

Pathwork Lecture 167: Frozen Life Center Becomes Alive

1996 Edition, Original Given November 8, 1968

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

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

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and 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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03	<p data-bbox="391 898 997 1037"><i>Greetings,</i> <i>all my friends –</i><ul data-bbox="602 974 997 1037" style="list-style-type: none"><i>• those whom I know well and</i><i>• those who are new here.</i></p> <p data-bbox="643 1079 943 1115"><i>Blessings for everyone.</i></p> <p data-bbox="391 1157 1049 1444"><i>May the</i> <i>strength of</i><ul data-bbox="505 1226 594 1331" style="list-style-type: none"><i>• love</i><i>and</i><i>• truth,</i><i>as it is coming forth here,</i> <i>help you</i> <i>wherever you are on your path.</i></p>

by Eva Broch Pierrakos

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*If you have not yet made a
deliberate decision
to
• develop and
to
• find your true self,
so that
your life
can be
what it is meant to be,
these words
may help you toward
such a vital
inner decision.*

04

*This lecture continues to address
where most of my friends are now on their path.*

*The progress
so many of you have made
is a tremendously joyful event.*

*For the first time
you gain
personal experience
of this path
as a reality
that leads truly to
bliss.*

*For the first time
you
experience
that
the key to every conceivable possibility of
happiness
lies
within you –
that you harbor
the richest treasure,
life
in its essence.*

*For quite a few of you,
what you
• know in theory
is now a
• felt reality.*

*You have
experienced
your own inner life center –
the goal of
all pathwork.*

*You have thus seen
what a world of difference there is
between
• intellectually knowing about something
and
• emotionally experiencing it.*

05

*People often set out
with the wrong expectation.*

*They believe
that
when they come in touch with
the spiritual self,
they will
suddenly
be transformed
into a different kind of human being.*

*In fact, much
• fruitless and
• painful
striving
• goes into
this wrong direction
and
• makes the path
• so much longer
and
• unnecessarily painful.*

*The words
have been said,
but people
seem
unable
to*

- hear and*
- understand*

that you must

- accept yourself*

and

- experience yourself*

as you are

now,

*even if it means
to go through*

- pain,*
- fear,*
- anger.*

*The experience of
who you are
now
cannot be avoided.*

*Only by learning to do this [i.e., by learning to EXPERIENCE who you are NOW]
can you come to
your life center.*

*By the very act of
self-acceptance,
the unwelcome*

- emotions and*
- attitudes*

*gradually
dissolve.*

*Even before that happens [i.e., Even before
the unwelcome emotions and attitudes dissolve],
all strife ends
when you accept yourself.s*

06

By the
• *unpronounced*
but
• *nevertheless distinct*
expectation
that you must
first
be different [i.e., BE different from who you are NOW],
so that you can
avoid
going through
the unwelcome feelings,
you put obstacles in the way.

Those of you
who have had
the wonderful experience of
contact with
your life center
now know that
it is precisely
by
accepting
the negative emotions
that you dissolve them.

Even
while you still have
your negative feelings,
you simultaneously
begin to
experience
an aliveness
that you have never tasted before.

This [i.e., This EXPERIENCE of the ALIVENESS of your life center]
is truly a
• *wonderful,*
• *encouraging, and*
• *strengthening*
experience,
after which
you can never be the same as before.

07

*Why is it
that you
cannot
feel
the life center
in yourself?*

*Why do you have to
grope so ardently to
experience
something
so deep within you?*

*Why is it [i.e., Why is the life center that is so deep within you]
concealed from you
for so long?*

*Why can you find it [i.e., Why can you find the life center so deep within you]
only
indirectly?*

*The reason is
that you have

anesthetized

what once was a
shock to you.*

*As you now know,
the greatest distress
a human being can
experience*

is not
• hurt –

*it [i.e., the greatest distress a human being can experience]
is*
• lack of feeling,
• inner deadness.

*The deadness
was
originally
meant to be
a protection against the
• pain,
• fear, and
• discomfort
with which the individual
was unable to cope.*

*At a time
when one is very young,
self-numbing
may indeed
be a temporary solution.*

