Pathwork Lecture 168: Two Basic Ways of Life: Toward and Away From the Center

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>
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<th>Content</th>
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<tbody>
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<td></td>
<td>Greetings, all my dearest friends.</td>
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<td>I should like to start this lecture with a special blessing whose deeper meaning you can feel if you are open to it.</td>
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<td>Otherwise the words will be just words.</td>
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<td>This blessing is the simple statement:</td>
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<td>• truth brings • love</td>
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<td>and • love brings • truth.</td>
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No matter from which end of this statement you start, one end must lead to the other end, so that both [i.e., so that both LOVE and TRUTH] become one.

In this pathwork you tentatively grope in both directions [i.e., grope BOTH in the direction of LOVE and in the direction of TRUTH].

In the very center of the human personality exists a • potent, • white-glowing mass of energy.

It [i.e., This potent, white-glowing mass of energy in the center of the human personality] is a constant fire that continually • bubbles and • explodes within itself.

Each tiny explosion multiplies the mass expelling kernels of the same • substance and • energy [i.e. expelling kernels of the same SUBSTANCE and ENERGY as that of the potent, white-glowing mass of energy in the center of the human personality].
When this fundamental creative process is
• unobstructed and
• harmonious,
the endless continuum of energy
• spreads and
• floods over
  with
    • joy and
    • well-being.

The constant flow
spreads
  and spreads
  and yet is
  contained within itself.

There is
no chaos
in this process.

Wherever this creative energy-mass appears,
it brings into the organism
  the very
    • essence and
    • nature
  of the creative substance.

As I said, it [i.e., this fundamental creative process]
is pure
• joy and
• well-being.

But this is not all.

Since it [i.e., Since this creative energy-mass, the very essence and nature of
  the creative substance that is in the center of the human personality,]
is the
divine mass,
it must contain

consciousness
  of the highest order.
Each
• bubbling,
• spreading
kernel [i.e., Each bubbling, spreading kernel that is expelled from
the potent, white-glowing mass of energy in the
center of the human personality]

is a

nucleus of consciousness

with
infinite potentials of
• wisdom,
• talent,
• creativity –
resources of
every conceivable possibility.

In this
consciousness,

infinite modes of
• self-expression,
• bliss,
• pleasure supreme, and
• stimulating new ventures
exist
in the most
• peaceful and
• secure
state.

No words
can remotely
do it justice [i.e., No words can remotely do justice to expressing
the nature and extent of this CONSCIOUSNESS].
Each kernel [i.e., Each bubbling, spreading kernel that is expelled from the potent, white-glowing mass of ENERGY in the center of the human personality, each NUCLEUS of CONSCIOUSNESS with its infinite potentials of wisdom, talent, and creativity, and infinite modes of self-expression, bliss, pleasure supreme, and stimulating new ventures, that exist in the most peaceful and secure state,]

contains

everything that ever • was
and ever • can be.

If these words are • truly understood in their far-reaching significance

and are • taken literally, as they are meant to be,

nothing can ever appear hopeless to an unhappy human being.

The combination of • consciousness

and • energy is truly all-powerful.
It [i.e., *The combination of CONSCIOUSNESS and ENERGY*] is the omnipotence

• correctly ascribed to God

and

• misinterpreted by the child who

  • has an inner knowledge of his or her inherent omnipotence

  and

• abuses it [i.e., abuses his or her inherent omnipotence].

The abuse occurs when

the omnipotence is put into the service of the self-willed little ego.

The latter [i.e., *The self-willed little ego*] must be overcome to find the human being's own

• divine nucleus, where real omnipotence reigns supreme.

Human beings are vastly ignorant of the fact that they express part of this

• ever-exploding,
• ever-increasing energy-mass of

  • consciousness and
  • power.
They [i.e., Human beings] may know certain philosophies that postulate these truths, but they are not deeply aware of being:

• a part,
• an expression of:
  this powerhouse of
  • strength
  and
  • wisdom
  [i.e., a part and expression of this OMNIPO TENCE, this combination of CONSCIOUSNESS and ENERGY correctly ascribed to God].

The meaning of all life is concerned with attaining the state in which the organic process of the energy-mass takes place without obstruction.

The human state of consciousness has, however, obstructed to a considerable degree this creatively unfolding process.

