Pathwork Lecture 146: The Positive Concept of Life – Fearlessness to Love – The Balance Between Activity and Passivity

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

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

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

-- Gary Vollbracht

<table>
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<th>Content</th>
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<tbody>
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<td>Greetings,</td>
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<td>my dearest friends.</td>
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<td>Be blessed,</td>
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<td>every one of you.</td>
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<td>Blessed be</td>
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<td>this hour [i.e., Blessed be this time we now spend together in this lecture].</td>
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I want to talk about three topics:

[1] a positive concept of life and the universe that holds a benign fate for humanity,

[2] the freedom and fearlessness to love,

and


All these [i.e. All three of these topics] form a comprehensive whole which is the basis of harmony with oneself and with life, and thus [i.e., and thus form a comprehensive whole which is the basis of] self-fulfillment.

All three [i.e. All three of these topics] depend on awakening and activating your innermost center, the core that we call the real self.
As long as the ego is the sole motivator of an individual's life

- it is impossible to have confidence in life's benign nature;

- it is impossible to be fearless about loving;

and

- it is impossible to establish a healthy balance between activity and passivity.

Let us look at this more closely.

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- A healthy concept of life means a truthful concept of life.

And

- a truthful concept of life means
  - the knowledge,
  - the experience of life as utterly benign.

*Whenever you stray from truth* [i.e., from this truth that the experience of life is utterly benign], you must experience life as a

- hostile force, as
  - something to defend yourself against.
When
on your path
you reach
the deeper regions of
your innermost being,
somehow you
always find
that negative concept of life [i.e., you find that NEGATIVE concept of life
where you have STRAYED FROM THE TRUTH that LIFE is UTTERLY
BENIGN, a straying away from which has led you to EXPERIENCE
LIFE as a HOSTILE force that you have to DEFEND yourself against].

There is direct interaction
between
• your faults
and
• a negative concept of life.

This interaction always works both ways.

Because you are
• driven and
• controlled
by the
destructive force
set in motion by
your negative concept of life,
your negative beliefs
expand
even if
you are hardly aware of them.

And because of
your negative beliefs,
you take a
defensive position toward life,
perpetuating
the destructive trend.
In the last lecture [See Lecture 145-Responding to the Call of Life]
I discussed the necessity of
transforming
faults of character [i.e., faults of character, or character defects].

The first step toward this
transformation [i.e., transformation of these faults of character]
is always
awareness of
the faults [i.e., AWARENESS of the FAULTS of character
or of the CHARACTER DEFECTS].

This is
not easy,
but
not difficult either,
if approached
with the proper attitude.

Once you are
aware of
your specific faults [i.e., your specific faults or character defects],
the next step is to
understand
• the reason for their existence,
and
• why you cling to them.

When you look
• objectively and
• deeply
you will find that
in each instance
the fault
is supposed to
ward off something [i.e., something negative]
that
you assume
will happen to you.

In other words,
you take a
negative assumption [i.e., you take a negative assumption that something
BAD or PAINFUL, or INTOLERABLE will happen to you in life] for granted.
Once you see this, you are ready to take the third step, which is to question the validity of this assumption [i.e., question the VALIDITY of your negative ASSUMPTION that something BAD or PAINFUL, or INTOLERABLE will happen to you in life that you need to defend yourself against].

Is your assumption [i.e., Is your negative assumption that LIFE is DANGEROUS] true?

What would actually happen if you didn't have this fault [i.e., if you didn't have this CHARACTER FAULT by which you intend to DEFEND yourself from this ASSUMED DANGER in LIFE]?

These questions must be precisely posed.

The possibility that your assumption [i.e., The possibility that your negative ASSUMPTION that something BAD or PAINFUL, or INTOLERABLE will happen to you in life that you need to defend yourself against].

might be false must be seriously considered.

At the same time, expand your view of the significance of the fault in question and its effect on others, whether it is expressed only in • thinking and • feeling or also in • actual behavior.
In order to
• truly and
• sincerely
want to shed a fault [i.e., to WANT to shed a fault or character defect]
it is essential to
• comprehend its effect on
others,
as well as
• question its protective value [i.e., QUESTION its protective value for YOU].

When you
• are no longer sure
  that the fault
  protects you,
and possibly even
• see that you are
  • harmed
  rather than
  • benefited
  by it,
when you also
• see the harm
  it inflicts on
  others,
then,
and only then,
will you want to put
the energy
invested in the fault [i.e., invested in the FAULT or
CHARACTER DEFECT]
into a
• new,
• constructive

attitude

that will
replace the
• old,
• destructive
one [i.e., replace the old, DESTRUCTIVE ATTITUDE].
This [i.e., THIS PROCESS of becoming AWARE of your faults or character defects, UNDERSTANDING how they came into existence and WHY you cling to them – namely, that you assume they will DEFEND you against life’s negative experiences, then seeing the NEGATIVE effect that your faults or character defects have on others AND yourself, and that your faults or character defects really do NOT PROTECT you as you intended, and hence concluding that you now want to put that energy invested in the fault or character defect into a NEW CONSTRUCTIVE attitude that will replace the old, DESTRUCTIVE attitude contained in the fault or character defect]

is how transformation
must occur;
rarely, if ever,
does it occur any other way.