*For an
immature mind
unequipped to
• comprehend and
• handle
certain emotional experiences
realistically,

temporary
anesthesia
is needed to
survive.*

*But if it [i.e., But if anesthesia]
becomes a
habit,
it is
extremely harmful.*

08

*When something
alive
is deadened,
all
experience
stops.*

***This deadness [i.e., This deadness in something that was once alive,
this deadness that stops ALL EXPERIENCE]***

***creates the
hopelessness
all human beings suffer from
to some degree.***

***It [i.e., This deadness in something that was once alive]
may be***

- ***quite conscious,***

***or it [i.e., or this deadness]
may be***

- ***concealed from awareness.***

***It [i.e., This deadness in something that was once alive]
is without a doubt
the greatest cross to bear.***

09

***As I said,
numbness
dulls
• pain and
• fear.***

***But in doing so,
it [i.e., numbness]
dulls
• life itself.***

***It [i.e., Numbness]
makes immobile
what is supposed to
move.***

**The phenomenon of
dying
in the**

- **physical,**
- **material**

**world
is an expression of
many inner attitudes.**

**One of the most important [i.e., One of the most important inner attitudes]
is the desire
not to move.**

**This [i.e., That this desire “not to move” is one of the most important
inner attitudes]
can be verified by many people.**

**It [i.e., This attitude of desiring “not to move”]
expresses itself**

in your awareness as

- **laziness,**
- **inertia,**
- **apathy,**

even as

- **not wanting to**
 - **do things or**
 - **move your**
 - **body,**
 - **mind, and**
 - **feelings.**

- **You do not want to venture forth
into**
 - **life,****into**
 - **experience**

**This wrong attitude [i.e., This wrong attitude of desiring “not to move”]
creates**

- **deadness in you
and therefore, ultimately,**
- **the phenomenon of
physical dying.**

	<p>One's • will and • attitude cause all outer happenings;</p> <p>so it is with [i.e., so one's will and attitude also cause] the universal earth phenomenon of physical dying.</p> <p>Dying is a direct result of wanting to be • unfeeling, hence • dead, hence • nonmoving.</p>
10	<p>When the life center is deadened, the desire to move dies as well.</p> <p>You can see for yourself that as people grow older, their desire to move diminishes.</p> <p>This is usually explained away by saying,</p> <p> "Well, this [i.e., Well, an older person's diminishing desire to move] is a natural phenomenon of aging" – another reversal of • cause and • effect.</p>

*Aging itself
is a process of
dying,*

*and it [i.e., and aging]
is a*

- *manifestation and*
- *effect*

rather than a

- *cause.*

*Dying
is a*
*result [i.e., a result or effect]
of*

- *not quite wanting to live,*

of

- *rejecting*
aspects of living,
such as
 - *feeling,*
 - *breathing,*
 - *moving.*

• If
and

- *when*
an entity reaches the point of
totally
 - *embracing and*
 - *accepting**all*
aspects of life,

dying
will no longer be.

*Anyone who suffers from
the fear of death
should try to understand these words
on a deep level.*

*Discover in yourself
where you
desire
not to*
• *be alive,*
not to
• *move or*
• *feel.*

*When you connect with
your own
rejection of life,
you will
no longer
feel helpless
in the fear of death.*

*Something
will change about it [i.e., change about your fear of death].*

11

*You can also observe
that
those human beings
who stay young long
do not lose
the desire to move.*

*It is wrong to state that they [i.e., that those human beings who stay young LONG]
do not lose the desire to move
because
they stay young for a long time.*

*Rather,
they [i.e., Rather, those human beings who stay young LONG]
remain young
because
they continue to
want to move.*

*The person
who does
not want to move
must understand why.*

12

*The fear of
moving
can be ascertained relatively easily.*

*Once you
stop explaining things away,*

- *confronting yourself
with simple questions in this respect [i.e., in respect to
the fear of moving]*

and

• *answering them,
you will be easily aware of
your fear of moving.*

*You may first
feel it [i.e., feel your fear of moving]
simply as a simple desire
to be immobile,
which is really
no pleasure at all.*

To be

- *alive and*
 - *moving*
- is*

pleasure.

*When you discover
your*

- *fear of moving,*

your

- *distaste for it,*

your

- *reluctance or*

- *resistance –*

- *physically*

as well as

- *mentally and*

- *emotionally –*

you have discovered

the cause of

living in a sphere of consciousness

where death is

inevitable.

*You hasten death
to the degree you
refute movement
on all levels of your being.*

*Movement
is refuted
because
movement
awakens
the deadness.*

*When
the life center
is feared
because*

- pain and*
- fear*

*cannot be dealt with,
numbness
is supposed to be the solution.*

*And movement
removes
the numbness –
therefore
you reject movement,
not knowing that
nonmovement
is the beginning of
the dying process.*

13

*Those of you
who have come in contact lately –
many of you for the first time –
with a
heretofore
deadened
life center,
know
the tremendous experience this is [i.e. the tremendous
experience it is to come in contact with a life center
that was heretofore deadened].*

*Yes,
you first experience*
• *pain or*
• *whatever other emotion it may be
to begin with.*

*But as you learn to
accept it
you also discover
the enormous difference
between*
• *pain*
and
• *pain,*

between
• *fear*
and
• *fear,*

between
• *anger*
and
• *anger.*

*It is the difference
between an*
• *accepted
emotion*
and a
• *rejected
one.*

*The accepted feeling
is not half as*
• *painful*
nor as
• *filled with anguish.*

It [i.e., The ACCEPTED feeling]
never produces

- *anxiety,*
- *tension,*
- *hopelessness,*
- *bitterness, or*
- *torment.*

It [i.e., The ACCEPTED feeling]
never puts you into a trap
from which
there is no way out.

