Greetings,  
all my friends here,  
who are blessed indeed.

The blessings  
result from the  
• strength and  
• love  
generated by  
gathering together  
to search for truth  
with  
open  
• hearts and  
• minds.

The universal powers  
can now  
• reach you,  
• work within you,  
and  
• eventually  
bear their fruits.

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Edited by Judith and John Saly; Devotional Format Posted 9/28/20
This lecture is on the theme of
the human fear of
bliss.

Of course, my friends,
we have discussed this topic before
in various connections,
but as you
• go deeper
    within yourselves
and
• discover more of
    what has till now
    been obscure,

it becomes necessary
to understand more about it [i.e., more about this human FEAR of BLISS].

Every
    human being
    has this
    apparently nonsensical fear
to some degree.

Even though
    it [i.e., Even though this human FEAR of BLISS]
    • makes no sense,
it nevertheless
    • exists.

Coexisting with
    your fear [i.e., Coexisting with your FEAR of BLISS]
    is an
    inherent
    longing for
    your true birthright,
    which is a
    state of
    • supreme bliss,
    • sublime joy,

    quite indescribable [i.e., a state quite
    indescribable]
  in human language.
No matter how unhappy you are, something in you knows and remembers that this fear [i.e., that this FEAR of BLISS, this FEAR of HAPPINESS] is not natural.

Indeed, if this inner knowledge [i.e., if this inner knowledge that this FEAR of BLISS is NOT at all NATURAL but rather an illusion and a distortion of truth] did not exist, you could accept • frustration and • lack with much less difficulty [i.e. you could accept frustration and lack of happiness with much less difficulty, wrongly believing this frustration and lack of happiness, after all, is simply natural].

For the very nature of unhappiness is frustration at not having what you want.

Therefore each unhappiness implicitly holds out the • promise or • knowledge of its opposite [i.e., the promise or knowledge of HAPPINESS].

At first, humanity's attitude is ambivalent about its basic state of how it should experience life.
All other ambivalence follows from this [i.e., follows from this ambivalence about how humanity should experience life, this ambivalence created by]:

• the desire for
  and
• the fear of

  • bliss
  • happiness,
  • joy, and
  • pleasure supreme.

For some people
• the fear [i.e., the FEAR OF bliss, happiness, joy, and pleasure supreme] is much less than
• the desire [i.e., is much LESS THAN the DESIRE FOR bliss, happiness, joy, and pleasure supreme].

These will be relatively fulfilled people whose life is
• rich and
• joyful,
whose capacity to experience pleasure is
• deep,
whose attitude to life is
• trustful,
• positive, and
• expanding.

They will find it comparatively easy to overcome the remaining
• defenses and
• fears that shut off their further expansion into blissful being.
The majority of people, however,

• fear happiness

much more than they

• desire it [i.e., FEAR HAPPINESS much MORE THAN
  they DESIRE HAPPINESS].

They will be

basically unhappy,

feeling
that
• life passes them by,
  that
• it is meaningless [i.e., that life is meaningless],
  that
• they somehow miss out on it [i.e., miss out on life].

Their capacity
to
• experience pleasure

is very limited;

they are
• numb,
• lifeless, and
• trapped in apathy.

They are
• distrustful,
• negative, and
• withdrawn from life.

They have a
great resistance to
looking
within themselves
for the
cause of
their suffering.
Their defenses [i.e., The DEFENSES of the majority of people who FEAR happiness much MORE THAN they DESIRE happiness] and their fear of expanding into a different state of consciousness and a new perception of life make them hang on desperately to the very state of consciousness that is responsible for their complaints against life. This is their main predicament [i.e., This situation of fearing expanding into a different state of consciousness and a new perception of life and hence hanging on desperately to the very state of consciousness that is responsible for their complaints against life is the main predicament of the majority of people who FEAR happiness much more than they DESIRE happiness].

Finally, there are many whose desire for and fear of happiness is approximately evenly divided. They will find areas in their life where they experience abundance, expansion, success, and fulfillment, but there will be other areas where they experience the opposite.
The deeper and more honestly they probe, the more it becomes apparent that where they are happy, free, and unafraid, there is fulfillment, and where they are afraid of the best in life, there is unfulfillment, which works out with the exactitude of a mathematical equation.

Of course, people are totally unaware that they fear what they want most.