It is impossible to
transform
something that you do not even know exists.

It is impossible to
transform
an attitude
• when you do not know why you hold onto it,
• when you ignore its
  • significance and its
    • effects.

As long as such
  • ignorance,
such
  • glossing over,
such
  • vagueness
exists,

transformation cannot happen.
This work [i.e., This work of TRANSFORMING FAULTS or CHARACTER DEFECTS and ATTITUDES] is impossible to accomplish without the help of the real self, which must be directly contacted and activated by the ego faculties.

Without this help [i.e., Without this help of the REAL SELF], the necessary energy and stamina are missing.

• The ego faculties

must always establish a connection with the real self for the necessary vision and enlightenment.
Let us now look at

• fearlessness

as a precondition to

• love.

Any one of you on this path
has seen at one point or another
that

fear of loving

underlies
most human
• predicaments and
• conflicts.

This [i.e., This fear of loving]

may take
• different forms
with
• different people;

even in the
same person
it [i.e., this fear of loving]
may appear under
• different guises
in
• various situations.

The whole world
has generally been aware of

the importance of
love

since time immemorial.
All truth teachings postulate that love means:
- freedom,
- peace,
- life.

Lack of love means:
- enslavement,
- conflict,
- death.

It [i.e., Lack of love] creates:
- restlessness,
- anxiety, and
- unhappiness.

Even though:
- all important spiritual teachings, including
  - modern science in the form of
    - psychology and
    - psychiatry,
  agree on this [i.e., agree that LOVE means freedom, peace and life and that LACK OF LOVE means enslavement, conflict, and death, creating restlessness, anxiety, and unhappiness]

people nevertheless find it so hard to give themselves:
- wholeheartedly and
- fearlessly to

the stream

that comes from deep within.

Why?
The natural mode of existence is a state of love, but people manage to
• cover it up and
• contort it into many
  • unnatural and
  • laborious forms.

These twists and turns alienate you from your center,
where love is a
  • natural,
  • effortless stream
that flows as gracefully as any natural phenomenon.

When you hinder this flow [i.e., When you hinder this flow of the natural, effortless stream which love is, deep in your center]
it is only because you fear it.
There are many definitions of love, and you groped for these definitions on the assumption that you have to

- define and
- understand
  love intellectually

in order to
  make it
  come into
  your soul

from the outside.

This again is a
- twisted and
- erroneous
  approach,

for
- you do not need an
  intellectual
    - concept or
    - definition,

and
- you certainly cannot
  produce love
  from the outside.

Love

exists
  in perfect form

within
  yourself.
The only useful definition [i.e., The only USEFUL definition of love] is that
• whatever
  • furthers
    • unity,
    • inclusion,
    • expansion,
    • union,
    and
  • manifests
    the benign nature of the universe,

is
• love

and
perpetuates
• love.

• Whatever
  • ignores the
    • divine and
    • benign
    nature
    of
    • the universe and
    of
    • life
and therefore
• moves toward
  • exclusion and
  • separateness

is
• the opposite of love.
The opposite of love
is
• nonlife:
it [i.e., nonlife, the opposite of love]
is
• various degrees of death,
for
there are many degrees of
• death,
just as
there are many degrees of
• life.

Yet you
• fear
  the
• life,
the
• peace, and
the
• freedom
  of
love
and
• cling to
  the
• separating forces
  of
nonlove
  as a
  protective device.
It has become increasingly urgent to comprehend this point [i.e., this point that you FEAR the life, peace, and freedom of LOVE and CLING TO the SEPARATING forces of NONLOVE as a PROTECTIVE DEVICE],

for the majority of my friends who find themselves successfully working on their path of self-realization

• have recently encountered, or
• will soon encounter,

something they may have totally ignored until now.

They have deluded themselves that they have love, or they may have vaguely experienced an inner refusal to love but never • quite faced or • really understood this fact [i.e., never faced or really understood this vague experience of an inner refusal to love] about themselves.

This [i.e., This vague experience of an inner REFUSAL to LOVE] hardly ever applies to the total personality, except for the insane.
Most people have many areas where they

• do love

and

• are unafraid to do so.

But where

problems exist

in the

• inner

and

• outer

life,

they are due to

the refusal to love

in certain respects

connected specifically with those problems.

When you recognize this, it is often useful to compare

• your refusal to love

with

• those areas where you do love.
The analysis and comparison of both attitudes [i.e., of both the attitude TO LOVE and the attitude to REFUSE TO LOVE] with their results in your outer life as well will reveal how
• false
  the fear of loving is,
and how
• safe,
• secure, and
• beneficial
  it is
  to love.

