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

1996 Edition, Original Given: October 7, 1966

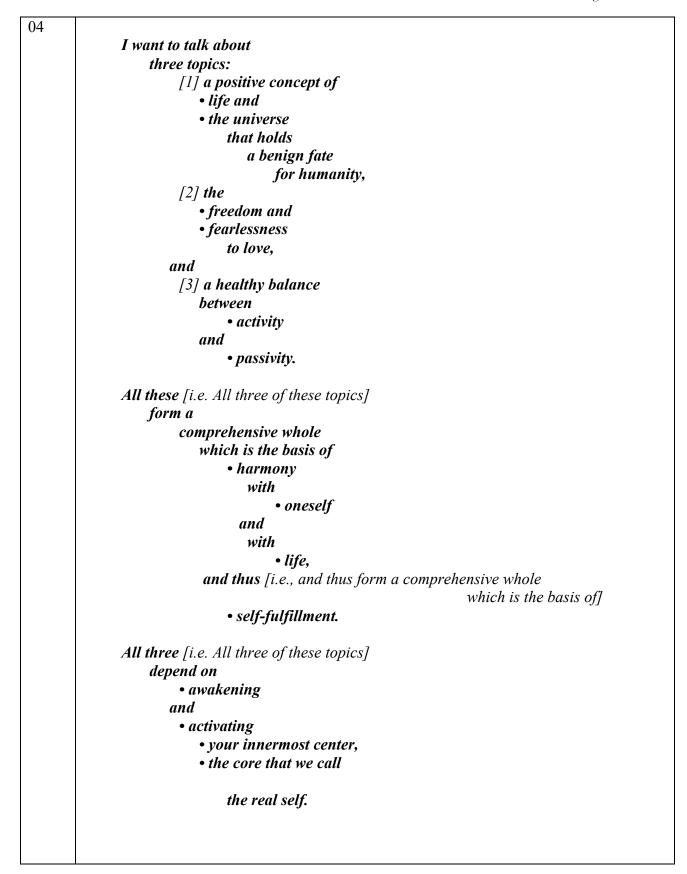
This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. 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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

¶	Content
03	Greetings, my dearest friends.
	Be blessed, every one of you.
	<i>Blessed be</i> <i>this hour</i> [i.e., Blessed be this time we now spend together in this lecture].

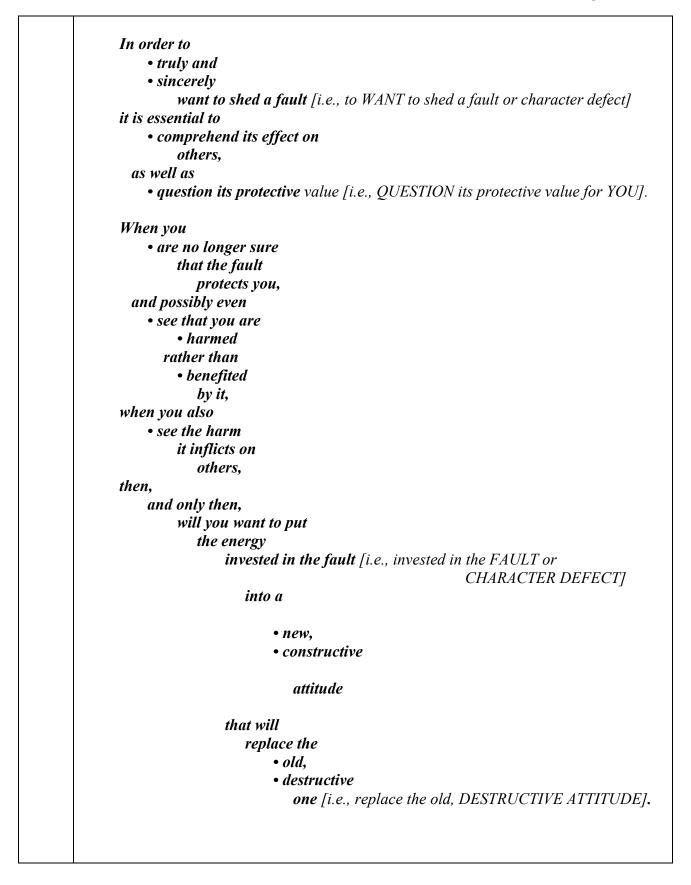


05	
	As long as
	the ego
	is the sole motivator of an individual's life
	• it is impossible
	to have confidence in
	life's benign nature;
	• it is impossible
	to be fearless about
	loving;
	and
	• it is impossible
	to establish
	a healthy balance
	between
	• activity
	and
	• passivity.
	I stud look at this many closely
	Let us look at this more closely.
06	
00	• 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.
	~ 0
	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
	<i>that negative concept of life</i> [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].
07	There is direct interaction
	between
	• your faults and
	• a negative concept of life.
	• a negative concept of tije.
	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.

