Pathwork Lecture 186: Venture In Mutuality: Healing Force To Change Negative Inner Will

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

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

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

Gary Vollbracht

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- **Greetings,**
- **blessings,**
- **strength and**
- **love**
  
  *are poured forth*
  
  *once again*
  
  *into this gathering*
  
  *which has as its one common purpose*
  
  *inner growth,*
  
  *[inner growth] through which*
  
  *to find*
  
  *the truth*
  
  *of being.*

*It is a*

- **long and**
- **arduous**
  
  *way,*
  
  *but arduous*
  
  *only because*
  
  *the mind is lost*
  
  *in its own maze.*
The state of being lost always • undermines and • creates a split in your will, [your will] which has the power to • determine and • shape your fate.

Each one of you has • an outer conscious will and • an inner unconscious will.

• The second [i.e., the inner unconscious will] only too often goes into the exact opposite direction from • the first [i.e., opposite direction from the outer conscious will].

I discussed this topic in a lecture quite early in our joint undertaking, years ago.

Since then [i.e., since that earlier lecture, years ago], you have developed both as • an entity and as • individuals to such an extent that many of you, my friends, who are actively engaged in this pathwork today have made contact with • your inner intention, which is so different from • the outer conscious one [i.e., conscious intention].
At the beginning of one's path, one is aware only of what one consciously desires, wishes, wants, wills, intends, longs for.

The person is convinced that their lack of fulfillment is a result of ill luck, or is someone else's fault.

It takes time and growth to experience the truth of life, [the truth] that there must be something at work within the person that thwarts fulfillment.

Even when this hidden [i.e., unconscious] agenda [that is within the person and thwarts fulfillment] is glimpsed and conceptual acceptance [of this situation of inner resistance to fulfillment] develops, it still seems impossible to accept that an actual [i.e., an actual but hidden and unconscious] inner No exists which contradicts one's conscious desires [i.e., one's conscious outer Yes].
So it is not easy to accept that, through your own inner [unconscious] "reasons," you yourself deny what you [consciously] so ardently strive for.

Disconnectedness from one's inner voice [i.e., from one’s inner unconscious voice that says No] is the primary problem.

Any work concerned with genuine
• self-search and
• development must unearth
• this inner negation [i.e., this inner unconscious voice that says No] and
• the reasons for it [i.e., the reasons for this inner No].

The progress in this group is remarkable because so many of you
• have actually found this inner voice and
• have discovered why it says No.

Although you may still be far from being able to change it [i.e., to change this inner voice from No to Yes], you are at least quite conscious of your self-determining power [i.e., your power to manifest what happens in your life, here the power of your inner No to block the fulfillment of your conscious desires].
You
- no longer feel victimized and
- can set out to investigate the
  - motivations,
  - convictions and
  - assumptions
  that create
  the split
  in your will current [i.e., that split the will current in two:
  a conscious outer Yes and an unconscious inner No].

It is easy to see that
unification
will remain out of reach
as long as
conscious awareness of the split [i.e., the split between a
conscious Yes and an unconscious No]
is absent.

In spite of the fact that
awareness of
the split in one's will
- offers great relief and
- increases psychic energy
in the whole system,
everybody
fights
- this piece of self-knowledge [i.e., fights this self-knowledge of the split
between a conscious Yes and an unconscious No]
almost more than
- the actual
  - destructiveness and
  - evil
  itself [i.e., fights the split more than the destructive No itself].
Part of the resistance [i.e., Part of the resistance against self-knowledge of the split between a conscious Yes and an unconscious No]
is based on
wanting to
deny the split,
[the split] which is the
• inner negation [i.e., the inner unconscious and hidden No]
of the
• outer affirmation [i.e., the outer striving conscious Yes].

In other words
the average human being's predicament
is that he or she
• consciously wants
  one thing,
• unconsciously wants
  the opposite,
and then
• fights to repress awareness of
  this dividedness.

The result is
that you [consciously]
strive
• too hard and
• too frantically
for what you unconsciously
negate
• all the harder,

and you find yourself
in a frenzy of
• frustration,
• bitterness and
• tension.