The further away the object of the longing, the easier it is to overlook one's fear of it.
But when it [i.e., But when the object of your deepest longing] comes closer and you truly question your deepest reactions, you will find • an inner closing up, • a shrinking away from it [i.e., a shrinking away from the object of your deepest longing].

This [i.e., This inner closing up, this shrinking away from the object of your longing] may be so subtle that it needs close scrutiny to bring it out into the open.

I know it is extremely difficult for those who are not yet deeply acquainted with the nature of the human unconscious to • comprehend and • sense the fear of the most • longed for, the most • cried after state in life.

To them this sounds truly preposterous and they may at first cast such an idea completely aside.
However, I say to you that if you go
• deep enough and
• probe with
  • honesty and
  • openness
your most subtle reactions to
  • fulfillment,
  • pleasure, and
  • expansion,
you will find that wherever there is the slightest risk
  • you are too distrustful to take it and
  • you cringe from it, preferring the apparently greater safety of gray life.

Once you find this tendency within yourself, you have made a tremendous step toward
• selfhood and
• liberation.

For you are then incredibly aware of the reality of life:
that your
• attitudes,
your hidden
• thoughts and
• emotions,
and nothing else, create your fate.
This discovery [i.e., This discovery that your ATTITUDES, your HIDDEN
THOUGHTS and EMOTIONS, and nothing else, create your fate]

has a
revolutionary impact
on the individual.

Not knowing this
makes the
• tension and
• suffering
infinitely greater.

One feels
a victim of
hazard,
against which
one thinks one must
defend the self,
becoming still further alienated from
the center of
• inner truth
and
• reality.

One begins to
project
the causes
of the alienation
onto the outside world,
with less
and less
relief.

No matter how merited
some of your blame of others
may be,
it [i.e., your blame of others]
ever
removes your suffering.

No matter how much
you can bend others
to comply with your desires,
it never
removes the emptiness
you suffer from.
As long as you are unaware of the blocks that close you off from what you consciously wish most,

• you will feel life is futile.

• You will feel
  • helpless and
  • incapable of assuaging the pain of nonfulfillment.

• You will teeter between
  • self-pity
  and
  • bitterness,

between

• projection onto
  • others
  and
  • life for your misfortune on the one hand,

and

• distorted self-blame
  and
  • a sense of not deserving the best of life on the other.
• Knowing

and

• experiencing

your own rejection of

pleasure

is the first step to

removing this block [i.e., removing this block
to pleasure and fulfillment].

Yet, invariably,

you fight this truth [i.e., this TRUTH that your attitudes, your hidden thoughts

and emotions, your rejection of pleasure BLOCK your pleasure]

with all your might

at first.

It seems that

you prefer to

remain dependent on

outer circumstances,

even though

accepting the great truth of your

utter personal freedom

is the

most joyful

of all discoveries along the path.

Once you

truly

• see,

• accept, and

• understand

its full impact [i.e., the full impact of

the truth of your utter personal freedom],

you see, indeed,

that there [i.e., that there, in the truth of your utter personal freedom,]

lies

the only way out.

The beautiful reality

of this independence

cannot be conveyed

to those who

still battle against it.
Often,
when people sense that there is somehow
more to life
than they experience,
they
• put away such thoughts [i.e., put away thoughts that there IS more to life]
and
• adopt a
  • cynical,
  • resigned
philosophy of life.

But you, my friends,
who are here [i.e., here seeking fulfillment beyond your current experiences]
must somehow
sense
that you can realize
more out of life
than you do.

Therefore I say that
as the first step
search for where you say
no.

The more
• strained,
the more
• compulsive,
the more
• urgent,
the more
• impatient
the outer
striving for fulfillment is,
the more
certain you can be
that
underneath
is just as
• rigid a
  • no
as the
• surface,
• urgent,
  • yes.
The surface urge [i.e., The surface urge, this OUTER striving toward fulfillment] is just as much a hindrance as the inner no, because it [i.e., because the SURFACE urge for fulfillment] consists of • fear and • distrust, born out of the unconscious knowledge that inwardly the yes is blocked off.

I want to make clear, however, that the absence of • urgency toward fulfillment does not imply the absence of an • unconscious block.

This [i.e., The absence of urgency toward fulfillment] may merely imply a different personality structure; it may mean that the person has actually given up.

