Pathwork Lecture 203: Interpenetration of the Divine Light Spark into the Outer Regions – Mind Exercises

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

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

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

Gary Vollbracht

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<td>03</td>
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<tr>
<td>• Greetings and</td>
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<tr>
<td>• blessings</td>
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<td>for all of you,</td>
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<td>my dearest friends.</td>
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Particular blessings are given

to the beginning of a new working year –

a particularly significant one.

For this year

sees the fruition of

a spiritual form,

materializing into

an earthly form.

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<td>The building of this [earthly form] is indeed a beautiful venture, with which you fulfill yourself because you fulfill your task in the universe.</td>
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Whatever difficulties have to be overcome are an expression of the sum total of the "body" that all of you form.

This group, as well as all other created entities, has its own spiritual body.

A body consists of many aspects, just as the individual human being consists of many aspects.

Each human being is an aspect of the greater consciousness, which is all one.

These are mere words for many of you, but they might possibly open up an inner experience for you through which you will truly know that you are all one in consciousness.

Perhaps you can gain an inkling of this even now, when after years of work, you are able to • recognize and • deal with various aspects of your personality.
Some of these [aspects of your personality] are in disharmony with your conscious goodwill; others [i.e., other aspects of your personality], [are] in harmony [with your conscious goodwill].

On the very deepest level there is an aspect of consciousness that surpasses in

• beauty,
• wisdom,
• strength, and
• love

even your best intentions and capabilities in bringing harmony to your

• inner, and eventually
• outer, disharmonies.

You learn to identify with each one of your aspects and identify them, one by one.

Thus you gain an inkling of the sum total of

• your manifest being,
• what you know as "you."
You learn to accept even those aspects that you do not like and thereby transform their energy, instead of separating yourself from them [i.e., from those aspects you do not like] so that they manifest as external forces [i.e., forces external to yourself].

This applies to all creation.

You are part of the universal consciousness, just as a specific aspect within you is a part of your total personality.

Your intrinsic fear of bridging the gap between • the little, separate ego consciousness and • the all-consciousness stems from the idea that if you bridge this gap you will lose yourself.

This, of course, is totally untrue.

For the more you realize you are all, the more you will be yourself; the more complete you will be, not less [complete].
It is creation's overall aim to
• bridge this gap \([\text{between the separate ego consciousness and the all-consciousness}]\) and
• establish everywhere the all-consciousness.

Again and again, you ask yourself why this gap \([\text{between the separate ego consciousness and the all-consciousness}]\) exists.

Many explanations have been given about the so-called fall –
• the Fall from grace or
• the fall of the angels, or
• whatever it may be called in religious terminology.

Let me now give you a new version of the same process.

This is not just to
• inform you and
• teach you cosmology.

What I will tell you about creation will be of
• immediate,
• practical value for your own development.

Not only will it open you further to the deepest cosmic truth • outside you, but you will find all these truths • within you right now, if you wish to see them.
Eventually
  * you will understand
    on the deepest level
    * why you
      identify with
        this separated ego consciousness,
      * why you
        are so afraid
          of letting yourself
          merge with
            the greater consciousness.

  * You will understand
    how illusory this fear is, and
  * you will see
    that suffering
      * actually comes from your resistance and
      * is therefore unnecessary.

These words will help
open the door
  * to deeper knowledge and
  * to the
    experience
      of
        * eternal,
        * immutable
          truth.

Once again I must remind you
how difficult it is
to express reality
  within the confines of human language.

  For the
    * terms and
    * concepts
      of human language
        are fashioned according to
          a very narrow aspect of reality.
Thus

my words
can
• always be
  • misunderstood and
  • distorted, or
• simply sound
  • incomprehensible,
  • confusing, and
  • contradictory.

Your three-dimensional terms
can hardly contain
the multidimensional verities
beyond human grasp.

Nevertheless,
if you
deliberately
allow the understanding
• of your
  • heart and
  • soul,
• of your
  • deepest intuition,
to fill you,
my words
will reach you
to some extent.

There will be
an echo
of some inner understanding
that can hardly be put into words.
Creation "started" – and of course it never really started, so when I say "started," I am again squeezing a concept into human language, a concept for which there is no other word [but the word “started”].