Alternatively,
you may manage
also
to deny –
on a superimposed surface level –
what you long for.
08

You dull

your
• senses,
your
• feelings,
your
• longings.

When we started our work together

many years ago,
these ideas

were at best

a theory

for those who
• listened to me then
or later
• read these words.

Some

found the theory

acceptable,
to others

it may have appeared

nonsensical.

Even for those

who could accept the premises

because they

sensed the truth

of the many layers

of human consciousness [and the truth of each layer having its

own voice – sometimes a Yes voice and at other times a No],

there still was

much difference

between
• believing what I said
    as a
    • philosophical statement

and
• experiencing it [i.e., experiencing what I said about the inner No]
    as a
    • personal truth.
In the intervening years, and particularly lately, the majority of my friends have indeed contacted the negative inner will [i.e., contacted the inner No].

I want to stress how important it is to realize that:

- the more frantically you strive for a desired goal,
- the less you trust in its realization,
- the more this striving for a desired goal while simultaneously lacking trust in the desired goal’s realization is an indication that a firm inner No exists.

Instead of wasting energy in inner tension and frenzy to overcome what appears to block you from outside yourself,

you would be better advised to set out calmly to uncover:

- your inner negation [i.e., your inner unconscious No] of
- the frantic outer wish [i.e., your outer conscious Yes].
Many of you have discovered such inner negations [i.e., inner No’s].

This [discovery of such inner negations of the goals for which you strive] is indeed a tremendous step.

Once you
- stop battling [against what appears to be blocks to your goals that are imposed by factors outside of yourself],
- accept your split [i.e., your split between a conscious Yes to your goals and an inner unconscious No to your goals],

a great deal of frustration is eliminated –
but by no means all of it [i.e., by no means is all of your frustration eliminated].

Many of you have found yourselves strangely stuck at this point [i.e., at this point where you see your split between a conscious Yes to your goals and an inner unconscious No].

Contrary to what you may believe awareness of a
- totally irrational,
- self-destructive will to negate what is desirable
does not automatically eliminate it [i.e., does not eliminate the destructive will to negate what is desirable, i.e., does not eliminate your No].
Even when you unearth
• mistaken conclusions,
• false and unjustified fears

which determine the negation [i.e., which determine the inner No],
even then it is often impossible
to give it up [i.e., to give up the negation, the destructive will to negate what is desirable, the inner No to what you are striving for].

At this point [however]
• you do have more energy and
• you must also be less
  • blaming and
  • accusing
  of others [for your not realizing the goals for which you strive].

• Self-blame and self-accusation may seem to have increased, however,

for what you heretofore
• projected onto others
you now see
• directed against yourself – all the more so [blaming yourself]
since you are puzzlingly incapable of changing
  • the No-current
  into
  • a Yes-current.

This is where many of you are.
At this point
I have a gift to bring.

Yet the gift
is not something
you can
passively
receive;
it [i.e., the gift I bring]
does not come to you
without your participation.

It [i.e., The gift I bring]
is made possible
as a result
of your significant progress, and

its [i.e., the gift’s] execution
will also require
your active engagement.

The gift
has built itself
from your progress in
• awareness and
• acceptance
  of the negation of
  your conscious affirmation.

The
• ever-present,
• ongoing
  • blessedness and
  • richness
  of the universe
  can now extend itself
  more
  • pointedly and
  • potently
to the
  inner place
  where you are stuck.
The gift
is a
• living
• powerful
force

of healing
that can flow through
the instrument
through which I manifest.

To be precise,
the healing force
can now flow through
the hands
of this person [i.e., the hands of this person, Eva].

This [living, powerful, healing force]
is not
a healing power
on the physical level.

Nor does it [i.e., Nor does this living, powerful, healing force]
allow you
merely
to be passively receptive.

This venture [into this living, powerful, healing force experience]
must truly
become
mutual.

It [i.e., [This living, powerful, healing force]
can work
only
as a mutuality.

The last lecture [Pathwork Lecture 185: Mutuality: A Cosmic Principle and Law]
has given you some understanding of
what the laws of mutuality are.