When there is a • painful, • anxious urge [i.e., When there is a painful, anxious urge for more fulfillment], it can relax only when you find your own • specific, • personal no to what you want most.
I must come back once more to the difficulty of the personality when one still ignores one's own denial of fulfillment.

I have already mentioned the • helplessness.

I mentioned the • frictions and • constrictions when the blame for the lack is projected onto • outside circumstances or • other people.

This [i.e., This projection of blame onto outside circumstances or other people] creates • deep entanglements and • confusions.

I must particularly stress once more that it [i.e., that projection of blame onto outside circumstances or other people] creates • dependency.

If you • ignore your own inner obstructions and • believe that • others or • fate cause your problems, you cannot help but live in a state of • tension and • fear of • others and • life.
From practically all I have ever told you about the human condition, you will see that the awareness of one's own obstructions determines everything.

You will then [i.e., When you see that awareness of your own obstructions determines everything in your life experiences, you will then] comprehend the true meaning of self-responsibility.

Here I have given you a brief review to connect these ideas with the deeper understanding I now wish to convey.

Let us try to shed more light on the all-important question of why people say this mysterious no to

• the fulfillment of their deepest desires,
• the longing for the most intense bliss imaginable.

What makes happiness apparently

• dangerous or • undesirable?
To the extent you reject yourself, you cannot bear happiness, you cannot sustain pleasure.

There are two basic reasons for self-rejection.

All self-rejection falls into either
• one or
• the other category.

The first kind of self-rejection is based on a very exacting mechanism in you that, regardless of your conscious rationalizations and self-deceptions, knows with an inner wisdom exactly where you violate universal laws, where you cheat life and perhaps try to get more than you wish to give.
It [i.e., This INNER WISDOM that KNOWS where you violate universal laws, where you cheat life, and where you try to GET more than you GIVE] knows
where you play those hidden little games of
• deception,
• dramatization, and
• pretense
  with
  • yourself and
  • others,

not daring to
be your
• real self
  as you happen to be
  • now.

In this case you
do not love
but
pretend to love,
for your own ulterior motives.

The key to the universe
is
• real
  love,
not the
• binding,
• clinging
  love
  you often give.

• Real,
• genuine
  love
  • allows freedom
  and
  • can accept a
    no
    for an answer.
False love

is like a lasso

that wishes to

• dominate and

• hold tight.

It seems easy to

pretend that

• the latter [i.e., easy to PRETEND that the FALSE love, the clinging love, you often give that wishes to dominate and hold the other tight]

is

• the former [i.e., IS the REAL, genuine love that allows freedom and that can accept a NO for an answer],

but

the inner self

cannot be deceived.

Is there a

lack of generosity

in your feelings?

Do you postulate

different rules of conduct

for

• others

than

for

• yourself?

All these violations

go on

constantly,

unknown to your

conscious mind,

for you manage to

shut out the

truth,

and thereby [i.e., and by shutting out the truth you] commit the greatest of all violations.
Your pretenses [i.e., Your pretenses of “loving”]
are so much worse than
the primary violations [i.e., the primary violations of NOT LOVING]
because they [i.e., because your pretenses of “loving”]
• deny and
• falsify.

This [i.e., This state where you 1) violate spiritual laws by NOT LOVING
AND 2) PRETEND that you DO LOVE]
then becomes a
double violation,
which inevitably leads to
the most painful
of all
• mental and
• emotional
states:

a double bind
from which there seems
no exit,
until the
double violation [i.e., until the
double violation where you
1) violate spiritual laws AND
2) pretend otherwise]
is
• uncovered
and
• abandoned.

Let us say
you are
• selfish;
or
you have a streak of
• cruelty;
or
you
• hate.
If you pretend

that your selfishness

is the healthy version of

self-assertion

and thus rationalize it [i.e., rationalize your selfishness],

you create

another layer of

falsehood.

If you

• feel the
  • cruelty and
  • hate
  only in secret

and

• act it out
  indirectly
  under a facade that
  seems
  its opposite,

you,

in addition to these violations [i.e., these violations of cruelty and hate],

become

• hypocritical.

The hypocrisy

may not be

• crass and
• obvious,

but its

• subtlety
  does
  not make it
  less poisonous.
If, on the other hand, you
  • courageously and
  • honestly admit
to yourself
  what goes on in you
  and look at it [i.e., look at what goes on in you] squarely,
the violation is already overcome to a considerable degree.

