

# Pathwork Lecture 187: (The Way To Handle) Alternation of Expansive and Contracting States

1996 Edition, Original Given December 4, 1970

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

¶	Content
03	<ul style="list-style-type: none"> <li>• <b>Greetings,</b></li> <li>• <b> blessings and</b></li> <li>• <b> welcome</b></li> </ul> <p style="padding-left: 40px;"><i>to all of my friends here.</i></p> <p><i>First of all,</i></p> <p style="padding-left: 40px;"><i>I would like to say to this group of people,</i> <i>what an extremely wonderful thing it is</i> <i>you are doing.</i></p> <ul style="list-style-type: none"> <li>• <b>The</b> <ul style="list-style-type: none"> <li>• <b> long</b></li> <li>• <b> arduous</b></li> </ul> <p style="padding-left: 40px;"><i>years</i></p> <p style="padding-left: 40px;"><i>that many of you have spent, and</i></p> </li> <li>• <b> the hard work</b></li> </ul> <p style="padding-left: 40px;"><i>in overcoming</i> <i>the ever-present</i></p> <ul style="list-style-type: none"> <li>• <b> fear of and</b></li> <li>• <b> resistance to</b></li> </ul> <p style="padding-left: 40px;"><i>meeting the self</i> <i>have brought so many fruits.</i></p>

by Eva Broch Pierrakos

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*This [i.e., This hard work over these long arduous years]  
has created  
a strong center of light  
in the universal scheme of things.*

*It [i.e., This hard work over these long arduous years]  
has ongoing effects  
all around.*

*The invisible effects  
already existed  
long before you were able to detect them.*

*But now,  
effects  
become realities in your lives.*

*Many of you  
begin to*

- notice and*
- feel*

*a change  
within yourselves  
that seemed impossible  
even to visualize  
not so long ago.*

- Your lives  
are fuller,*
- pleasure  
is greater,*
- fear  
is lessening,*
- security  
grows.*

- You  
become more firmly rooted  
in the reality  
within yourself –  
the divine reality.*

04

*The effects [i.e., The effects of this hard work over these long arduous years] are also manifest in what is beginning to happen to this group as a whole.*

*The new gift I brought [see Pathwork Lecture 186: Venture In Mutuality: Healing Force To Change Inner Negative Will – on the gift of the Force] was made possible by this [i.e., was made possible by the effects on this group as a whole of your hard work over these long arduous years].*

- *The strength,*
  - *the healing blessing that can unite with*
    - *your self-generated new energy,*
- is one such manifestation that will*
- *continue to grow and*
  - *spread its light further and further.*

*An increasing benign circle is beginning to establish itself:*

- *the effectiveness of your work on the path*
  - *generates new energy which, in turn,*
    - *makes it possible for me*
      - *to bring to you a greater influx of energy*
        - *to*
          - *facilitate your efforts and*
          - *make them [i.e., make your efforts] increasingly more effective.*

05

*The new energy  
also showed  
in the very wonderful  
experience  
you had  
when  
all small working groups  
met together.*

*This unification [of all the small working groups when you met together]  
meant more  
than you can realize  
at the moment.*

*You truly witnessed  
what it means  
to transform  
the energy  
of negative feelings –  
because they [i.e., because negative feelings]  
are  
• met  
and  
• not denied –  
into  
love.*

*You have  
• witnessed and  
• been part of  
the process  
of transformation [i.e., the transformation of  
negative feelings into love].*

*In your individual pathwork  
you experienced  
this [i.e., experienced this transformation of negative feelings into love]  
more  
and more  
frequently  
in recent months.*

***But***  
***in the combined group experience***  
***you became part***  
***of the flow***  
***of self-perpetuating forces,***  
***without***  
***losing identity.***

***You were***  
***moved***  
***by***  

- a vast force,***

***by***  

- an inner volition***  
***that was***  
***not***  
***ego-directed.***

***You were***  

- purified,***
- uplifted and***
- strengthened***

***by this process [i.e., by this process of being in this group experience].***

***It [i.e., this process of being in this group experience]***  
***has to deepen***  
***your***  

- faith,***

***your***  

- knowledge,***  
***• of the reality of***  
***the inner good life,***  
***• of the spiritual realities***  
***I am striving to convey to you.***

06

***The love***  
***in this group***  
***is a tangible reality.***

***Cultivate it [i.e., cultivate the love in this group],***  
***my friends.***

**Realize how  
the law of brotherhood  
unites  
all of you.**

**It [i.e., the love in this group]  
will wither  
if you do not cultivate it.**

**But it [i.e., But the love in this group]  
will**

- **grow and**
- **become**

**forever more effective  
if you  
treasure  
the newly developed state  
of your unity.**

- **The bond  
is as yet  
tenuous,**

- **the strings  
that hold you together  
with love  
are still**

- **tender and**
- **new.**

**But they [i.e., But the strings that hold you together with love]  
will strengthen  
as you**

- **pay conscious attention to  
this new process [i.e., this new process that has led  
you to experience love within the group] and**
- **nurse it [nurse this experience of love within the group]**
  - **with your  
appreciation of  
one another and**
  - **by expressing  
your innermost needs to one another,  
as true brothers and sisters should do.**

*The help  
that you can  
• give to one another  
will also  
• heal your own selves  
because of  
your growing awareness of  
• what you have  
to give and  
• how you  
can help.*

*You can  
• truly sustain and  
• give to each other,  
as you have  
spontaneously  
done  
during this  
significant group experience two weeks ago.*

*Repeat such experiences  
at intervals.*

*This is my advice.*

07

*And now we shall start  
with tonight's lecture.*

*In this lecture I would like to give  
more tangible help  
in meeting  
the changing movements  
of  
• growth and  
• life.*

*You remember  
that the movement of life  
is the alternation of  
• expansion and  
• contraction.*

	<p><i>You also know, to some extent, the meaning of these movements [i.e., the meaning of these alternating movements of expansion and contraction].</i></p> <p><i>But I would like to go deeper into this topic, for it is now very necessary for many of my friends whose phase of work on the path requires deeper understanding of this process [i.e., this process of working with the alternating movements of expansion and contraction].</i></p>
08	<p><i>Let us briefly recapitulate the meaning of the movements of</i></p> <ul style="list-style-type: none"><li><i>• expansion</i></li><li><i>and</i></li><li><i>• contraction.</i></li></ul> <p><i>Expansion takes place when a</i></p> <ul style="list-style-type: none"><li><i>• positive,</i></li><li><i>• open,</i></li><li><i>• committed,</i></li><li><i>• honest,</i></li><li><i>• loving,</i></li><li><i>• giving</i></li></ul> <p><i>attitude exists.</i></p>



*When  
the good*  
• *feelings and*  
• *thoughts*  
*create*  
*a corresponding*  
*attitude in life,*  
*they [i.e., these good feelings and thoughts]*  
*influence*  
• *actions,*  
• *behavior,*  
• *responses,*  
• *reactions,*  
• *emanation and*  
• *deeds.*