Try to feel this truth!

Creation "started" with the divine spark.

The spark may have been tiny in an immense vacuum.

Yet in this tiny spark was the utmost divine reality, comprising everything that is conscious within

• the most powerful
• creative energy,
• the most incredible
• wisdom and
• love.
The infinitely good
divine
Creator
aimed to fill
this vacuum,
a vacuum of nothingness,
with
the spark of the all.

Gradually,
the spark
began to spread
and slowly penetrate
the
• darkness and
• nothingness
of the vacuum.

The spark
had
• incredible light and
• glowing aliveness and
• allness.

The vacuum
formed an
infinity in the
"outer" regions;
the spark, an
infinity in the
"inner" regions.

Here
a contradiction may appear
in dualistic human terms.

How could there be
two infinities?
It is truly impossible
to convey this
to the human consciousness –
[to convey] how it could be true
that
there is an infinity,
but it is
both
• vacuum
and
• inner spark of eternal light,
the latter [i.e. the spark of eternal light]
filling the former [i.e., the vacuum].

The eternal spark
spreads inexorably
its
inner
infinite regions.

Perhaps you can visualize its form
in a picture:
imagine a
• thick,
• golden,
• sparkling
liquid,
• teeming with
  • energy and
  • glorious creative potentials,
• containing within it
  • all seeds.
• Brilliant,
• effervescent,  
• alive,  
• intensely conscious,  
  it is endowed with  
    every  
    • conceivable and  
    • inconceivable  
    power  
    to create  
    • worlds and  
    • beings.

It slowly spreads,  
  aiming to fill  
  the  
  apparently infinite  
  nothingness.

This is  
  the All,  
  in its  
  • infinity and  
  • eternality,  
  inexorably  
  filling the vacuum,  
  until  
  there is no vacuum.

Since the All  
  is such  
  • vibrant consciousness and  
  • powerful energy,  
  it cannot help  
  but penetrate  
  the entire vacuum.

• The outer region  
  will be entirely filled with  
  • the inner world of  
    • light and  
    • life.
In the process of spreading, particles of
• this All,
• this divine spark,
   seem to
• get lost and
• "forget"
      the origin
   of their
• wholeness and
• connectedness.

These particles believe themselves to be
isolated dots of consciousness,
• thrown into
    the outer darkness and
• struggling against
    being swallowed up by it [i.e., swallowed up by the outer darkness].

This struggle [that the particles of the Divine spark perceive against their being swallowed up by outer darkness] is an illusion;
the fear [of being swallowed up by outer darkness] is an illusion.

The apparently isolated dot [of consciousness] is not really isolated.

The connection [that the dot of consciousness actually has with its origin, with the All] always exists,
but in the process of penetration, the
• advancing,
• spreading
• life and
• allness
   is partly diminished in its manifestation.
In this diminished state
there are "times"
when
• the outer darkness
  seems
  • nearer and
  • more real
than
• the inner life of the spark.

The outer vacuum
is not evil,
for evil
is not
nothing.

Evil comes into existence
when the particles of the divine spark
• lose their memory [of their origin, of their connection to the All],
• have not yet regained
  the knowledge
  of their connectedness [to the All] and
• struggle against the vacuum.

The ferocious struggle [of the seemingly isolated dots of consciousness, of the particles of the divine spark]
against giving up [their very]
• being,
• existing,
• aliveness,
distorts
divine
• reality and
• energy.

The temporary transition
creates a state
that may be called
evil.

But it is temporary.
This
  • temporarily and
  • apparently
    separated
    aspect of divine reality
    must inevitably
    be drawn back into
    the ever-spreading All.

That is,
  it is not really
  drawn back.

Rather,
  the ever-growing fullness
  of the spreading spark
  catches up with
  the aspect
  that has moved ahead
  in a diminished form.

All of nature,
  with its various life forms,
  is part of
  this
    • great,
    • slowly advancing
      wave
      that fills the outer regions.

• Your own life,
  • your struggle and
  • your development,
    should be viewed in this light.

Feel yourself
  as you bring
    • truth and
    • divinity
      into
      your whole being.