For in accepting
  the truth about yourself
  you enter into
  a general climate of truth.

You are on a platform
  from which you can possibly
  work yourself out of
  the particular violation.

But even while you struggle,
you should seek greater comprehension;

meditate for
  • guidance and
  • help
so your feelings may change spontaneously.

In these endeavors you are in keeping with the universal laws;
you accept your present state;
you establish inner conditions compatible with bliss.
If you have the honesty to say,

"I cannot help feeling this way, although I know I do not like it and I know it is destructive,"
you are not only • truthful,
but you • make room for change.

Anything that is contrary to the laws of • love and • truth makes the organism unable to sustain the powerful energy of happiness.

For happiness is indeed a powerful energy.

Happiness requires more strength than unhappiness.
This strength [i.e., This strength required for happiness] can be acquired by
• facing the truth
and
• shedding illusions about the
  • self and
  • life.

The second reason for self-rejection is imaginary violation, according to illusory standards of perfection.

Perfectionistic ideals are, as you know,
• extremely demanding
and
• rigid.

Adhering to them stems not from
• an overdose of morality
but from
• a violation of real universal laws.

Perfectionism always comes from
• pride,
• vanity,
• the need to control others,
• pretense,
and, last but not least,
• fear of standing up for one's own
  • feelings and
  • opinions.
In short, perfectionism means being untrue to the self out of greed for • admiration and • approval by others.

I do not need to go into further details, for we have certainly discussed this enough in the past.

It suffices here to realize that whenever you do not accept your • humanity, your • present limitations, you violate a universal law.

In doing so [i.e., In violating a universal law] the "climactic conditions" of the psyche, if I may use this expression, are incompatible with the bliss that you long for.

This may all seem very simple, but it is not.

For • hidden self-rejection and • the even more hidden reasons for it [i.e., even more hidden REASONS FOR one’s self-rejection] are very obscure when one starts on such a path.
Usually people are aware only of what they pretend to be to themselves.

If they cannot bear certain emotions, which are locked away, they genuinely believe that whatever they feel and know about themselves is all there is to them.

Therefore it is not easy to find out how you really operate.

It [i.e., Finding out how you REALLY operate] requires a new emphasis and a new direction, a new awareness of the emotional reactions you were so accustomed to glossing over.

The awareness of your violations of universal laws will also reveal, commensurately, the awareness of your rejection of happiness.
Wherever you may be on this path, at the
• beginning,
or perhaps
• before even starting on it,
or
• having already made substantial progress in self-discovery,
my advice to all of you is:
to the degree you feel there is still something
• amiss in your life,
that you could have
• more feelings,
• experience more intensely,
proceed specifically in the direction outlined in this lecture.

Find what you
• do not accept in yourself;
what you
• do not like and
• close your eyes to.

Find that obscure,
• hidden,
and yet available reaction
that wards off pleasure.

Cultivate a purposeful willingness to see whatever still eludes you.
And [i.e., And when you find what you do not like or accept about yourself and push away, and find that hidden but available emotional reaction in you that WARDS OFF PLEASURE]

you will experience,
step by step,
where you push
a part of yourself away.

As you consequently cease doing that [i.e., As you cease pushing away that part of yourself that you DO NOT LIKE or accept, that part that WARDS OFF PLEASURE],
you will become better equipped to bear happy feelings.

You will develop a very fine awareness,
at first observing a subtle inner soul-movement

that shrinks back when something good comes along.

As you discover this, you will weaken the rage with which you blame
• others,
• circumstances,
• people,
• life itself.
And this [i.e., And this weakening of the rage with which you blame others and other factors for your lack of pleasure]

already

removes

a poisonous atmosphere

in your psychic organism

so

• totally alien to

and

• incompatible with

the bliss

that is, by right,

your

inner

home.

It is therefore one and the same when you accept

• the truth about yourself

and accept

• happiness.

These two acceptances are interdependent.

The third part of the interactive nucleus [i.e., added to the other two parts of the interactive nucleus:

1) accepting the TRUTH about yourself and
2) accepting HAPPINESS and PLEASURE],

making it a triad,

is

the recognition of the powerful creative substance that molds your life unlike anything else.
There is nothing haphazard about your life.

There is no outside power that determines the extent of your
• fulfillment,
• fruitful life experience,
or the
• pain,
• suffering, and
• frustration you have to bear.