It [i.e., The ACCEPTED feeling]
never closes
life.

Even
while you
experience
the pain,

- *wonderful*
- *pulsating*

life
bubbles up in you,
and

- *the joy*

is right behind

- *the pain,*

with the outlook
of limitless possibilities.

Accepted pain
is not

- *frightening,*
- *confusing, or*
- *conflicting;*

it [i.e., accepted pain]
is

- *enlivening.*

As you dare to
• *accept*
your feeling,
whatever it may be,
and
• *go deeper,*
it [i.e., the pain you feel]
transforms itself.

While
the pain
is still there,
you, at the same time,
feel yourself
• *immensely alive,*
• *beautifully alive.*

Little by little
• *the pain*
makes room for
• *pleasure.*

• *Safety,*
• *hope,*
• *new experience –*
they are all available,
but only
through
what already exists in you [i.e., what exists in you NOW].

14

Striving away from
unwelcome feelings
leads into
more strife.

*If you expect the pathwork
to eliminate
unwelcome feelings
before
you have fully*

- *experienced and*
- *understood them,*

*you create a
bottleneck.*

*The pathwork
teaches you
how to*

- *accept your unwelcome feelings,*

*not
how to*

- *get out of them
before you have ever been in them.*

*That [i.e., Thinking that the pathwork teaches you how to get out of your
unwelcome feelings before you have ever been in them]
is the
great misunderstanding,
which is difficult to avoid,
no matter
how many times you hear these words.*

- *Light,*
- *bliss,*
- *vital inner movement*

*can come
only when
your goal is to
enter into
the feelings
you have always wished to avoid.*

Your own treasure of

- *warm,*
- *eternal,*
- *moving*

*life
is revealed to you
only in this way,
never otherwise.*

15

*Once you have revived
your frozen life center,
it will never be quite so difficult
to accomplish this again.*

*But the
onetime experience
will not remain.*

*Your conditioned reflexes
are too deeply ingrained.*

*The old fear
will come back –
perhaps not consciously at all,
for consciously
you may be full of*

- goodwill and*
- joy.*

*Once you have tasted it [i.e., Once you have tasted goodwill and joy consciously],
you will surely find it
folly
not
to remain in this state of being.*

But something else in you

- is bound by
habit patterns*

and

- does not know yet
how else to react [i.e., how else to react other than the old habit of fear].*

*Therefore,
something in you
again
shrinks from living,
especially when faced with
the threat of*

- new painful experience or*
- disappointment.*

*This shrinking from
the life process
numbs you again,
so you must
start all over.*

*But as I said,
the more often*

- *you open up to life,*

the easier it is

- *to do so again*

and
*the more strength
the ego will have*

- *to do its part,*
- *to commit itself
in full consciousness
to life
in all its aspects.*

16

*When you see
the automatic reflexes [i.e., the automatic reflexes of FEAR, closing
the life centers],
you must also
accept
that here are processes
you cannot control by
direct will.*

*They [i.e., These processes of automatic reflexes of the life centers]
work
indirectly –*

- *the closing [i.e., the closing of the life centers]*

as well as

- *the opening [i.e., the opening of the life centers].*

*You do
not simply
decide
to open up now.*

*It [i.e., The opening of the life centers]
seems to
happen to you
suddenly,
when you least expect it.*

*It is nevertheless an
indirect
result of
your*

- searching,*

your

- will,*

your

- commitment to
the process of
self-realization,*

your

- honesty in*
 - seeing and*
 - facing
the truth,*

your

- goodwill to*
 - change*

and

- give up dishonest patterns.*

All these

- efforts and*
- attitudes*

*bring a result –
but
the result
seems to have
nothing to do with them [i.e., nothing to do with your
positive efforts and attitudes].*

*The beautiful experience
seems to be

gratuitous.*

*It [i.e., The experience of results seeming to have nothing to do with
your effort and attitudes]*

*seems the same
with the opposite process of
closing up.*

You may be

- *open,*
- *pulsating,*
- *alive, and*
- *full of joy*

about the new condition.

