Greetings,
my friends.

Blessings in the form of
• love,
• strength and
• understanding
  are coming forth;

to the degree that
you
  generate these within you,
you shall be able to
  • perceive
and
  • accept
    the blessing that is streaming into you.
Tonight's lecture will continue the topic I started to discuss last time [See Lecture 170: Fear of Bliss Vs. Longing for It – The Energy Centers, given January 31, 1969], that of the energy centers of the human structure.

There is a great deal to say about this.

We shall divide the discussion into three parts.

The first will deal with
• what determines the functioning of the energy centers.

The second part will deal with
• the specific function of each center.

The third will deal with
• cultivating these centers and with
• practices to open the clogged-up channels leading to them [i.e., practices to open the clogged-up channels leading to the energy centers].

You must understand, my friends, that
• this very pathwork,
• the development of your courage to look at yourself in truth – which is not half as easy as one believes before one starts – is the most essential aspect of such a practice [i.e., most essential aspect of such a practice to open the clogged-up channels leading to the energy centers].
For any kind of practice [i.e., For any kind of practice to open the clogged-up channels leading to the energy centers]

that is
• mechanical,
that deals merely with
• exercises of
  • concentration,
  • breathing,
  and so on,
  cannot possibly fulfill its purpose.

So the basis of growth is always to expand your
  • vision,
  your consciousness of the truth of
    • yourself and
    • your relationship to the universe,
    and therefore [i.e., and therefore expand your VISION and CONSCIOUSNESS of the TRUTH]
  of
    • universal law and
    • creation.

What determines the proper function of
  • the life force in the human being,
and hence of [i.e., and hence the proper function of]
  • the energy centers,
can be understood only if
  we gain a view of
    the entire structure of
    the human personality.
For this [i.e., For gaining a view of the entire structure of the human personality],
some recapitulation is necessary.

The life force
is the
creative force
that enlivens
the whole universe.

It [i.e., The life force]
contains
all
• life elements,
all
• potentials,
every possibility for
• life expression.

This [i.e., This life force]
is such a
powerful force
that it must be
adapted,
so as
not to
explode
an organism
whose consciousness
is not yet
sufficiently strong
to accept
the total power.

Each living organism therefore
possesses
special centers [i.e., special energy centers]
that
• convert,
• assimilate and
• balance
the power that streams into it.
The centers [i.e., The energy centers] of a human being are infinitely more differentiated and complicated than those, say, of a blade of grass.

This is because the human being has proportionately more possibilities for varied self-expression than the blade of grass.

As I said, the life force streaming into the organism must be metabolized, distributed, and adjusted.

Otherwise, the force would be too strong.
If the human consciousness is
• divided and
• in conflict —

if on the one hand
it [i.e., the human consciousness] is ready to
metabolize
more varied power,

yet on the other hand
it is
• imbalanced and
• disturbed —

the centers
• close up.

They [i.e., The energy centers]
• become clogged.

The process of
• self-realization
thus also means
• opening up the centers [i.e., opening up the energy centers].

The human physical body
is just a crude reflection of the
• real body,
that is, the
• spiritual,
• eternal body.
In the latter [i.e., In the real, spiritual, eternal body],
all
  - functions and
  - organs
    are infinitely more refined
    than in the
    - physical structure.

This body
  of
  the eternal being [i.e., This body of the real, spiritual, eternal body],
  cannot, of course,
  be seen with the human eye.

It [i.e., The real, spiritual, eternal body]
  is nevertheless
  much more real
  than
  anything that can be seen with the eye.

This body [i.e., This real, spiritual, eternal body]
  has several cruder outpicturings,
  which reflect
  the various levels of consciousness
  that exist
  when an entity
  is not yet unified with
  its spiritual self.

The physical body
  is the
    - crudest,
    - most temporary
      outer manifestation,
      expressing
      the level of consciousness
      that is
      most
      alienated from
      - its source,
      - the spirit being.
The centers [i.e., The energy centers] exist
  in perfect
  • form and
  • function
  in the spirit body.

There [i.e., There, in the real, spiritual, eternal body,]
  they [i.e., the energy centers] are
  • visible organs,
    as the
    • heart and
    • kidneys
    are visible organs
    in the
    • physical body.

The various other
  subtle bodies
  also contain these centers [i.e., also contain these energy centers],
  but already [i.e., but already there in the subtle bodies they are]
  altered in their functioning,
  according to the degree of disunity with the spiritual structure.