Let me explain now
how they [i.e., how the laws of mutuality] can work
specifically
in this venture [i.e., this venture of receiving the gift of this living,
powerful, the healing force of the universe].
Anyone of you who is specifically aware of negating what he or she consciously desires [i.e., aware of the No current], and yet feels strangely paralyzed [and unable to dissolve the No current], is eligible to benefit from this healing force.

The force is a spiritual healing force which comes from a higher realm of being and affects your inner, spiritual self, where you determine, will, and issue your intentions.

Usually, when people speak of a spiritual healing force they mean a physical healing force given to a passive recipient, destined to remove a physical symptom of an inner, spiritual malfunctioning.
But
to call
this physical healing force [i.e., to call a healing force that removes physical symptoms of an inner spiritual malfunction]
spiritual
is truly a misnomer,
for
a spiritual
healing force
• must affect
the spiritual part of the person [rather than merely removing the physical symptoms of an inner spiritual malfunction] and
• requires his or her active contribution
in the healing process.

Healers
who dispense physical healing power
tap a powerful universal energy,
but it [i.e., but the physical healing power dispensed by such healers] may not necessarily effect spiritual healing in the true sense of the word [i.e., the word “spiritual healing” or, said another way, is not really a spiritual healing].

The following steps are indicated
for those of you ready to avail yourselves of this gift.

Come forth, either
• in the Questions & Answers sessions or
• after a lecture,
and sit very close in front of this instrument.
Your part
of the mutuality
consists in
acknowledging
as exactly as you can
• what you consciously wish and
• what you – no longer unconsciously –
  • strangely and
  • irrationally
deny [i.e., acknowledge what your No current is];
• what
  your inner being expresses
  that opposes the conscious wish [i.e., what the No expresses].

Then state further,
very exactly,
that you are unable
to make
the inner will
budge [from its No],
even though
your outer being
• would like to release
  the locked force in you [i.e., would like to release your Yes],
• would like to obtain
  from your spiritual self
  the necessary inspiration
  for whatever awareness
  may still be missing,

and [state further]
that you wish
to make
• fluid
what is now
• fixed.
You may then uncover that

- non-fulfillment, with all its suffering, appears preferable to
- the dangers imagined to be lurking in an
  - open,
  - flowing attitude,

so that
- negation and
- negativity,
- evil and
destructiveness,
seem protective devices.

Whatever you must know about yourself in order to release negation [i.e., in order to release your No] will come to you.

If it is simply a matter of letting go of fixedness, that will come.

But you must clearly state that you wish it [i.e., that you wish the letting of fixedness] to come to you.
• When you make these clear-cut statements,
• when your inability to move the inner will is expressed,
• as your ego-personality commits to wanting help,

you will become
• calm,
• open and
• receptive.

With this you have fulfilled your half of the mutual venture.

Then, through the instrument's hands, a
• very strong,
• living
  • power and
  • force
will penetrate you.

It [i.e., this very strong, living power and force] will not directly affect your bodily ailments.

Something more fundamental [i.e., Something more fundamental than affecting your bodily ailments and symptoms] will take place, which can, if you wish, also affect your bodily symptoms.
But this [i.e., But this affecting of your bodily symptoms] will happen from within yourself as a secondary result of the power given you.

The power given to you
  • will influence stagnant soul substance and
  • can go to work within you.

This is the gift
  • that all of you who work on this path have made possible,
  • that you have built yourselves, as it were.

By fulfilling your part of the mutuality,
  • you commit yourself,
  • you open something in you,
  • you go "on the record."

This "going on the record," if I may use this expression, is a very important part of the process.

I also have a suggestion for all those not yet at the point of clear-cut awareness of the negation of [i.e., not aware of their inner No to] their most cherished desires.

It can be considered
  • as homework and
  • as a most essential help for everybody.
First
lift out of the vagueness
what
• you long for,
what is
• unfulfilled in your life.

Most people
do not state this [i.e., not state what they long for, what is unfulfilled in their life] clearly
to themselves.