*Such an attitude [i.e., an attitude created by good feelings and thoughts]*  
*brings forth*  
• *desirable experience,*  
• *fulfillment,*  
• *pleasure,*  
• *bliss and*  
• *abundance*  
*in all respects of life*  
*wherever*  
*this attitude holds true.*

• *Blissful,*  
• *joyful*  
*life experience*  
*automatically*  
*creates*  
• *open and*  
• *expanding*  
*soul movements,*  
*which are the basis for a*  
• *positive,*  
• *affirmative*  
*attitude*  
*toward life –*  
*and on*  
*and on*  
*goes*  
*a benign circle.*

09

***Contraction***

***takes place  
when***

- ***a negative attitude toward life  
exists –***

***when***

- ***fear,***
  - ***hate,***
  - ***spite,***
  - ***distrust,***
  - ***negation***
    - ***of self and***
    - ***of the truth***
- of the momentary state,***
- ***pretense,***
  - ***dishonesty,***
  - ***self-deception,***
  - ***false ideas,***
  - ***negation of***  
***the beauty of the universe,***
  - ***secret cheating and***
  - ***self-rejection***  
***exist.***

***Within the larger vicious circle,  
a smaller ingrown one  
is then***

- ***at work and***
  - ***at cross-purposes***  
***with the***
    - ***affirmative,***
    - ***conscious***  
***striving***
- of the personality.***

• ***The negative attitudes  
create***

- ***self-hate,***
  - ***the self-hate***  
***increases***
    - ***hate for and***
    - ***distrust of***  
***others.***

***And on and on it goes.***

10

***These inner impurities [e.g., fear, hate, spite, distrust, pretense, self-rejection, ...] have no adverse effect on you***

- ***if you are truly conscious of them [i.e., if you are truly conscious of these inner impurities],***
- ***if you understand them [i.e., if you are understand these inner impurities] in proper proportion to the reality of the vaster scheme of***
  - ***your inner life and***
  - ***universal life.***

***In other words, if you perceive them [i.e., if you perceive these inner impurities] correctly, their effect is not negative, but [the effect of these inner impurities] turns into a positive one [i.e., turns into a positive effect].***

***The energy of these [negative] attitudes begins to transform itself automatically as a result of***

- ***awareness and***
- ***proper perception.***

**But**

- **if the self**  
**is too**
  - **vain and**
  - **frightened****to see itself**  
**as it is** [i.e., to see itself with these inner negative impurities]  
**at the moment,**

- **if it** [i.e., if the self]  
**either**
  - **denies****or**
  - **exaggerates**

**the implications** [i.e., either denies or exaggerates the effects and implications of having these inner negative impurities] –  
**again out of vanity and fear –**

**then**

**the alternation**

**of life movements** [i.e., alternations between movements of expansion  
and movements of contraction]

**will bring**

**those hidden** [negative] **impurities**  
**to the surface.**

**It is up to**

**the conscious personality**

**to make the best**

**of these periods** [i.e., these periods of alternation between  
expansion and contraction].

11

*The automatic procedure  
is the following:*

*those*

- *negative attitudes and*
- *destructive*
  - *thoughts and*
  - *feelings*

*that*

*always*

*negate*

*the truth of life*

*are bound to create a  
contraction*

*of*

- *consciousness,*

*of*

- *soul movement, and*

*even [contraction] of*

- *the outer body.*

*In this state [i.e., In this state of contraction],  
the personality*

*is unable*

*to receive*

*the abundance*

*of universal life.*

*Then [i.e., In this state of contraction where you are unable  
to receive the abundance of universal life]*

*you*

- *are closed in*

*and*

- *must therefore  
remain poor.*

*You cannot  
receive  
and are therefore  
deprived.*

*The impoverishment  
of your own*  
• *good feelings –*

*and therefore [the impoverishment]  
of*  
• *desirable life experience –*

*further*  
• *bitterness,*  
• *self-pity,*  
• *accusation,*  
• *spite.*

*The negative attitudes [i.e., bitterness, self-pity, accusation, spite]  
bring more  
and more*  
• *undesirable,*  
• *painful  
life experience,*

*against which  
the personality  
defends itself  
by*  
• *closing up,*  
*by*  
• *building  
a protective armor –*

*which is the*  
• *closed,*  
• *contracted  
state.*

*Thus*  
• *a larger vicious circle*

*becomes*  
• *a self-perpetuating [negative and destructive] force  
in your life.*

12

*The creation of  
negative life experience,  
with its contracting movement,  
is supposed to  
ward off  
negative life experience.*

*People  
make themselves  
more*

- brittle and*
- stiff,*

*thus*

- pushing away  
life itself and*
- instituting  
a state of  
constantly  
unfulfilled longing.*

*This is why it says in Scripture  
that*

- the poor  
will become  
poorer and*
- the rich  
richer.*

*This is  
one of the laws of life  
the individual  
must discover  
to make  
the alternation  
of life movements [i.e., alternation between movements of  
expansion and movements of contraction]*  
*a*

- productive,*
- growing*

*process  
toward  
increasing transcendence  
of the opposites.*

13	<p><i>All this, broadly speaking, is a recapitulation, in a concise way, of many of the past lectures for the purpose of introducing the theme of today's lecture.</i></p>
14	<p><i>In</i> • <i>this world,</i> <i>in</i> • <i>this sphere of consciousness [in which you now live],</i></p> <p>• <i>expansion</i> <i>and</i> • <i>contraction</i> <i>create</i> <i>opposite experiences [namely]:</i> • <i>pleasure</i> <i>and</i> • <i>pain.</i></p> <p><i>Only</i> <i>when you</i> <i>transcend</i> • <i>this sphere of being [i.e., this sphere where you now live],</i> <i>when you</i> <i>transcend</i> • <i>the level of duality,</i></p> <p><i>do</i> • <i>expansion</i> <i>and</i> • <i>contraction</i> <i>both</i> <i>become blissful experiences</i> <i>of different sorts.</i></p> <p><i>But this [i.e., But transcending this world's sphere of consciousness, that is, transcending the level of duality]</i> <i>can only happen</i> <i>when you have mastered</i> <i>the negative experience.</i></p>



**Or, to put it differently, [i.e., Transcending this world's sphere of consciousness,  
i.e., transcending the level of duality, can happen only]  
when you acquire  
a new**

- **reaction and**
- **approach**

**to both  
life movements [i.e., to both life movements of expansion  
and contraction].**

**Contrary to what you may believe [not only does the negative experience  
require a new attitude],  
the positive experience  
also requires  
a new attitude.**

**We shall discuss  
both [expansion and contraction movements] tonight.**

**The new approach  
to both [i.e., to both expansion and contraction, or to both  
positive and negative experiences]  
is to be learned  
on this  
level of duality [i.e. on this sphere of being where you now live].**

**This [i.e., This learning of the new approach to both expansion and contraction,  
or to both positive and negative experiences, on this level of duality]  
is the task  
the soul  
has to master  
at this particular stage of its evolution.**