An individual's development can be gauged by the extent to which he or she:

• is conscious that this process [i.e., that this creatively unfolding process] is taking place and
• makes forever more room for it [i.e., forever more room for this creatively unfolding process].
These are facts, my friends, that you already know in principle.

However, they [i.e., these facts about this creatively unfolding process taking place in you] must be brought to your attention again and again in
• new terms,
• new light and a
• different angle, so that finally an inroad can be made that leads to an emotional experience of these truths.

First a vivid new experience has to take place in the mind, which gives
• the necessary stimulation and perhaps a
• new feeling of comprehension, so that
• the obstructing mechanism weakens and
• the creative expansion process becomes stronger.
The human consciousness is a state in which the individual can take either of two basic directions of life.

One is directed [i.e., One trend is directing life]
- toward
  - unfoldment and the
  - elimination of obstructions.

The other trend is [i.e., The other trend is directing life]
- away from it [i.e., AWAY FROM unfoldment and the elimination of obstructions].

The human condition can be adequately explained as a struggle to
- give up the latter [i.e., to give up directing life AWAY FROM unfoldment and the elimination of obstructions]
  and
- find a way into the former [i.e., and to find a way into directing life TOWARD unfoldment and the elimination of obstructions].

Most human beings today
- are still oblivious of this choice [i.e., this CHOICE to EITHER direct life TOWARD OR to direct life AWAY FROM unfoldment and the elimination of obstructions]
  and
- still move away from the center.

They [i.e., Most human beings today] strive to find a happiness that can be found only in the opposite direction [i.e., strive to find a happiness that can be found only in directing life TOWARD the center, which is opposite to what they are doing now, namely directing life AWAY FROM the center].
Since they [i.e., Since most human beings] are ignorant that they contain within themselves all they could ever need, they try to grasp whatever they need from
- others,
- substitutes,
- illusions
  [i.e., from sources AWAY FROM the center].

As I stated, the movement toward the center is an infinite process.

There is no stopping, no end result.

It [i.e., The movement toward the center] is forever new – expanding • vistas and possibilities of • blissful being and • self-expression.
Within this multitude of creative possibilities [i.e., Within this multitude of creative possibilities of blissful being and self-expression]

- boredom is impossible,
as is
- fatigue [i.e., fatigue is also impossible],
since

fatigue is merely a result of
the forces set in motion
by
striving
away from
the center.

The incredibly beautiful state of being cannot possibly be conveyed in words.

You must also imagine that this state [i.e., that this state of BEING] knows no fear whatsoever, since one knows absolutely that there is never an end to blissful life – [that there are] only
- more
and
- better choices.

This [i.e., This state of BEING where one KNOWS that there is NO FEAR and KNOWS there is NEVER an END to BLISSFUL LIFE] is truly no illusion, my friends.
It [i.e., This state of BEING where one KNOWS that there is NO FEAR and
KNOWS there is NEVER an END to BLISSFUL LIFE]

is the

stark reality of
the inner life
of creative being.

When the individual
knows
that
all good can
• be had
and
• need never end,
as long as it [i.e., as long as the CENTER, that is, as
long as the INNER life of creative being]
is chosen,
fearlessness comes about.

• The other direction,
• away from the center,
is finite.

The more the individual moves in this direction [i.e., moves AWAY FROM the center],
the more he or she despairs –
not only because it is
• the wrong way,
• the way that leads to
destructiveness and
• unhappiness,
but also because
• an end is feared.

Only, the end is feared in the wrong way.
When humans go the wrong way [i.e., go AWAY FROM the center], they believe that
• existence
   and
• all hope of bliss
   end
   forever.

All human beings long for the fulfillment of their inherent nature, which is this bliss [i.e., this bliss that is their inherent nature].

When the fulfillment seems to move further and further away, they believe that there is no other
• hope or
• solution
  in sight.

In that sense [i.e., In the sense that there is NO hope of a solution] the perception of an end is incorrect; but the perception that there is a limit in the direction away from the center is correct.
One must come to
- a breaking point,
- a collapse,

because

this direction [i.e., because this direction of
moving AWAY FROM the center]

tests to

an entrapment

from which

there

is

no way out.

Seen in this light,
it is actually

a blessing

to arrive at

the breaking point.

Only when

the breaking point

has been reached

can the other direction [i.e. the direction TOWARD the center]

be found.