In the
  physical organism
  the centers can be detected only indirectly:

  The glandular system [i.e., The glandular system of the physical body]
  • reflects them [i.e., reflects the energy centers] and
  • is determined by them [i.e., and is determine by the energy centers].
But

- the
  - opening
  or
  - closing
    of the centers [i.e., of the energy centers],

- their
  - smooth functioning
  or
  - congestion,

  can be clearly

  experienced.

The effect [i.e., The EFFECT of the energy centers being open or closed, smooth functioning or congested],

has

  distinct physical marks.

However,

  the centers themselves
  are not visible
  to the human being.

Now,

  what determines
  - the smooth functioning of
    the energy centers –
    and therefore
  - proper assimilation of
    the life force?

It [i.e., The smooth functioning of the energy centers and therefore the proper assimilation of the life force]

  depends entirely on

  the state of consciousness.
Since

consciousness
is the origin of
all that is,
consciousness
must also determine
the most important system
of life functioning.

Every
• belief and
• idea
determines a person's
• feelings,
• reactions,
• attitudes,
and
• expressions into life.

It is inconceivable
that an individual
could be
• unaffected by or
• indifferent to
  a deeply ingrained idea.

And [i.e., And by “deeply ingrained ideas”]

I do
not mean
merely
conscious
• ideas and
• opinions.

Even more important
are the

unconscious ones [i.e., the unconscious ideas and opinions],

because they [i.e., because ideas and opinions
  of which one is not conscious]
cannot be
reoriented.
An individual who is what we call self-realized – whether • still in the physical body, or • having already transcended the body state – is in truth.

She or he [i.e., She or he who is self-realized] does not know everything but • has an open mind and • is free from misconceptions.

[In such an individual who is self-realized] • No false beliefs [i.e., NO false beliefs will be present to] create • fear, • defensiveness, • destructive emotions.

Someone who is in truth perceives the benign nature of the universe.

He or she [i.e., He or she who is in TRUTH] • is • open, • joyful, • without a trace of apprehension, and therefore • can • expand in a harmonious way.
In this
• light,
• unintense,
• undefended,
• relaxed
  state of
  • body,
  • mind and
  • feelings,

  • the centers
  • are open.

• They [i.e., These open energy centers]
  • allow the
  life force
  to flow
  • smoothly and
  • freely,

  and

• the centers
• distribute
  the right kind of energy
  into the organism
  wherever
  specific aspects of the great force
  are needed.

There is
no
• clogging,
no
• blocking,
since there is
no
• fear.

And
fear
  cannot exist
  if there is
  no
  • negativity or
  • limitation of concept.
The more you
  • develop and
  • grow,
the more you
  • become aware of
    how each mistaken idea
    creates
    • destructive feelings and
    • limited concepts of
      • self and
      • life.

We have spoken for a considerable time
  of the importance of
    • the dualistic world view
      as opposed to
    • a unified world view.

A dualistic state of consciousness
  is one that perceives life
    always
    in terms of
      • either/or,
      • good
        or bad,
      • this
        or that –
        • one
          to the exclusion of
        • the other.

The whole human sphere
  is indoctrinated
    with this error [i.e., indoctrinated with this dualistic error].

This [i.e., That this DUALISTIC state of consciousness is in ERROR]
  is difficult to understand
    for someone who has
      not yet entered deeply
        into his or her
        innermost being.
When you have done so [i.e., When you have entered deeply into your innermost being and understand that this DUALISTIC state of consciousness is in ERROR] to a considerable degree and have therefore overcome some fundamental blocks and illusions about yourself, you will find out how the universe and its possibilities expand for you.

Where before you were convinced that you had to lose, that you had only unsatisfactory choices, as you grow in [i.e., as you NOW grow in] integrity and objectivity you eventually come to a state where you lose nothing.

When the duality of the false, childish greed and false, self-limiting sacrifice give way, fullness of experience arises.
The proper functioning of the life centers is impossible when the human being is still involved in the dualistic conflict.

Perhaps the most basic dualism – as discussed elsewhere in different contexts – is the question of

- morality versus pleasure,
- selfishness versus altruism,
- self-deprivation versus depriving others.

The whole concept of good and evil stems from this arbitrary, unnecessary, and mistaken concept of life.