08	
	In the last lecture [See Lecture 145-Responding to the Call of Life]
	I discussed the necessity of
	transforming
	<i>faults of character</i> [i.e., faults of character, or character defects].
	The first step toward this
	<i>transformation</i> [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.
	my you ching to ment.
	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
	•
	<i>negative assumption</i> [i.e., you take a negative assumption that something BAD or PAINFUL, or INTOLERABLE will happen to you in life]
	for granted.

09	
	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].
	<i>Is your assumption</i> [i.e., Is your negative assumption that LIFE is DANGEROUS] <i>true</i> ?
	What would actually happen
	<i>if you didn't have this fault</i> [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.
1	

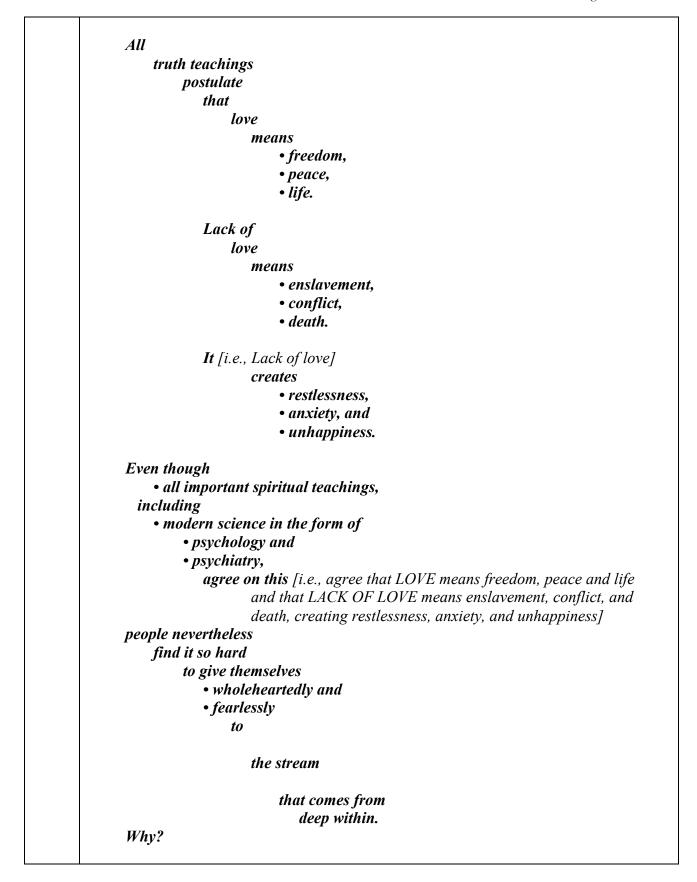


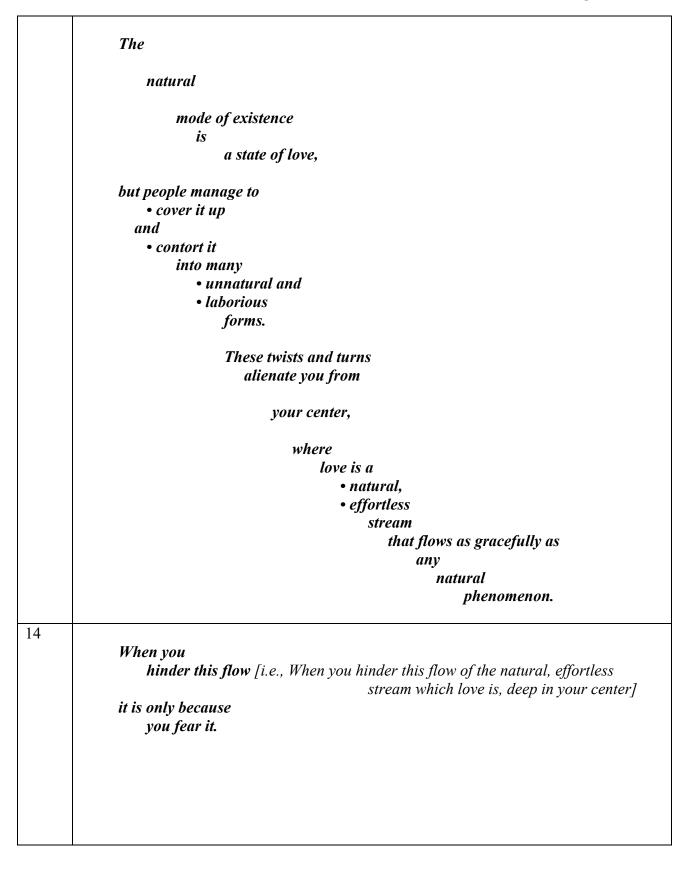
10	
	<i>This</i> [i.e., THIS PROCESS of becoming AWARE of your faults or character defects,
	UNDERSTANDING how they came into existence and WHY you cling to
	them – namely, that you assume they will DEFEND you against life's
	negative experiences, then seeing the NEGATIVE effect that your faults or
	character defects has 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.
	<b>T</b> , • • • • <b>T</b> , <b>T</b> , (
	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.