This [feeling in yourself as you bring truth and divinity into your whole being]
is the spark in you
pushing
to penetrate the outer regions.

The more
life on earth
progresses
in
• spirituality,
• justice,
• love,
• truth and
• oneness,
the more it [i.e., the more life on earth]
fulfills
this creative process.

All this
explains
your resistance
to giving up
• your negativity,
• your evil.

If
the isolated aspect [i.e., if the dot of consciousness, the apparently separated aspect of divine reality]
has lost sight of
• its connection with, and
• its purpose in,
the whole scheme,
it [i.e., the isolated aspect]
can no longer
identify with
the all-consciousness
of which it is a part.
Thus [i.e., since it cannot identify with the all-consciousness of which it is a part],
giving up
  the negative attitudes
  that express
  the struggle against
  the dark vacuum
seems to threaten
  the individual
  with extinction.

Giving up evil
  seems like
    voluntarily
      going into
        the dark nothingness –
          which is confused with
            physical death.

Since
  the divine reality
  must ultimately
    fill everything
      that is,
all particles
  must reunite themselves –
    or, rather,
      discover
        that they have
          always been
            united with the All.

The fear
  that the vacuum
will engulf
  the apparently separated divine spark
  is what you experience
    when you meet
      your innermost terrors.
For, what I say here,
• philosophical,
• metaphysical, and
• remote
   as it may sound,
is not
   a remote event,
   unrelated to
   your present life.

When you go deeply into yourself,
you will find
   that this fear
   is ongoing
   in your
   • inner and
   • outer
   life.

You will find
• the terror of the vacuum,
and you ultimately will find
• the eternal consciousness,
• the all-consciousness,
   which
   • is you and
   • can never die,
   and which
   • must slowly interpenetrate the vacuum.

The sooner you
• make room for these verities and
• openly respond to them,
the sooner you
• will experience
   the true state of your being.
But [conversely]
• when your consciousness is steeped in the separateness as the only "reality,"
• when it [i.e., when your consciousness] mistakes
  • the momentary state for
  • the ultimate reality,
your mind blocks off
the experience [of your true state of being, the all-consciousness, which is you].

This is
• the plan of creation,
this is
• evolution,
this is
• the aim.

Can you see how
you,
  every one of you,
  are a part of it?

You have a task,
  for you are God.

• The ultimate in you,
• the All in you,
  • sends you forth,
  • sends an aspect of Itself forth,
    which then manifests as an apparently separated ego-consciousness.
It is the task of this
separated aspect [i.e., task of this apparently separated ego-consciousness]
\begin{itemize}
  \item to probe its own
  \item depths and
  \item potentials
  \item to find
  \begin{itemize}
    \item the infinity of
    \begin{itemize}
      \item life,
      \item power,
      \item wisdom,
      \item love,
      \item beauty, and
      \item eternality.
    \end{itemize}
  \end{itemize}
\end{itemize}

For
\begin{itemize}
  \item all of the whole
  \item is also contained in
  \item the part.
\end{itemize}

It is your task indeed
\begin{itemize}
  \item to make
  \end{itemize}
your whole conscious being
\begin{itemize}
  \item aware of this [i.e., aware that all of the whole is in the part],
\end{itemize}
so that
\begin{itemize}
  \item you can
  \begin{itemize}
    \item consciously and
    \item deliberately
    \end{itemize}
  \end{itemize}
spread your being
\begin{itemize}
  \item into the vacuum,
  \item filling it
  \item with
  \item your real nature.
\end{itemize}

When you meditate deeply,
you will be able to
\begin{itemize}
  \item use these concepts
  \item immediately
  \item to understand
  \begin{itemize}
    \item yourself and
    \item your life.
  \end{itemize}
\end{itemize}
Most of you have gone deeply enough
• to be ready to
  use these words,
• to intuitively
  connect with them.

Once you see their truth,
something very vital will change.

For as you learn to accept
both the
• positive
and
• negative aspects in you and
thus unify yourself,
you will begin to feel the same way about your surroundings [i.e., you will learn to accept both positive and negative aspects in your surroundings as you learn to accept both positive and negative aspects in yourself]

and you will know that all people – whether you
• like them or not,
• approve of them or not,
whether they are
• developed beings or not – are aspects of the whole,
just as you are.
You will also know that

the negative,
either
  • in yourself
or
  • in others,
is merely
an aspect of
the positive being.