They deplore a
• certain situation or
• problem
but fail
to state clearly
that they wish to resolve it.

The greater
the problem,
the less clear
is the awareness
that there is a problem.

I suggest that you
ask yourself,
preferably on paper,
so that it cannot elude you:

• "What do I long for?"

• What do I wish to be different in my life?

• What would I want different
  • in myself,
  • in my personality?

• How would I like it [i.e., How would I like my personality or my life] to be different?"

Answer these questions
very clearly
to yourself.
Then

a second series of questions
must be
• raised and
• answered
  in writing.

"What do I believe
contributes to
the absence of
the fulfillment?

Do I believe
that it [i.e., that what contributes to the absence of the fulfillment]
is
• an outside factor
or
that it [i.e., or that what contributes to the absence of the fulfillment]
is
• in me?"

The third series of questions
will be the following:

"Am I at all aware,
at this point,
that there is
a specific fulfillment
I
• miss, and
• say No to?

Am I aware of it [i.e., aware that there is a specific fulfillment I miss
and say No to],

and if so,
• why [do I say No],
• how [do I say No]?

How does it [i.e., How does my No] express in my inner being?
How does this 
inner expression [of No to a specific fulfillment]
make me behave
in such a way
that
I make it impossible for
the conscious wish
to fulfill itself?

On what
• beliefs,
• assumptions and
• ideas
do I base
• the negation [i.e., do I base the inner No]
in contrast to the [beliefs, assumptions and ideas upon which
I base my]
• conscious striving [i.e., my outer Yes]?

When you answer these questions
as concisely as you can,
you will have wrought
a tremendous change
in your entire personality,
regardless of how
• negative,
• immature, or
• destructive
the answers may appear to you.

The benefit of
being aware of yourself
will relieve you from
the tremendous pressure of
the inner division.
The final question is:

"To what degree am I willing
\begin{itemize}
  \item to cooperate in this mutual venture,
  \item to receive the healing power,
  \item take it into me and let it work in me
\end{itemize}
until, finally,
I release these same
\begin{itemize}
  \item healing,
  \item living forces
\end{itemize}
from within my own being?"

Do not feel ashamed of saying,

"No, I am not ready. I do not want what I want."

But do explore the reasons why [you do not want what you want].

At least then [i.e., then when you know why you do not want what you want] you are no longer in the predicament of putting useless pressure on yourself that
\begin{itemize}
  \item short-circuits your energies
  \item creates the emotional hazard of projecting onto the outside world the non-fulfillment you [actually]
  \item impose upon yourself.
This confusion [i.e., This confusion brought about by projecting onto the outside world the non-fulfillment you actually impose upon yourself]

always
induces
• bitterness,
• a sense of injustice
and, therefore,
• resentments!

You blame the world
for withholding from you
what you believe
you ardently desire.

Another aspect
of the problem
is unawareness of
your actual state,
that
your whole inner being
longs for something
desperately.

Therefore
a third layer
has to be examined.

The top layer [i.e., the first layer]
of consciousness
is
• hazily unconcerned,
• unaware of a great need,
  perhaps of a legitimate human fulfillment,
that creates
on a less conscious level
an urgency
which, in turn,
manifests only indirectly.
• Tension,
• anxiety,
• inability to concentrate,
• absent-mindedness,
• a sense of futility about one's life,
• depression,
• lack of energy,
and often
• physical difficulties
characterize this state.

These manifestations
are the consequences
of being unaware of
a deep
• longing or
• need.

At times,
• a legitimate human need
may be distorted by
• a so-called neurotic need,
but
the deviation [i.e., the deviation or distortion of a legitimate human need by a so-called neurotic need]
is seldom
a total illusion.

Such need [i.e., the distorted legitimate human need, or a so-called neurotic need]
always harbors
the germ
of a
• real,
• legitimate
need.