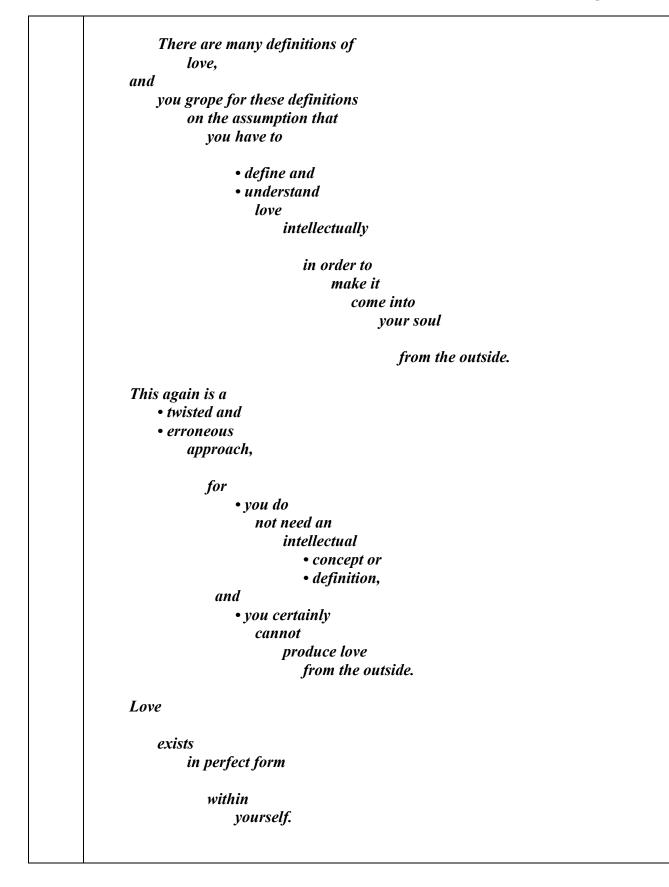
I

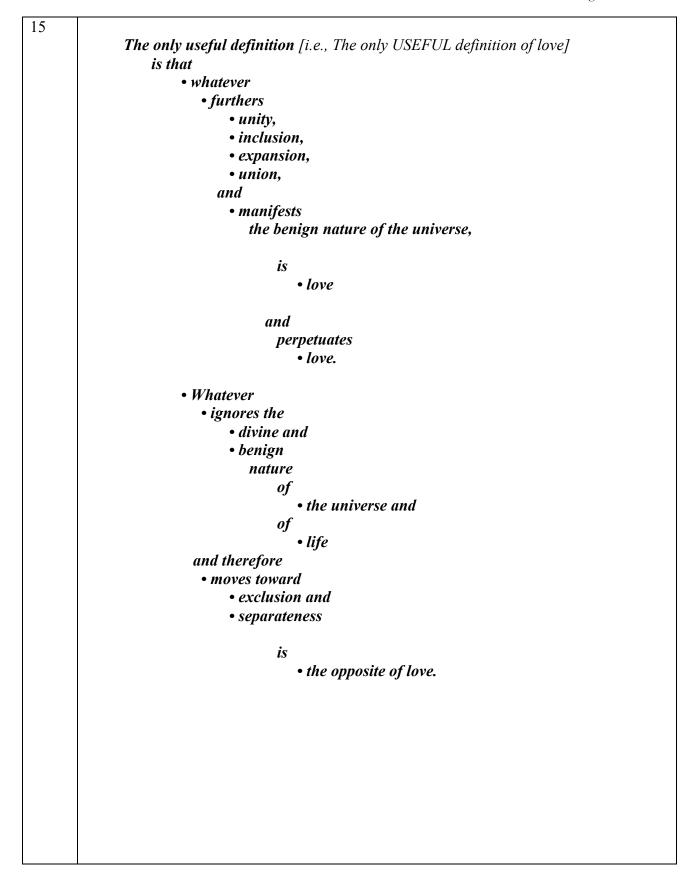
11 This work [i.e., This work of TRANSFORMING FAULTS or CHARACTER DEFECTS and ATTITUDES] is impossible to accomplish without the help of the real self, which must be directly • contacted and • activated by • the ego faculties. Without this help [i.e., Without this help of the REAL SELF], the necessary • energy and • stamina are missing. • The ego faculties must always establish a connection with • the real self for the necessary • vision and • enlightenment.