You will cease feeling
  • alienated from and
  • frightened by
    it [i.e., alienated from and frightened by the negative aspect in yourself and in others].

But you need to begin first to stop being
  • alienated from and
  • frightened by
    whatever [i.e., whatever positive or negative aspect] exists in you.

For the more you fear aspects of yourself, the more this fear must be projected into
  • outer life,
on to
  • other people and
  • outer conditions.
The only way you can cease feeling afraid:
  • of life,
  • of other people,
  • of death,

is to meet what you are most afraid of in yourself.

This is the path.

I repeat: This is the path!

I have promised you, my friends, that I would give:
  • more vital material and
  • specific spiritual exercises that will help you move further on your path.

The first exercise I wish to give is a very important one, dealing with the level of feeling.

But first I want to give you a short explanation.

By now you have all been in touch with very deep feelings that you have perhaps never before dared to:
  • experience or
  • accept,

and you learned how to express them.
But all of you
still harbor
a very important misconception about feelings,
which is
that you can somehow
"get rid of"
negative feelings.

This [misconception that you can “get rid of” negative feelings] is a slight distortion.

Yet I do not wish to imply
with my statement [i.e., with my statement that “getting rid of” negative feelings is a slight distortion]
that you will [therefore]
always
be burdened by
unresolved negative feelings.

We must make
a clear distinction
between
• stagnant,
• residual feelings
the personality is unaware of holding back,
and
the personality's innate capacity to experience any feeling
if the soul is in a fluid state.
For example, the less you fear your repressed anger and the more you learn to • accept it [i.e., learn to accept your heretofore repressed anger], • express it, and • assume responsibility for it rather than • projecting it onto others, the freer you will be to produce anger "at will."

The moment you think of this work in terms of "getting rid" of feelings, you must become confused.

I have often said that when you transform the energy of an • inappropriate, • destructive feeling, you do not wipe it out.
What I want to add here is that you can make yourself conscious of the state, which is as yet only a possibility [and not yet your reality], in which you are • so flexible, • so much in command of yourself, that all feelings can be moved out because this potential [of this state in which you are flexible and in command of yourself] always exists in you.

The false ideal of a highly developed spiritual state is that it [i.e., is that this highly developed spiritual state] should be completely without • anger, • rage, • fear, • pain, or • sadness.

This idea [that a highly developed spiritual state should be without these feelings] • is distorted and • leads to a • rigid, • unrealistic image.

The more you are capable of experiencing any feeling, the less you will be enslaved by it [i.e. the less you will be enslaved and controlled by any feeling].
[Conversely] The less you can summon feelings, the more you are frightened of them and therefore at their mercy.

This [feeling of which you are too frightened to experience] may manifest in an
• uncontrolled,
• destructive acting out,
or in the
• stagnation of all
• creative energies,
• potentials and
• capacity for feeling.

Like all falsehood, this misconception [that a highly developed spiritual state should be without these “negative” feelings] leads to
• a dualistic conflict,
• a double bind.

Movement is one of the essential byproducts
• of aliveness,
• of the unitive state.

The vacuum is fixed; the spark of the all is constantly moving.

You are constantly battling between these two states [i.e., between being fixed and being constantly moving].
You hanker for non-movement.

So you experience fear of the vacuum. You want non-movement in the illusion that movement will carry you into the vacuum, where your consciousness will cease.

Yet the life spark within pushes toward movement.

Hence, on your path, you are
• learning to move your body;
• learning to move your feelings;
• learning to move your mind,
so that your spirit can move you.

The moving spirit must be allowed to manifest; that is why all other personality levels must align with the spirit's innate nature: movement.
You move
• your body
  so that the energy flow
can penetrate
  • your entire physical system,
  • your physical energy.

You move
• your feelings
  by learning to
    • let them out and
    • feel their movement in you.

You move
• your mind
  by opening it
to new ways
  of looking at things.

This is an
  essential task.

Your fixed ideas
  prevent
the spirit
  from
    • moving your mind and
    • inspiring it by higher truth.