Closer inspection of the areas where you discover a determination
• not to love
  will also disclose that
• coupled with –
  or rather
• causing –
  the resistance [i.e., the resistance in areas of life where you discover a determination NOT to LOVE]
  is a
  fear to love.

This realization [i.e., This realization that your resistance to love is a FEAR to love] is crucial and
• must not, under any circumstances, be
  • glossed over
  or
  • neglected
  in your self-confrontation.
It is necessary that you put precisely into words,

"Here, in this or that respect,
I do not love,

and

I refrain from wanting to love because I am afraid of it [i.e., afraid of LOVE]."

At this point you still do not know why [i.e., do not know WHY you are afraid to love].

You may
• feel consternation,
you may
• be puzzled,
you may
• ask yourself,

"What do I fear?"

Some answers may come that are
• partly valid

but also
• partly glib theories that may strike you as cliched.
Perhaps the answer [i.e., the answer to the question as to WHY you FEAR LOVE] presents itself that you are more vulnerable to hurt when you love.

And yet, when you say this, it is not really convincing.

When you think
• deeply and
• honestly
you will have to admit that this [i.e., that you are more vulnerable when you love] is not true at all.

Or you might come across the answer that you indulge in
• vindictiveness,
• striking out at
  • others
  • at
  • life as a whole.

This is, perhaps, a little closer to the point you need to find, which also needs to be fully
• recognized,
• accepted, and
• understood.

But it is still not the whole story.
You cannot come to the full understanding of this discussion without the third topic [i.e., the third topic being “healthy BALANCE between ACTIVITY and PASSIVITY”].

Before turning to it, however, I want to remind you that just as it is impossible to transform from a
- negative
to a
- positive
  - attitude,
  - concept, or
  - characteristic
    by the exclusive use of
    - the ego,
    without help from
    - the real self,

so it is with
- loving.

For
- love

  is not a quality that resides in
  - the ego.

The ego has other functions.

It [i.e., The ego] has functions of
- will,
- discrimination, and
- action,

but it does not possess the faculty of
- love.
Love

is a

feeling

that comes
totally
from the

inner being.

This is
why

love
cannot be
• intellectualized,
• conceptualized, or
• understood
  in terms of
  intellectual processes,
  as many people attempt to do.

It [i.e., Love]
is a
• feeling
  that must be
  • permitted.

To give the self

full permission

to love

includes
  not only
  • the realization of
  the inner being,

but also
  • a positive concept of
    • life and
    • the universe.
For if it were true

that life is
• hostile and
• depriving,

then love
would indeed be dangerous.

If it is true, however,

that life is
• benign,
• liberating and
• giving;

if it [i.e., if life] is
• for rather than
• against you,

love is not only
• safe

but it is [i.e., but love is]

• the only possible way to exist in
  • peace and
  • harmony
  with the universe.
So it is

absolutely necessary, my friends,
that you connect

your
• fear of loving
with
your
• negative concept of life
  on the one hand,

and

• the freedom from
  fear of loving
with a
• positive,
• benign
  • concept and
  • expectation
    of life
  on the other.

Even when you
• are in
  total harmony with
  reality
and thus
• have abiding trust
  in certain areas of life,
  resulting in
  a well-developed ability to love,

the impulse rarely arises
to

• examine these areas [i.e., examine these POSITIVE areas of your life where you are in total HARMONY with reality and thus have abiding TRUST in these positive areas of life, resulting in a well-developed ability to LOVE]

and

• compare them with
  your unhappy life experiences,
  where the exact opposite holds true.
This
direct interaction
and
causal connection
[between POSITIVE attitudes in life and resulting ability to LOVE on the
one hand, and NEGATIVE attitudes in life and the resulting LACK of
ability to LOVE on the other hand]
• must be brought into
  awareness
and
• should be observed as much as possible.

Only by
testing
can you convince yourself of
the positive nature of life.

Then [i.e., Then, when by TESTING you have convinced yourself of the
POSITIVE nature of life,]
you will
abandon
  • seclusion,
  • separateness,
  • hate and
  • fear.

Open yourself up,
tentatively at least;
give yourself
the chance
to experience
the benign nature of
  • life,
  and therefore of
  • humanity,
for both [i.e., for both LIFE and HUMANITY]
are the same.
The third member of this triad is the healthy balance between
• activity
and
• passivity.

Many of my friends have encountered in the course of their self-search a
• strange and
• inexplicable distaste for
• activity

and an equally
• strange and
• inexplicable hankering for
• non-action.

These tendencies are stronger in some people than others, but
• in whatever form,
or
• to whatever degree they appear,
it is necessary to understand them.