10	
12	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
	<ul> <li>predicaments and</li> </ul>
	• conflicts.
	<i>This</i> [i.e., <i>This fear of loving</i> ]
	may take
	• different forms
	with
	• different people;
	even in the
	same person
	<i>it</i> [i.e., this fear of loving]
	may appear under
	• different guises
	in
	• various situations.
13	
	The whole world
	has generally been aware of
	the importance of
	love
	since time immemorial.



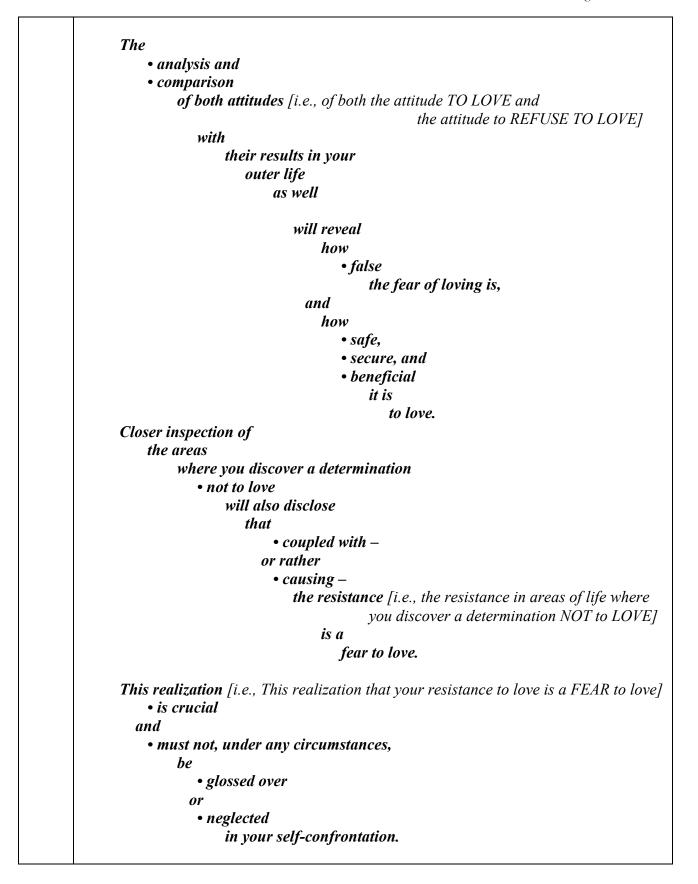




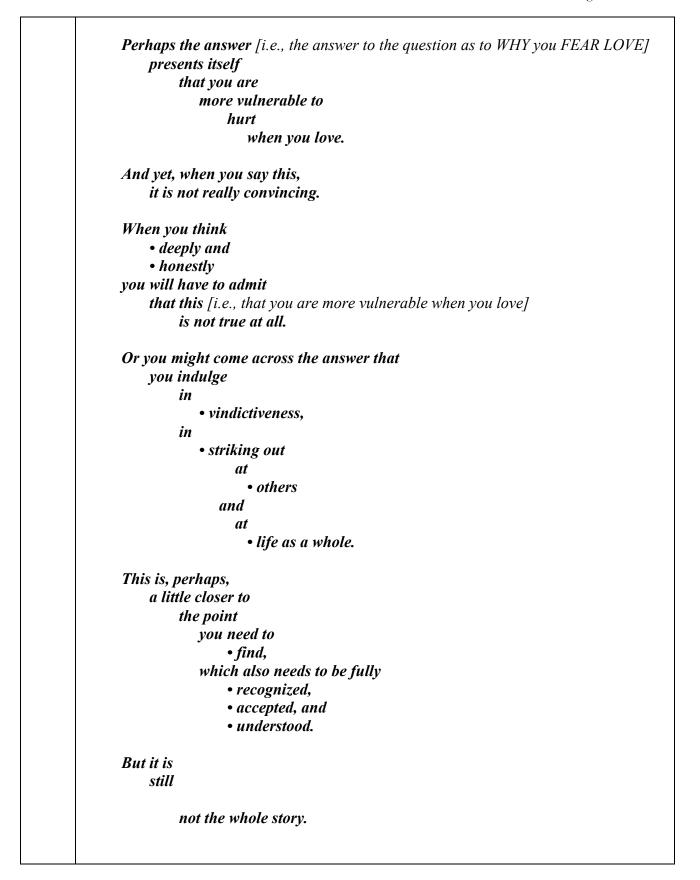


16 The opposite of love is • nonlife: *it* [*i.e.