I am not just talking about
  general concepts,
but about
  your current situations.

What happens is
you adopt certain
  • opinions and
  • judgments
and then invest so much energy in them
  that you eventually believe
    that these are your real feelings.
The negative energy
is being created by
• rigid
  and therefore
• unavoidably false
  thoughts.

The limited truth,
which you believe
is
the whole truth,
then becomes
the tool of
• error and
• self-deception.

Thus
what you may now believe to be
emotions
are often
merely fixed opinions.

And where
your feelings
should unfold,
you are
• paralyzed and
• unable to let them flow.

The task of
any pathwork
is to bring
the whole system
into movement.

But it requires
very finely attuned timing
to know
when
what is appropriate,
otherwise
harm can be done.
Every level of the personality requires a different approach.

Also, before certain exercises can be used, there must exist some agility in
- body,
- feeling, and
- mind,
otherwise distortions will occur.

For example, the deliberately produced feelings may be distorted through
- dramatization,
- exaggeration,
- fakery.

Self-will may be used to
- put up a good show and
- foster the illusion that the soul is
  - flexible and
  - in a state of flux.
By the same token, when the mind exercises itself by trying out new alternatives of seeing a situation, with the ulterior motive to get away from facing
• blame,
• accusation, and
• self-justifying victimization,
this may lead to a
• false,
• superimposed serenity that covers up
  a great deal of negative feeling that has not yet been dealt with.

You can see that timing plays a great role here.

Let us now consider what I said about negative feelings, namely,
  that it is a distortion to try to get completely rid of them.

As long as you cultivate your capacity to
• produce and
• experience any feeling,
the feeling, if undesirable, will have no power over you.
You can never put your feelings 
• fixedly and 
• definitively behind you.

There is no future state where 
• all your goals are accomplished and 
• you no longer need to move.

This concept [that there is a future state where all your goals are accomplished and you no longer need to move] arises in itself out of 
• fear of movement, 
• rejection of movement, hence out of 
• the illusion that movement is undesirable.

If you are in a state of truth, 
• movement is desirable, and 
• non-movement is avoided.

Let us take the physical level as an example.

Suppose you have sufficiently worked on the 
• physical and 
• emotional levels 
  to remove all your muscular blocks.
This does not mean that now you can cease moving your body.

Were you to do so, new blocks would soon form all over again.

For your decision to remain static would be based on a false concept of life [i.e., the false concept that the body’s movement is to be avoided and is unnecessary when one “arrives” at “perfect health”],

and negative feelings, in this case fear, would develop.

If you do not deal with this fear by
• recognizing,
• accepting and challenging it,
then you give in to
• the false idea,
• the fear, which prevents you from moving on any level.

The healthy individual continues to move – not for
• therapeutic reasons,
but out of
• joy.

Movement is then no longer a chore; it is a pleasure.
As long as
  movement
  is a chore,
the temptation to
  • become stagnant and
  • give in to the vacuum
  is great.

This [temptation to become stagnant and give in to the vacuum]
  must be overcome
  • by moving your mind
    into new directions;
  • by deciding to move
    on all levels,
    so that
    your spirit
    can
    • penetrate and
    • enliven
      all levels
      with
      • its life and
      • its truth.

Your spirit
  wants to
  • bring light
    into the darkness and
  • movement
    into the stagnation.

If you
  stop moving,
you
  begin to die.
On the feeling level, the same holds true.

People who are advanced in their development may indeed have resolved residual feelings of hate.

They may have gone through their residual pain.

They may have dissipated their residual anger.

This does not mean that such people cannot and will not experience these feelings ever again.

On the contrary: the more residual feelings have been accepted and are no longer feared and rejected, the greater is one's ability to move the soul currents in any direction at any time.
Such people can now experience any feeling at will.

The experience, however, must not come from tight self-will; it has to come from the smooth, healthy inner will.

If you can do this, if you can at will produce violent hate and anger; at will produce pain and sadness; at will produce fear and terror; at will produce equanimity and peace; pleasure and joy; love and compassion; then you are indeed in possession of yourself and can be moved from within.
Those who have a tendency
  • to overdramatize,
  • to be willful and
  • to counterfeit feelings,
    should abstain from these exercises
  because
    they must first
      shed the mask
      that hides
      their shame
      of their real feelings.