Suddenly,

*without understanding why,
you find yourself
back in the
old state of
numbness.*

Here, too,

*indirect
processes are at work.*

Some

- *fear,*

some

- *defense,*

some

- *inner shrinking
has taken place
unconsciously.*

Your work

*requires that you
connect with these unconscious processes
little by little.*

That [i.e., That connecting with these unconscious processes that have given rise to fear, defense, and inner shrinking, and hence to the closing the life center] will happen

when you learn to

- ***interpret and***
 - ***heed***
 - ***your outer symbols,***
 - ***the indirect***
 - ***signs and***
 - ***manifestations***
- of your unconscious processes.***

Do

not

- ***be discouraged and***
- ***feel lost***
 - because you do not yet see***
 - the cause and effect***
 - of your sudden***
 - ***openings and***
 - ***closings***

[i.e., openings and closings of the life centers].

This concentrated aspect of

self-analysis [i.e., This concentrated aspect of self-analysis necessary to see the CAUSE and EFFECT of your sudden openings and closings] develops gradually.

17

The predominant emotions that you

- ***shrink from and***
 - ***numb yourself against***
- are***

- ***pain and***
 - ***fear,***
- as well as the***
- ***anger and***
 - ***rage***

that develop as a consequence.

***Your nonacceptance
of these feelings [i.e., of these feelings of pain, fear, anger, and rage]
creates the process of
dividing yourself.***

***Any rejection of
what one***

- feels and***
- experiences***

creates

- self-division and***
- inner fighting against the self.***

***One side [i.e., One side of this self-division]
is***

- dead,***

***the other [i.e., the other side of this self-division]
is***

- alive.***

***The life process [i.e., The life-side of this self-division]
wants
more life,
with
all the good it contains.***

***For life
is***

- truth***

and

- love,***

• experience

and

- pleasure,***

• movement

and

- unfoldment,***

• new adventure

and

- new horizons of being.***

	<p><i>Life</i> means</p> <ul style="list-style-type: none">• <i>increasing one's potentials</i> as a <i>cocreator in the universe.</i> <p><i>It [i.e., Life]</i> means</p> <ul style="list-style-type: none">• <i>finding</i> <i>the indwelling creative powers.</i> <p><i>All this,</i> <i>and more,</i> <i>is the life process</i> <i>that wants to perpetuate itself.</i></p> <p><i>It [i.e., All this that the life process is, and that wants to perpetuate itself]</i></p> <ul style="list-style-type: none">• <i>requires and</i>• <i>results from</i> <i>a full acceptance of</i> <i>whatever is.</i>
18	<p><i>Those of you</i> <i>who have recently</i> <i>awakened your life center</i> <i>have experienced</i> <i>the different kinds of pain.</i></p> <p><i>The pain</i> <i>that is</i></p> <ul style="list-style-type: none">• <i>rejected</i> <i>is</i><ul style="list-style-type: none">• <i>bitter and</i>• <i>disquieting and</i>• <i>hopeless.</i> <p><i>The pain</i> <i>that is</i></p> <ul style="list-style-type: none">• <i>accepted</i> <i>is quite different, very near to an</i><ul style="list-style-type: none">• <i>opening,</i>• <i>pleasurable</i> <i>experience.</i>

	<p><i>Accepting</i> <i>the negativity of life</i> <i>makes</i> <i>the negativity</i> <i>eventually</i> <i>superfluous.</i></p> <p><i>Rejecting</i> <i>the negative experience</i> <i>binds you to it</i> <i>for as long as</i> <i>you keep on fighting it.</i></p>
19	<p><i>Let us take the simple experience of</i> <i>fear.</i></p> <p><i>If you</i> <i>• shrink from fear</i> <i>and</i> <i>• deaden yourself</i> <i>in order</i> <i>not</i> <i>to experience it,</i> <i>you become</i> <i>unconsciously</i> <i>enslaved to it.</i></p> <p><i>On the conscious level</i> <i>this [i.e., this fear you shrink from and deaden yourself to</i> <i>in order not to experience it]</i> <i>will surface in any number of</i> <i>projected fears,</i> <i>which have nothing to do with</i> <i>what you really fear.</i></p> <p><i>When I speak of</i> <i>not rejecting</i> <i>your negative feelings,</i> <i>I do not mean</i> <i>that you are expected to</i> <i>welcome pain.</i></p>

What I mean [i.e., *What I mean when I speak of
not rejecting your negative feelings*]

is that

negative experience

ceases

only when you

• **do not shrink from it,**

but instead

• **open up to**

whatever comes your way.

For you

• **attract it** [i.e., *attract negative experience*]

and

• **are bound to it** [i.e., *and are bound to negative experience*]

by being

always

in a state of battle [i.e., *a state of battle against negative experience*].

Shrinking from it [i.e., *Shrinking from negative experience*],

you fight against it

in an

ineffectual way.