This hankering for passivity means that the person feels passivity to be a desirable state.
It [i.e., PASSIVITY, which a person feels to be a DESIRABLE state.] seems to promise
  • the state of peace
  many unconsciously confuse with
  • the state of being,
while
  • the state of activity
  represents
  • a chore,
  • a difficulty
  you
  • fear you cannot live up to
  and therefore
  • wish to avoid.

Why is this so, my friends?

First of all,
it is important to understand that this [i.e., that this preference for PASSIVITY, which seems to promise the state of PEACE (however this peace is misunderstood to be the state of BEING which it is not) whereas the state of ACTIVITY represents a difficult chore you wish to AVOID]
is a distortion
arising from
duality.
The error
consists in
  • confusing
  fragmentary aspects of
  the unitive state
and
  • separating them
  from their
  complementary fragments.

In the
dualistic mode of experiencing life,
  • activity
  and
  • passivity
  appear as
  opposites.
But in the reality of
- the highest state of consciousness,
- the state of being,
  - activity
  - and
  - passivity
  - intermingle.

It is equally true to say that the healthy state of
- activity is also
  - passive,
and that the healthy state of
- passivity is also
  - active.

Only on the dualistic level does this [i.e., does “activity being passive” or “passivity being active”] appear to be a contradiction.

This point can best be demonstrated in your immediate everyday life by reminding you that
- every healthy activity you undertake is
  - relaxed,
  - easy, and
  - effortless,
which seem to be
  - passive qualities.
In this relaxation [i.e., In this relaxation associated with HEALTHY ACTIVITY] the outgoing movement of action
• is unstrained and
• has the rhythm of peace,
so to speak.

This rhythm of
• peace [i.e., This RHYTHM of PEACE associated with healthy ACTIVITY],
  if it is
• fragmented and
• experienced as a
  • particle
  and not as a
• whole,
  may
  seem like
• passivity [i.e., may SEEM like PASSIVITY, but is actually the PEACE or PASSIVITY associated with HEALTHY ACTIVITY].

We can also approach this concept from the other end.

When you feel yourself in a healthy passive state, it is
  never
• static or
• motionless.

• In healthy passivity –
or
• in the state of being –

  the action of movement exists in
• the rhythm of the universe,
• the same unstrained motion of peace [i.e., the same unstrained motion of PEACE associated with HEALTHY ACTIVITY].
The principle of active-passive balance must reign in every creative process.

A creative process without the active and passive forces harmonizing, complementing, and furthering one another is unthinkable.

This applies to every healthy and purposeful activity in your life on the plane of existence where you function.

Even the crasser manifestations, such as the balance between work and leisure, are regulated by this principle, each of these seeming opposites [i.e., here, each of these seeming opposites of WORK and LEISURE] containing both active and passive elements.
• Work
  coming forth from
  a healthy organism
  flows effortlessly,

while
• leisure
  cannot possibly be
  • invigorating and
  • revitalizing
  if it is
  static.

If it [i.e., If LEISURE]
were totally
  static,
it would be
  death,

  and
  • death
    does not invigorate;
  only
  • life
    does [i.e., only LIFE INVIGORATES].

Life
  must be
  movement,

as I have said so many times.

In
• distortion and
• duality,
  • activity
    appears as
      • movement,
  • passivity
    as
      • nonmovement.
[In distortion and duality]

• Activity
  appears to exert strain;
• passivity
  promises relief from strain.

In other words,
we return to the basic duality of
• good versus
• bad.

One facet seems
• good,
• desirable;
the other
[seems]
• bad,
• undesirable.

Activity is often experienced as undesirable because it requires
• a goal direction,
• a sense of responsibility.

It requires
• the selfhood of a mature personality
  which copes with
    • personal limitations
    and
  • the difficulties of life
    in such a way that these limitations
    gradually eliminate themselves.
If you are totally identified with your ego, action must be frightening because the ego is not equipped to undertake

- purposeful action without being
  - motivated,
  - carried, and
  - guided by
  - the real self.

It [i.e., The EGO, when separated from the REAL SELF] simply does not have the requirements [i.e., the requirements to undertake purposeful action] at its disposal.

So when people are not in contact with the real self, no matter how much lip service they may pay it, they must fear all the demands activity makes on them.
The
• passive,
• static
state
then seems desirable [i.e., then seems MORE desirable than
all the demands that ACTIVITY makes on them]
because
it [i.e., the passive, static state]
• does not make
any demands;

it [i.e., the passive, static state]
• does not hold
any fearsome
• expectations or
• obligations.

It is also true that
when you
• identify
  exclusively with
  your ego
and
• avoid or
• neglect
  the existence of a
  more universal part in yourself;
you are often
equally
afraid of
• passivity.

For the passive state
then implies
helplessness.
The passive state
must
imply helplessness
when
activity
is
• rejected,
• feared, and
• avoided,

for then [i.e., for when activity is rejected and avoided]
helplessness
is
• a natural sequence,
• a direct result.