Therefore it [i.e., the distorted legitimate human need, or a so-called neurotic need] must not be
totally thrown out,
even if it is
• childish,
• destructive, and
• unrealistic
in its present manifestation.
Additional layers of
• vagueness,
• lack of awareness,
  [concerning unfulfilled needs]
  *must also be taken into consideration.*

They [i.e., These additional layers of vagueness and lack of awareness concerning unfulfilled needs]
may even exist
  *in some areas of the personality, with people who are quite aware of their
  • negativities and
  • negation
  [i.e., their inner No’s blocking fulfillment of needs]
  *in other areas of their personality.*

So we have two manifestations.

• Some people
  • are very conscious of a lack in their lives and
  • suffer severely from it.

• Others
  • are not aware of
    • their longing or
    • their needs.
  • With their sensibilities dulled
    they suffer only indirectly from the unfulfillment.

  *This insensitivity [about the unfulfillment of their needs in this second manifestation]*
  *is
    not
    an advantage.*
It [i.e., This insensibility about their unfulfillment of their needs that occurs in this second category of people – people who are not aware of their needs] creates
more
• self-alienation,
less
• aliveness,
and it requires
more work
until the layer
of longing
becomes more conscious.

People in this predicament [i.e., in this second category – people who are not aware of their needs] should
• deeply listen into themselves and
• ask:

• "What is it that I really want?"

• What is lacking in my life?

• Do I really have the fulfillment I long for?

• Is there something deep inside me that knows more is possible than I allow myself to experience?"
I emphasize again, we are not dealing here with personality types –
• one person falling into the former,
• another into the latter category.

Each individual will be in
• different inner places with respect to
• different aspects of their being.

The approach I suggest here can be applied by everyone.

It [i.e., The approach I suggest here] serves to make you more conscious of your longing – and this is good.

With regard to what is affirmed and what is negated, there are also two possibilities:
In some instances

the affirming part of the self
strives for
what is

• healthy,
• furthering
  • pleasure,
  • love,
  • expansion,
  • growth,
  • fulfillment;

while

the

• destructive,
• ignorant
part [of the self]
negates [i.e., says No].

In other instances,

affirming something
may be totally contrary to
the

• unity and
• growth,
• fulfillment and
• health
  of the personality,

so that

unconscious negation [i.e., an unconscious No]
  springs from the
• best,
• most wise
  aspect of the self.

Fixed outer values
are never
a reliable answer to
which is which [i.e., which is wise, right, and best and which
  is destructive and wrong].
[Because fixed outer values are never a reliable answer for which choice is right and which is wrong in a given situation with a given person,]

It is therefore necessary to keep evaluation shelved until the personality is aware of • itself and • its various voices.

For example, a certain vocational pursuit may appear completely • acceptable and • "right,"

but it [i.e., but a certain vocational pursuit] may not be "right"

for this particular person.

Wherever you have • a conflict or • a problem in your life • which seems difficult to resolve, • that casts a shadow over your joyousness,

this approach can be used.

Your lack of clear awareness of your saying No also blocks you from meditation in such areas.

This obstruction [i.e., obstruction of your saying No, but not being clear about this], when you confront it, is an invaluable indicator of your dividedness [i.e., your having both a Yes and an unconscious No] and should be heeded.
Those of you
who are ready to receive
this powerful energy
can now come to me.

The result may be
• a deeper
  • awareness and
  • understanding,
• new knowledge.

But it may simply be
• a new loosening up,
• an ability to
  let go of something negative,
• a new
  • energy and
  • flexibility
  within the soul substance.

Or it may be both [i.e., both new knowledge and understanding, as well as a new loosening up, an ability to let go of something negative, and a new energy and flexibility within the soul substance],

one
leading to
the other.

Sometimes
explanations
may also come
• from me,
  as this force
  is poured into you.

At other times,
whatever knowledge
is needed in you
will come
• from within yourself
  as the force goes to work in you –
  provided you
• nurture it and
• stay open to it.
The power [of this force from the universe] can release your own power to be
• inspired and
• energized by yourself.

This is the gift of a new mutuality
• that can take place and
• that can be built later into further and further extensions of this spiritual force.

Everyone who is truly willing to receive this help can receive it.
Now, are there any questions?

QUESTION:
Is the path of alternation between
• the inner
and
• the outer
Yes
a path of
• consciousness
or a path of
• action?