All human civilization, almost all philosophies, are poisoned by this basic split [i.e., this basic dualistic split of EITHER self-centered childish greed OR self-dismissiveness and sacrifice] in the human consciousness.
My friends,  
as long as you believe 
that you have to choose  
between  
• being good [i.e., being good by giving others their advantages]  
or  
• obtaining your advantages,  
you must be in  
a terrible conflict.  

You will be free from conflict  
only when you realize  
deep down  

that by  
• depriving yourself  
you ultimately  
• deprive others,  

that by  
• obtaining your real advantages –  
  not the  
  • short-sighted,  
  • childish  
  ones –  

you ultimately also  
• benefit others.
To reach this wider state of consciousness, it is first necessary to understand your deeply ingrained conviction of
- limitation [i.e., limitation, believing that if you have what you want, others will necessarily not have what they want],
of [i.e., of, therefore.]
- having to make decisions of
  - self
  - versus
  - others;
to reach such understanding, you will first experience just such situations, in which it truly seems unavoidable that you must give up
- one
  for the sake of
  - the other.

For according to
- your belief
  you must also
  - experience.

Your belief creates the condition. Thus,
- false belief must be proven
  - true

until one begins to perceive the relationship between
- belief
  and
  - experience.
If you accept
that your
• inner,
• "invisible"
  belief
  creates the predicament of
  having to
  balance
  your advantage
  with that of
  others,
you will have to
• deal with these
  • self-created,
  • limited
    conditions
and
• handle each separately,
  with
  • intelligence,
  • whole investment and
  • integrity.

No fearful sentimentality
  must blur your view to
  your rights [i.e., your rights to have what you want].

No childish greed
  must rationalize
  your self-centeredness.

You must
• see and
• overcome
  both tendencies [i.e., both the tendency of letting fearful sentimental feelings
  blur your view to your rights on the one hand and the tendency on the other hand of using childish greed to rationalize your self-centeredness];
you thus will make
• many decisions,
  each different.
Once [i.e., One time],
you will forsake
your own advantage

because you see that
what is on the scale
does not warrant
self-gratification.

At other times,
you will waive altruism
because what is on the scale
does not warrant
self-deprivation.

Each loss
will soon be discovered to be
illusory.

Increasingly,
you will be governed by
• true considerations,
not
by
• fear of disapproval,
by
• dependency on another's good opinion,
by
• fear of frustration [i.e., fear of frustration in never getting what you want]
and
• inability to stand non-gratification.

You thus will
develop the vision
that there is truly
no division
between
• your
  • fulfillment and
  • interests
and
• those of others.
In the long run it [i.e., In the long run, this consideration of your fulfillment and interests versus those of others] all merges.

The underlying truth conciliates both sides.

You cannot reach this state of consciousness cheaply.

It requires your
• whole investment and
• involvement in every issue, no matter how apparently insignificant.

In that way, you transcend
• dualism,
and consequently [i.e., and consequently transcend]
• fear,
• greed,
• a sense of deprivation and
• anger, with all their derivatives.

More and more, your consciousness
• perceives,
• experiences and
• obtains the limitless abundance the universe has in store for all creatures.

The first step must be knowing of its potential existence [i.e., knowing of the POTENTIAL existence of the limitless abundance the universe has in store for ALL creatures].
As long as you live in
• the basic human conflict [i.e., the human conflict between you and the other],
• the split consciousness [i.e., the split dualistic either/or consciousness],
  you
  must believe
  that you have to
  deprive
  yourself
  to be a
  • decent,
  • loving
  human being.

Is it not natural
  that such a predicament
  induces feelings of
  • resentment,
  • frustration,
  • anger,
  • self-hate,
  • guilt?

And is it not natural
  that such feelings
  close up
  the streamings of
  healthy energy flow?

When emotions
  tighten up
  because of
  such negative feelings [i.e., because of negative feelings such as resentment, frustration, anger, self-hate, and guilt],
  the physical structure
  must
  eventually
  also tighten up.
The tightness of the centers, in

- body
- and
- spirit,
always reflect emotions of
- fear,
- anger and
- guilt.

This fundamental duality creates the chain reaction of
- negative emotions,
- limited concept [i.e., limited concept of the universe where EITHER self OR others can have, NOT BOTH],
- conflict between
  - self
  - and
  - others – hence
- limitation of experience.