Only when

the entity recognizes,

"I am in a state

from which there is no way out;

the old way [i.e., the way striving AWAY FROM the center]

is wrong;"

can

the other way [i.e., can the way of moving TOWARD the center]

be found,

and not otherwise.
I would like to point out here that everyone for whom life is a
- fruitful and
- constructive
experience has reached this breaking point at a previous period of his or her spiritual history.

Such a person has also reached the "point of no return" where
- absolute despair reigned and
- there seemed no way out.

This motivated the person to move in a different direction.

Thus it is often folly to assume that it is tragic when a person obviously moves quite rapidly into the point of collapse.

This [i.e., This reaching the point of collapse] is necessary when an entity is still
- completely blind and
- entrapped in
- error and
- destruction.
The breaking point
has then
• the healing power,
• the only possibility
from which
the good way [i.e., the way TOWARD the center]
can be
• looked for,
• seen, and
• undertaken.

The marvel
of
• the universe,
of
• Creation
is that
the more rapidly
• destruction approaches,
the
• nearer salvation must be.

Hence,
reaching the breaking point
at which there is
no further way out
but salvation

has deep importance for
the development of each entity.
It [i.e., Salvation, turning TOWARD the center] then leads directly to the bliss of finding the explosive power of the spiritual force within – the ongoing process of • positive unfoldment, of • unlimited possibilities for • pleasurable and • meaningful existence, of • real selfhood, of • the dignity of being a creator of • one's own life in the universe and • expressing God within oneself.

I venture to say that every one of you has experienced this change of direction [i.e., this change of direction from striving AWAY FROM the center to moving TOWARD the center] innumerable times.

You have come to desperation, finding no way out.

Then something in you changed.
You became conscious of a tense insistence in one direction.

As long as the situation was not desperate, you had hoped that going in this direction [i.e., going AWAY FROM the center] would lead to a desired result.

Only when it became clear that this would not happen did you give up your tense insistence.

Something in you relaxed — you let go of the old direction [i.e., let go of striving AWAY FROM the center] — and, lo and behold, the desperation vanished.

Completely unexpected solutions appeared.

Only by having reached the very limits of the old direction [i.e., the very limits of striving AWAY FROM the center], when you were desperate, could you give up your • stubborn insistence, • old beliefs, and • destructive patterns

and find the way that leads to all you could ever want.
In small ways you have experienced this [i.e., experienced this changing from striving AWAY FROM the center and then turning around to find the way TOWARD the center, the way that leads to all you could ever want], many times.

But there is one particularly significant point when this happens on an overall plane.

Look at the people in your environment and see how many are still on the road [i.e., the road AWAY FROM the center, the road] toward the breaking point where the limit is reached.

See how they fear this limit and yet how stubbornly they refuse to look for another way.

And then you see a few individuals unfolding on the upper way toward their inner center, who have obviously put the major breaking point behind them.

When you evaluate human existence from this point of view, you will see that the latter [i.e., that those moving TOWARD their inner center] are indeed a very small minority.
| You who are on this path  
| are therefore  
| a very small minority.  

| And even you  
| who are here,  
| groping to solve your  
| inner  
| • problems and  
| • struggles,  
| are still often caught  
| unconsciously  
| in the old automatism.  

| In many cases  
| you have followed this direction [i.e., this direction AWAY FROM the center]  
| for centuries.  

| Only as you become  
| more  
| and more aware of yourself  
| do you  
| eventually  
| see the destructive process  
| that leads to  
| the limit  
| beyond which  
| you cannot continue in the same direction.  

| At least  
| now you are meaningfully engaged in  
| ascertaining this fact about yourself.  

| The human personality  
| is an integral part of the  
| • great power  
| and  
| • creative substance  
| I mentioned.  

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When I say,

"the human personality,"

I actually mean
everything about it:

the

• conscious intelligence,

the

• will,

all the

• capacities and

• feelings,

which may already be

• unfolding

or

• slumbering as potentials.

Since

• destructive tendencies

and

• evil

are not

verities in themselves

but only
distortions,

they, too,

are included [i.e., are included in “the human personality”].

So is the

• conscious ego,

which is not a

• separated,

• different

thing –

it [i.e., the conscious ego]

• is of the same creative substance

and

• contains all the elements
to be found in

the nucleus of being.
Therefore it would be an error to approach your self-realization as though your ego-personality were basically and intrinsically different from the inner power you want to activate.