*, *nonlife*, *the opposite of love*] is • various degrees of death, for there are many degrees of • death, just as there are many degrees of • life. Yet you • fear the • life, the • peace, and the • freedom of love and • cling to the • separating forces of nonlove as a protective device. 17 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.

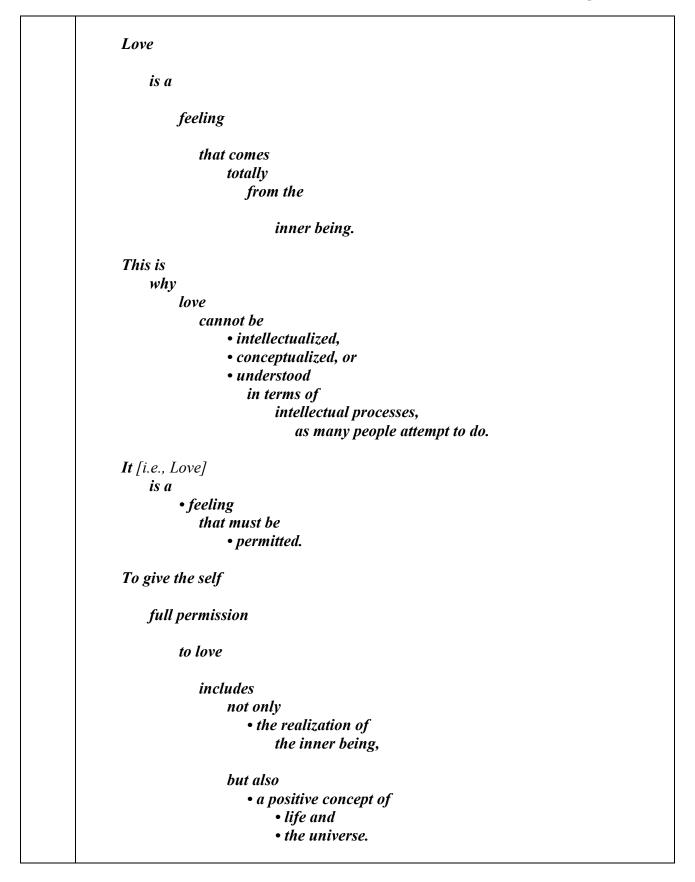
	Most people have
	many areas
	where they
	where mey
	• do love
	and
	• are unafraid to do so.
	But where
	problems exist
	in the
	• inner
	and
	• outer
	life,
	they are due to
	the refusal to
	love
	in certain respects
	connected
	specifically
	with those problems.
10	
18	When you recognize this,
	it is often
	useful
	to compare
	• your refusal to love
	with
	• those areas where you
	do love.