If you do not act
• purposefully,
• in the best interest of
  the universal laws
  within yourself,
you do become
• helpless;
you do become a
• prey to circumstances
  beyond your control.

Consequently,
on one level,
you often find yourself in the position of
• avoiding activity
  out of the fear
  that you may
  not be capable of fulfilling the requirements for action,
while
on another level
you fear
• the passive state, too,
even
• healthy passivity.
Because you cannot distinguish between
• healthy
and
• stagnant passivity,
you become
• overactive
and
• alienated from your real self.

With these ideas [i.e., With these ideas about the BALANCE between ACTIVITY and PASSIVITY],
my friends,
you may see a very important connection between
• them [i.e., connection between these ideas about the BALANCE between ACTIVITY and PASSIVITY]
and
• the negative concept of
  • life,
which also implies [i.e., which also implies the connection between these ideas and
• that [i.e., the negative concept] of
  • your innermost self,
since the two [i.e., since LIFE and your INNERMOST SELF] are identical.

If you
• suspect and
• fear
your innermost self,
how can you want to establish contact with it?
[Since you do NOT WANT to establish contact with your INNERMOST SELF]

The only solution then seems to be to concentrate all

• energies and • forces

in

• your outer ego-self,

so that you become more and more disconnected from

• your innermost being and

• its life-giving powers.

You then proceed to force yourself into a loving state,

not only

• because you have learned that this is expected by society,

but also

• to comply with the requirements of your innermost conscience, which can never be completely squelched.

Last but not least, you do it [i.e., you proceed to FORCE yourself into a LOVING state]

• to succeed in gaining

• affection,

• love,

• approval,

• respect, and

• acceptance,

without which it is not possible to live.
So you
force
yourself
to love
with
your ego-self,

which attempt, of course,
is doomed to
fail.

As I have said before,
the ego cannot possibly
give you these powers [i.e., these powers to love].

It [i.e., The ego]
cannot give
what it does not possess.

Wherever you have
genuine
love currents,

they come from
your innermost being,

whether or not
you admit
its existence [i.e., admit the existence of your INNERMOST BEING]
on a conscious level.

Hence
these currents [i.e., these LOVE currents]
come into your personality
almost by
the back door, as it were.
But when this [i.e., But when the RECEIVING of these LOVE currents coming into your personality from the life stream of love of your innermost being] is impossible

because
the door [i.e., the door to the life stream of love of your innermost being] is too tightly locked,

you cut yourself off from the invigoration of

the life stream of love,

resulting in increasing feelings of
  • emptiness,
  • helplessness,
  • despair, and
  • isolation.

You then try to counteract these feelings [i.e., try to counteract these feelings of emptiness, helplessness, despair, and isolation]

with the laborious effort of

trying to love
with your ego.

These efforts exhaust you,

and
the more exhausted you are,
the more you shrink from activity,

which seems an added strain to the exhausted ego.
[After you have exhausted the ego by extreme effort to love, and then have further strained this already exhausted ego by then shrinking back from ALL effort]

You then flee into

passivity,

which
  • seems like
    relief
    and consequently
  • becomes
    the desirable state.

But

passivity

never fulfills you;

it [i.e., passivity]
  always leaves you
    • empty,
    • dissatisfied, and
    • increasingly frightened,
      as all
      false solutions do.

The farther you
  flee,

the more
  apathetic you become,
    for, naturally, at this point

healthy passivity

has converted into
  its distorted form of

apathy.
**By this time**

you have

little invigorating

• life movement and
• action
  left.

Anyone who has tasted such a state
knows that the
static lifelessness of apathy
contains
  a much greater terror
  than
  any live
    • hurt,
    • pain, or
    • unhappiness
  ever could.

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**You see, my friends,**

you must

• contact
  the real self
and
  • allow it to act,

regardless of how

• doubtful,
  • resistant or
  • frightened
  you may be.

*This [i.e., This CONTACTING the REAL SELF and ALLOWING it to ACT] is the central point you must work on to consolidate all difficulties into one

  • simple
  • unifying
    inner movement.*
Without your real self
it is not possible
to find the
• abundance
and
• wide open expansion
of life
that is
• originally and
• essentially
available to you,

where you can
• move and
• grow
without threat,

finding
your own
real being.

Without
activating
the real self,
love cannot come into you,

so you
not only
become
• isolated and
• distrustful,

but
your conscience [i.e., your conscience, because without the real self you CANNOT LOVE,]
cannot ever
give you rest.
Even if nonlove is only a minute part of you, compared with the vast areas of your personality where you do love, your conscience will still not let you rest.

This [i.e., Your conscience not letting you rest due to nonlove still being a part of you] may take all sorts of forms, destroying your best interests.

When you do

- identify
- and
- establish contact with the inner real self,

- activity can be
  - peaceful

and

- passivity can be
  - regenerating.
When
the real self
is in charge,

• activity
and
• passivity

can meld
as one unit,
so that your
• reactions
become
• meaningful and
• relaxed,
and
• action
becomes
• something desirable in itself.

