Pathwork Lecture 173: Basic Attitudes and Practices to Open the Centers – the Right Attitude Toward Frustration

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

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

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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Greetings, my friends.

May my words
• reach your deepest understanding
and
• become a blessing for your road in this life.

This lecture continues the preceding one [See Lecture 172: The Life Energy Centers given March 28, 1969], in which I started to talk about the significance of the life energy centers.

These centers are physically invisible but nevertheless distinct areas in the human life-system.
The opening of the centers [i.e., The opening of the life energy centers] creates a full capacity for
• living and
• feeling.

Their closed state is responsible for
• unhappiness,
• negativity and
• lack of feelings.

How closed the centers are determines exactly the degree of living in
• unreality and therefore [living in]
  in a
• state of
  • strife and
  • numbness.

• Joyful,
• fruitful,
• meaningful living implies a commensurate degree of openness of the centers.

Many spiritual philosophies• discuss these centers and
• give practices that foster
  • awareness of them and
  • help to open them.
Usually these practices [i.e., Usually these practices intended to foster awareness of these energy centers and help to open them that are given by many spiritual philosophies] are more or less

- mechanical,

  - concentration and
  - breathing exercises.

As I have indicated before, if you put more emphasis on such exercises than on your underlying attitudes – your current attitudes, not those that would exist in a perfect person – these exercises [i.e., these exercises intended to foster awareness of the energy centers and help to open them that are given by many spiritual philosophies]

- at best bring few results, and those are only momentary.

- At worst, they [i.e., At worst, these exercises] can be harmful in effecting an opening in an individual who is not in harmony with spiritual reality.
If you are not strong and independent – self-responsible in the deepest sense – the power of the energy [i.e., the power of the energy opened up from such practices] flowing into the system is too much to bear.

This is why our main emphasis is always on the general development and growth, for in that way you cannot go wrong.

Our predominant approach in the pathwork must be to confront the true state of your feelings and concepts, then to eliminate the false ideas, which create fear and other negative emotions as well as the fear of feelings themselves.
This [i.e., This pathwork approach of CONFRONTING the TRUE STATE of your FEELINGS and CONCEPTS and then to ELIMINATE the FALSE IDEAS, which create FEAR and other negative emotions as well as create FEAR OF THE FEELINGS themselves]
is the absolutely fundamental approach, but once you
• have practiced a certain degree of self-confrontation
  without clinging to the old patterns of
  • self-delusion and
  • illusion,
and therefore
• have attained a certain degree of
  • liberation and
  • self-realization,
additional methods [i.e., additional methods, exercises, and practices] may be used.

In the last lecture [See Lecture 172: The Life Energy Centers given March 28, 1969]
I spoke about two aspects [i.e., two aspects of the ENERGY CENTERS]:
[1.] what determines the functioning of the centers of energy generally, and
[2.] the specific functioning of each center.

In tonight's lecture, we shall discuss the third aspect:
the
• practices and
• attitudes
  that help to open the centers.

I want to emphasize once more, however, that it may not be possible quite yet for many of you to effect a real opening.

This should not discourage you.
When you are inwardly ready,

- you will know [i.e., you will KNOW you are ready to approach the opening the energy centers],

and

- the opening will come naturally.

In the meantime, even the apparently unsuccessful attempt [i.e., even the apparently unsuccessful attempt to open the energy centers via these various practices and attitudes]

will have an indirect
- value and
- benefit:

- It [i.e., This apparently unsuccessful attempt to open the energy centers via these various practices and attitudes]

  will loosen up some hardened psychic substance;

- it may make contact with the greater wisdom in you more accessible;

- it may facilitate your capacity to
  - concentrate and
  - meditate;

and

- it will increase your general awareness of
  - yourself and
  - others.

All of this is a precondition for

effecting a

- more profound loosening up

and a

- new awareness.
So, even if you cannot immediately
• follow or
• understand
my suggestions,
it does not matter.

Many times
the topics I have discussed were
• fully comprehended and
• used
only much later.

But even the fleeting intellectual understanding may indirectly help to make the deeper perception more quickly accessible.

When you relate in a
• natural,
• spontaneous,
• organic way
to the topics under discussion,
it is because something in you has worked its way toward this state of mind.