A state of consciousness sets in that
- subtly
  but
  - definitely prohibits your expansion.
As you become more aware of yourself in the course of self-confrontation, you also begin to detect those subtle little reactions that indicate how you prevent yourself from • expansion and • delightful experience.

You detect your fear of using your potential to the utmost.

Any limited idea of your possibilities is a result of such a chain reaction [i.e., ANY limited idea of your possibilities is a RESULT of such a chain reaction: negative emotions based on a limited concept of the universe, leading to conflict between self and others, thereby limiting your experience, creating a state of consciousness that prohibits your expansion, resulting in a limited idea of your possibilities in life].

The real human sickness is the failure to use your full potential to create good life.

As you hold back your potential to • expand, to • make better conditions, to • experience deeper feelings of delight in every way, you continue a vicious circle.
The result [i.e., The result of this vicious circle that keeps you from your potential to expand, to make better conditions, to experience deeper feelings of delight in every way]

must be
• frustration and
• limitation,
  which you then assume to be
  the nature of life –
  at least as far as you are concerned.

This deepening conviction [i.e., This deepening conviction that the NATURE OF LIFE is frustration in not having what you want and limitation of your fulfillment because you firmly believe you cannot realize your potential]
• increases negative feelings,
• tightens your defenses,
• closes the centers.

As long as you feel obliged
to make the tragic decision
between

• goodness
  and
  • joy,

• morality
  and
  • pleasure,

• self-interest
  and
  • love,

you cannot ever
fully decide,
and you become so
• confused and
• disturbed
  that you react
  • blindly and
  • rigidly,
  without quite knowing
  what governs you.
The greatest "sin,"

if we want to use this word,

is

• ignoring your potential –
• setting yourself
  unnecessary fences
  beyond which
  you think you cannot go.

How does all this affect the specific centers [i.e., affect the SPECIFIC energy centers]?

To understand that, we must first learn the
• meaning and
• function
  of each center.

Here I have to repeat some of what I said in the last question and answer session [that was in the previous lecture, Lecture 170: Fear of Bliss Vs. Longing for It – The Energy Centers], so as not to break the continuity.

The first center is the sexual center,

located at the base of the spine.

When I mention
• sexuality,

I mean something that goes beyond limited genital pleasure.
It [i.e., Sexuality]
comprises
  the whole extending
  of personal love
  to the opposite sex;

it [i.e., sexuality]
is the individual's capacity
to experience pleasure
  on all levels –
    • physical,
    • emotional,
    • mental,
    • spiritual –
  without a trace of
    • apprehension,
    • tension,
    • tight greed or
    • separateness.

It [i.e., Sexuality]
is
  the capacity to
  undefendedly
    • give
  and
    • receive.

It [i.e., Sexuality]
is, most certainly,
  the ability to
  give yourself over to the
  involuntary feeling processes,
  without
    the ego
  needing to stay in control.
It [i.e., Sexuality] implies a
• trustful,
• accepting
  attitude toward
  one’s
  unconscious,
  with all its [i.e., with all one’s unconscious’s]
  • responses and
  • movements.

As you all know,
  this kind of
  trusting openness
  is most difficult
  for
  all
  human beings.

But if it [i.e., But if this trusting openness]
  is attained,
  the sexual center
  will be open.

It [i.e., The sexual energy center]
  will
  not
  be clogged up by
  the ego’s need
  to be in control.

How can you
react trustingly
when your
• consciousness and
• perception of life
  are geared to
  • deprivation
  and thus
  • negative feelings,
    which you
    must fear to expose?
**Therefore** [i.e., Therefore, when your consciousness and perception of life are geared to deprivation and negative feelings, which you must fear to expose.]

the center  
must be closed  
• partly or  
• completely.

**Hence** [i.e., Hence, since the sexual energy center is partly or completely closed,]

you actually  
do experience  
deprivation,  
because  
the full flow  
of the life force,  
with all its  
• life-bringing,  
• health-promoting,  
• energetic  
faculties  
cannot be  
quite activated.

---

**The second center**  
is in  
the solar plexus.

**Its opening** [i.e., The opening of the second energy center in the solar plexus]  
creates a  
connection  
with  
• spiritual wisdom,  
with  
• the consciousness of  
universal being –  
and therefore  
enhances  
general love feelings.

