Pathwork Lecture 167: Frozen Life Center Becomes Alive

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

<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
</table>
| \*Greetings, all my friends –  
  • those whom I know well and  
  • those who are new here.  

  Blessings for everyone.  |

  May the strength of  
  • love  
  and  
  • truth,  
  as it is coming forth here,  
  help you  
  wherever you are on your path.  |
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.

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.

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.
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.
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.

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.

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.
One's will and attitude cause all outer happenings;

so it is with [i.e., so one's will and attitude also cause] the universal earth phenomenon of physical dying.

Dying is a direct result of wanting to be unfeeling, hence dead, hence nonmoving.

When the life center is deadened, the desire to move dies as well.

You can see for yourself that as people grow older, their desire to move diminishes.

This is usually explained away by saying,

"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.
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,
• 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].

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.
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.

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]
ever produces
• anxiety,
• tension,
• hopelessness,
• bitterness, or
• torment.

It [i.e., The ACCEPTED feeling]
ever puts you into a trap
from which
there is no way out.

It [i.e., The ACCEPTED feeling]
ever 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].

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
• 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.
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.

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.

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.
Life means
• increasing one's potentials
  as a
cocreator in the universe.

It [i.e., Life] means
• finding
  the indwelling creative powers.

All this, and more, is the life process that wants to perpetuate itself.

It [i.e., All this that the life process is, and that wants to perpetuate itself]
• requires and
• results from
  a full acceptance of whatever is.

Those of you who have recently awakened your life center have experienced the different kinds of pain.

The pain that is rejected is
• bitter and
• disquieting and
• hopeless.

The pain that is accepted is quite different, very near to an
• opening,
• pleasurable experience.
Accepting the negativity of life makes the negativity eventually superfluous.

Rejecting the negative experience binds you to it for as long as you keep on fighting it.

Let us take the simple experience of fear.

If you • shrink from fear and • deaden yourself in order not to experience it, you become unconsciously enslaved to it.

On the conscious level this [i.e., this fear you shrink from and deaden yourself to in order not to experience it] will surface in any number of projected fears, which have nothing to do with what you really fear.

When I speak of not rejecting your negative feelings, I do not mean that you are expected to welcome pain.
**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.
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.
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
feeling of
love,
find how you
defend yourself against
any
negative
• feeling and
• experience.

There you will have
the key.
| 22  | 
|-----|---|
|     | *It becomes obvious that*
|     | *fear of emotional experience breeds*
|     | *frustration, discontent and emptiness*
|     | *which, in turn, gives rise to the battle against one's own inner processes.*
|     | *By instituting death processes and shrinking from experience you divide yourself.*

| 23  | 
|-----|---|
|     | *Any outer strife in your earth sphere is nothing but a symbolic representation, an outpicturing of the self-division in all human beings.*
|     | *The self-division is not only the real cause of injustice, conflict, warfare, and all the malconditions you can possibly think of; it [i.e., the self-division] is also the most painful experience within the individual person.*
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.

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].
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,]
am 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.
Instead of shrinking from the feared pain and thereby creating harmful, life-defeating attitudes,
you will learn to cope with it [i.e., learn to cope with the feared pain] in a new way.

If you imagine a human being going through life physically half anesthetized,
what would such a life be?

It [i.e., Such a life that is PHYSICALLY half anesthetized] would be dull, with limited experiences and a low degree of awareness.

This is literally what human beings do constantly in their spiritual and emotional lives.

Inner anesthesia eventually affects the capacity to feel in the body; thus when the process continues for a length of time, it affects all levels of being.
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.
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.
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.
Now, are there any questions, my friends?

QUESTION:
The conflicts you speak of...
doesn't all movement
come from conflict?

ANSWER:
No, movement
does not come from
conflict.

On the contrary,
movement
is
life.

Wherever there is
• life,
there is
• movement.

If there is
• no movement
there is
• no life.

When conflict
increases,
eventually
movement
first
• diminishes

and then
• stops.
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.
QUESTION:
About the point
where anesthetizing began...
I feel somehow...
    well, it seems
        that in the cycle of life,
            abandonment
                plays a big role.

You are abandoned
    by your parents.

Then, in your turn,
you abandon life
    when you die.

I am very involved with
    abandonment.

ANSWER:
Wherever
    the inner shock reaction
        has frozen
            the life center,

this [i.e., this place where the life center has been frozen by the shock reaction]
    must be
        experienced.

With you,
    the emphasis is on
        abandonment.

Each human being
    has a specific point
        that is the trauma.
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.

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.
You can then see yourself:

- cramping up,
- numbing yourself,
- denying the experience of abandonment.

As you see yourself doing this, you know that in this denial [i.e., in this denial of the experience of abandonment] you increase the fear.

You make the experience [i.e., You make the experience of abandonment] inevitable.

You constantly live in the shadow of it [i.e., shadow of the experience of abandonment], because of this inner way of handling it.

Now you may be able to experiment with the new way [i.e., new inner way of handling abandonment] and say,

"All right,
I shall try.

I would like to react differently;

instead of
- tensing up against it [i.e., tensing up against abandonment] and
- freezing myself,
I will endure what I feel.

I will stop fighting against emotions
- that are vital life energy and
- that can be used in a more constructive way."
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.

---

**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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