Many things determine the natural organic process of this path.
After the first hurdles have been overcome, the path becomes a self-perpetuating reality, producing its own
• needs
and
• messages,
if you are attuned to it.

Thus, I cannot possibly foresee when you will be able to apply,
• truly and
• lovingly,
what I say here.

But you certainly can use some of it in your own way, which you will find by
• trying and
through
• meditation.

Some of my words you will certainly be able to assimilate, no matter where you find yourself at present on your individual path.

As you will see, the practices I suggest are never merely mechanical.
They [i.e., The practices I suggest] always have a
direct relationship
to your own
• attitudes
and
to your
• innermost concept
  of
  • yourself
  and
  of
  • life,
and
to the
• feelings,
• thinking processes
and
• actions
  that your
  • attitudes
  and
  • inner concepts
generate.

Thus a
• meaningful and
• safe
  procedure
  will be established.

When the centers are open,
the person is completely –
• inwardly
  and
• outwardly –
in a
relaxed state
  in which there is
  no cramp.
Let us examine what the words "inwardly and outwardly" mean.

These words may easily be • taken for granted and • glossed over.

It is extremely important, my friends, that you understand them precisely [i.e., understand “INWARDLY” and “OUTWARDLY” precisely].

I have mentioned in other contexts that every • function and • organ in the personality exists in the • physical body as well as in the • invisible body, which is the model after which the former [i.e., after which the physical body] is fashioned.

I will skip an elucidation of the fact that several such subtle bodies [i.e., several such “invisible” subtle bodies] exist.

For this discussion [i.e., For this discussion of the PHYSICAL body and the INVISIBLE body], the terms "inwardly and outwardly" are sufficient.
There exists an
• inner
and an
• outer
consciousness,
which is
not
as crassly definable as the
• conscious
and the
• unconscious
mind.

There is an
• inner knowing
and there is an
• outer knowing –
  the former [i.e., the inner knowing]
  not necessarily being
  unconscious
  at all.

There is an
• inner faculty of sensing,
and there is an
• outer one [i.e., outer faculty of SENSING].

There is an
• inner reasoning process,
and there is an
• outer one [i.e., outer REASONING process].

Thus you have
• inner functioning
and
• outer functioning,
which
can best be explained by the
• voluntary [i.e., voluntary or OUTER functioning]
  and the
• involuntary [i.e., involuntary, or INNER functioning]
  physical
  responses.
Much of your physical functioning occurs on a voluntary basis.

Your directly accessible brain can send forth commands that make other areas of your body respond.

You decide to

• move your hand,

or

• get up,

or

• move your legs in this or that direction,

or

• utter a sound with your vocal cords – or not to do any of these things.

These functions [i.e., These OUTER or VOLUNTARY functions] are determined by your outer direct will.

Then there is an inner functioning [i.e., there is an INNER or INVOLUNTARY functioning] that cannot be influenced directly by your will:

• the heartbeat,

• the bloodstream,

• the digestive system.

But they, as well as all other inner functioning, can be influenced indirectly.
In quite the same way [i.e., In quite the same way that there are outer and inner consciousness, knowing, sensing, reasoning, and functioning (outer or voluntary physical responses and inner or involuntary physical responses)] there are states of

- outer

and

- inner

relaxation.

As you become more attuned to yourself –

your

- thinking processes,

your

- emotional responses,

and

your

- body state –

you will be able to

- distinguish

and

- experience quite distinctly both layers [i.e., both the OUTER and the INNER layers] of reality.

Awareness always begins with the outer layer,

of which humans are not naturally aware.
In fact, you must pay attention to it [i.e., pay attention to AWARENESS] for a considerable time before you become capable of ascertaining in a
• clear-cut,
• concise way what you consciously
• think, • feel, and • experience.

Usually all this [i.e., Usually all this thinking, feeling, and experiencing] is so
• vague and
• muddled,
so
• habitually glossed over, that if you are asked what you
• think or • feel right now, you must usually confess that you do not know.

It is the same way with your
• body state, unless you happen to find yourself in an unusually strong state of either
• pain or • pleasure.
Your states of tension have become such second nature that you are no longer aware that your outer musculature is tense in one area or another.