15

**Let us begin with  
the contracting state,  
due to negation,  
which  
causes more contraction –  
and so on.**

*As I mentioned,  
the*

- *usual,*
- *automatic*
- *reflex*  
*reaction*

*to negative experience*

*is*

*blind contraction*

*with its accompanying  
destructive*

- *emotions and*
- *thoughts.*

*More specifically,  
the personality  
invariably*

- *feels unjustly victimized,*
- *blames*
  - *others or*
  - *life,*
- *is resentful,*
- *withdraws good feelings*

*in*

- *revenge and*
- *spite.*

*The person*

*is also fearful of*

*what life brings,*

*for how could it be otherwise [i.e., how could the person*

*not be fearful of what life brings]?*

*One can never trust somebody*

*whom one*

- *blames and*
- *spites,*

*whether this be*

- *another person,*
- *life as a whole, or*
- *God.*

16

*To find the key  
to breaking  
this vicious circle,  
the*

- conscious*
- volitional*

*self  
must make  
a deliberate effort  
to remove the blindness  
that makes you believe  
the negative experience  
is coming to you  
without  
your having produced it.*

*As long as you believe this [i.e., As long as you believe you have not  
produced the negative experiences in your life],  
there is  
no way out.*

*As long as  
you are unaware of  
the connection  
between*

- the event*

*and*

- your own attitude that causes it,*

*you must remain trapped  
in the vicious circle I described.*

*Thus,  
the first step out [of the vicious circle in which you find yourself]  
is  
a willingness  
to search for  
your own contribution  
to the undesirable event,  
no matter  
what the appearances to the contrary  
may indicate.*

	<p><b><i>The moment you</i></b></p> <ul style="list-style-type: none"><li>• <b><i>can truly accept this</i></b> [i.e., <i>The moment you can truly accept the fact that you were in some way the cause of the undesirable event in your life</i>] <b>and</b></li><li>• <b><i>can proceed from that premise,</i></b></li></ul> <p><b><i>you create</i></b> <b><i>a different pattern of</i></b></p> <ul style="list-style-type: none"><li>• <b><i>energy and</i></b></li><li>• <b><i>consciousness</i></b> <b><i>within your psyche.</i></b></li></ul>
17	<p><b><i>The next step</i></b> <b><i>you must learn</i></b> <b><i>in order to break</i></b> <b><i>the vicious circle</i></b> <b><i>is to observe</i></b> <b><i>your own contracting movement</i></b> <b><i>when the</i></b></p> <ul style="list-style-type: none"><li>• <b><i>negative,</i></b></li><li>• <b><i>undesirable</i></b> <b><i>experience</i></b> <b><i>comes to you.</i></b></li></ul> <p><b><i>Become</i></b> <b><i>keenly aware</i></b> <b><i>of</i></b></p> <ul style="list-style-type: none"><li>• <b><i>your state of contraction,</i></b></li></ul> <p><b><i>of</i></b></p> <ul style="list-style-type: none"><li>• <b><i>hardening and</i></b></li><li>• <b><i>numbing</i></b> <b><i>yourself,</i></b></li></ul> <p><b><i>of</i></b></p> <ul style="list-style-type: none"><li>• <b><i>warding off</i></b> <b><i>experience</i></b> <b><i>from</i></b></li><li>• <b><i>within and</i></b></li><li>• <b><i>without.</i></b></li></ul>

**Observe**

- *all the feelings involved,  
with their meaning –*
  - *rage,*
  - *hate,*
  - *fear,*
  - *guilt,*
  - *blame –*

**and**

- *all the tightnesses  
in*
  - *body,*
  - *soul and*
  - *spirit.*

**Only then –**

**in this**

*observance [i.e., in this observance of all the feelings involved in the  
negative experience in your life, with these feelings' meaning],*

**in this**

*acceptance of  
the tight contraction  
that is still automatic –*

*can you proceed  
to acquire  
a different reaction.*

**Begin**

**to first**

**want**

- *to*

*not contract,*

*but [rather than contract, want]*

- *to remain pulsatingly open,  
even to*

*the negative*

- *experience and*

*the negative*

- *feeling.*

	<p><i>You will soon see that this [i.e., that this not contracting but rather remaining pulsatingly open even to the negative experience and feeling] is far from dangerous.</i></p> <p><i>Being open does not make you more helpless; it [i.e., being open] makes you less so [i.e., makes you less helpless].</i></p> <p><i>It [i.e., Being open] makes you more feeling.</i></p> <ul style="list-style-type: none"><li>• <i>A plasticity of soul substance,</i></li><li>• <i>a state of open vulnerability is required to let</i><ul style="list-style-type: none"><li>• <i>feelings and</i></li><li>• <i>experiences be in you.</i></li></ul></li></ul>
18	<p><i>First this [i.e., First this open vulnerability] must, by necessity, apply to painful</i><ul style="list-style-type: none"><li>• <i>experiences and</i></li><li>• <i>feelings.</i></li></ul></p> <p><i>If you cannot bear</i><ul style="list-style-type: none"><li>• <i>them [i.e., If you cannot bear the painful experiences and feelings of life],</i></li></ul></p> <p><i>you are not equipped to experience</i><ul style="list-style-type: none"><li>• <i>joyful life.</i></li></ul></p>

**The idea that  
they [i.e., The idea that the painful experiences and feelings of life]  
are unbearable  
is a concoction of  
the**

- **limited,**
- **fragmented  
mind.**

**It is not true [i.e., It is not true that the painful experiences  
and feelings of life are unbearable].**

• **If you do not  
"make" something of it [i.e., if you do not "make" something of the  
painful experiences and feelings of life],**

• **if you do not  
project untruthful interpretations  
into the cause of**

- **the undesirable experiences and**
- **the feelings they [i.e., the feelings the undesirable experiences]  
evoke in you,**

**you can**

- **bear them [i.e., you can bear the undesirable experiences] easily,**
- **sustain them [i.e., you can sustain the undesirable experiences],**
- **accept them [i.e., you can accept the undesirable experiences],**
- **experience them fully [i.e., you can experience  
the undesirable experiences fully].**

**Allow  
the painful**

- **experiences and**
- **feelings  
to be in you.**

**Go with them.**

**Do not fight them –  
accept them  
in the realization that  
somehow  
you  
must have created this condition.**

19

*Thus [i.e., By accepting negative experiences and realizing that somehow you must have created this negative condition]*