**For when you**  
are in truth,  
you  
love.
The opening of the
sexual center [i.e., The opening of the FIRST energy center, the sexual center.]
  • enables you to
  • experience the
    • ever-present,
    • ongoing
      process of
        • creation and
        • ecstasy
  • with a

    beloved other human being.

The opening of the
solar plexus channel [i.e., The opening of the SECOND energy center, the solar plexus channel.]
  • connects you with the
  • ongoing,
  • ever-present
    • truth and
    • goodness
  • of

    ultimate reality.

Occasionally
  you can
  sense
  this

  ongoing real life.

It
  usually happens
  when you
    • truly love
    and
    • have thus
      transcended
      the dualistic struggle,
  or
  when you
    • discover,
      often in apparently insignificant events,
      your inner truth
      where before you had not seen it.
The spirit of such discovery [i.e., The spirit of such a discovery of your inner truth of self and life, where before you had not seen it]

is then in

• accepting,
• not rejecting,
• self and
• life.

The perception of the ongoing life process in its infinite marvel of

• greatness,
• wisdom,
• love and
• pleasure

is an altogether different perception from the usual one, which is,

"I must attain a new state."

Such attainment [i.e., Such “attainment” of a new state] would be impossible if it [i.e., if that state] did not already exist on another level of reality.

What you have to do is discover the existence of a different state by first considering its possibility [i.e., by first considering the POSSIBILITY of such a different state].
Thus you must think of all

- states of bliss as existing already;

all

- wisdom you ever need as existing already;

all

- harmonious attitudes and the realization of your
  - power and
  - creative potentials as existing already –

and see yourself separated from it all by a wall.

You must remove this wall.

But the ongoing process of another life is already there [i.e., is there behind the wall separating you from it].

In your good moments, my friends, you are aware of this [i.e., In your GOOD MOMENTS you ARE aware of all that is behind the wall that separates you from this reality].

[In your GOOD MOMENTS]

You are aware that you have contacted another dimension of reality in which

- there is utter peace and joy,
- all questions are answered,
- life is eternal – and
- there is nothing to fear.
It is only when you

- are disconnected from this reality [i.e., this reality that is behind the wall]
  and
- begin to
  - doubt or
  - forget
  it [i.e., begin to doubt or forget this reality that is behind the wall]
  that you find yourself in strife.

Pleasure supreme
without a trace of anxiety
is an ever-existing reality
in you –
right now.

All that separates you from it [i.e., separates you from this ever-existing reality]
is your
- lack of knowing it,
your
- fears and
- apprehensions –
your
- own permission, as it were,
to
experience
this reality.

Similarly, the
- ever-alive and
- appropriate

wisdom

that you need
at any given instant of your life
is already there.
You are merely separated from it [i.e., separated from this ever-alive wisdom] by

- not knowing its existence,

by

- identifying with other sources of wisdom that are at best poor substitutes [i.e., are at best poor substitutes for this ever-alive wisdom behind the wall].

These [i.e., These OTHER sources of wisdom that are at best poor substitutes for this ever-alive wisdom behind the wall] may be

- your intellect;

- your unexplored emotions, which are merely reactions to unexplored attitudes;

- other people's dictates over you;

or

- all these mixed up together.

Often you desist from establishing contact with this channel [i.e., desist from contact with this solar plexus channel], even when you have already experienced its immediate availability, because you are afraid of the good feelings that result from its deep wisdom.
You do not want to open up all these channels and centers and let yourself flow in unison with the universal cosmic movements.

You are too afraid and angry to do so [i.e., too afraid and angry to open up all these channels and centers and let yourself flow in unison with the universal cosmic movements].

The fear and anger must be made conscious.

Also, your fear of disappointment, your lack of courage to be happy, hold you back from expanding into that realm of reality where you find solutions for everything.
25

*In the solar plexus is the center that connects you with the supreme wisdom about anything you ever need to know, or ever could know.*

*Such deep wisdom removes fear and makes love flow.*

26

*To avoid confusion, I want to interject here that the centers have some subdivisions, or counter-reflections, which might sometimes be interpreted as separate centers.*

*For example, the center at the base of the spine has other projections, or concentration points, in the pelvis and genitalia.*

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*The next center is in the back.*

*Its faculty is will.*
Now, so far,
we can see that we have dealt with
three basic human functions:
• feeling [i.e., energy center at the base of the spine],
• knowing [i.e., energy center in the solar plexus area],
• willing [i.e., energy center in the back].