This is quite similar to the • mental and • emotional levels:

You have become so accustomed to • thinking in a certain way, to • feeling specific emotions, that you • cannot imagine anything else and • are unable even to discern what you • think or • feel.

A good part of any self-development therefore always consists of increasing your sense of self—what you • think, • feel, and • experience on all levels.
After you have attained awareness of the
• outer
  • thinking,
  • feeling, and
  • physical
    states,
the
• inner
  awareness
begins to grow.

Your faculties have now been trained in a new direction of
• attentiveness,
of
• "listening in," as it were.

So it [i.e., So growing your awareness] is no longer quite so difficult.

When you start with muscle tension in the outer body, it is necessary first to
• feel,
• be aware of, the tension, in order to subsequently relax it voluntarily.
This [i.e., This FEELING or BEING AWARE OF states of PHYSICAL muscle tension in the outer body in order to subsequently relax it VOLUNTARILY]

parallels
• mental and
• emotional
functioning:

There, too,
it is necessary
first
to know
that you
• feel and
• think
a certain thing
in order to
change it,
if the
• thought is untrue
and the
• feeling destructive.

To the degree
you
• have attained outer
  awareness
and
• are therefore in a position to change
certain
• reactions and
• functioning,
the
inner
areas of functioning become
automatically
more accessible.
For the purpose of opening the centers a relaxed state is necessary on all levels.

Relaxation does not mean:
• inactivity,
• paralysis,
• being slumped in unmoving unaliveness.

Quite the contrary:
• only in a relaxed state can live energy surge through the system.

It is therefore one of the more important aspects of practice to observe your state of tension on all levels.

Once outer relaxation has become your usual state,

your awareness of
• inner knots and
• tight cramps will follow quite naturally.
You will suddenly detect what you have never felt before: that although your outer body feels • well, • coordinated, • without • pains or • tensions, there are • inner "lumps."

They [i.e., These inner "lumps"] are not painful, but you feel that they exist.

You will know that they have always been there, only you have not noticed them.

Concentration exercises to observe your state of tension in order to relax it are therefore extremely useful.
Once your outer body has attained the relaxation, feeling
• healthy and
• vital,
and you therefore gain awareness of inner body blocks,
you will know how it would be if these blocks [i.e., you will know how it would be if these INNER body blocks] were dissolved.

You cannot directly will them [i.e., cannot DIRECTLY WILL these INNER body blocks] to dissolve,

for you are now dealing with the involuntary inner functioning,

which can no more be directly controlled on the physical level than you can will yourself to feel differently in this instant.
You can announce to yourself that you would like to feel different, because your present feelings are based on false ideas and are destructive for you and feel unpleasant.

You can search for more understanding so that you can indirectly influence these destructive feelings, until one day you suddenly react in a new way when you least expect it, quite spontaneously.

It is the same way with the inner body blocks.
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**Perhaps the best way to express**
how you

**first experience**

the inner body blocks

is to say that it

feels as if

there were

• static,
• congested

areas in your body.

**This awareness** [i.e., *this awareness of inner body blocks*]

is always of

the greatest importance.

**Once the blocks** [i.e., *Once the inner body blocks]*
give way,
you will feel

• a pleasurable energy and
• delight

flowing

through your entire being.

**You will first**

• sense

and

• know

**that this state** [i.e., *that this state where you feel a pleasurable energy and delight flowing through your entire being*]

exists

underneath

the tense areas,

even before

you actually

**experience it** [i.e., *BEFORE you EXPERIENCE this state of feeling a pleasurable energy and delight flowing through your entire being*].

**Your**

**inner knowing**

**will tell you this** [i.e., *will tell you this pleasurable state EXISTS*].
Knowing of the two states –
  • the temporary blockage you find in yourself now
  and
  • the flowing energy that is potentially yours –
  brings you considerably nearer your own potential for
    • being and
    • experiencing.

Once again, the same holds true [i.e., what holds true on the physical level also holds true] on the
  • mental
  and
  • emotional levels.

When you
  • become very quiet
  and
  • listen into yourself,
you will find an
  • emotional
    • tension and
    • cramp;
you will see how your
  • mind
    is either
      • overagitated
    or
      • sluggish – additional manifestations of underlying tension that has become too unpleasant to bear.

Only after you are aware of the tension is it possible to deal with it in a constructive way – not before.
**Quiet self-observation**
helps you to accomplish this.