Fighting against

anything in

• **life,**

you also fight against

something in

• **yourself.**

20

*There is, of course,
a healthy way of fighting
for
something,*

*which is entirely different from
fighting
against
something.*

*The former [i.e., A healthy way of fighting FOR something]
occurs out of
• strength
and the
• positive consciousness of
reaching for
good experience.*

*The latter [i.e., A fighting AGAINST something]
occurs out of
• fear
and
• weakness
and
cringes from
experience.*

*By
fighting against
the undesirable experience,
you
deaden
an integral part of life –
something that
feels.*

**When you
deaden
something that feels –
even if it [i.e., even if that something that feels]
be
• negative
now –**

**you eliminate
the possibility of
feeling something
• positive
in that area of yourself.**

**The side [i.e., the side of the SELF-DIVISION]
that is
dead**

- misses out,
- cannot experience,

and

**the life side [i.e., the LIFE side of the SELF-DIVISION]
must fight against**

**this frustration [i.e., fight against this frustration of not being able to
experience something POSITIVE in that area of yourself where the
experience NOW happens to be NEGATIVE].**

Any kind of

- numbing process,

any attempt to

- deny a genuine inner experience,
inevitably

produces

- inner fight

and

- self-division.

21

*When you
fear*

- *hurt,*
 - *disappointment,*
 - *frustration,*
- you fear*
- *experience per se.*

*If you
fear
experience,
you must
guard against it
in one way or another.*

*On the conscious level
you may not be aware of this [i.e., not aware that you are
guarding against ALL experience per se].*

*In fact,
you may believe
that you are*

- *open and*
- *ready for*

*the good experience,
if not for*

- *the painful one.*

*But
if you
fear
the painful experience,
you are*

- *defensive,*
- *unspontaneous,*

and thus

- *walled off from
any kind of experience.*

*You will be
unable
to fully feel*

- *love,*
- *companionship, and*
- *intimacy.*

They [i.e., Positive feelings of love, companionship and intimacy when you are walled off from negative experiences]

are, at best,
• *dulled –*
and often
• *mere abstractions of the mind.*

Nothing
renders the individual
so
• *insecure and*
• *inadequate*
as the
incapacity
for
• *love and*
• *intimacy.*

Nothing
is
so
• *disquieting and*
• *hopeless*
[as the incapacity for love and intimacy].

If you wonder about
your capacity to
experience
• *deep,*
• *warm*
feelings of
love,
find how you
defend yourself against
any
negative
• *feeling and*
• *experience.*

There you will have
the key.

22	<p><i>It becomes obvious that fear of emotional experience breeds</i></p> <ul style="list-style-type: none"><i>• frustration,</i><i>• discontent and</i><i>• emptiness</i> <p><i>which, in turn, gives rise to the battle against one's own inner processes.</i></p> <p><i>By</i></p> <ul style="list-style-type: none"><i>• instituting death processes</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• shrinking from experience</i> <p><i>you divide yourself.</i></p>
23	<p><i>Any outer strife in your earth sphere is nothing but</i></p> <ul style="list-style-type: none"><i>• a symbolic representation,</i><i>• an outpicturing, of the self-division in all human beings.</i> <p><i>The self-division is not only the real cause of</i></p> <ul style="list-style-type: none"><i>• injustice,</i><i>• conflict,</i><i>• warfare, and</i><i>• all the malconditions you can possibly think of;</i> <p><i>it [i.e., the self-division] is also the most painful experience within the individual person.</i></p>

*In a state of
constant
inner tension,
you pull
simultaneously
in opposite directions –*

*on the one hand,
into*

- life;*

*on the other,
into a*

- rejection of*
- and*
- defense against*

life.

*In turn,
you fight against
the inevitable
frustration
that results from
these divided motivations.*

*Here you have
a good illustration of the process:*

fighting such a frustration

- blindly and*
- destructively*

*cannot eliminate
its cause.*

*Yet on the surface,
it is understandable to say,*

*"Why should I accept
such a frustrating life?"*

*Only by
accepting [i.e., by accepting rather than fighting against]
the frustration
can you*

- understand it [i.e., understand the frustration]*

and

- eliminate its cause.*

Only
going through
the experience of the frustration
can bring to the surface
the emotions that cause it:
[namely,]
• the fear of
disappointment
and
• pain
which numbs the
feelings,
which in turn
creates frustration.

24

Again I want to emphasize
for the benefit of the new friends here:

When I speak of
accepting
negative emotions,

I do
not mean
• masochistic,
• self-denying,
• morbid
attitudes
toward
negative experience.

You are
not required to
welcome it [i.e., NOT required to WELCOME negative experience].