Unfulfillment is not even necessarily a matter of
self-punishment, as it is currently interpreted.

The violation of spiritual law within the psychic organism simply creates a climate ill equipped to endure
• blissful,
• joyous feelings.
Also,

- ignoring the truth of what you are and do,

and

- not understanding the ramifications of your attitudes, because you lack the awareness of the power of your thoughts and feelings creates the obstruction.

For example, if you do not believe it is possible to be truly happy it [i.e., being truly happy] becomes indeed impossible.

In this case you can solve the problem [i.e., the problem of not being truly happy] by cultivating inner knowledge.

And this [i.e., And cultivating inner knowledge], in turn, is feasible only when you lose the fear of self-responsibility and face the entire truth about who you are at this moment.
Any truth of
• yourself
  and
• the nature of creation
  brings
    inner
    • security,
    • trust,
    • fearlessness.

Ignorance creates fear.

Fear creates an inner atmosphere of closing up,

and your mind will not use the powerful substance to create more
• expansion
  but, rather, [i.e., but, rather, to create] more
• tightly shut defenses.

Bliss is a necessity, for bliss is expansion.

You cannot
• expand and
• use your inherent potentials unless you are in a state of joyousness.
• Expansion
and
• bliss
belong together,
as
• stagnation
and
• frustration
belong together.

Expansion
is a
self-activating process
that combines the
• masculine
and
• feminine
principles
in perfect harmony.

If you
fear
• bliss,
and therefore [i.e., and, because you fear bliss, therefore also fear]
• expansion,
you will also
fear
• growth
and
• change.

People, in fact,
do fear
their own inherent powers.

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• Bliss,
• pleasure,
and
• fulfillment
require
the greatest of all strengths.
Unhappiness requires much less strength than happiness.

Strength can be generated only if you
• deliberately and
• specifically
• activate and
• call upon the divine powers within the self.

In response to your call they [i.e., the divine powers within the self] will
• help you become better equipped to sustain bliss, and
• guide you so that you do not
  • inadvertently,
  • unconsciously, close up against happiness.

Such prayer [i.e., Such prayer to help you SUSTAIN BLISS and not close up against happiness] is just as important as seeking contact with the divine powers [i.e., the divine powers within the self] when you are in
• upheaval and
• crisis.
When you are
• unhappy,
it is important
  that you take the occasion
    as a meaningful lesson
      to effect further growth.

To do this [i.e., To effect further growth]
  requires contact with
    your
      innate
        superior forces.

When you are
• happy,
it is important
to
  • become
    more
      and more compatible with
        the universal powers
    and
      • sustain this state [i.e., and thereby sustain this state of happiness].

This [i.e., Becoming more and more compatible with the universal powers
  and thus sustaining this state of happiness],
too,
  requires
    • help
    and
      • guidance.
At first, you may find it particularly difficult to remember to use such opportunities of both • crisis and • happiness so as to be • helped, • strengthened, and • inspired by divine contact through meditation.

You may already have experienced its [i.e., experienced divine contact’s] • effectiveness,

its [i.e., divine contact’s] • unfailing responses,

its [i.e., divine contact’s] • unimaginable wisdom,

its [i.e., divine contact’s] • various solutions.

Yet, when you are involved in deep conflicts, you simply "forget."

But there comes a point when • it is no longer difficult to remember to use this contact, and • you become more proficient at it [i.e., at using this divine contact] in difficult times.
While it hardly ever occurs to people
to enlist these same powers [i.e., these same powers of the divine contact] at all relevant opportunities,
for many of my friends,
who have reached this threshold,
this [i.e., this making divine contact through meditation] is indeed a key.

Now, before turning to your questions,
I would like to begin tonight another topic,
directly connected with what I said here,
on which we shall spend much more time in the future.

All human beings have within their
• psychic
and
• physical organism certain energy centers.

The time has come when it is absolutely necessary for you to become aware of them [i.e., aware of these energy centers].

These energy centers are located at various areas in your body.

They are not actually in your
• physical body,
but in the so-called • subtle body, which affects the physical glands.
Although the functioning of the glandular system is directly dependent on these centers [i.e., on these energy centers], the centers themselves are not physical organs that can be discovered by • X-rays or • other physical investigation.

Their reality is psychic;

their physical reality can be determined only by their effects.