If harmony exists
between
these three functions,
there is
• perfect interplay and
• no weighting of one
  at the expense of another.

The will center
is also the center of
the ego,
• aggression,
• self-assertion,
• backbone and
• self-responsibility.

All these attitudes are
• centered in and
• come forth from
  the back.

This center [i.e., This WILL energy center located in the back]
has two subdivisions –
• one in the nape of the neck,
• the other further down,
  approximately between the shoulder blades.

They both are reflections from
one center,
which is located
more "internally" in
• the spiritual body,
  perhaps somewhere in-between.

It [i.e., The will energy center]
is reflected in
• the physical body
  primarily in these two places.
If the ego
is not
• fully developed and
• healthy,
• *this energy center* [i.e., *this WILL energy center*] is underactive.

• The energy does not flow smoothly through.

If the ego is
• over-tight,
• anxious,
• too rigid and
• self-willed,
again
the energy does not flow smoothly.

Some personalities find it expedient to
• *dramatize the weakness* [i.e., *dramatize the WEAKNESS of the ego*] and thus
• attempt to
• *make an asset of it* [i.e., *make an ASSET out of the WEAK EGO*].

Others counteract the fear of a weak ego by
• *overstressing pseudostrength.*

Both attitudes [i.e., *Both attitudes in a personality with a WEAK EGO:*
1) *dramatizing the weakness in an attempt to make an asset of it and*
2) *in fear, overstressing pseudostrength*] may result in similar problems of the
• *body and*
• *mind.*
|   | Tensions in the back  
|   | • distort and  
|   | • congest  
|   | the smooth flow of energy.  

| 29 | Let us examine for a moment  
|   | how a weak ego  
|   | influences  
|   | the functions of the  
|   | two aforementioned centers [i.e., influences the functions of 1) the energy center at the base of the spine (feeling) and  
|   | 2) the energy center in the solar plexus (Knowing)]:  

|   | If you are  
|   | • weak and  
|   | • dependent,  
|   | you must be  
|   | fearful.  

|   | Hence, you must  
|   | lack the courage  
|   | for  
|   | • the great experience of living,  
|   | for  
|   | • the deeper wisdom that transcends the ego.  

|   | The weak ego  
|   | makes you hold on so tightly  
|   | that you cannot open up  
|   | for what lies beyond its scope.  

|   | To  
|   | • trust,  
|   | • love and  
|   | • be happy,  
|   | to  
|   | • let involuntary processes  
|   | do their part in the business of living,  
|   | requires strength.  

Perception of
the greatest reality of life
is hindered
when the ego is
not
• flexible and
• strong.

It [i.e., The ego]
has to be
independent
without
believing it is the only function to count on.

The next center is in
the throat.

This center's specific function
is the capacity to
• take in,
• ingest
and
• digest,
• assimilate and
• accept.

A rigid individual,
whose
inner unconscious problems
create havoc,
rejects
• a flexible,
• accepting
  attitude toward life,
• unexpected developments,
• people, and
• his or her own
unconscious
  • inconsistencies and
  • predictabilities.
<table>
<thead>
<tr>
<th>The weak</th>
<th>back and</th>
</tr>
</thead>
<tbody>
<tr>
<td>• ego,</td>
<td></td>
</tr>
<tr>
<td>the lack of</td>
<td></td>
</tr>
<tr>
<td>• independent self-responsibility,</td>
<td></td>
</tr>
<tr>
<td>have a counterpart</td>
<td></td>
</tr>
<tr>
<td>in a rigid</td>
<td></td>
</tr>
<tr>
<td>front [i.e., in a rigid throat energy center]</td>
<td></td>
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<tr>
<td>that refuses</td>
<td></td>
</tr>
<tr>
<td>to</td>
<td></td>
</tr>
<tr>
<td>• take in or</td>
<td></td>
</tr>
<tr>
<td>• swallow</td>
<td></td>
</tr>
<tr>
<td>anything.</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Such people</th>
</tr>
</thead>
<tbody>
<tr>
<td>fear</td>
</tr>
<tr>
<td>being gullible</td>
</tr>
<tr>
<td>because deep down</td>
</tr>
<tr>
<td>they refuse to be</td>
</tr>
<tr>
<td>independent.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>• Craving approval</th>
</tr>
</thead>
<tbody>
<tr>
<td>more than</td>
</tr>
<tr>
<td>• having the integrity</td>
</tr>
<tr>
<td>to be true to the self,</td>
</tr>
<tr>
<td>such people</td>
</tr>
<tr>
<td>• fear their own lack of backbone</td>
</tr>
<tr>
<td>and consequently</td>
</tr>
<tr>
<td>• cannot</td>
</tr>
<tr>
<td>• accept and</td>
</tr>
<tr>
<td>• deal with</td>
</tr>
<tr>
<td>much of what life brings.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The next center is between the eyes.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oriental philosophy puts great stress on this center.</td>
</tr>
<tr>
<td>It is often called &quot;the third eye.&quot;</td>
</tr>
</tbody>
</table>
This center [i.e., This energy center between the eyes, “the third eye”] is a preliminary manifestation of