I refer to
a much more subtle level
in your feelings.

Do not
• *morbidly dwell on*
a negative emotion,
but do not
• *shrink in fear from it*
either.

You should say,

"Yes, here it is [i.e., Yes, here is this negative experience].

I let it be.

I do
not
• *fight against it or*
• *reject it.*

I want to
truly dissolve it

by letting it be.

I see what happens [i.e., By accepting it and letting it be,
I see what happens in this negative experience]

and
let it [i.e., and let this negative experience]
dissolve itself."

This attitude
has nothing to do with
morbid wallowing [i.e., morbid wallowing in a negative experience].

25

*When you come to
the traumatic experience
that has
created the numbing experience
in this lifetime –
which always happens in early childhood –
it is often
impossible
to reconstruct it [i.e., impossible to reconstruct
the traumatic experience from childhood]
directly,
for
no
• mental memory
of it
suffices,
even if it [i.e., even if the mental memory of it]
does exist.*

*It
is
• possible and
• necessary,
though,
to reconstruct the
• emotional experience
by comprehending
the problematic reactions
that you have
in your present life.*

*Once you
do not avoid
experiencing
these problematic emotions [i.e., problematic emotional reactions]
right now,
you will
recognize them [i.e., you will recognize these problematic emotional reactions]
as repetitions of
early experience,
and,
sooner or later on the path,
discover that
your current problematic reactions
reveal
the original trauma.*

*You then [i.e., You then, when you have discovered that your current
problematic emotional reactions reveal the original childhood trauma,]
are bound to discover*

- *where,*
- *how, and*
- *why*

*you numb yourself against
some kind of pain:*

it is the

*constant
fear of pain*

*that adds up to
a sort of shock reaction.*

A child

responds to

- *a protracted painful situation or*
- *a subtle emotional climate*

*with an
intense*

- *shrinking and*
- *numbing
defense.*

*This is a
shock reaction.*

*When this shock reaction
is recreated in your present-day reactions,
you will see in yourself,
with your new awareness,
what the soul movements do.*

Starting from there

you will gradually learn to institute

- *new,*
- *different*
 - *reactions and*
 - *soul movements.*

	<p><i>Instead of shrinking from the feared pain and thereby creating</i></p> <ul style="list-style-type: none"><i>• harmful,</i><i>• life-defeating attitudes,</i> <p><i>you will learn to cope with it [i.e., learn to cope with the feared pain] in a new way.</i></p>
26	<p><i>If you imagine a human being going through life</i></p> <ul style="list-style-type: none"><i>• physically half anesthetized,</i> <p><i>what would such a life be?</i></p> <p><i>It [i.e., Such a life that is PHYSICALLY half anesthetized] would be dull, with</i></p> <ul style="list-style-type: none"><i>• limited experiences</i> <p><i>and a</i></p> <ul style="list-style-type: none"><i>• low degree of awareness.</i> <p><i>This is literally what human beings do constantly in their</i></p> <ul style="list-style-type: none"><i>• spiritual and</i><i>• emotional lives.</i> <p><i>Inner anesthesia eventually affects the capacity to feel in the body;</i></p> <p><i>thus when the process continues for a length of time, it affects all levels of being.</i></p>

27

*The anesthesia
must be
undone.*

*As what is deadened
thaws out,
you are bound
to experience
pain –
the pain you once froze.*

*The pain
cannot heal
unless
you are courageous enough
to feel it
without
exaggerating
its intensity –
which is a painkiller in itself.*

*If you
accept its [i.e., If you accept the pain's]
real nature
without
• denying
or
• aggrandizing
it [i.e., without denying or aggrandizing the pain],
it [i.e., the pain]
will soon
• diminish
and
• disappear.*

*This [i.e., This process of accepting pain's real nature, then
noticing the pain diminish and disappear]
is altogether
different from
repression:*

- *the latter [i.e., repression]
binds*

vital life energy,

whereas

- *the former [i.e., accepting pain's real nature, then
noticing the pain diminish and disappear]*

frees it [i.e., frees vital energy]

for

- *joyful,*
- *pleasurable*
 - *experience and*
 - *strength.*

*This new approach [i.e., This new approach of accepting pain's real nature, then
noticing the pain diminish and disappear]*

requires

a calm "listening in" attitude.

- *Observe it [i.e., OBSERVE the pain]*

rather than

- *control it [i.e., rather than CONTROL the pain].*

Let it be [i.e., Let the pain be].

*The more you
inwardly tense up
against pain,
the more
unbearable
it becomes.*

*The more
you
relax toward it [i.e., relax toward the pain],
the less
severe it will be.*

By
fearing
the pain,

you
• shrink from and
• reject
it.