**Such quiet focusing**
will make you
aware of
your abnormal state.

**Let us be clear, by the way,**
that the overwhelming majority of people
live in an
abnormal state:

their state is
not
a realization of
the human being's
natural potential.

**You will also**
become aware of the
• natural,
• normal
state
that also exists in you
"behind"
the unnatural state.

**The**
• open,
• free and
• natural
state
that does justice to
• you and
• your capacity to experience life
is
not something
you must
laboriously attain
because
you are
not now in possession of it.
It [i.e., Rather than having to work for something you do not yet have, this open, free, and natural state that does justice to you and your capacity to experience life] already exists, only you can feel it no more than you could at first feel the
- cramps and
- tensions.

This very distinct focusing on yourself is not in the least
- selfish or
- self-centered.

In fact, it [i.e., In fact, this very distinct focusing on yourself]
- increases your
  - perception and
  - understanding of others
and
- gives you a greater capacity to relate to others.

For your relatedness with others can exist only in exact proportion to your relatedness with
- yourself,
  which includes the
  - awareness and
  - understanding of your own
    - reactions and
    - states
  on all levels of your being.
You have begun to experience the presence of a greater reality and intelligence within you, as a result of your development and growth and after having deliberately set out to activate it. This contact becomes forever more real.

Its guidance is the most reliable and wisest imaginable.

Its voice becomes forever more distinct and discernible.

A few of you have begun to experience this contact, at least occasionally.

You have learned certain approaches in meditation that facilitate this contact.
The difficulty
is not
that the
greater intelligence
is not always imminently available.

The difficulty
is
that you
• forget to use it,
or
• resist doing so.

But however that may be,
those of you
who know it [i.e., who know this greater reality and intelligence within you]
as
more than a
theory

have perhaps
come to think of it
as being somewhere in the region of
your solar plexus.

This is so,
because, as outlined last time,
the center in the solar plexus region
is the
channel of communication
with
the inner wisdom
of cosmic truth.

But this does not
mean
that
cosmic truth
is located in
the solar plexus.
Your inner wisdom provides
down-to-earth answers
when you contact it.

It [i.e., Your inner wisdom, this greater reality and intelligence within you] gives
• workable,
• realistic
• solutions and
• inspirations
  that
  neither
  • deny your basic dignity as a human being,
  nor
  • sentimentally coddle you
  and
  • let you get away with
    the specialness
    that your
    immature
    desires
    want to arrogate to yourself.

Such answers [i.e., Seeking such answers that sentimentally coddle you and let you get away with the specialness that your immature desires want to arrogate to yourself, such answers that will NEVER come from your inner wisdom] are the reason why you resist
  contacting your inner wisdom.

For this divine wisdom makes you completely self-responsible,
  which you erroneously consider a disadvantage,
  overlooking the fact that only in self-responsibility can you truly
  • live and
  • move and
  • vibrate in
    • joy and
    • delight.
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<th>Only then [i.e., Only then, when you are completely self-responsible,] will you be secure, for your dependency on others is what creates so much fear in you.</th>
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<td>It is this fear [i.e., It is this fear brought on by thinking you are dependent on others] that creates the tensions.</td>
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<td>It is this fear that, based on utterly wrong assumptions, induces you to forgo contact with divine wisdom [i.e., forgo contact with divine wisdom within you], claiming that you • cannot [i.e., claiming that you CAN NOT contact this divine wisdom within you], rather than admitting that you • will not [i.e., rather than admitting the TRUTH that you WILL NOT contact this divine wisdom within, and] utilize it.</td>
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<td>This hurdle [i.e., This hurdle of refusing to contact the divine wisdom within you] must be overcome under all circumstances if you want at all to • open up your life centers and • let the living force surge through your entire being.</td>
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<td>This question [i.e., This question as to whether you choose to contact or instead refuse to contact the divine wisdom within you in order to open up your life energy centers and let the living force surge through your entire being] must be confronted again and again.</td>
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Every disturbance offers the best opportunity, for if you value the truth of the moment, the truth of the problem, more than anything else, and state this, letting go of all other considerations, the truth will make itself known to you, and you will know that you are indeed both human in your present fallibility and divine in your underlying potential.