spiritual

• wholeness and
• fulfillment –

total realization of

the divine self,

which is expressed

in the center

at the top of the head.

The center between the eyes [i.e., “the third eye”] possesses a vast capacity to

• visualize,

• see,

• comprehend.

If the previously mentioned centers are

• open and
• flowing in harmony,

spiritual

• vision and
• perception come

that give

an entirely new outlook on

• life,
• the universe,
• the self—

everything that is.
The opening of this center [i.e., the center between the eyes, “the third eye,”] heralds
the total integration
expressed in
the center at the top of the head,
which combines all.

When this [i.e., When this total integration expressed in the center at the top of the head, which combines all] occurs, one knows
• there is no limit
and
• all is one.

Of course, my friends, the opening of each center requires a great deal of work.

It [i.e., The opening of each energy center] requires
a total change of your
• consciousness,
by which I mean,
perhaps even more,
the opening up of your
• unconscious.

Often your conscious being
has
• the right knowledge
but
is
• not sustained
by your unconscious
• perceptions and
• reactions.
So the work [i.e., the work required for the opening of each energy center] is

- long and
- concentrated.

But it [i.e., But this work required for the opening of each energy center] becomes joyful
from a certain moment on,
after
the main resistances
are overcome.

And you can overcome them [i.e., overcome the main resistances]
only by becoming
fully aware of them.

When the resistances
finally give way,
your expansion
becomes mainly
a joyful expression of living.

One more word about
the dualism
that wrecks a person's
inner faculties
to cope with anything.

I say this
for the purpose of
helping you grow out of it [i.e., grow out of this dualism],
so that your
- fears and
- defenses
can begin to relax
deep within you.

The first step [i.e., The first step of helping you grow out of this dualism]
must be
to become aware of
unconscious
fears.
This [i.e., This process of becoming AWARE of UNCONSCIOUS FEARS] is, as you who work on this path well know, not as easy as it sounds.

But once you are fully aware of them, you have to find a way to let go of the tightness your fear creates.

This [i.e., This letting go of the tightness your fear creates] can be done only when you • accept instead of • resist.

But what should you accept?

• Deprivation, • unfulfillment, • sacrifice?

Religion has taught this [i.e., Religion has taught that you should ACCEPT deprivation, unfulfillment, and sacrifice] for • centuries, for • millennia, because it misunderstood the meaning of acceptance.
It is true
that you must accept,
for when you say,
"I must
• have this
and
must
• not experience the other,"
you are in a state of
• tight,
• anxious defense.

You are in an
• insurmountable struggle.

This [i.e., This struggle to be happy yet thinking that in order to be happy “I must have this” and “I must NOT have that”]
is perhaps the hardest lesson for the human being to learn.

How can you give up the attitude "I must"
without giving up on your happiness?

This kind of giving up [i.e., This GIVING UP on “I MUST HAVE this” and “I MUST NOT HAVE that” in order to be HAPPY] is so easily confused with
• negativity,
• resignation,
and even
• masochistic self-denial.
Religion's postulate
that
the good person
must
sacrifice
is an error.

The original meaning [i.e., The original meaning of “sacrifice”]
has two facets.

The first [i.e., The first facet of the original meaning of SACRIFICE]
is that
selfishness
must sometimes be overcome
if what is at stake
for the other
is more important
than
what the self can gain.

Those who
feel love
will often experience such acts
as not at all depriving,
but such love
cannot develop
in a climate of
• fear and
• coercion.