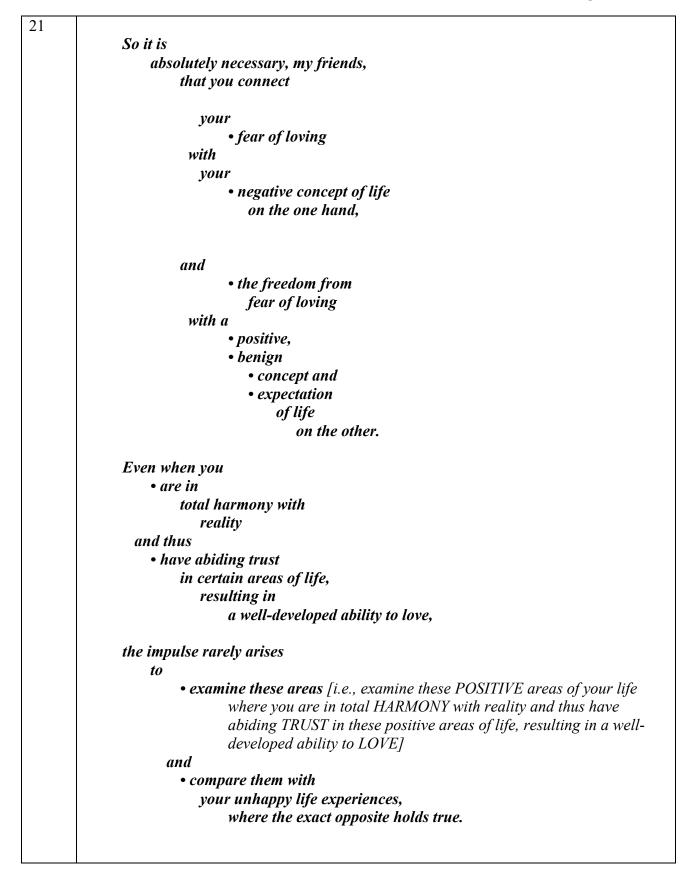
	It is necessary that you put precisely into words,
	"Here, in this or that respect,
	I do not love,
	and
	I refrain from wanting to love because I am afraid of it [i.e., afraid of LOVE]."
19	At this point you still do not know why [i.e., do not know WHY you are afraid to love]. You may • feel consternation, you may • be puzzled, you may • ask yourself, "What do I fear?" Some answers may come that are • partly valid but also • partly valid but also • partly glib theories that may strike you as cliched.



• •	
20	
	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.



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.



	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.
22	
	Only by
	testing
	can you convince yourself of
	the positive nature of life.
	<i>Then</i> [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.

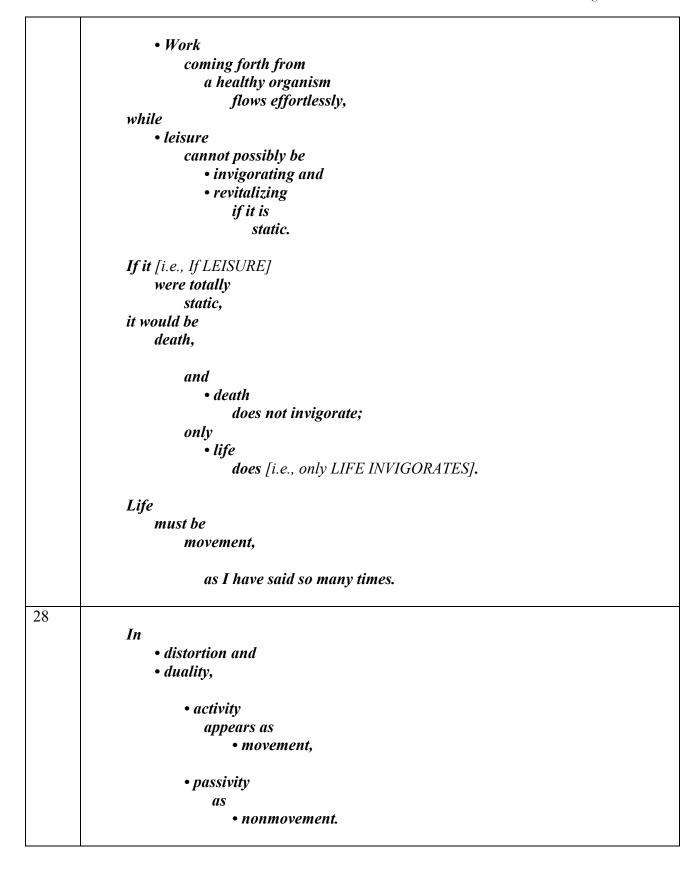
23 The third member of this triad is the healthy balance between • activity and • passivity. Many of my friends have encountered in the course of their self-search a • strange and • inexplicable distaste for • activity and an equally • strange and • inexplicable hankering for • non-action. These tendencies 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?
24	
24	First of all
	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.
	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
	<i>does this</i> [i.e., does "activity being passive" or "passivity being active"]
	appear to be
	a contradiction.
25	
	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
	<ul> <li>is unstrained and</li> <li>has the rhythm of peace, so to speak.</li> </ul>
	so to speam
	<i>This rhythm of</i> • <i>peace</i> [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
	• <i>passivity</i> [i.e., may SEEM like PASSIVITY, but is actually the PEACE or PASSIVITY associated with HEALTHY ACTIVITY].
26	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].

27 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.