To understand the layers of consciousness of which you are an expression, it is necessary to conceive of the inner and outer "brains" as one and the same organ.
It is only that the
- outer brain has
  - forgotten its true nature
  and
  - lost the contact with the
    - inner [i.e., lost contact with the “inner” brain, the divine wisdom within].

Your
- conscious
- willing intelligence
  must reestablish
  this connectedness [i.e., this connectedness with the inner brain],
  without which
  there can be
  no
  - fruitful,
  - joyful living.

Now, where is the
- inner,
- universal consciousness?

The more primitive a person is,
the more alienated he or she feels from it.

Thus, in primitive religion, humans believe the universal consciousness resides outside as a distinct personality, far away "in heaven."
A much more advanced state is the realization that God is within.

Yet in this concept the universal consciousness [i.e., the universal consciousness, the God within] is still
- personalized
  and
- localized.

It [i.e., This “personalized,” “localized” God within] is now supposed to reside in a special area within the solar plexus.

This view is no more true than the notion that your ignorant, destructive unconscious resides in a special area within you, even though it may often seem as though the "messages" [i.e., it may SEEM as though the “messages” from the ignorant, destructive unconscious] come out through this center in the solar plexus – which is, perhaps, no more than a mouth that conveys.

You would not say that the mouth that speaks the words is the person, would you?

Well, it is the same here [i.e., The energy center in the solar plexus is merely the “mouth” that conveys these messages from the ignorant, destructive unconscious, this center is NOT this ignorant, destructive unconscious itself].
So, consciousness –
• separated and
• individual
as well as
• cosmic and
• universal –
resides
neither in the
• brain
nor in the
• solar plexus.

Where does it [i.e., Where does consciousness] reside, then?

It is quite important
for you to
glimpse
the answer,
which is all you can do
at first.

Consciousness
resides
in every
• cell,
in every
• molecule,
in every
• atom,
in every
• tiny fraction of living matter.

Every one of these
infinitesimal units of consciousness
functions with
exactly the
same immutable lawfulness
as the
human personality
does.
The relationship of
  • every cell-consciousness
to the
  • human being [i.e., to the human-being-consciousness]
    is the same as the
    • human being’s relationship
to
    • humanity.

To the degree that
the personality
  is in a state
  of what we call
  • self-realization,
or of
  • universal truth,
the individual particles of consciousness
  • accept
  • truth
  and
  • abandon
  • misconceptions and
  • error.

Every
  sick part of your body
is a
  misconception.

The body itself,
  which consists of
  "dieable" matter,
is a result of
  long-term errors of
  perception.
Conversely, to the extent the whole organism knows truth, the little units will eventually
• adopt it [i.e., adopt truth] and
• will
  • know their origin and
  • connect with the
    • universal wisdom and
    • life
  that is inherent in every particle of existence,
  no matter how separated [i.e., no matter how separated from universal wisdom and life]
  at the moment.

Hence, more and more,
• life must replace • death,
• health must replace • sickness,
• joy must replace • suffering,
• security must replace • fear.
The ultimate truth of divine law and wisdom always exists "underneath" or "behind" the erring individual, the erring cells and molecules, the erring atoms, and every [erring] particle of mind-matter.

As you can perceive in your growing self-awareness, your inner blocks of tension and cramp only cover another state in which you are free and flowing and joyful; you begin to see that behind every sick particle of yours exists its healthy original state.
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<td>is a product of the</td>
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<td>error of your</td>
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<tr>
<td>• cells,</td>
</tr>
<tr>
<td>• atoms, or</td>
</tr>
<tr>
<td>• other smallest particles.</td>
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**But these errors**

- do not happen
  - arbitrarily or
  - independently of your whole personality.

**Your**

- wrong ideas,  
- false fears,  
- and  
- unnecessary defenses

create

the
- tension

and

the
- error

in the

smaller life matter.

**Again,**

every state of emotional strife consists of
  - subtle,  
  - invisible  
    life matter  
  being in error.

**This error**

was created by
  - the individual

and

must be eradicated by
  - the individual.
To the degree that you are capable of the kind of self-observation that recognizes both • the sick state and • the healthy and • joyful one that already exists underneath,
you move from • one sphere of • consciousness and • existence into • another.

The pathwork must bring you to this.

