• adventure and
• joy.
Many people increase their physical and mental skills.

This [i.e., Increasing physical and mental skills] is also a valuable movement toward life that represents mastery over disunity.

The steps leading to this new mastery are essentially the same as the ones you use to discover and enlarge the inner universe.

One deals with outer and often mechanical aspects of living while the other [i.e., while steps you use to discover and enlarge your inner universe] represents one's innermost self.

When the outer serves as a mere substitute for the inner enlargement of life, it is still preferable to total stagnation.
Human beings go through several stages in their overall evolution.

When they are more primitive, they must deal with the outer levels.

Later their task lies in the unification of the inner world.

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- Real spiritual
  - growth and
  - mastery on the inner level,
- spontaneous unification of
  - emotional,
  - psychological,
  and therefore [spontaneous unification of]
- spiritual rifts,

hold the inner
  - balance and
  - harmony out of which grow intuitive
    - guidance and
    - knowledge toward true outer unifications.
• Physical and mental skills have their value, but they miss the mark as a substitute for inner growth.

When inner growth is the center of one's being, everything else falls into place without the pendulum swinging from one extreme to the other.

Inessential goals fall away.

Ignoring cosmic truth always creates disunity.

It is every single entity's destiny to bridge ignorance by struggling toward these unifications [i.e., struggling toward emotional, psychological, and spiritual inner unifications].
The most difficult challenges are on the most hidden emotional levels, since emotions cannot be directly willed and are never quite conscious.

You must identify the disunity before the work of unification can begin.

Trust in the involuntary functions can be gained only slowly, but it [i.e., but trust in the involuntary functions] is essential.

Give yourself the opportunity to experience it [i.e., the opportunity to experience trust in the involuntary functions].

All your effort will be wasted if you do not allow the involuntary functions to manifest.

Make room for them [i.e., Make room for the involuntary functions] in your consciousness and pay attention to them [i.e., pay attention to the involuntary functions] in a relaxed and trusting way.

This is a vital part of the growth process.
Once you realize that the result of your efforts will be
  • unexpected and
  • spontaneous rather than
    • direct,
then
  harmony between the
    • voluntary and
    • involuntary faculties
  will establish itself.

By harmony [i.e., By harmony between the voluntary and involuntary faculties]
  I do not mean that the effort [i.e., the effort of the voluntary and involuntary faculties]
  is equal in measure.

Months of groping with the voluntary processes of
  • mind and
  • will
  may
    spontaneously bring forth an inner feeling that springs up
    in the fraction of a moment when you least expect it.

It [i.e., The inner feeling that arises spontaneously] does not last long but its
  • depth and
  • intensity and
  • significance
  are so profound
    that you cannot measure them in terms of your volitional efforts.
Harmony
between the
• voluntary
and
• involuntary
faculties
exists primarily
in making room
for
both [i.e., for BOTH voluntary and involuntary faculties]
in your attitude.

Wait
with an
inner readiness.

It requires
your intuitive groping
to
• combine and
• alternate
these two functions [i.e., to combine and alternate the voluntary
and involuntary functions].

The final step
in giving up negativity,
as I have suggested,
is to
want
to
• have
  • the positive attitude
as opposed to
  • the negative one,
to
• give up your
  • fear of and
  • resistance to
  • pleasure, and
• give up the
  • roles and
  • pretenses
that stand in the way.
The wanting
must
  be affirmed in
  • calm trust and
  • firm conviction.

• The voluntary
must make room for
  • the involuntary
  until
    the spontaneous unification occurs.

You will
• let
  it [i.e., You will let the spontaneous unification] happen,
• wanting it [i.e., wanting the spontaneous unification] in a
  • relaxed and
  • determined
    way.

This
  is the marriage of
  • the voluntary
  and
  • the involuntary,

  • the active
  and
  • the passive
    principles.
If you see growth in this light you will eliminate a lot of
• fear and
• hopelessness and
• wasteful effort.

You will become more patient with the time it takes [i.e., more patient with the time that growth takes].

The sequence of the lectures I have given this year [i.e., in 1969 – Lectures 169 through this lecture, 178]

began with
• the creative process itself,
with
• every human's creation of
  • positive or
  • negative
life circumstances through
  • beliefs,
  • thoughts,
  • feelings and
  • will.

I have shown that
• living inevitably means
  • creating.
The person
  • who ventures forth into life
    in the spirit of
    overcoming disunity

  creates
  an altogether different life

than one
  • who is content
    within narrow confines.

I also discussed
how
  negativity
  creates
  misery

and yet
how
  fascination with
    the creative process
    makes it seem difficult
    to abandon
    negativity.

Yet the creation of
  • negativity and
  • a narrowly confined life
leads to
  • disunity
    rather than
    • unity,

  • pain
    rather than
    • pleasure.
Unification depends on your inner commitment to create an
• expanded, 
• unified 
  life of 
  • bliss and 
  • pleasure 
rather than one of 
• narrowness, 
• disunity and 
• pain.

Pleasure is possible only in a
• unified, 
• expanded, 
• ever-enlarging 
  state.

The • voluntary 
  and
• involuntary 
  functions 
  seem 
  separate 
  only when 
  you 
  split them 
  in your consciousness.
In your present state of awareness in your limited human frame, you seem to be dealing with two entirely different faculties and two entirely different "brains":

- the inner and
- the outer,

- the conscious and
- the unconscious,

- the directly available and
- the indirectly available.

By taking down your self-imposed fences you make more and more of the universe your own, thereby [i.e., by making more of the universe your own you are] fulfilling your destiny.

You can create spontaneous unification out of disunity.

Out of a highly differentiated disunity, you can work toward an undifferentiated unity.
It is a sin against life to not grow.

You are an expression of the divine.

You are God.

It is your birthright and your destiny to fulfill yourself by making more and greater unifications, to expand your spiritual skills so that you can do away with disunity and create bliss by spreading unity.
As your life expands, you become
• the master
where you are now
• weak and
• dependent.

You become
• blissful
where you are now in
• pain,
• truthful
where you are now in
• error.

Commit yourself
to
• pleasure,
• growth,
• unification and
• expansion,
to that which is
• truth,
to that which is
• love.

Commit yourself
to your choice
over
and over again.

Be the God
you truly are.

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