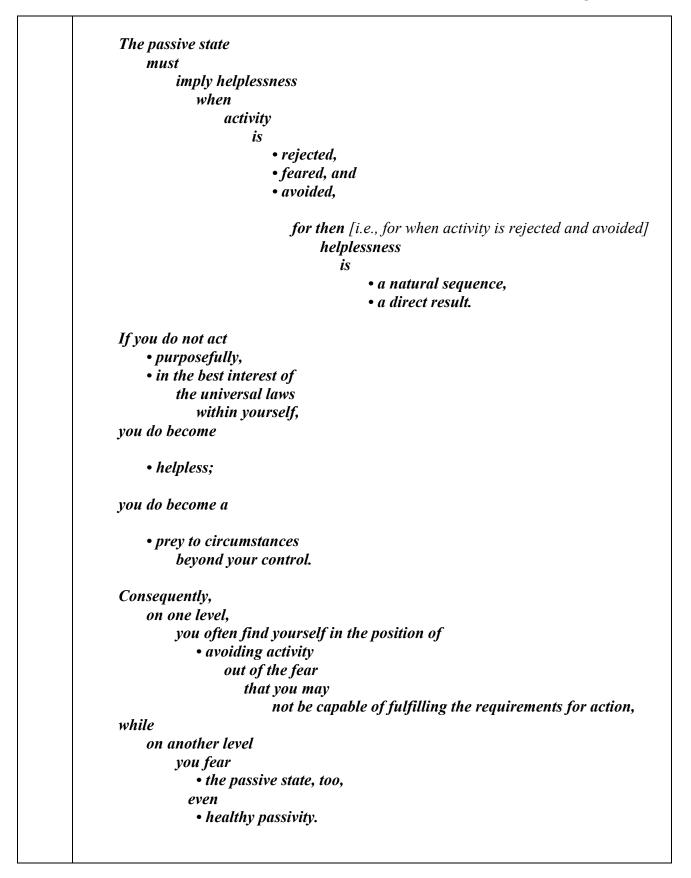
r	
	[In distortion and duality]
	• Activity
	appears to exert
	strain;
	• passivity
	promises
	relief from strain.
	In other words,
	we return to the
	basic duality of
	• good
	versus
	• <i>bad</i> .
	One facet
	seems
	• good,
	• desirable;
	the other
	[seems]
	• bad,
	• undesirable.
29	
	Activity
	is 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.

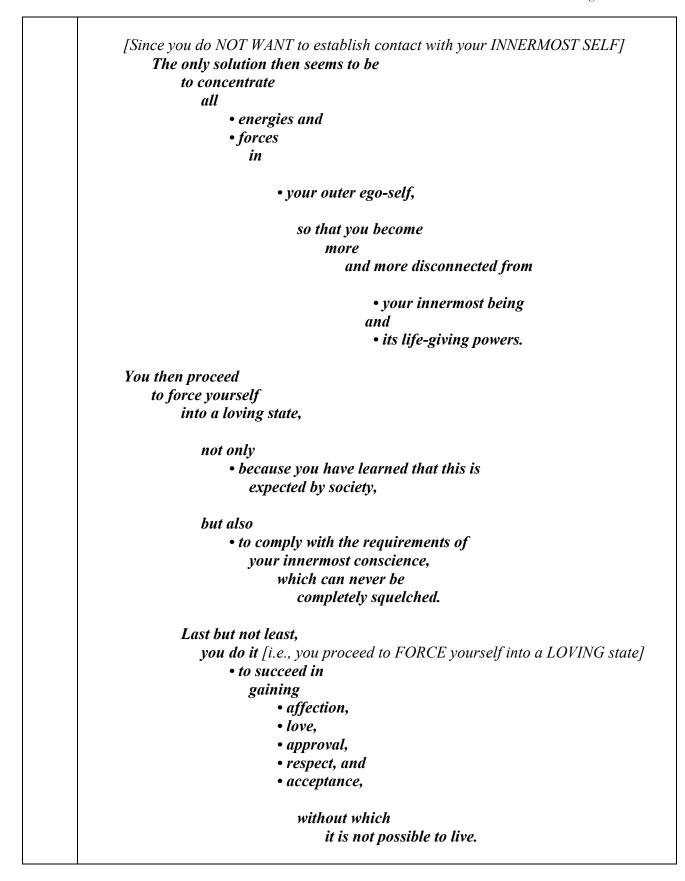
	The
	• passive,
	• static
	state
	then seems desirable [i.e., then seems MORE desirable than
	all the demands that ACTIVITY makes on them]
	because
	<i>it</i> [ <i>i.e.</i> , <i>the passive, static state</i> ]
	• does not make
	any demands;
	<i>it</i> [i.e., the passive, static state]
	• does not hold
	any fearsome
	<ul> <li>expectations or</li> </ul>
	• obligations.
30	
50	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.