Much of what we have done in the past concerned paying attention to all the errors that create • negative feelings and • destructive actions.
You know already from so much that you have worked out that every state of fear creates tension and is a result of error. Every state of hostility is a result of error and creates other negative feelings, thus again tension.

When you are tense, for whatever reason, you must be in error because you must be in fear.

And every slightest tension closes the centers [i.e., closes the energy centers].
Every
• exercise –
  physical or otherwise –
every
• meditation,
every
• self-examination
and
• self-confrontation,
  should
  always
  aim to eliminate
  • false concepts
and
  • illusion,

  and the [i.e., and thereby eliminate the]
  • unworkable
    • pseudo-solutions
    and
    • behavior patterns
  they [i.e., eliminate the unworkable pseudo-solutions and
    behavior patterns that the false concepts and illusion]
  generate.

Ever since we started together on this path,
I have asked you again
and again:

What are the misconceptions
that make you
• close up against life,
  that make you
• adopt
  • unproductive
    and often even
  • destructive
    attitudes?

Tension
must always be related to
error.
In all your
  • approaches and
  • practices,
    whatever they are,
    • observe
      this erroneous state [i.e., this erroneous state of tension]
    and
    • keep it in mind.

Look at yourself
  from this point of view [i.e., the point of view of where is there TENSION].

Wherever you
  feel a
    congestion –
      be it
        • a painful state
          in your
            • emotions or
            • body,
        or merely
          • a neutral state
            in which you
              know
                that something hardened in you
                  prevents you from
                    living fully –
                      set out to find
                        the underlying error.

The error
  may have gone into your
    physical functioning,
      so that it tenses up
        as a conditioned reflex.

The error may now sit
  in the tiniest particles of consciousness,
  but this is always a result of an
    overall idea
      that can be
        • traced and
        • unearthed
          by you.
You may simply try to connect the
  • physical responses
to your
  • inner erroneous state.

This effort will prove
  • extremely enlightening and
  • liberating.

It is one necessary condition for opening up the
  • life and
  • energy centers.

Fear of frustration is an important example of error
  creating
  • tension and
  • negative emotions.

What human being is not, to begin with, afraid of frustration?

This fear [i.e., This fear of frustration] must be overcome, for it is an error in itself.
The state of frustration always implies something that makes you want to fight unnecessarily against the frustration.

This [i.e., this unnecessary fight against the frustration] forces you to remain in a state of mind that says,

"I must not have this in order to avoid that,"
or
"I must have that in order to avoid this bad thing."

These musts are fear-tension currents.

To the degree that you are fixated on this either/or duality, you are in • error and • tension.

Since life cannot flow into you in this state, you must rid yourself of the error. That is, you must first crystallize it [i.e., crystallize this error] out of your vague • thinking and • feeling processes.
Frustration is not dangerous or disastrous.

Heed and recognize this, my friends.

Observe your reactions to frustration.

How do you react to anything undesirable that comes your way?

Many people gravitate toward metaphysical and spiritual teachings for precisely the wrong reasons.

That is, they hear that true self-fulfillment means the end of frustration.

Now, although this is true, you cannot ever end your frustration by fearing it and thus cramping up against it.
You have to learn first to accept it [i.e., learn first to accept your frustration] without
• exaggerating its impact on you,
without
• feeling threatened by it.

As long as you want to attain the ultimate unitive state because you want to skip the stages that lead there, you have not understood the basic principle of
• unity versus
• duality.

You can transcend duality only when neither
of two alternatives [i.e., neither of the two either/or alternatives] unduly intensifies your functioning.

Frustration will cease to exist exactly to the extent that it [i.e., that frustration] no longer upsets you.

You will find a
• new realm of reality in which you are fulfilled only when you accept in a
  • realistic and
  • constructive way that frustration is an integral part of
    • the present realm of reality.
The childish desire for omnipotence, which bans frustration cannot actualize the human being's divine powers where true omnipotence ultimately lies.

True omnipotence comes not from need, desperation, greed, pride and self-will, but from having met and successfully overcome the illusions behind them [i.e., overcome the ILLUSIONS BEHIND need, desperation, greed, pride, and self-will].