By the same token,
• passivity
will hold
no threat of
helplessness,
since you
trust
• yourself
and
• life.

All this
rests upon the
• deliberate,
• precise and
• direct
activation of

• your innermost being.
I often hear my friends say,

"Oh yes, if only I could, but I am not yet capable of wanting to contact my real self."

They then proceed to wait for a miracle to happen, either from within or without, so that they will suddenly want to act constructively – in this case activate the universal center within.

They wait as though something other than

• their own
• immediately available conscious self

would intervene to propel them.

But this can never be.
You could wait forever
for the moment
when you could say,

"I will do it,
I want to,
I will try to,"

regardless of
• resistance,
• doubt, or
• fear.

Explore
the possibility of
finding
this nucleus of
• power,
• intelligence,
• feeling, and
• harmony
[i.e., your REAL SELF]

by giving it
every chance.

You must commit yourself to
this possibility [i.e., COMMIT yourself to this POSSIBILITY of finding your
REAL SELF, this nucleus of POWER,
INTELLIGENCE, FEELING, and HARMONY],
even if
at this moment
it is
only
a possibility.

How else [i.e., How else but by COMMITTING to the POSSIBILITY of FINDING
your real self, this nucleus of power, intelligence, feeling, and harmony]
can it
become an
experienced
reality?
[How can your REAL SELF, this nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY become an EXPERIENCED REALITY?]

Not by
• theory
or by
• anything that happens
  from
  • outside or
  • inside.

You
must make it happen [i.e., YOU are the one that must make this REAL SELF, this nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY become an EXPERIENCED REALITY. How? By the ACTION of COMMITTING, with your CONSCIOUS EGO, to the POSSIBILITY of FINDING it].

With this approach
you will make contact possible,
even if
  only tentatively to begin with,
  so your
    real self
      will
        gradually
          reveal its reality to you.

This action
must be
the commitment
on
your part.
Are there any questions about this topic?

**QUESTION:**
Is the life center one commits oneself to located in
  • the subtle bodies
or is it in
  • the physical
    • organs or
    • structure?

Or where is it?

**ANSWER:**
It [i.e., This LIFE CENTER one commits to the POSSIBILITY of FINDING, the REAL SELF, the nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY]

is in
  all of them [i.e., is in ALL these subtle and physical bodies].

It [i.e., This LIFE CENTER, the REAL SELF]

is
  life itself,

  which transcends everything
  wherever it can find an opening.

It cannot be,
  by its own nature,

  • more in
    one place
  and
  • less in
    another,

  for it [i.e., for this LIFE CENTER, the REAL SELF]
  is actually
    not
  a fixed spot.
In your illusory vision of
  • time,
  • space, and
  • movement,
    the life center [i.e., the REAL SELF]
    seems to be located
    deep within the solar plexus.

This is
not
    a complete illusion
    in the sense that this [i.e., that deep within the solar plexus]
    is actually
    where it manifests most noticeably,

    but only because this [i.e., but only because deep within
    the solar plexus]
    is where you are
    most
      • receptive,
    most
      • vulnerable,
    and
    most
      • open.

It [i.e., This LIFE CENTER, the REAL SELF, this nucleus of POWER,
    INTELLIGENCE, FEELING, and HARMONY]

  actually flows
  through
    • every layer of your organism,
  through
    • everything that constitutes
      your total entity,

  provided, of course,
    it [i.e., provided this LIFE CENTER, this nucleus of
    POWER, INTELLIGENCE, FEELING, and HARMONY]
    is
    both
      • activated
    and
      • not obstructed
        by the organism.
To the extent it [i.e., To the extent this LIFE CENTER, the REAL SELF, this nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY] is not activated, it cannot reach the outer layers of your personality.

In physical sickness, the body remains inactive for some time in the places affected by illness, due to corresponding • mental and • emotional • blocks, • distortions and • misconceptions.

When you are sick in your • outlook, in your • attitudes, and therefore in your • life, • the real self is blocked off and • its emanations cannot penetrate those psychic areas [i.e., the REAL SELF and its emanations cannot penetrate your OUTLOOK, ATTITUDES, and LIFE].
[When the REAL SELF and ITS EMANATIONS, this LIFE CENTER, this nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY cannot penetrate your OUTLOOK, ATTITUDES, and LIFE].

One can then say that

it [i.e., that the REAL SELF, this LIFE CENTER]

• does not reach

the outer personality levels

and

it [i.e., and the REAL SELF, this LIFE CENTER, this nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY]

• is then found only in the depth of

the spiritual subtle body.

This is why, years ago,
when my friends started on this path,
I said that you
must first penetrate
the mask self that hides your destructive attitudes.