The second, even more important facet [i.e., facet of the original
meaning of SACRIFICE]
concerns the attitude of
letting go,
which every genuine spiritual visionary
has tried to convey to humankind.

Only in the mind's duality
does letting go imply,

"I must relinquish what I want."

Beyond duality,
this [i.e., this “letting go” implying, "I must relinquish what I want"]
is not so.
If you can learn to
let go
without
relinquishing your
• fulfillment or
• self-realization,
you might indeed
have to
accept that a
• specific
  manifestation of your desire
cannot
• now
  be fulfilled
   • your way.

This is because
your
• limited inner concepts and
• closed-up energy centers
  prohibit expansion.

You
• still suffer from
  the results
  of your
  past attitudes
and must temporarily
• accept them [i.e., must TEMPORARILY accept the results
  of your PAST ATTITUDES]
  without giving up altogether.

If you
let go
in a sense of
• fearful,
• resigned,
• obedient,
• sacrificial
deprivation,
you remain
in duality.

[In this dualistic state.]
The untightening movement
can be only temporary.
But if you can
let go
in a spirit of

trusting expectation,
your necessary momentary loss
will soon turn out to be
a gain.

You make room for
• new
  and
• different
  possibilities of experience
  if you do
  not
  insist on
  a limited form
  right now.

If you learn to
let go
  trustingly,
you
  transcend
duality.

You come out of the struggle
between
• fear and
• deprivation
  on the one hand,
and
• tight holding on in
  • guilt and
  • anxiety
    on the other.
If you can let go in the trusting spirit that says,

"If I cannot have it this way, perhaps there is another way;

if not now, [then perhaps] later,"

you will lose your fear, tightness of centers, and sense of loss.

Then the life forces will

• bubble and
• surge through your entire system –
  • physical,
  • mental,
  • emotional, and
  • spiritual.

They [i.e., The physical, mental, emotional, and spiritual aspects of your entire system]

will work in full harmony, functioning the way life is destined,

which is

• utter bliss and
• forever greater expansion.
[If you can let go in a trusting way]
Then the energy centers
will
  • function in harmony and
will
  • dispose of the waste energy
    that is now held within your system.

There can be
no more toxic psychic poisoning
than
  undisposed
    waste material
    of energy
    that should leave the system.

You know this principle
holds true about everything else –
  • food,
  • water,
  • air.

It also applies to
the metabolism of
  • energy and
  • mind material.

All that functions as it should
must be
  constantly renewed,
    • disposing of waste material
    and
    • gathering new material.

Try to digest
some of what I have said here.

• Study these words,

• make use of them,

• make them your own.
Let it be an incentive
that life can be
so very different from what it is.

What you experience
now
at its best
is only a
small token of
what still lies in store for you.

The difficulties
you experience
are
• a kind of disease, as it were,
and
• unnecessary;
• something that
can certainly be eliminated,
if you learn to
understand
its meaning.

And that [i.e., And learning to understand the meaning
of the difficulties you experience]

is, of course,
the most important thing.

For
the majority of human beings
experience their difficulties
as if they came to them
by accident.

Saying,

"This is life"

prevents the consciousness
from seeing the difficulty
as a vital expression of
the self;
no matter how much
it seems to be inflicted upon the self
from the outside.
[No matter how much a difficulty in life seems to be inflicted from the OUTSIDE]
It is
never so.

And to the degree you can
understand your life experience
as an expression
of that part of yourself
you are not yet familiar with,
you will
truly overcome
the obstruction to your happiness.

You all
need help to do this [i.e., You ALL need a HELPER to do this level of work].

The
• victory,
the
• liberation,
the
• surge of
  • joy and
  • peace
that come from this realization [i.e., The victory, liberation, and surge of joy and peace that come from this REALIZATION that 1) no matter how much a difficulty in life seems to be inflicted from the outside, this is never so; rather 2) your life experience is an expression of that part of yourself with which you are not yet familiar]

are incomparable.
No good that comes to you from the outside, because others happen to act according to your will, could ever be as peace-giving and joy-bringing as the full understanding of your difficulties.

That is indeed the transcendence and evolution of your personal being.

Then the joy will expand forevermore, and life will become more and more as it is meant to be, as it already is, in the dimension from which you are still separated in your consciousness.
Be blessed,
all my dear ones here.

The love
of the universe,

the love
that is here,

• encompasses
  and
• envelops
  all of you,
  wherever you may be.

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