Those who have a tendency
  • to use certain limited emotions
    as a defense against
    other emotions
    should deliberately abstain
      for a while
      from using
        the superimposed feeling
        to practice with.

Say, someone uses fear
  as a defense against
  • spite,
  • violence,
  • malice,
  • hate.

All those feelings must be worked out
  before any exercises should be attempted.
It will not be difficult for you to see that people who are very contracted, restricted, and alienated from their core are unable to produce any feelings — or only a very limited amount [of feelings].

They are
* numb and
* paralyzed
    on that level,
while the people
who are already
* much more liberated from the
    * constriction and
    * defenses
    because
    the residual feelings
    have been dealt with
* are much more flexible and
* can easily decide
    to be
    * angry,
    * sad,
    or be
    * in whatever emotional state
    they wish to be
    at the moment.

Gradually, exercises should be done with this in mind, and each of you should evaluate where you are in this respect.

This will
* prove immensely helpful and
* further your development.
Use your inner guidance about • when and • how to apply them [i.e., to apply these exercises of producing feelings].

The knowledge of these principles is very important.

When you can increasingly produce feelings, you will be more able to bring out any last vestiges of feelings that have been neglected.

Even when these [last vestiges of] feelings are completely gone, you should practice emotional fluidity to keep your soul substance • vibrant and • flowing.

I have always mentioned how important soul movements are.

The inner cosmic movements that constantly go through you can be made conscious only • when your emotional state is agile, • when you can easily emote.
Let yourself be inspired about these exercises; do them deliberately.

Of course they do require the energy of a number of people.

It is much more difficult to do these exercises alone, although eventually you will even be able to do that.

Begin [practicing these exercises] by listening into yourself to find what your predominant feeling is at this moment.

At first it [i.e., at first your predominant feeling] may only be faint and you will need to
• build it up and
• allow yourself to
  • experience and
  • express it
    • fully and
    • intensely.

After that you can explore other feelings as they begin to manifest.
At other times
  • your helper
    may decide
to concentrate on certain feelings or
  • your inspiration
    will direct you.

Always work with
  meditation,
  asking for
    • guidance and
    • inspiration.

This practice
  of making yourself
    • fluid and
    • flexible
  is very important
    for your ultimate alignment
      with your divine center.

Eventually,
  I will also give you some
    mind exercises
      to do.

In the meantime,
  I will give you a specific one [i.e., a specific mind exercise].

Take
  • any situation you are in now
      that is bothering you;
  • any disturbance in your life.

Look at
  the construct
    you have built in your mind
  tightly fixed conclusion
    [that you created in order] to
      • convince yourself and
      • eliminate disturbing self-doubts.
Probe
with your
• active,
• deciding
faculty
to envisage alternatives
other than
the one you chose [i.e., other than the construct you have built in your mind with your tightly fixed conclusion].

Play with
these other alternatives.

Again,
allow your spirit
to
• inspire and
• guide
you into new channels,
channels in which
you are neither
• annihilated (as you think would happen if you should abandon your fixed view),
nor are you
• holding on to the present interpretation [of the disturbance that is bothering you].

The latter [i.e., holding on to the present interpretation of the disturbance that is bothering you]
is to a considerable extent
responsible for
the very disturbance you suffer.

See this.

Often
you must first unearth
what it is
you really believe.

But once this has happened,
those beliefs
have to become
flexible.
Consider other beliefs.

Broaden your outlook about the very subject you so doggedly protect with certain opinions.

You wish to believe that your
• judgments,
• thoughts, and
• opinions result from a specific disturbing situation.

I say that it is the other way around.

The disturbing situation is a result of your tendency to harbor just such
• thoughts,
• judgments, and
• opinions because of an underlying
• motivation and
• intention.

Perhaps these [thoughts, judgments, and opinions] can be faced with less resistance when you
• allow your mind to become more flexible and
• try out new alternative interpretations [of the disturbing situation].
If the tendency to build a cluster of
• opinions and
• judgments
under certain circumstances does exist,
it is always there in abeyance, waiting for the next occasion.