You are so afraid to do so [i.e., so afraid to penetrate the MASK self] because you think
• this destructive self [i.e., this destructive self you uncover] is your ultimate reality,

and
• the only good [i.e., and you think the only good in you] exists in your facade.

Only when this first battle [i.e., this first battle to penetrate your MASK self] is won can the destructive currents be let out so they can reconvert into
• their original form,
• the hidden real self, which then begins to manifest.
This [i.e., This PROCESS of penetrating your MASK self so that the destructive currents can be let out and can then reconver into their original form, the hidden REAL SELF, the LIFE CENTER, the nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY, which then begins to manifest] is the only way
the real self
can become a reality.

It [i.e., The REAL SELF]
can then
• surge through
  the outer personality levels
  and
• heal the distortions.

A totally self-realized person will be enlivened by the real self on all levels,
• physical
  as well as
• emotional
  and
• mental.

QUESTION:
I have reached the point where I meditate
to activate the real self
in order to get

love to come through,

having found my misconception about
• spirituality and
• the physical body.

But it [i.e., But LOVE] is still dead.

I have not been able to activate it.
ANSWER:
This [i.e., Your inability to activate LOVE]
is quite natural, my friend.

Do not forget
how deeply indoctrinated
this fear [i.e., this FEAR to experience LOVE]
is in you.

How many years
already in this lifetime,
not to speak of any others [i.e., not to speak of any other lifetimes],
have you conditioned yourself
to
• a pattern of reaction,
to
• an orientation
and
• a way to operate,
which cannot be broken
suddenly?

This [i.e., This conditioning, causing you to FEAR the experience of LOVE.]goes even deeper
than you are aware of.

You have just recently
reached the first inklings of this fact,
which is a tremendous victory on your path.

Little by little
you will begin to realize
how much deeper
this fear [i.e., this FEAR of the EXPERIENCE of LOVE]
is ingrained in you.

You will become aware of
more specific reasons for
this fear,
in addition to
the reasons that you already know
which you will
experience
on a deeper level.
As you do so [i.e., as you become aware of more SPECIFIC reasons for your FEAR of experiencing LOVE, and EXPERIENCE this FEAR on a DEEPER level], little by little, the

• heavy wall,
• thick fog,
• mazes of confusion

that covered

the real self
with its [i.e., with the real self’s]

• strong,
• wonderful

feelings,

will dissolve.

You have already gained some preliminary insight into this fear [i.e., insight into this FEAR of EXPERIENCING LOVE], and this insight will increase as you observe your reactions when you utter the wish to feel love in your

• whole person,

also in your

• physical body.
QUESTION:
You relate
• death
to a lack of
• love.

How can you then
explain
physical death?

ANSWER:
The manifestation of
physical death
in this sphere of human existence
is precisely the result of
duality.

Duality
is a result of
erroneous concepts.

Error means,
in the last analysis,
a misunderstanding
of
• life
and
of
• the universe.

Therefore
the individual
believes life to be
• dangerous,
• hostile,
• a force against which
one needs to defend.
This defense [i.e., This DEFENSE against the “dangerous and hostile place” that the individual BELIEVES life to be]

must exclude
all attitudes of
• openness,
• inclusion,
• movement
toward the other –
that is, love [i.e., this DEFENSE must EXCLUDE LOVE].

When this movement [i.e., When this movement toward others and life] is lacking,
• stagnation,
• stasis and
• nonlife
ensue –
that is, death [i.e., that is, DEATH must ensue when this movement toward others and life is lacking].

• Error
equates with
• nonlove.

• Nonlove
is directly opposed to
• life
• as it really is,
• in its potential,
• in its waiting readiness to unfold whenever it is allowed to do so because
• appropriate and
• truthful
concepts
do not block the way [i.e., appropriate and TRUTHFUL concepts, unlike error and misconceptions, ALLOW LIFE to unfold as it really is, in its potential, and TRUTHFUL concepts NEVER BLOCK the way to such unfolding of LIFE].
**This life** [i.e., *This TRUE LIFE that is allowed to unfold as it really is, in its potential*]

is

- a continuum,
- an eternally moving process, that can be sensed only when
  - the personal psyche follows
  - its own life-movement.

*This is a mathematical equation.*

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| **QUESTION:**  
I can see that,  
but I know that I am destined to  
- die,  
even if  
I am able to  
- love. |

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| **ANSWER:**  
No,  
this is a matter of degree.  
Humans are an interim stage of evolution.  

The entity does not come from a state of  
- total nonlove where there is  
a very small amount of life.  

- Inorganic life would be closest to that state of life with  
  - no love. |
• Total love,
on the other hand,
where there is no longer
any
• split,
any
• division,
any
• false concept,
is where
the universal consciousness
is
completely realized.

Where there is
no
• duality,
there is
no
• life
versus
• death.

To get there
the human entity
has to go through
very
slow
stages of
evolution.