*the*

- *anger and*
  - *resentment*
- you feel against life*  
*will decrease.*

- *Anger,*
  - *fear,*
  - *resentment and*
  - *self-pity*
- create*

- *tightness and*
- *brittleness.*

*They [i.e., Anger, fear, resentment, and self-pity]*  
*numb you*

- *to all life experience,*
  - *to the truth*
- of your momentary state.*

*Only*

*when you*

*truly encounter*  
*the negative experience,*  
*without*

- *aggrandizing or*
- *diminishing*

*it [i.e., without aggrandizing or diminishing*  
*the negative experience],*

*without*

- *any manipulation [of the negative experience],*

*do you really*

*master it [i.e., do you really master the negative experience].*



	<p><b>Only</b></p> <ul style="list-style-type: none"><li>• <i>when you thus master the negative experience –</i></li><li>• <i>when you no longer</i><ul style="list-style-type: none"><li>• <i>fear and</i></li><li>• <i>flee from</i></li></ul></li></ul> <p><i>it –</i></p> <p><b>have you truly</b></p> <ul style="list-style-type: none"><li>• <i>overcome or</i></li><li>• <i>transcended</i></li></ul> <p><i>the negative side of duality.</i></p> <p><b>And only then are you indeed</b></p> <p><i>capable of accepting its positive counterpart.</i></p>
20	<p><b>Initially</b></p> <p><i>all human beings try to avoid undesirable experience.</i></p> <p><b>They defend</b></p> <p><i>against it [i.e., defend against the undesirable experience]</i></p> <p><b>and thus</b></p> <p><i>make themselves more prone to it [i.e., more prone to the undesirable experience].</i></p> <p><b>This [i.e., This defending against undesirable experience]</b></p> <p><i>puts them deeper into the painful duality that is so hard to overcome until this key [i.e., this key to how to master negative experiences] is discovered.</i></p>

**Of course**  
**it takes considerable work on the path**  
**before you are**  
**really conscious**  
**of your**  
**• fear [i.e., your fear of negative experiences] and**  
**of your**  
**• running away [i.e., your running away from**  
**negative experiences].**

**For,**  
**to begin with,**  
**you are hardly aware**  
**• that this is the case [i.e., that you fear and run away**  
**from negative experiences],**

**or**  
**• how you**  
**really**  
**• hate,**  
**• spite and**  
**• pity**  
**yourself,**  
**• reject**  
**• life and**  
**• yourself.**

**Often**  
**many years of**  
**attentive self-search**  
**are necessary**  
**to obtain**  
**this self-awareness.**

**But when you do [i.e., when you do have this self-awareness that you fear and run**  
**away from negative experiences and see how your really hate,**  
**spite and pity yourself and reject both life and yourself],**

**then**  
**you can truly enter the phase**  
**I am discussing here.**

*This [self awareness]  
requires  
paying attention to  
your innermost soul reflexes.*

*When you do so [i.e., when you pay attention to your innermost soul reflexes],  
the negativities  
that create  
contraction  
will gradually diminish.*

*Sustain  
the painful feelings –  
not*

- masochistically,*

*not*

- self-rejectingly,*

*not in the spirit*

- that this [i.e., that enduring these painful feelings]  
is what you deserve  
because  
you are such a miserable creature –*

*but rather  
in the attitude of*  
  
*"I am indeed capable  
of enduring a little pain.*

*Somehow,  
inadvertently,  
I must have created it.*

*Therefore  
I will not create  
a new negative condition  
by denying  
what I have created."*

21

***In this way,  
you initiate  
true transformation.***

***It [i.e., true transformation]  
first manifests  
when you discover  
that you no longer find the pain  
so unendurable.***

***You will ride  
with it [i.e., ride with the pain], as it were,***

***you will let yourself  
be carried  
by it [i.e., let yourself be carried by the pain]  
without ever losing  
a realistic sense of proportion  
about it [i.e., without losing a realistic sense of proportion about  
the pain in the larger framework of your life].***

***No hopeless depression  
can ever get hold of you  
in this spirit [i.e., in this spirit of riding with and being carried by the pain  
without ever losing a realistic sense of proportion about the pain].***

***This [i.e., This attitude toward pain, including accepting that one causes pain  
in one's own life and taking self-responsibility for exploring how]  
builds great self-respect,  
my friends.***

***The ability to handle  
your self-produced pain  
gives***

- self-confidence and***
- strength.***

***How can you  
not respect yourself  
in this spirit of***

- courage and***
- truthfulness?***

*While you are  
in the painful feeling  
in a  
fully accepting spirit,  
slowly –  
and often  
even quite fast –*

*the feeling of  
• pain  
transforms itself into  
• pleasure,*

*the feelings of  
• hate and  
• fear  
become  
• love,*

*the feeling of  
• distrust  
turns into  
• confidence  
and even into  
• the knowledge  
that life  
is as good as  
you  
choose  
to make it.*

*The self-respect  
thus gained  
will then make you  
want  
to make the best of your life.*

*Thus  
you meet negative experience  
without  
a negative attitude  
that reproduces  
negative experience  
endlessly.*

*When you meet  
negative experience*  
• *with a positive attitude,*  
*instead of*  
• *contracting against it,*

*you remain*  
• *open,*  
• *flexible,*  
• *pulsating,*  
• *alive –*  
*even though*  
*at first*  
*this means*  
*enduring*  
• *a pain or*  
• *some other unpleasant emotion.*

*This [i.e., This approach to pain or some other unpleasant or negative emotion]  
is truly*  
*one of the*  
*most important keys [i.e., one of the most important keys to dealing  
with pain or some other unpleasant or negative  
emotion in a mature and healthy way].*

*But that key [i.e., that key to working with pain or some other unpleasant  
or negative emotion in a healthy way]  
is unavailable*  
*as long as*  
*you are unaware of*

- *the disturbances  
within yourself,*
- *the destructive*
  - *thoughts and*
  - *feelings.*

22

*In this new way  
the negative feeling  
will become  
a tremendously*

- *positive,*
- *creative*

*force,  
which is  
the same [force]  
as that [force]  
which you have experienced here together.*

*You did not plan  
to create  
the sweeping love  
that moved you  
toward each other,*

- *opening up  
for each other and*
- *giving  
to each other,*

*thus*

- *receiving.*

*It [i.e., this sweeping love among you all]  
happened  
as a*

- *natural,*
- *spontaneous,*
- *unplanned*

*event,*

*as an*

- *inevitable result of*
  - *opening yourself and*
  - *encountering*

*first  
the negative emotions  
honestly.*

*You did not hide  
from them [i.e., You did not hide from  
the negative emotions].*

*You did away with  
your*

- *pretenses and*
- *masks.*

*You did not  
defend yourself  
against  
unpleasant feelings  
by being*

- *critical and*
- *judgmental*

*with each other.*

*You thereby  
opened new doors.*

*The fact  
that this experience  
was possible  
is a result of  
true growth.*

*But  
this [i.e., But this group experience of love]  
is only  
a beginning.*

*The same  
must happen  
individually  
with increased frequency  
in order to  
transcend*

- *the cycle of*
- *suffering,*

*so that  
you can enter into*

- *a new cycle of*
- *joy and*
- *peace.*



23

*Every day  
you can  
come a step further  
on this juncture of your path.*

*You can look at  
your negations  
without hiding.*

*You can  
acknowledge  
them [i.e., You can acknowledge your negations and negativities].*

*You can*  

- *observe*  
*your negative attitudes and*
- *see*  
*their*
  - *deeper meaning,*
- their*
  - *significance.*

*You can also*  

- *observe*  
*the cramping contraction*

*and*  

- *become*  
*intensely aware of*  
*this [contracted] state of your being,*  
*which you*
  - *still*  
*take for granted*