You then
fear
the fear
and numb
your fear [i.e., numb your fear of the pain],
as well as
the fear of it [i.e., as well as numb your
fear of the fear of the pain].

Thus you
alienate yourself
further
and further from
where you are
alive.

What I suggest here
is indeed
a new
• way,
a new
• approach,
to deal with
what was once afflicted.

This way of dealing with pain
is not
illusory wishful thinking.

It [i.e., This way of dealing with pain]
is the most real attitude
a human being can adopt.

With it [i.e., With this way of dealing with pain]
your split soul
will reunite.

28

*Again,
this process [i.e., This new process for dealing with pain in which you accept
pain's real nature, then notice the pain diminish and disappear,]*

*cannot be
• adopted
all at once,*

*therefore
the deadening process
cannot be
• stopped
all at once either.*

*The death process
will be eliminated
gradually.*

*Eventually
you will come out of the cycle
where you
constantly
fear
• death
because
you court it,
and
fear
• pain
because
you do
not encounter it
in a
• meaningful,
• effective
way.*

29

*Those of my friends
who find themselves in this stage on the path,
where they have,
perhaps for the first time,
felt
the life
of their inner center
and
perhaps also
felt
it [i.e., also felt the life of their inner center]
close up
again [i.e., close up again after they felt it open up],
must continue
with renewed vigor.*

*This time, however,
prepare yourselves –
first
in your
• mind
and
little by little
in the deeper realms of your
• emotional being.*

*Meet
the pain
with a new attitude;*

*feel into yourself
and
observe your
shrinking.*

*As you observe your
automatic
• shrinking and
• tensing up,
• the shrinking
will lessen.

• The frozenness
will diminish.*

*Your very awareness of
what you do*

*inwardly [i.e., Your AWARENESS of the inward shrinking, tensing up and
freezing up that you do AUTOMATICALLY as a
reaction to pain and fear]*

will lessen

- *the intensity and*
- *the compulsive drive*

*to perpetuate it [i.e., to perpetuate this automatic inward
shrinking, tensing up and freezing up that you do].*

Life

*can bring you
only what you have perpetuated.*

When you

*no longer
reject*

- *pain,*
- *fear, and*
- *negativity,*

when you

*deal with them
in a*

- *relaxed,*
- *real, and*
- *unifying
manner,*

you will

truly have outgrown them.

All of you on the path,

*who have experienced
the enlivening beauty
of being real*

even as you are in pain,

will make the pain a

- *deeper*
- and eventually*
- *joyful*

experience

by no longer

rejecting it.

30	<p><i>Now, are there any questions, my friends?</i></p> <p>QUESTION: <i>The conflicts you speak of... doesn't all movement come from conflict?</i></p>
31	<p>ANSWER: <i>No, movement does not come from conflict.</i></p> <p><i>On the contrary, movement is life.</i></p> <p><i>Wherever there is</i> • <i>life,</i> <i>there is</i> • <i>movement.</i></p> <p><i>If there is</i> • <i>no movement</i> <i>there is</i> • <i>no life.</i></p> <p><i>When conflict increases, eventually movement first</i> • <i>diminishes</i></p> <p><i>and then</i> • <i>stops.</i></p>

The totally
• *integrated and*
• *self-realized*
entity –
who is, of course,
way beyond
this dualistic earth sphere –
is in
• *perpetual,*
• *joyful*
movement.

The dualism of
conflict
is the exact result of
the denial of
movement.

The dualism here
is
not only
• *life*
versus
• *death,*
but
• *movement*
versus
• *nonmovement.*

Although
the healthy personality
accepts death
as one of the phenomena
of this state of consciousness,
the time comes
in the evolution of a being
when
• *the dying process*
no longer exists
and
• *there is only*
life,
forever unfolding
movement.

32	<p>QUESTION: <i>About the point where anesthetizing began... I feel somehow... well, it seems that in the cycle of life, abandonment plays a big role.</i></p> <p><i>You are abandoned by your parents.</i></p> <p><i>Then, in your turn, you abandon life when you die.</i></p> <p><i>I am very involved with abandonment.</i></p>
33	<p>ANSWER: <i>Wherever the inner shock reaction has frozen the life center,</i></p> <p><i>this [i.e., this place where the life center has been frozen by the shock reaction] must be experienced.</i></p> <p><i>With you, the emphasis is on abandonment.</i></p> <p><i>Each human being has a specific point that is the trauma.</i></p>

*The shock reaction
in the soul
may in one case
exist in*

- *the feeling of
not being loved;*

in another, in

- *the fear of
being left alone;*

in still another, in

- *the negation of
personal value.*

*There are
many variations of
this experience.*

*Each of you must find
the particular emphasis
that triggered off
most strongly
your soul's shock reaction.*

*In the last analysis
it is always*

- *the fear of
pain,*

and

- *the pain of
not being*
- *loved and*
- *protected,*
- *warmed and*
- *accepted.*

*The conditions are different
for each individual
and therefore the*

- *personal,*
- *specific*

*way
varies.*

*In your case,
abandonment
is the key, as it were.*

*Therefore,
you must learn
to transcend
the fear of
being abandoned,
to no longer shrink from
the feeling of,*

"I am being abandoned.