Nevertheless, as you know, the ego in its present development is very limited in power and intelligence compared with the vastly larger part you wish to activate through the pathwork.
It is therefore necessary to comprehend that the conscious personality, although relatively limited, contains everything you need to activate and become one with the explosive, ever-unfolding power of love and truth, consciousness and strength, and creative living that is the God-consciousness.

Although the ego-consciousness is ill equipped to handle life by itself, it is nevertheless perfectly endowed with everything you need in every situation to assume the attitude that brings you into union with the greater power.

This is tremendously important knowledge for you to have.
Without this knowledge [i.e., WITHOUT this knowledge that the ego-consciousness is perfectly endowed with everything you need in every situation to assume the attitude that brings you into union with the greater power]

you
• despair,
you
• think you are powerless;

but with this comprehension [i.e., but WITH this comprehension that the ego-consciousness is perfectly endowed with everything you need in every situation to assume the attitude that brings you into union with the greater power]

you can
grope
in a
• hopeful and
• meaningful way.

If
at each
• difficulty,
at each
• bend in the road
  around which you cannot see,
you could say,

"Yes, I have right now at my disposal everything I need to find the attitude compatible with the greater power,"

then
this power
could make itself known to you.

What
is the attitude you have toward the present difficulty?

This [i.e., This ATTITUDE that you have toward the PRESENT DIFFICULTY] is what counts.
This [i.e., This situation in which you face a PRESENT DIFFICULTY]
is where you have a choice
to assume a
• constructive
or
• destructive attitude,
a
• truthful
or
• self-deceptive attitude.

You have the power to
• find out
  • what you really feel
and
  • why you feel it.

You have the power to
• request guidance from
  the greatest wisdom conceivable,
  which is within yourself.

You have the possibility to want
to be on the constructive road that leads to
• creating and
• unfolding
rather than giving up, as is done so often in a difficulty.
You also have the power to
  • let go of
    • stubborn insistence and
    • rigid upholding
    of
      unconscious attitudes
      whose nature is as yet unexplored.

You have the power to
  • overcome the temptation
to indulge in
    • resignation and
    • self-pity.

Therefore I say to you:

Realize that you have everything you need to assume the attitude to activate the greatest power in the universe.

Each and every living instant – I do not care whether it is
  • beautiful
  or
  • ugly,

  • easy and
  • lighthearted
  or
  • difficult and
  • heavy – contains the potential to be in bliss, provided you penetrate the Now to its deepest level.
Each instant contains ultimate truth, if you want only to turn in the right direction [i.e., turn in the direction that is TOWARD the center rather than AWAY FROM the center].

These words may be difficult to
• accept,
and perhaps even more difficult to
• feel.

But if at any given moment of your road toward
• light,
• truth,
• love and
• fulfillment you
• take this sentence [i.e., this sentence, “Each instant contains ULTIMATE TRUTH if only you turn in the direction that is TOWARD the center rather than AWAY FROM the center.”]
very seriously and
• contemplate its meaning,
where there is darkness light will come.
Each second of your life contains the
  • All
  and the
  • Ultimate.

This [i.e., The sentence, “Each second of your life contains the ALL and the ULTIMATE.”]
is not a mere phrase,
it is
  • absolute reality,
  • forever realizable.

Even if you move [i.e., Even if you move AWAY FROM the center],
  still in your error,
toward the limit
  where the turnabout must come,
that is good
if you honestly
  • grope and
  • pray
  for understanding.

These words [i.e., These words, “Each second of your life contains the ALL and the ULTIMATE.”]
will suddenly
  assume a new meaning.

Where hopelessness seems a fact of life,
ever-increasing possibilities of new expansion will dawn upon you as the starkest reality you ever experienced.
To make all this a little easier to realize, let us look at a very important obstruction.

We have talked about many obstructions, such as your
  • misconceptions and
  • destructive attitudes,
    • in many ways
    and
    • from many approaches.

At this time, I would like to simplify matters.

I would like to discuss these obstructions in terms of the soul movements,

which reflect
  the personality's attitudes.

If you become more finely attuned to your soul movements, you will easily perceive that each attitude you assume results in a certain movement.