If it [i.e., If the path of alternation between the inner and the outer Yes] is the former [i.e., is a path of consciousness],
the only problem
is really one's ability
to follow it [i.e., to follow what arises in awareness and consciousness].

If it [i.e., If the path of alternation between the inner and the outer Yes] is the latter [i.e., is a path of action],
which would require
radical changes
in one's lifelong commitments,
then it could be very disturbing.

ANSWER:
Outer
• action or
• change
is meaningless
unless it arises out of
a harmonious desire.

Then [i.e., when outer action or change arises out of a harmonious desire]
obstacles
will fall by the wayside.
First
- consciousness,
- feeling and
- awareness
  must be cultivated.

Then
everything else
  follows
- naturally and
- organically.

The change
  may
  outwardly
  create disruption,
but if
  the inner being
  is whole,
these disruptions
  are necessary steps
  to overcome
  previous forms,
  [forms] which are
  no longer of value
  in the life
  of the people concerned.

The process
cannot ever
  be completely generalized, however.

At times,
  outer changes
  must be undertaken
  to preserve the wholeness
  of the person.

At other times,
  outer changes
  occur gradually,
  as awareness grows.
This [i.e., times when outer changes occur only gradually, as awareness grows] does not mean that there is no activity.

[In fact.] The inner activity may be so intense that the change wrought in the personality [inwardly] is more meaningful than any outer change could be –

for example, change enforced in order to cover up an inner • fixedness and • resistance [will not result in a meaningful change in the inner personality].

What is indicated [as right and good] never lies in the outer action.

What is • right and • good in one case may be • the worst thing in another.

Answering the questions I have raised [in this lecture for your homework] – because of • the honesty required [in answering them] and • the confrontation involved – indicates a highly active state.
The commitment to
the divine power
is not
a passive manifestation.

It too [i.e., The commitment to the divine power, too],
implies activity.

On the other hand,
if a person
waits
to bring about
outer change
until
he or she
is free from
• fear and
• resistance,
exansion
may never
be possible.

Often
the person
must go through these feelings [i.e., feelings of fear and resistance],
regardless of
the unpleasantness,
to fully realize
the truth
of his or her situation.

Self-surrender
is never
an indication
of passivity.

It [i.e., Self-surrender]
is one of
the most active commitments
a person can undertake.
QUESTION: Why is it so hard to give up one's neurosis?

ANSWER: The creative soul substance, when it is
- unobstructed,
- free and
- in harmony with its own creativeness,
  is constantly moving.

Living matter never stands still.

It [i.e., Living matter]
- moves and
  - moves and
    - moves.

- Misconceptions and
- errors
  breed
  - negativity.

- Negativity breeds more
  - error.

Soul substance trapped in
- error and
- negativity is
  - stagnant and
    - fixed.

The difficulty is making that fixedness [in the soul substance]
  fluid again.
There is no particle or atom of energy or substance that does not contain consciousness.

The universe is permeated with energy/consciousness, but not as separate entities existing side by side.

Energy is consciousness and consciousness is energy.

Consciousness that solidifies into fixed substance must be made fluid again, must wake up out of its own stagnation.

Stagnant, fixed energy/consciousness needs its own loosening up.
Fluid
• consciousness and
• energy
can affect
the
• stagnant,
• fixed
parts
only with
the greatest difficulty,
because
true awakening
must happen
within
the dormant part.

Free-flowing
energy/consciousness
is therefore
always
repulsed by
the fixed state.

This is what I meant by
the mind
being lost
in its own maze.

Stagnant consciousness
must somehow
find the way
to let go of
itself.

As long as
free flow
is not the
mode,
• substance,
• energy and
• consciousness
trapped into
a fixed nucleus
will remain stationary.
These words are not easy to understand because they deal with concepts the human mind cannot grasp.

You must use your intuitive faculties to sense the meaning.

Those who have received inklings of the true world where • all is one, where • existing things are not separated, will feel what I mean here.