Here is the experience."

*The words are of course
too limited
to adequately describe
the inner attitude
necessary to
change the dynamics of
soul movements,*

*but if you
try to listen
with your inner antennae,
you will know what I mean.*

34

*You have been
threatened by
abandonment
every day since your childhood.*

*Until recently
you have*

- denied and*
- ignored*

this fear [i.e., this fear of abandonment].

*Now you begin to be
conscious of it [i.e., conscious of this fear of abandonment].*

Go through it [i.e., Go through feelings of fear of abandonment].

***When you see
the phantom of
abandonment,
you must
observe
your inner reactions to it.***

No
• mental process,
no
***• conceptualizing
can help you
transcend this fear.***

Rather,
***you have to first see
what "it does" in you [i.e., what "this fear of abandonment" does in you],
which states more correctly the process
than
what "you do."***

***It is nothing
you do
volitionally in a direct way.***

***Something does it
in you
when abandonment
threatens you,
and it [i.e., and this something that does it in you when
abandonment threatens you]
cramps up in you.***

***As you observe this,
you already gain a***
• different and
• healing
perspective.

	<p><i>You can then see yourself</i></p> <ul style="list-style-type: none">• <i>cramping up,</i>• <i>numbing yourself,</i>• <i>denying the experience of abandonment.</i> <p><i>As you see yourself doing this, you know that</i> <i>in this denial [i.e., in this denial of the experience of abandonment]</i> <i>you increase</i> <i>the fear.</i></p> <p><i>You make the</i> <i>experience [i.e., You make the experience of abandonment]</i> <i>inevitable.</i></p> <p><i>You constantly live in</i> <i>the shadow of it [i.e., shadow of the experience of abandonment],</i> <i>because of</i> <i>this inner way of handling it.</i></p>
35	<p><i>Now you may be able to</i> <i>experiment with</i> <i>the new way [i.e., new inner way of handling abandonment]</i> <i>and say,</i></p> <p><i>"All right,</i> <i>I shall try.</i></p> <p><i>I would like to</i> <i>react differently;</i></p> <p><i>instead of</i> <ul style="list-style-type: none">• <i>tensing up against it [i.e., tensing up against abandonment]</i><i>and</i> <ul style="list-style-type: none">• <i>freezing myself,</i><i>I will endure</i> <i>what I feel.</i></p> <p><i>I will stop fighting against</i> <i>emotions</i> <ul style="list-style-type: none">• <i>that are vital life energy and</i>• <i>that can be used in a more constructive way."</i></p>

*As you do this,
you will
first
truly
experience
the pain of abandonment,
even if
only the threat of it [i.e., only the threat of abandonment]
is being repeated.*

*As you experience it [i.e., experience the PAIN of abandonment]
in this way,
the threat [i.e., the THREAT of abandonment]
is already
much less painful.*

As you do this,

- some new strength
will begin to gather in you,*
- you will suddenly
see different ways
of avoiding abandonment.*

- A new initiative
will reveal itself to you quite naturally.*

- A
• new and
• productive
way of
fighting
for
• love and
• closeness
will come to you –*

no longer a

- cramping and*
- shrinking,*

but a

- relaxed activity
that leads to fulfillment.*

*The old way [i.e., The old way of dealing with the threat of abandonment]
is
freezing the life energies
in order
not to feel,
which*

- creates weak dependency*

and

- prevents
finding the resources for
meaningful action.*

The defensive attitude

- cripples*
 - vitality and*
 - joy*

and

- exudes
negating attitudes
that are bound to bring
the very thing one fears most –
in your case,
abandonment.*

36

*My friends,
to make the
deadness
alive,
you must first
feel it [i.e., feel the deadness]
in you.*

*You have means at your disposal
to bring it [i.e., to bring the deadness]
to life again.*

*For there is
a live part in you
in which you can*

- will,*
- overcome,*
- act.*

***There is still something
that enables you to***
• *come here,*
• *listen, and*
• *work on the path.*

***You can decide
whether or not you***
• *want to be fully*
• *alive and*
• *feeling*
and thereby
• *come to*
experience
the best that
• *life is,*
the best that
• *you are.*

***Be life,
be God,
for that is who you truly are.***

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