If you are in an attitude of
  • love, say,
the soul movement is very different from one that reflects an attitude of
  • fear and
  • hate.
The greatest obstruction [i.e., The greatest obstruction to soul movement] is fear, especially
  • unconscious
  • unrecognized
  fear.

You must clearly understand that these words apply after repressed material has been made conscious, for not knowing what goes on in the self is obviously the greatest obstruction there is.

Ignorance is a greater cause of fear than any other single factor.

Every destructiveness is connected with fear – either
  • comes from it [i.e., Every destructiveness COMES FROM fear], and/or
  • leads to it [i.e., and/or every destructiveness LEADS TO fear] and
  • perpetuates it [i.e., AND perpetuates fear].

Fear is a tremendously important element.
The soul movement of fear is
- tension,
- cramp, and
- stopping of the flow from the inner energy center that enlivens you.

Fear blocks the opening through which self-renewing life flows into the outer organism.

As I explained in the last lecture [see Lecture 167: Frozen Life Center Becomes Alive],

fear
- freezes,
- paralyzes,
- stops movement.

It is thus accurate to state that the soul movement of fear is no movement.

Thus it is of great importance to understand fear in terms of the dynamics of the soul movements.
We have discussed many elements of fear in this work.

You have found
- what some of your fears are,
- why you are afraid,
- what misconceptions exist that create fear,

and so on.

I do not wish to examine fear again in these contexts.

Rather,
I say to those of you who are unaware of your fears when you are unhappy that you must have fear if there is anything that burdens or frustrates you.

If you feel that your self-expression is hindered,

if you feel that there is more to life than you experience,
then you must have fears you do not know about.
This fear [i.e., This fear that you do not know about but that MUST exist in you when you feel that your self-expression is hindered or when you feel that there is more to life than you experience] must eventually be experienced for you to overcome it.

As I said, the dynamics of fear are:
• tension,
• cramp,
• paralysis.

Such a cramp prohibits the creative flow.

If you
• go deep enough and
• truly confront the fear dispassionately,
you must always recognize that it comes from a
• very strong,
• cramped,
• stubborn desire for something.

Some philosophies even advocate desirelessness because they have recognized this fact, although the concept of desirelessness can easily be misunderstood.
Desirelessness
must not be confused with
• indifference,
• resignation,
• escape from the conflicts
  that one's
  undeveloped desires
  may bring.

Healthy desires
are
relaxed.

They [i.e., Healthy desires]
are
in rhythm with the
• unfolding,
• inwardly imploding
  life energy.

The
cramped
desire
is the one that says,

"I must
or else.

I will not take no for an answer."

This kind of desire
breeds
fear,
  for it comes from
  • distrust
  and thus actually from
  • fear.

"I must have it,
I will not give up,"

denies the
  ever-unfolding
  life-possibilities.
It [i.e., The desire that says, “I MUST have it, I will not give up.”] insists on
- one specific thing
- at one specific moment
- in one specific way.

Therefore it reveals
- distrust,
- ignorance of the universe,
- fear that one may not get one’s own [i.e., not one’s own way] – and it comes out of the darkness
  that does not see
  other
  - ways and
  - possibilities
  but the one insisted on.

Therefore it cramps up within itself.

A strong desire of this nature is always behind fear.

And when you
- experience,
- acknowledge, and
- examine such desire,
you will always see distrustful elements behind it.

So I say to you, my friends, look at your fears from this point of view [i.e., the point of view that the fear comes from a desire that says, “I MUST have it, I will not give up,” a desire that INSISTS on the one specific rigid outcome one wants],

for the greatest inner pain is the cramped soul movement.
Only as you give up the specific desires behind the fear will • the fear vanish and • the soul movement relax.

Thus you will make room for the endless possibilities within your inner universe for new unfoldment.

Sometimes this may mean entirely abandoning a desire because you find that it is destructive in itself.

At other times, the desire itself is perfectly valid, but the way you insist on its fulfillment • is unrealistic and • leads to • pain and • disappointment.

At still other times, the desire may again be valid in itself, but the motivation behind it may come from • dependent, • self-alienating trends.
Try to ascertain the desires behind each fear.

This is my message to you tonight.

If you truly pray for the inner

• understanding

and

inner

• action,

something will very drastically change in you.

Now, are there any questions in connection with this lecture?

QUESTION:

Yes.

Letting go of these desires is an act of will?

ANSWER:

Yes, of the inner will.