The task of the • fluid, • enlightened consciousness can be accomplished only little by little, • influencing and • affecting the • stagnant, • entrapped energy/consciousness/substance, which [stagnant, entrapped energy/consciousness/substance] is what is called "neurosis."
Since

the deadened consciousness

is dead –

which may sound like a redundant statement, but is not –

it takes

a great deal of

• patience and
• searching

finally
to influence

it [i.e., to finally influence

the deadened consciousness]

• with
• the free consciousness,

• allowing the
• fluid,
• flowing

energy [of the free consciousness]
to influence

the stagnant mass.

For if

• free
• enlightened
• consciousness and
• fluid
• energy
did not prevail upon
• fixed
• consciousness and
• soul substance,

it [i.e., the fixed consciousness and fixed soul substance] would remain

fixed
forever
and ever.

The

free-flowing

consciousness/energy

eventually

prevails.
(After this,
two people
availed themselves of the Guide's offer;
they came close to Eva
and stated their
• specific,
• personal
• negations and
• affirmations.

The forthcoming
• energy and
• power
was a deep experience
for everyone present.

The room
was filled with it [i.e., filled with the forthcoming energy and power]
and, to a few,
radiating energy
was visible.

Unfortunately
it is not possible
to describe the experience
in words.)

My dearest,
dear friends:
• Love,
• spiritual power, and
• wisdom
are
one.

The help
that comes from "outside" here [i.e., the help that comes in this process of
channeling this force from the universe “outside” through this instrument]
is not the kind
that will ever make you
passive.
It [i.e., the help that comes in this process of channeling this force from the universe “outside” through this instrument] will elicit

the same source
within you
that is the fountain of all life.

It must be that way.

It [i.e., the help that comes in this process of channeling this force from the universe “outside” through this instrument] will more and more prevail upon stagnant -
- energy and - consciousness

and make them light again.

The first step [in this process of your receiving this force] lies in your active participation as you walk the path that leads into your innermost being.

The second step [in this process of your receiving this force],
- stating and
- clarifying your conflict – as two of my friends here have done – must generate more of the great universal power that is in infinite supply –
- outside and
- inside of you.
This [i.e., this gift of the force] 
is a blessed thing, my friends.

It [i.e., this gift of the force]
• arose
  out of
  your contribution
and
• will continue to grow
  out of
  your contribution.

It [i.e., this force] 
is indeed
  a living force.

It [i.e., this force] 
is a reality.

As all living things,
its [i.e., this force’s]
• continuous life and
• fruitful manifestation
  depend entirely on
  the degree to which
  this enterprise
  remains mutual.

The mutuality
will express itself
first
between
• your own giving of yourself
  in truthfulness
and
• the helping power coming through
  • me and
  • the hands of the instrument.
Later, it [i.e., Later, the mutuality] will work between
• your ego-consciousness and
• the source of all life within yourself,
which [both i.e., your ego-consciousness and the source of all life within you] converge together onto
the stagnant matter, to loosen it up more and more.

Maybe you can visualize the difference between
• stagnant matter,
• stagnant energy and
• consciousness that without change
  • hates and holds, and
  • holds and hates,
and
• fluid matter,
• consciousness and
• energy that knows the truth of
  • life and
  • love.
When you visualize those two ways of being [i.e., the stagnant ways of being versus the fluid ways of being], it will make it easier for you to make a
• deliberate,
• conscious choice:
  to let
  • the latter [i.e., the fluid ways of being]
  influence
  • the former [i.e., the static ways of being].

Love comes to every one of you here.

Some of this power comes forth whenever
• blessings are expressed,
whenever
• you are open for them [i.e., open for blessings].

These blessings can
• reach you
  and
• lighten your burden by making
  your own stagnancy fluid again.

But when you sit here
• defensively
and
• doubtfully, the blessing force cannot reach you.
However,
   it [i.e., the blessing force] is always forthcoming to some degree,
and
   it [i.e., the blessing force] will come now stronger and stronger, as you open to it
      • more and more,
      • conscious of its reality,
      • becoming more receptive to it.

Thus you will increase the power of the blessings.

Be in peace my loved ones.

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