Each • energy center relates to a • mental attitude.

As the • mental attitude changes from • ignorance, • fear, • alienation, • distrust, and • hostility, to an • open, • trustful, • truthful, and • loving state,

the • energy centers open up.
The opening [i.e., The opening of the energy centers] is a distinct experience in the body, because the unity between
• body,
• mind,
and
• spirit is at that point very intimate.

Therefore, our approach at this stage must also be
• unitive,
  including the
• total personality.

You will learn certain practices that will make you aware of
• when a center is open
  and
• how to use its energy
  by finding the mental attitude.

You can see easily that there is a connection between the
• fear of pleasure
  and the
• energy centers.
For in fear
• these centers are necessarily
  • cramped and
  • closed,
and
the life force cannot penetrate them [i.e., cannot penetrate these energy centers].

When, however, you
  inwardly open up for
  • pleasure,
  • joy,
  • happiness on all levels of your being,

the
• open,
• relaxed attitude of "letting be"
  eventually opens these centers.

In addition to the general pathwork of
• self-awareness,
  • facing the truth,
  • establishing contact with the universal forces,
it will be necessary for you to become
• distinctly aware of the existence of these centers [i.e., of these energy centers] by following certain practices,

and to come to know
• how to activate them.
Are there any questions in connection with this lecture?

**QUESTION:**
Can you say anything else about the centers at this time?

*Where they are?*

**ANSWER:**
There is one center at
• the base of the spine.

There is another in
• the solar plexus region.

A third center is at
• the front of the throat.

Another is at
• the base of the head,
  • at the back of the neck,
  • but a little further up –
  • between the neck
  • and the
  • base of the head.

One is
• between the eyes,

and there is another at
• the very top of the head.

These are
• the basic energy centers.
Each [i.e., Each energy center] is connected with
- a mental attitude.

Each center [i.e., Each energy center] determines
- certain mental and
- emotional ways of being.

Each [i.e., Each energy center] has its own
- function.

The center at [i.e., The energy center at] the base of the spine represents all the
- physical,
- emotional feelings –
  - sexuality,
  - partnership love,
  - personal love.

The solar plexus center [i.e., The solar plexus energy center] opens the way to the
- connection and
- unification with
  - spiritual wisdom,
  - universal truths –

and also the
- impersonal love feelings [i.e., IMPERSONAL love feelings (versus PERSONAL and PARTNERSHIP love feelings associated with the energy center at the base of the spine)]

connected with this experience [i.e., and also the IMPERSONAL love feelings associated with this EXPERIENCE of connecting and unifying with spiritual wisdom and universal truths].
Opening up this center [i.e., opening up this SOLAR PLEXUS energy center] must bring you to the seat of all your feelings, which usually precedes contact with the divine, at least to a considerable degree.

This is as far as I can go now.

Needless to say what I have expressed here is the barest of all summaries.

Much more will come later in a series of lectures.

**QUESTION:**
Is the physical work going to be connected with breaking through the closed centers?

**ANSWER:**
Yes, indeed.

The physical work has a great deal to do with it [i.e., a great deal to do with breaking through the closed energy centers], since it [i.e., since the physical work] specifically deals with blocks in the body.
As long as there are blocks in either the
  • body
or the
  • feelings
or the
  • thoughts

the centers [i.e., the energy centers] cannot possibly open up.

In addition to that

other practices will be established later.

You see, breaking through these centers [i.e., breaking through these energy centers] can begin only after a certain degree of
  • self-knowledge has been obtained;

after certain basic
  • resistances,
  • fears,

  • mental,
  • emotional, and
  • physical
  • blocks

have been eliminated.

Only then will this new approach [i.e., will this new approach to opening the energy centers] begin.
Before it [i.e., BEFORE this self-knowledge has been attained and certain resistances fears, and also mental, emotional, and physical blocks have been eliminated, this new approach to opening the energy centers] would be quite impossible.

If it [i.e., If this new approach to opening the energy centers] were attempted through
• artificial means,
or by
• mechanical means,
such an attempt [i.e., such an attempt to open the energy centers] would even be dangerous.

It is perfectly safe, however, to open up these centers [i.e., to open up these energy centers] once the personality is firmly grounded in
• reality,
in
• love,
in
• a state of
  • fearlessness and
  • undefendedness.

A certain basic state of selfhood must be attained in order to use all the available spiritual energy.