Often the desire itself may be

• legitimate

and even

• healthy,

as I implied before.
But the insistence that
  • "I must have this now"
  or
  • "I must not have that now"
    is so harmful.

What I advise is
  not necessarily giving up
    the desire per se.

It is giving up the
  cramped soul movement
    that is connected with
      having the desire.

It is a
  conscious decision
    directed toward the
      inner feeling self,
        in which you
          feel
            yourself
              • letting go of something,
              • giving up a certain attitude.

Let us take a simple universal example:

The fear of death
  contains
    the desire to live.

There is
  nothing at all
    wrong with this desire,
      for it is
        creation’s
          fact
            that life
              is unending.
But the fear of death contains every false attitude I discussed in this lecture.

Physical death is, on a certain level, the final breaking point on the road away from the center.

Since every human being is moving away from the center to a greater or lesser degree, everyone must experience death.

Therefore, you • fear and • cramp up against this limit.

But [i.e., But the act of] denying the result of your own action [i.e., here, the result of your own previous action of moving AWAY FROM the center] is an unreasonable inner act.

It implies a refusal to assume the • responsibility and • consequences for your • actions and • choices.
If you go
east
and wish to come out
west,
you will be in
greave conflict with
yourself and
life.

Accepting death
in the right way
merely means
assuming the consequences of
one's past direction.

It [i.e., Accepting death in the right way]
need
not mean
to abandon one's
desire to live.

In fact,
the desire to
be dead
is far from healthy.

It [i.e., The desire to be dead]
stems
from
morbid fears
and
from
desire to escape.

Thus I do
not say
that
to overcome
death and
the fear of death
you must
abandon
desire for life.
What I do say is that
the healthy attitude
leading
toward life
would be an attitude
somewhat like this:

"Here is death coming.
I do not know
whether I will continue in life.
I would like to
continue living.
My
outer intellect
knows only
the philosophies of life
as a continuum,
but I do not as yet
• know and
• feel
the truth of this continuum.
I would like
the eternal life,
if it exists.
I will not deceive myself, though,
by pretending
that I
feel the truth of
life as a continuum.
I
• let go of the
fear
that I will not live
and
• accept what comes,
in the
trust
that the universe is benign,
even if I cannot
at this time
• know,
• see, and
• experience
the continuum I would really like."
This is the attitude that will eventually bring one the inner experience of truth that life is unending.

How soon this [i.e., How soon this inner experience of truth that life is unending] will come depends on how

• genuine your attitude is and how

• deeply it is experienced [i.e., how deeply this attitude is experienced].

How trustingly you

• let go and

• let yourself be carried, while being honest at the same time

determines how soon experience will prove to you that there is nothing to fear.

For life, indeed, is an unending process.

QUESTION:
How can you get fear out of your system?
ANSWER:

You get fear out of your system by recognizing
• what is behind it and
• where you hold on in a cramped state,
and
by letting go of
• the cramp.

Meet the fear head on instead of evading it.

Fear is maintained when it is not faced.

When you face fear, you can
• recognize,
• experience,
and
• alter it according to
  • reality
  and
  • a more constructive pattern of life.

Then [i.e., Then, when you face fear, recognize it, experience it, and alter it according to REALITY and to a more CONSTRUCTIVE pattern of life,]

the hard cramp relaxes.

You will feel it [i.e., You will FEEL the hard cramp RELAX].
This action [i.e., This action of FACING FEAR, recognizing fear for what it is, EXPERIENCING it, and ALTERING it according to REALITY and according to a more CONSTRUCTIVE pattern of life.]

always implies a

generous attitude of

trust

toward the universe.

I said in this lecture that
every single instant of living
contains
the possibility of
choosing
the attitudes
that will bring you into contact with
the eternal life within you.

Actually,

contact [i.e., CONTACT (with the eternal life within you)]

is not the right word:

The eternal life
will
completely permeate you
with its reality.

If you are
• in fear,
therefore
• cramped,
therefore
• alienated from
the life force
within you,
you must
really
• face the fear
on the deepest level –
• find
the cramped desire
behind your fear,
and then
• see the meaning of the cramped desire.
It [i.e., The meaning of the CRAMPED DESIRE] spells out,

"I do not trust the universe.

I want it my way.

I do not give myself over to the universe."