*and thus*  

- *do not even notice*  
*as an*
  - *unnatural,*
  - *painful*

*and*  

- *unnecessary*  
*state.*

*When you  
listen into  
your unfeeling numbness,  
you will detect*  

- *painful longing and*
- *other undesirable feelings.*

*As you allow them [i.e., As you allow this painful longing  
and other undesirable feelings]  
to simmer  
on the surface,  
you institute  
the process  
I just described.*

*Welcome  
the painful feeling  
that awakens in you.*

*It [i.e., The painful feeling that awakens in you]  
is your*  

- *life,*

*it [i.e., the painful feeling that awakens in you]  
is your*  

- *energy,*

*it [i.e., the painful feeling that awakens in you]  
is your*  

- *creative substance.*

*When this occurs [i.e., When you welcome the painful feeling that awakens in you],  
a  
• positive,  
• benign  
circle  
will  
very  
• definitely and  
• solidly  
build itself.*

24

**Now,**  
**let us talk for a moment**  
**about**  
**the positive**  
**• circle or**  
**• sequence.**

**Offhand,**  
**it may appear as though**  
**there is nothing else needed**  
**for a good experience:**

**all you do is**  
**enjoy it [i.e., enjoy the good experience whenever it comes].**

**But this [i.e., But your thought that simply enjoying the good experience whenever it comes is all that is needed to experience the positive or benign circle] is not true.**

**There is**  
**much more to it [i.e., There is much more to fully feeling the good experience and building it into a positive benign circle or sequence]**  
**than that [i.e., than simply passively enjoying the good experience whenever it comes].**

**The more**  
**you handle**  
**the negative cycles**  
**in the above-mentioned way,**  
**the more frequent**  
**positive experience**  
**will become.**

**It will also**  
**become increasingly obvious**  
**that**  
**positive experience**  
**does not befall you**  
**by accident either [i.e., any more than negative experience befalls you by accident].**

**You will sense that it [i.e., You will sense that a positive experience] is a lawful result [in the same way a negative experience is a lawful result].**

*However,*  
*unless you become attentive to*  

- *the positive*

*as much as to*  

- *the negative*
  - *experiences and*
  - *feelings,*

*you will*  

- *lag behind and*
- *obstruct*

*a greater expansion*  
*that is intrinsically possible*  
*at this stage.*

*Pleasure, too,*  
*requires*  

- *attention and*
- *understanding*

*so that*  
*you can deal with it [i.e., so that you can deal with pleasure]*  
*in the best possible way.*

25

*The habitual reaction*  
*of the average human being*  
*to pleasurable experience*  
*is a*  
*momentary rejoicing.*

*But,*  
*at the same time,*  
*there exist*  
*a number of other emotional reactions [to pleasurable experience]*  
*that you*  
*overlook*  
*and thereby*  
*you lose out.*

*So, my friends,  
begin to be  
as attentive to*

- *pleasurable and*
- *fulfilling*

*experience  
as you have learned to be with*

- *difficult and*
- *painful*

*ones [i.e., as you have learned to be  
with difficult and painful experiences].*

*You will soon note that,  
in addition to  
the*

- *welcoming*
- *joyful*

*reaction [to pleasurable and fulfilling experience],  
there are  
others [i.e., there are other reactions to pleasurable and fulfilling experience]  
present,  
for instance a*

- *vague,*
- *half-aware*
  - *anxiety and*
  - *apprehension.*

*On one level  
it [i.e., On one level a vague, half-aware anxiety and apprehension]  
is due to  
the fear of  
losing the good state again.*

*On a deeper level  
it [i.e., On a deeper level a vague, half-aware anxiety and apprehension]  
is due to  
the inability  
of enduring  
a greater expansion  
of positive experience.*

*This [i.e., This inability of enduring a greater expansion of positive experience] exists in exact proportion to your inability of enduring unwelcome feelings.*

*You deny*

- *the fear of not being able to endure*
- *good feelings*

*just as much as you deny*

- *negative feelings.*

*You simply look away from that part in you in which you react negatively to happiness – and this is very regrettable because it causes you more unnecessary hardship.*

26

*As I said, becoming aware of this reaction [i.e., this negative reaction to pleasure and happiness] should make you look at the opposite picture: your reaction to pain.*

*As you*

- *react,*
- *are frightened of and*
- *angry about*  
*painful*
  - *experiences and*
  - *feelings,*

*you are also*  
*unable*

- to live in the higher climate of*
- *pleasure,*
  - *joy,*
  - *bliss,*
- and finally even*
- *ecstasy.*

*You can attain*

- *the higher vibration,*
- *the raised level of functioning*  
*of the higher realms*  
*of life experience,*

*only when*

- you go through*  
*the self-produced*
- *negation and*
  - *negativity.*

*Otherwise*

- *the climate is*  
*too heady,*
- *the altitude*  
*too high,*

*so that,*

- instead of*
- *security,*

*it [i.e., the higher climate of pleasure, joy, bliss, and ecstasy]*

- must bring*
- *anguish.*

27

*To repeat:  
the same approach  
is necessary  
toward  
both  
• pleasure  
and  
• pain.*

*First,  
simply observe  
the previously hidden  
reactions [to happiness and fulfillment].*

*The more  
you encounter  
your negation of  
the good life,  
the more  
you can understand  
why  
you do not live in a  
• happier and  
• more fulfilled  
state.*

*This [i.e., This understanding of how you negate and resist happiness and fulfillment]  
will have  
the great benefit  
of making you  
less  
• angry at life,  
less  
• resentful of others,  
less  
• blaming,  
less  
• vindictive and  
• spiteful,  
less  
• self-pitying.*



*Hence you will  
increase  
your capacity  
of dealing with  
the negative experience  
which, in turn,  
must increase  
your capacity  
of having  
a good experience.*

*As you  
let the negative emotion be,  
you are  
carried by it [i.e., carried by the negative emotion]  
without  
fighting it [i.e., without fighting the negative emotion],  
and you become capable  
of the identical attitude  
toward bliss [i.e., you become capable of the attitude to let the positive  
emotion be, to let yourself be carried by the  
positive emotion, without fighting it].*

*As you become aware of  
your negative emotions  
toward pleasure,  
you can endure it [i.e., you can endure pleasure]  
with  
less  
and less  
• anguish,  
• apprehension and  
• anxiety.*

28

*Sensitive listening  
into  
your most subtle reactions [to pleasure and fulfillment]  
will reveal to you  
that you  
rarely  
welcome good experience  
with all of yourself.*

*You do so [i.e., you do welcome good experience into your life]*

- *as a matter of principle, and*
- *because you*

*fear pain,*

*and also, of course,*

- *because the longing [i.e., the longing for good experience] can never be entirely stilled.*

*But*

*there is a large part  
in all of you  
that still*

*denies good experience,  
while you are*

*entirely unaware of*

*this fact [i.e., unaware of this fact that a part of you still  
denies good experience].*