**QUESTION:**
In my work on the path
I found out that
• I never loved
• anything or
• anyone;

• my only way of loving
is
• neurotic.
Listening to your lecture,
    I am interested to
        find

    my real self

    in this respect.

Can you give me some help?

ANSWER:
I would advise you to ask yourself
    specifically
to what extent you believe
    that
        • life
            is
                • against you,
                    so that
                        you do
                            • not dare
                                to love.

Put down the
    very specific ideas you have.

In what particular respects
    do you assume
        that life is against you?

QUESTIONER:
In
    all
        ways.

ANSWER:
Nevertheless, it does not suffice
to admit this
    so generally,
        for
            that is not quite accurate either.
It [i.e., The ways you believe life is against you] has to be made specific.

After this is done, look at the written statements [i.e., statements you have written about life being against you], then begin to wonder.

Tell yourself,

"Maybe I am mistaken, maybe it is not that way."

You have to make allowances for the possibility that you may be mistaken.

So often people remain in a bottleneck on their path because they do not move away from the wrong conclusion.

They have found it [i.e., They have FOUND their WRONG CONCLUSION], they know in principle that it is wrong,

but they remain with it, telling themselves,

"This is the way I feel,"

waiting to feel differently without any effort on their part.
But resolution [i.e., But resolution of a WRONG CONCLUSION]
can come
only when
you
• seriously question your conclusions
and
• admit that
things

could be
different.

You must
challenge an assumption,
once it is put into
precise words,
such as

"I expect life to be
this or that way,
at least as far as I am concerned."

Then you make room for

• truth

that could
never
enter into
the closed chambers
of your
• dark,
• dismal
misconceptions
about
• life
and
• your own
innermost nature.
**QUESTION:**
We have all lost a friend recently who was very close to this work.

I wonder whether we could be in touch with him, somehow?

**ANSWER:**
The important thing is not being in touch with any specific individual in the nonphysical world, but that all beings, wherever they are, are in touch with that center of the innermost self that is universal.

Everything else
- falls into place and
- unifies those who reach out in love.

*To establish contact that way* [i.e., To establish contact by being in touch with any specific INDIVIDUAL in the nonphysical world] is

- not necessary,
- nor really helpful for anyone concerned.
It [i.e., Trying to establish contact by being in touch with any specific INDIVIDUAL in the nonphysical world]

shifts the emphasis from what is
  • important
to something that is really
  • unimportant.

I know that some people
  • may be disappointed with such an answer and
  • may erroneously believe that this is
    • a rebuff or
    • a lack of concern.

My response seems denying because the concept they still have about
  • life and
  • the self
is not geared to a universal understanding as yet.

Eventually they will see that there is really more
  • truth and
  • love
in putting the emphasis on all that furthers the contact with the
  • one and
  • only thing that matters:

  self-realization.
Then [i.e., Then, with SELF-REALIZATION.]

love between individuals
  happens
  • healthily and
  • naturally,
    in the best possible way.

Contact with people
  who are no longer in the body
  cannot
    be a
      really fulfilling venture,
        ever.

It [i.e., Contact with people who are no longer in the body]
  must lead
    in some fashion
      to escape from
        the very emphasis
          that is so important.

It [i.e., Contact with people who are no longer in the body]
  is often sought
    to alleviate
      • doubt and
      • pain,

but it
  never really does so
    in a
      • genuine and
      • lasting
        way.

QUESTION:
  But wouldn’t contact
give strength
to
  the deceased person?
ANSWER:
No,
   no.

People who are oriented toward
   • striving and
   • growth
   will have all the contact necessary
   in their own world.

The same laws exist
   • there
   as
   • here.

When you
do
   not
   want to reach out
   beyond your
   • limitations and
   • erroneous concepts,

no one in the world
   can help you.

You know this perfectly well.

But the moment you do [i.e., the moment you DO want to REACH OUT beyond
   your limitations and erroneous concepts],
   help
   comes from
   all sides.

Why should this
   be different in
   another dimension of consciousness?
Love gives strength,

and this can be
• extended and
• expanded
no matter where individuals are.

For that [i.e., For LOVE that gives strength that can be extended and expanded,]

a manifest contact
is
not
necessary.

May the love and the strength and the truth expand in you, in your own innermost being.
To the degree that you let this happen [i.e., To the degree that you let the LOVE, STRENGTH, and TRUTH EXPAND in YOU, in your own INNERMOST BEING] you will be susceptible to the
* love
and the
* strength
and the
* truth

that * comes from others to you, that * is in the air
  * around you, in the air
  * you breathe.

Your * gaze will change.
Your * realizations and * perceptions will change to the degree that the
* love
and the
* strength
and the
* truth from your innermost being unite with those [i.e., unite with the LOVE, STRENGTH, and TRUTH from the innermost being] of others.
Be in
• peace.

Be in
• truth.

Be in
• yourself!

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