This [i.e., This attitude toward the universe] is

• ungenerous

and

• untrusting.

This attitude is incompatible with

the nature of

the divine center,

so that

the experience of it [i.e., so that the EXPERIENCE of the divine center, which is permeated with the eternal life.] is blocked.

When this attitude [i.e., When this ungenerous, untrusting attitude toward the universe] is exchanged for
generous trust,
you will experience

the truth of

the benign universe

in which nothing need be feared.
<table>
<thead>
<tr>
<th>QUESTION:</th>
</tr>
</thead>
<tbody>
<tr>
<td>How can I synchronize • feeling and • movement?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ANSWER:</th>
</tr>
</thead>
<tbody>
<tr>
<td>The inability to do this [i.e., The inability to synchronize feeling and movement] reveals a tremendous frozenness that also comes from fear.</td>
</tr>
<tr>
<td>You fear that if you express your feelings [i.e., if you express your feelings in MOVEMENT], you must move out into the world.</td>
</tr>
<tr>
<td>You fear that by doing so [i.e., by expressing your feelings by MOVING out into the world], certain unwelcome results will occur.</td>
</tr>
<tr>
<td>Here, too, you must ask yourself precisely what you fear if you move with your feelings.</td>
</tr>
<tr>
<td>Perhaps you fear • rejection, • ridicule, • hurt, but whatever your fears may be, you must state them concisely.</td>
</tr>
</tbody>
</table>
**Only then** [i.e., Only then, when you identify PRECISELY what you fear would happen if you were to express your feelings by moving according to them out into the world.]

- courage
- and
- generosity
  
  *that make you*
  
  *take the risk.*

**There**

- must be
  
  *risk* [i.e., There must be RISK in expressing your feelings by moving according to them out into the world].

**Apart from all the other things**

  *I said about*

  *fear,*

  *it* [i.e., fear]*

  *is a refusal to*

  *risk*

  *anything.*

**It is impossible**

  *to lose fear*

  *without*

  *the willingness*

  *to lose.*

**This** [i.e., The willingness to LOSE]  

- means
  
  *risking.*

**Not wanting**

  *to risk*  

  *is*  

  **ungenerous.**

**And anything**

- **ungenerous**
  
  *is incompatible with*

  *the nature of the power*

  *you wish to activate.*
To be enlivened by the inner reality of being,

- become one with it
  and
- express it,

the outer personality must be compatible with its attitudes,
its laws,
its very way of being.

These laws relating to the OUTER PERSONALITY aspects being compatible with corresponding aspects of the INNER REALITY of BEING are

- natural and logical laws.

If your character and attitudes are incompatible with the laws of the greater power deep within your center, you cannot possibly express this greater power.
Not
  • trusting the universe,
not ever
  • wanting to risk,
is a
    pettiness
    in the spirit.

Wherever
human
  • conflicts and
  • problems
    reside in the soul,
    this pettiness [i.e., this pettiness in the spirit]
    also exists.

Thus, the only way [i.e., the only way out of the fear
    that hinders synchronizing feeling and movement]
    is to
      face
      exactly
        what you
        • fear,
        what you
        • want, and
    where you
      • ungenerously
        withhold from
        • trusting and
        • risking.

That is the
    only way
    out of fear.

There is
   no other.
Fear is
totally
the result of
duality.

You see,
if you want
so strongly,
you must
fear as strongly
not
getting
what you want.

Conversely,
if you fear
so strongly,
you must
unconsciously
also want
what you
do
not
wish to experience.

This
excessive
• wanting
and
• not wanting
• creates
  not only a cramp,
but
• contains also
  the duality –

• yes
  versus
• no,

• good
  versus
• bad.
Duality
• ends in
  • conflict,
• comes out of
  • conflict,
and therefore
• leads to
  • the breaking point of no return.

The limit
finally offers
  no alternative
  but to
  turn around [i.e., but to turn around, and instead of striving AWAY FROM the center, start moving TOWARD the center];

then the
unitive principle
will reveal itself
  in its
    • fearless,
    • conflict-free state.

Then a
harmonious soul movement
comes about
where
  neither the
    • yes
  nor the
    • no
is overly strong;

not because
  one has
    no desire to
      expand in bliss,
      for this is the natural desire,
    but because
  one
    trusts
      • the universe
and
      • its laws.
Be

• blessed,

be in
• peace.

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