*If you*

*desire positive experience*

*out of a negative reason –*

*out of fear of pain –*

*you still*

*bar the ability*

*to live in*

*a higher state of functioning.*

*Again*

*there is a correlation:*

- *to the degree you*

*• avoid*

*and*

*• deny*

*pain,*

*• refute it*

*and*

*• rebel against it,*

*• repress*

*and*

*• project it onto outer circumstances,*

- *[to that degree] you cannot*

*want pleasure*

*for its own sake,*

*but only to avoid pain.*

	<p><i>In that way [i.e., by not wanting pleasure for its own sake, but wanting pleasure only to avoid pain]</i></p> <p><i>it is impossible to come out of the wheel</i></p> <ul style="list-style-type: none"><li>• <i>of suffering and</i></li><li>• <i>of painful struggle with the opposites [i.e., painful struggle with the opposites of pain and pleasure].</i></li></ul>
29	<p><i>As</i></p> <ul style="list-style-type: none"><li>• <i>your whole system,</i></li><li>• <i>your whole organization of the human apparatus grows,</i></li></ul> <p><i>you become more acclimatized to</i></p> <ul style="list-style-type: none"><li>• <i>happiness,</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li>• <i>fulfillment,</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li>• <i>bliss,</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li>• <i>pleasure,</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li>• <i>abundance,</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li>• <i>true expansion,</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li>• <i>the joyousness of the living energy and</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li>• <i>the divine consciousness that dwells within you.</i></li></ul> <p><i>Only then [i.e., Only when you are acclimatized to all those things] are you in harmony with the nature of creation, which is all those things.</i></p>

**Only then** [i.e., *Only when you are acclimatized to all those things*]  
**can you**

- **awaken to the harmony** [i.e., *awaken to your inner harmony with the nature of creation*]  
**that has always been there, and**

• **recognize**

- **that it** [i.e., *recognize that this harmony with the nature of creation*]  
**always**

- **instructs and**
- **guides**  
**you,**

- **that it** [i.e., *recognize that this harmony with the nature of creation*]  
**is an**  
**ongoing process**  
**in you**  
**that never dies.**

**Usually you are dead to it** [i.e., *dead this fact that this harmony with the nature of creation is an ongoing process in you that never dies*]

**because**

**your busy outer mind**  
**is so accustomed**

- **to its** [i.e., *to your busy outer mind's*]  
**own noise –**

**that is,**

- **to its** [i.e., *to your busy outer mind's*]  
**self-revolving,**
- **erroneous**  
**thought processes.**

30

*If you are  
not aware of  
negating  
the movement  
toward  
the expanding experience,*

*you lose it [i.e., you lose the movement toward the expanding experience]  
ever so quickly again,  
without  
understanding why.*

*And this  
breeds  
hopelessness.*

*Hence,  
there is  
always  
so much disappointment –*

*and then [with so much disappointment emerging when you lose the movement  
toward the expanding experience without understanding why]  
the fear of  
the disappointment [you anticipate because you expect you will lose the  
movement toward an expanding good experience but not know why]  
mars  
the good experience,  
so that  
the disappointment  
becomes inevitable.*

	<p><i>Whenever you</i></p> <ul style="list-style-type: none"><li>• <i>are in a blissful state and</i></li><li>• <i>count on</i></li></ul> <p><i>never losing it again [i.e., never losing your blissful state again] –</i> <i>which is your way of</i> <i>denying the reality</i> <i>of your present state,</i> <i>[your new present state now being] your fear of pain –</i></p> <p><i>the loss [of bliss]</i> <i>becomes</i></p> <ul style="list-style-type: none"><li>• <i>a tragedy</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>not a predictable stage</i></li></ul> <p><i>you can learn from</i> <i>because</i> <i>it [i.e., because this predictable stage]</i> <i>brings forth</i> <i>unpurified soul stuff.</i></p>
31	<p><i>It is therefore my suggestion</i> <i>that</i></p> <p><i>whenever you find yourself</i> <i>in a joyful state,</i> <i>let your</i></p> <ul style="list-style-type: none"><li>• <i>concentration and</i></li><li>• <i>meditation</i></li></ul> <p><i>be particularly concerned with</i> <i>observing your</i></p> <ul style="list-style-type: none"><li>• <i>vague and</i></li><li>• <i>hidden</i></li></ul> <p><i>reactions.</i></p> <p><i>Do you fear</i></p> <ul style="list-style-type: none"><li>• <i>losing this state?</i></li></ul> <p><i>And do you also fear</i></p> <ul style="list-style-type: none"><li>• <i>remaining in this state?</i></li></ul> <p><i>Admit these reactions</i> <i>with the same candor</i> <i>you already use</i> <i>toward your</i> <i>negative feelings.</i></p>

**Observe**  
**your**  
**automatic**  
**soul movement**  
**when you encounter**  
**• pleasure and**  
**• joy.**

**Does it** [*i.e., Does your automatic soul movement when encountering pleasure*]  
**respond with**  
**• involuntary**  
**• contraction,**

**notwithstanding**  
**your**  
**• conscious**  
**• desires and**  
**• aims**  
*[i.e., notwithstanding your conscious desires and aims  
for expansion into evermore pleasure and joy]?*

**This observation** [*i.e., This observation of your response of involuntary contraction  
when you encounter pleasure and joy*]  
**will allow you**  
**once again**  
**to become attuned to**  
**what is really going on** [*namely, your involuntary contraction in  
response to pleasure and joy*].

**You will see the**  
**• finely and**  
**• easily**  
**glossed-over**  
**reactions,**  
**which**  
**sorely need**  
**your conscious awareness.**

32

*As you are  
aware of  
this absolute key [to healthily work with positive and negative experiences],  
you can  
begin  
a new process.*

*[However,]  
Do not push yourself  
into a state  
in which  
you are not yet capable of functioning.*

*Rather admit this [i.e., admit that you are not yet in a state where you would be  
capable of functioning in this new process] –  
it [i.e., such an admission]  
will  
automatically  
increase your ability  
to live in this state [i.e., increase your ability to live in this new  
state where you would be capable of functioning  
in this new process].*

*As you observe yourself,  
you can prepare for  
the negative phase,  
so that  
you will no longer  
contract  
against it [i.e., contract against the negative phase]  
quite so much.*



*You can  
let  
your soul movement  
be,  
rather than  
manipulate  
it [i.e., rather than manipulate your soul movement].*

*In that way,  
you will increase your capacity  
to endure  
all life,  
first*

- the pain*

*and then*

- the pleasure.*

*Only as you observe  
your inability  
to do so [i.e., your current inability to endure either the  
pain or the pleasure in all life],*

*do you come closer to  
enduring both [i.e., enduring both the pain and the pleasure in all life].*

*That [i.e., That state where you can endure both the pain and the pleasure in all life]  
is*

- the unification and*
- the transcendence.*

*A willing attitude toward  
observing yourself  
makes you  
more*

- real*

*and*  
*more*

- alive.*

33

*Each time  
you come through  
a negative period  
of contraction  
in this  
self-observing  
way,*

*your ability  
to endure pleasure  
grows.*

*You become  
acclimatized  
to functioning  
on a higher level of being.*

*This is  
a very important concept  
to comprehend,  
my friends.*

*Your reaction  
to pain –*

- *the denial of it and*
- *the refusal to ride with it –*

*is the reason for  
its [i.e., the reason for and meaning of the pain's]  
existence.*