We can roughly indicate an individual's development from the point of view of his or her attitude toward frustration by observing the following stages [i.e., the following three stages]:

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1) The most
   • childish
   and therefore
   • troubled
   state is one in which
   frustration appears to be
   • disaster.

   Hence [i.e., Hence, in this Stage 1, frustration leads to]
   • fear and
   • tension;

   hence
   • closed life centers;

   hence
   • unhappiness and
   • unproductivity
   in every respect.

2) The state of
   • emotional maturity
   that accepts
   not having what one wants

   while using one's best faculties
   to eventually
   • overcome
   or
   • diminish
   the frustration.

   The mature person
   accepts
   this level of reality for what it is,
   knowing that
   • limitations
   are
   present reality
   and that therefore
   • frustration
   must also exist.
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This attitude [i.e., This ATTITUDE that LIMITATIONS are a current reality and therefore FRUSTRATIONS must also exist]

holds true for
• the self
and is also applied to
• others.

3) Once a person with this mature attitude has learned to
• encounter and
• deal with frustration,
she or he can reach the ultimate state where every
• alternative or
• possibility in life contains an equal amount of potential for
• unfoldment, therefore [i.e., therefore EVERY possibility in life also contains an equal amount of potential for]
• pleasure.

It [i.e., Life] does not have to be merely this one way.
• Serenity
and
• joy,

which come as a result of
the constantly open centers,

through which
the energy of the universe
flows freely,

have the
power
to
• create and
• recreate
circumstances,
to
• fashion
them [i.e., to fashion circumstances].

This
shaping of circumstances
is not done
by
• magic,
by
• exerting
• power and
• control
over others
so that they [i.e., so that others]
do one's will.

It [i.e., This shaping of circumstances]
results from
the person's
enhanced
• faculties and
• resources,
through which
forever greater
possibilities
for happiness
manifest.
Thus,

a very important facet of self-observation is to focus on your real attitude toward any kind of frustration.

It [i.e., Observing your REAL attitude toward any kind of frustration] will give you a good gauge of your state of fear-tension.

If you can then verbalize the fear, you will have made an important inroad.

You will also see that by tensing up against frustration you cause much more frustration for yourself,

for the very tension is a denial of life as it now comes to you.

Never, never could any condition outside you create anywhere near as much frustration as you inflict upon yourself by tensing up against it.
The flow of your feelings, your life force, is the ultimate source of all fulfillment, without which [i.e., without fulfillment] no outer occurrence can truly be meaningful.

Only when your life force flows freely can fulfillment with others also come in a truly deep way, without rendering you helplessly dependent on anyone else.

Thus [i.e., Thus, when your life force flows freely.] you avoid a great deal of fear and possible hostility.

When you turn off your life centers because of your defensive fear of frustration, you perpetually frustrate yourself.

A great deal of hopelessness is rooted in such self-frustration.
Now let me give you

**two specific meditation exercises**

for opening your centers.

The first

I described in a recent answer to a question,

but I shall briefly repeat it.

---

**Sit down**

in a

• very relaxed way,

in the

• posture of

  this instrument.

Do

not

slump down,

yet sit

without tension,

  completely contained within yourself,

  without stiffness.

The spine

should be straight,

  not needing to

  lean against the backrest of the chair

  but held up

  by its own balance.

Close your eyes

and

feel

  every part of

  your outer body.

Relax it [i.e., Relax every part of your outer body] deliberately.
Then try and see what happens when you do not think.

Do not force yourself not to think, for this would only make you tense.

Rather attempt it [i.e., Rather, attempt NOT THINKING] in the spirit of

"I would like not to think, but I know that I am not capable of doing so without some involuntary thinking processes taking place almost all the time.

Therefore I shall calmly observe my thinking processes, to what extent they penetrate my mind without my being able to control them."

In that fashion, in
• unpushing,
• unresisting observation, you will eventually succeed, for perhaps a fraction of a minute, in not thinking.
You will in that moment [i.e., in that fraction of a minute of NOT THINKING] be so
• still,
so
• untense,
yet so
• poised and
• "there"
with your
• attention and
• awareness,
that the
tagitated mind processes will be calmed down.

This state is not at all an unaware
• rambling and
• drowsing.

It [i.e., This state] is extremely
• alert and
• awake,
a
• sharp concentration
without the least bit of tension.