In other words, psychological deviations are associated with a
• fixed,
• inflexible mind
that must be dealt with in
• active,
• focused exercises.

The more you are willing to
• do this [i.e., the more you are willing to do these active, focused exercises to overcome your fixed and inflexible constructs] and
• request inner
  • guidance and
  • inspiration
  so that your mind can step beyond the confines of the construct,
the more flexible your mind will become.

As the years go by, you will learn to do this better and better.
Bring
your whole being –
• your physical being,
• your emotional being, and
• your mental being –
into alignment with
the divine center
through the ability to be
• fluid and
• flexible
on all levels [i.e., on the physical, emotional and mental levels].

That [i.e., being fluid and flexible on the physical, emotional and mental levels] should be the motto for the work you begin this season.

Before closing the lecture,
I want to give another exercise in the form of meditation on the triad of
• pride,
• self-will, and
• fear.

See the same bothersome situation [mentioned previously] from the viewpoint of pride:
How are you acting from pride [in this situation]?

Then visualize the same situation, focusing on how it would feel to give up pride.
If the only alternative [to giving up pride in this situation]
seems to be
humiliation,
then start probing for
other possibilities.

Ask for
inner guidance
to experience yourself
• without pride,
yet
• without humiliation and
• with dignity.

You have to make
a real inner volitional step
to be able to see yourself
in a new way
that reconciles
• dignity
and
• humility
and leaves out both
• pride
and
• humiliating submission.

If you are ready for
• this possibility,
even before you can
• experience it,
the divine life
will produce it
from within.

But
you must make yourself
receptive to it.
Then do the same with self-will.

Envisage yourself in a new state of reaction in which you are neither
• self-willed nor
• spineless and
• exploited;
in which you
• assert yourself but can
• let go and
• give in.

The proper balance will come from your core
• in specific ways
• for specific situations.

But the mind has to be
• open and
• flexible enough
to let in new possibilities.

And you must cultivate your spiritual capacities so that you can entrust yourself to the inner guidance.
Have the courage
to go through
the anxiety
that comes up at first
when you attempt to give up
• pride and
• self-will.

Then,
last but not least,
you come to
the fear.

The fear
cannot possibly vanish
before
• pride and
• self-will
are abandoned.

For fear
is a product of both,
as you know
at least in theory.

Also
see the fear
in terms of
distrust of
the universe.

You evidently believe
that only
your
• self-will and
• pride
can protect you from danger.
This implies that
the universe
is untrustworthy
and that
all you have as a safeguard
is this
puny protection:
your
• pride and
• self-will.

• Question
this premise [that all you have to protect you is your pride and self-will]
and
• experiment with
new alternatives.

Open yourself
for the
divine reality
to flood through you.

Maybe now,
maybe later,
but come it must [i.e., but divine reality must come flooding through you],
and it [i.e., the divine reality]
will penetrate you
with a state of consciousness
in which
there is no
• self-will,
• pride, and
• fear, and
where
your conflicts,
• outside and
• inside,
are transcended.
Do an exercise
  in trust
    in which
  you open yourself
    to the possibility
  that the universe
    will yield
whatever you need.

Experiment
  for the moment
  with this thought:
    "How would it be
      • if I were to
          trust the universe,
      • if
          in this particular [bothersome] situation
          I gave up
            the fear
              that comes from
                • my distrust,
                and therefore from
                  • pride and
                    • self-will?"

Allow
  your central core
  to fill you
    with
      an inkling of a state
        in which
      you can react
        without
          • self-will,
          • pride, and
            • fear.

These are preliminary exercises, my friends,
  to practice
    for your further development.
• Love and
• blessings
  are being given
  to everyone here,
  with
  a tremendous force
  that you can utilize.

Let it [i.e., let this tremendous force]
open
  • your inner being
so that it [i.e., so that this tremendous force]
can then flow into
  • your outer being.

The universe is
  • good and
  • beautiful,
and there is
  • nothing to fear,
    • neither inside
    • nor outside,
    no matter how much it may appear otherwise,
    due to your present distortions.

Let love
  flow into you
so that it [i.e., so that love]
can come out of you.

Be blessed,
  be in peace.

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