*It [i.e., Your reaction to pain – your denial of it and your refusal to ride with it]  
is intimately connected with  
your incapacity  
to live  
in bliss.*

*Only as  
you see  
the meaning [i.e., Only as you see the meaning of pain – the meaning being  
to make you aware of the causes of your pain, including your  
denial of pain and your refusal to ride with the pain]*

*can*

- *the meaning [of pain]*

*and thus*

- *the manifestation [of pain]  
change.*

***And only as this happens [i.e., only as you become aware of the meaning of pain and allow the meaning and manifestation of pain to change]***

***can the dialogue  
between***

- your conscious mind***
- and***
- the involuntary responses  
of your soul movements  
go on.***

***This dialogue [between your conscious mind and the involuntary responses  
of your soul movements to pain]***

***is an essential prerequisite  
to change.***

***The dialogue***

***should consist of***

- stating and***
  - acknowledging***
- in clear-cut words  
your contracting reaction [to pain],  
with all that this implies.***

***Indicate***

***the momentary situation  
of***

- how you***
- make yourself brittle,***
- how you***
- deny what is,***
- how you***
- prefer to be numb.***

***As you***

***state it [i.e., as you state the momentary situation in this way, stating clearly  
how you make yourself brittle, deny what is, and prefer to be numb],***

***you***

***awaken***

***this part of your soul substance [i.e., you awaken the part of your soul  
substance that, in an involuntary response to pain, automatically  
makes you brittle, denies what is, and prefers to be numb].***

	<p><b>As you</b> <b>do so</b> [<i>i.e., as you awaken this part of your soul substance that, in its involuntary response to pain, automatically makes you brittle, denies what is, and prefers to be numb</i>],</p> <p><b>the pain</b> <b>will no longer</b> <b>appear</b> <b>so</b> <b>• frightening or</b> <b>so</b> <b>• deep or</b> <b>so</b> <b>• unacceptable.</b></p> <p><b>You will endure it</b> [<i>i.e., you will endure the pain</i>] <b>without</b> <b>the terrible cramp</b> [<i>and contraction</i>] <b>you inflict upon yourself.</b></p>
34	<p><b>Then</b> <b>the second aspect of the dialogue</b> [<i>i.e., the dialog between your conscious mind and the involuntary responses of your soul movements to pain</i>] <b>can begin,</b> <b>in which</b> <b>your conscious self also speaks,</b> <b>but this time</b> <b>in response to</b> <b>the previously</b> <b>• stated and</b> <b>• admitted</b> <b>negation</b> [<i>i.e., the negation of pain in responses of brittleness, denial, and numbness</i>].</p>

*You state [from your conscious mind]*

- *that you wish  
to experience  
what is [i.e., you wish to experience the pain that is],*
- *that you have*
  - *the strength and*
  - *the honesty**to do so [i.e., you have the strength and honesty to experience the pain],*
- *that you  
no longer  
wish to deny life,*
- *that  
by feeling pain  
you prepare yourself  
to sustain pleasure, and*
- *that you wish to increase*
  - *your aliveness and*
  - *the courageous meeting*
    - *of your own feelings –**thus [the courageous meeting]*
  - *of universal bliss.*

*Such statements to yourself  
produce*

*an ever-increasing affirmation  
of*

- *life and*
- *feelings.*

35

*Even you, my friends,  
who have accomplished so much,  
are still unaware  
that in some respects  
you still*

- *blame and*
- *accuse,*
- *feel sorry for yourself and*
- *hide from life.*

*As you*

- *look at those reactions [i.e., the involuntary automatic reactions of blaming, accusing, feeling sorry for yourself, and hiding from life]*

*and*

- *encounter them*  
*in the way I have suggested,*  
*the change in you*  
*will become*  
*more*
  - *complete and*  
*more*
  - *grounded*  
*in the reality*  
*of your divine existence.*

*Focus on*

- your actual reactions to*
  - *pain and*
  - *pleasure –*

*and as you do so,*

- your capacity*  
*to endure them [i.e., to endure pain and pleasure]*  
*will make*  
*the former [i.e., will make pain]*  
*obsolete.*

*Lo and behold,*

- the endured pain*  
*will transform itself,*
  - *naturally*
- and*
  - *as if by itself.*

36

*I would now like to mention  
three different states  
of human consciousness.*

*These states  
are very specific  
grades of development  
which  
I have not discussed before,  
but which  
become relevant  
in connection with  
the present phase of our work.*

*In the scale of development,  
the least developed state  
is that in which  
people live in fantasy.*

*They may  
appear  
to live in reality.*

*They may*  

- *hold jobs,*
- *have families and friends and*
- *go through*

*all sorts of activities,  
but  
their real pleasure in life  
lies in  
fantasy.*

*I mentioned this last time  
in a different context.*

*This [i.e., This least developed state, the state in which people live in fantasy]  
is more prevalent  
than you realize –  
even among you, my friends,  
at least in some respect.*

*For instance,  
the preoccupation of the mind  
with  
would-be situations  
belongs to this category.*

*So do*

- day-dreaming,*
- playful thoughts of conversations  
as they*
  - should or*
  - might*

*have been,*

- living through  
fulfillment  
in a concocted series of mind pictures.*

*All this  
belongs to  
the fantasy state.*

*All of it  
uses up  
valuable life energy  
that cannot be regenerated,  
for if energy is misused  
it does not renew itself.*

*Thus  
the energy  
is unavailable  
for real living.*

*Subsequently  
real living  
becomes  
more  
and more  
fraught with  
apparent danger,  
so that  
taking refuge in fantasy life  
is the  
only  
avenue of fulfillment.*



	<p><i>Vicarious living can also take place by over-identification with figures in</i></p> <ul style="list-style-type: none"><li>• <i>books and</i></li><li>• <i>plays.</i></li></ul> <p><i>Escape into them [i.e., Escape into the lives of figures in books and plays] is often due to</i></p> <ul style="list-style-type: none"><li>• <i>fantasy living,</i></li></ul> <p><i>rather than</i></p> <ul style="list-style-type: none"><li>• <i>real living from the self.</i></li></ul>
37	<p><i>The second grade on this scale is to live for the sake of impressing others.</i></p> <p><i>We discussed this often and found repeatedly that this aspect exists in all of you.</i></p> <p><i>Different forms of this manifestation exist.</i></p> <p><i>You may do what you are doing – either quite</i></p> <ul style="list-style-type: none"><li>• <i>overtly and</i></li><li>• <i>deliberately,</i></li></ul> <p><i>or in a more</i></p> <ul style="list-style-type: none"><li>• <i>subtle and</i></li><li>• <i>hidden</i></li></ul> <p><i>way – for the sake of gaining approval from others.</i></p>

*You may express*

*this state of consciousness [i.e., this state of consciousness on the second level of the development scale where one lives for the sake of impressing others]  
by echoing*

- *opinions and*
- *values*
  - *you have never truly examined and*
  - *that are therefore  
not your own.*