You will then find yourself seeing the thinking process as it wants to rush in on you.
You will feel as if you were standing on the threshold of an apparent
• nothingness or
• void.

Do this in an unintense way.

Give it [i.e., Give this experience] a minute or two – perhaps
• before or
• after the meditation that you use for
  • self-discovery or
  • reorientation of your negativity.

Breathe calmly but distinctly through your abdomen.

Feel your lower stomach rhythmically lift
• up and
• down, in as
  • calm and
  • regular fashion as you can.
Every inhalation and exhalation should express a harmonious mind attitude of the most positive nature, until gradually the volitional mind ceases to work and merely observes the involuntary mind.

This exercise will help you calm the busy, agitated mind. Therefore the center at the solar plexus will open.

Through this exercise, a channel to this center [i.e., to this energy center at the solar plexus] will begin to loosen up and finally open.

Thus an inner connection to your higher wisdom will be established.
You will not get a direct, immediately noticeable result, but by doing this practice as unintensely and calmly as possible, you will suddenly find yourself poised on the brink of an apparent void.

This is the beginning of a new opening, which you will experience only retroactively and indirectly, as though it happened quite independently of these practices.

The other practice I suggest is very much related to the topic of this lecture – the observation of outer and inner body blocks.
Sit down

in the same way [i.e., in the same way as in the first exercise – sitting down in a very relaxed way in the posture of this instrument, without tension, spine straight, not needing to lean against the backrest of the chair but held up by the spine’s own balance].

In this exercise you may also
lie down flat.

Again
• relax and
• tune in to your body.

Let every part of the
outer functioning
deliberately
relax.

Then you will find
tense areas
of which you have not been particularly aware before.

See to what extent
you can
• deliberately
  loosen them
and
• where this [i.e., and see where deliberately loosening these tense areas]
is
  not
possible.

This will show you
whether
the area belongs to the
• outer
  or
• inner
  system.
Once you can
    • clearly distinguish the area [i.e., distinguish the TENSE area]
    and
    • feel
        • the block,
        or
        • the lump,
        or
        • the congestion,
    question
    the meaning of it [i.e., the MEANING of the block, lump, or congestion].

Connect it [i.e., Connect the block, lump, or congestion]
    to the
    • mind
    and the
    • feelings
      that create it.

What is the
    fear
    that creates this tension?

Ask yourself:

    What is the
direct relationship
    between
    • the specific body tension
    and
    • fear?

Send
    the thought
    into these cells,
    which have
    their own consciousness.

"What is the
    • misconception
    behind the
    • tension?"

Answers
    will come to you.
You will probably first notice the outer blocks only.

But the more you progress, the greater the awareness of the inner reality becomes.

You will then use the same approach [i.e., the same approach you used on your OUTER blocks] on that level [i.e., on that INNER REALITY level] — only it will be easier then.

By connecting more and more with your own system and becoming aware of states you have never paid attention to, you not only will • recognize • body tension, but will • do the same in the area of • mind and • feelings.
There, too [i.e., There, too, in the area of MIND and FEELINGS],

a fluid,
loose state
gives pleasure,
aliveness,
constantly flowing currents of pleasure and energy,
as opposed to the block that hardens and prohibits the flow.

The block can be distinctly felt when you pay attention to it.

The oneness of the feeling with the mind and the body will become more closely knit and firmly established.
The

• mind
carries the
• misconception;

the

• feeling
responds to it by [i.e., the feeling responds to the misconception by]
• negative,
• destructive
  emotions;

and

the

• body
expresses all this with
• contraction,
• tension,
• stiffness,
• rigidity –
  which are also
  behind the
  flaccidity of
  unhealthy forms
  of
  apparent relaxation.

Once you can bring
these three levels of functioning [i.e., levels of MIND, FEELING and BODY] together
  to where the
disturbance exists,
you will come to the
  next stage of
dissolving it.

I will help you
  when the time comes.

I leave you with
blessings
  for every single one of you here.
Do not believe that this [i.e., Do NOT believe that this word, “blessings”] is an empty word.

It [i.e., The word, “blessings,”] carries a strength that can become an • incentive and a • door opener for you, should you so desire.

Be in peace, be what you are, loving yourself as you are, no matter how fallible at the moment.

For then you will truly be God.

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