The physical work is one aspect of preparation.
As we approach the energy centers themselves, we will, in addition to the various levels of work we are using now, be concerned with some new approaches, for example, a combination of • breathing, together with • meditation.

QUESTION: Can you comment further on the centers [i.e., on the energy centers] in relation to the movement of energies? Do they [i.e., Do the energy centers] • charge, do they • discharge?

ANSWER: As I said, I shall comment much more on the topic in the future.

Now I shall say this:

when the human being is totally self-realized,

these centers can function optimally because then the flow is not stopped.
• Charging
and
• discharging
takes place in a
• self-perpetuating,
• constant
inner movement –
just as everything in creation
is subject to the
same
• movements
and
• laws.

The movement [i.e., The movement in charging and discharging of the energy centers]
creates an
immense feeling of
bliss
that cannot be described.

It is
the most intense pleasure
on
all levels –
• physical,
• emotional,
• intellectual,
• spiritual.

Most human beings
are not ever
truly charged by
these centers [i.e., by these energy centers].

Those who are [i.e., Those who are truly charged by these energy centers]
are charged
only
• fleetingly,
and
• to a relatively small degree
during exceptional states in their life.
Most people are usually in a state of cramp because their centers [i.e., because their energy centers] are closed.

Your
• misconceptions,
• fears, and
• negativities
create this cramp.

It is the task of each incarnated entity to
• discover the truth of these laws [i.e., the truth or these laws related to the charging and discharging of the energy centers]
and
• apply them to itself.

As self-deception ceases,
• a deep relaxation sets in,
• a flow starts,
• an undefendedness takes over that makes the personality "chargeable,"
if I may use the expression.
Here is another way of trying to convey the almost un conveyable facts:

imagine the

• conscious,
• functioning

personality

as an overall center.

Imagine it like a planet.

Then imagine the

• universal
• spiritual

self

as another center,

• timeless,
• spaceless,

the center of everything that ever

• lived and

ever

• shall live –

a huge planet,

so huge that it is the same for

• everything and
• everyone.
Totally self-realized entities are
• parallel to,
• exposed by,
and
• in orbit with this spiritual center.

They are always in its field of
• vision and
• influence.

The movements of both [i.e., The movements of both the self-realized entities and this spiritual center]
are completely coordinated.

But most human beings are almost always "off-center;"
their planet personality
• is not exposed to
and
• is out of the field of vision of

the spiritual planet [i.e., the spiritual center].

At times,
• the personality center moves slightly toward
  • the spiritual center's field of vision,
which is constant,

moving only within itself, as it were.
At times
  the personality center
  moves
  • into,
  at other times
  • out of
  the universal field.

On this movement [i.e., On the personality center’s movement, at times into and at other times out of the universal field] depend
  the
  • strength,
  the
  • truth,
  the
  • love feelings,
  the
  • aliveness –
  or
  the lack of them.

When
  • self-acceptance,
  • truthfulness,
  • positive attitudes
  prevail
you
  • tune more into
  • awareness,
  • trust, and
  • love
and
  • become more like
  the universal life center;
then
  • the convergence [i.e., the convergence of your personality center with the universal life center]
    occurs.

Total self-realization
makes
  the two [i.e., makes your personality center the universal life center]
  one.
The personality center
is first parallel,
• covered,
• charged,
• enlivened
  by the spiritual one [i.e., by the spiritual center],
  until it [i.e., until the personality center]
  is soaked up by it [i.e., is soaked up by the spiritual center].

This is not
  the annihilation of
  self,
  as many falsely believe.

For all
  life
  is really in
  the spiritual center,
  which enlivens the rest.

Death means
  a separation from the center [i.e., separation from the spiritual center],
  so that its light [i.e., so that the spiritual center’s light]
  can no longer
    • shine upon
      the personality
  and
    • fill it [i.e., and no longer fill the personality]
      with its energy [i.e., with the spiritual center’s energy].

Let me bless
  every one of you here
  with the great strength
  that has been generated
  more
  and more
  by many of you
  who have indeed
  come a far way.
Rejoice in the knowledge that life is intrinsically the most benign and joyful fact.

It [i.e., That life is intrinsically benign and joyful] is a constant, immutable, unalterable fact that no amount of separation from the spiritual center can deny.

Ultimately you must come to this truth.

Be God!

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