*You may put yourself  
into a tight little box  
of prescribed*

- *behavior and*
- *values*
  - *that is  
not  
the true expression of yourself and*
  - *that does not further  
your  
real self,  
your  
pleasure,  
your  
innermost  
individual  
qualities,  
potentials and  
talents.*

*You must*

- *recognize the*
  - *distorted and*
  - *neurotic  
reasons  
that may keep you  
hooked on  
this appearance level*

*and*

- *abandon it [i.e., abandon this second level of development  
of living for the sake of appearance],*

*just as you needed to*

- *abandon  
the fantasy level [i.e., abandon the first level of development].*

	<p><i>Such attitudes [i.e., such attitudes of living at the level of fantasy or at the level of living for the sake of appearance]</i></p> <p><i>may still exist in you on more subtle levels in spite of your having recognized them.</i></p> <ul style="list-style-type: none"><li>• <i>Envisage this possibility [i.e., the possibility that in some subtle ways you may be living at the level of fantasy or at the level of living for the sake of appearance] and</i></li><li>• <i>observe yourself from this point of view.</i></li></ul> <p><i>Living for impressing others permeates you more than you know.</i></p>
38	<p><i>The most</i></p> <ul style="list-style-type: none"><li>• <i>developed and</i></li><li>• <i>real</i></li></ul> <p><i>state [of consciousness] in this particular triad [i.e., this triad of states of consciousness for these three specific grades of development]</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><li>• <i>when you truly live for your own sake,</i></li><li>• <i>when you</i><ul style="list-style-type: none"><li>• <i>do and</i></li><li>• <i>want</i></li></ul><i>things for their own sake.</i></li></ul>

39

***Most individuals  
live on***

***all three levels [i.e., the three levels of living in fantasy, living for the sake of impressing others, and living for one's own sake or for the sake of the thing itself].***

***These [three] aspects***

- ***interact and***
- ***overlap.***

***There may be***

- ***some areas of health  
where you are on the third level [i.e., living for one's own sake or  
for the sake of the thing itself],***
- ***others  
where you are on the second [i.e., living for the sake of  
impressing others], and***
- ***still others  
where you are on the lowest first [i.e., living in fantasy].***

***The degree***

***varies with people.***

***Some***

- ***are much more developed and***
- ***live predominantly on the third,  
and only minor aspects of their personality  
remain undeveloped.***

***With most people***

***it is the other way around.***

***How is it with you?***

***Are you***

***truly able to***

- ***see and***
- ***acknowledge***

***where you are in this respect?***

	<p><i>To the extent that you live in either of the first two spheres of consciousness [i.e., live in fantasy or live for the sake of impressing others], to that extent you foster your ongoing frustration.</i></p> <p><i>You perpetuate</i></p> <ul style="list-style-type: none"><li>• <i>negation of</i></li><li>• <i>life and</i></li><li>• <i>negativity of</i></li><li>• <i>feelings,</i></li><li>• <i>thoughts and</i></li><li>• <i>attitudes.</i></li></ul> <p><i>You create the vicious circle we are discussing.</i></p>
40	<p><i>A dearth of good experiences may then impel you to seek substitute fulfillment</i></p> <ul style="list-style-type: none"><li>• <i>in fantasy –</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>in</i></li><li>• <i>obtaining approval and</i></li><li>• <i>envy</i></li></ul> <p><i>from others.</i></p> <p><i>In both instances [i.e., in seeking substitute fulfillment both in fantasy and in obtaining approval and envy from others],</i></p> <p><i>it is a</i></p> <ul style="list-style-type: none"><li>• <i>would-be, or</i></li><li>• <i>"as if"</i></li></ul> <p><i>life.</i></p>

*In the  
"as if" life,  
you lose  
• yourself.*

*You lose  
• the sense  
of  
• hope,  
of real  
• fulfillment and  
• experience.*

*The latter [i.e., real experience]  
can come  
only if  
you first  
• live through  
what is in you  
now  
and  
• invest all your energies  
into the reality  
of  
• the moment,  
of  
• what and  
• where  
you are  
now.*

*Observe  
well  
what is going on  
and accept  
the momentary state,  
without  
fighting  
yourself.*

*For the more you  
• fight,  
even for the good,  
the more you  
• contract.*

	<p><i>And</i> <i>the more you</i> <i>• contract,</i> <i>the more you</i> <i>• perpetuate</i> <i>the negative cycle.</i></p> <p><i>But</i> <i>not fighting</i> <i>must never mean</i> <i>giving in to</i> <i>• resistance and</i> <i>• fear.</i></p> <p><i>It [i.e., "Not fighting"]</i> <i>cannot mean</i> <i>looking away from</i> <i>yourself.</i></p>
41	<p><i>This lecture, my friends,</i> <i>will prove to</i> <i>• be of tremendous help and</i> <i>• provide rich material,</i> <i>if you</i> <i>• truly work with it,</i> <i>• really use it, and</i> <i>• do not just gloss over it.</i></p>
42	<p><i>And now, my friends,</i> <i>before we go to the questions,</i> <i>we will turn to</i> <i>the "mutual enterprise"</i> <i>we have started last time [See Pathwork Lecture 186],</i> <i>whereby</i> <i>• a power and</i> <i>• a new influx of energy</i> <i>can help you</i> <i>to</i> <i>• overcome</i> <i>stagnation and</i> <i>• transform</i> <i>a negative condition.</i></p>

	<p><i>Let those come forth who are</i></p> <ul style="list-style-type: none"><li>• <i>ready and</i></li><li>• <i>willing</i></li></ul> <p><i>to commit themselves to wanting</i></p> <ul style="list-style-type: none"><li>• <i>to overcome</i></li></ul> <p><i>their present stagnation, to wanting</i></p> <ul style="list-style-type: none"><li>• <i>additional help.</i></li></ul>
43	<p><i>{Four people came forth, one at a time, to receive the force.</i></p> <p><i>Each</i></p> <ul style="list-style-type: none"><li>• <i>made a personal statement and</i></li><li>• <i>received,</i></li></ul> <p><i>either with some accompanying words or without [accompanying words], a very strong current</i></p> <ul style="list-style-type: none"><li>• <i>of energy,</i></li><li>• <i>of a force of light</i></li></ul> <p><i>that</i></p> <ul style="list-style-type: none"><li>• <i>a few could see</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>all could feel.</i></li></ul> <p><i>It is unfortunately not possible to convey this experience in words.</i></p> <p><i>Perhaps the readers can use their inner sense to</i></p> <ul style="list-style-type: none"><li>• <i>tune in intuitively and</i></li><li>• <i>participate in spirit</i></li></ul> <p><i>and also</i></p> <ul style="list-style-type: none"><li>• <i>benefit from</i></li></ul> <p><i>the force that came through so strongly.</i></p>



*Not only  
those who came forward personally  
benefited from this force,  
but to a degree  
all who were present  
did [i.e., all who were present benefited from this force].*

*Afterward some questions were asked and answered,  
but these were not recorded because the tape ran out.}*

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