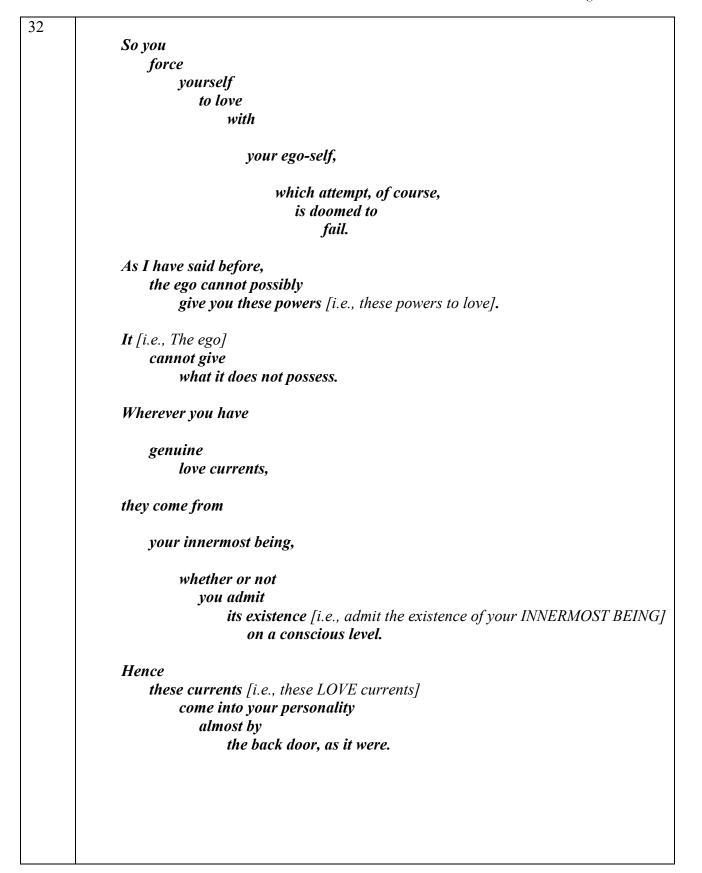
Г

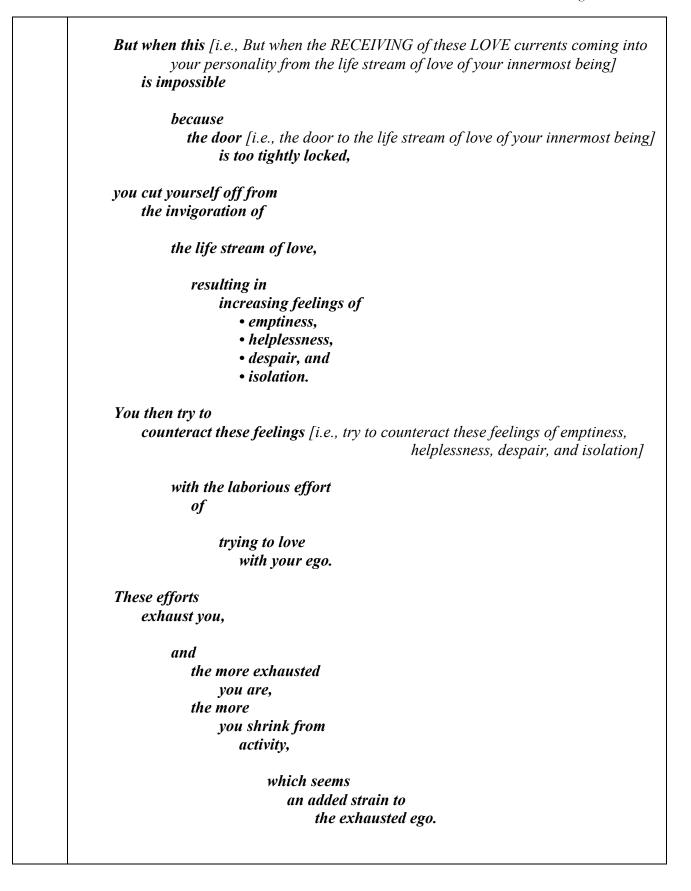
Т

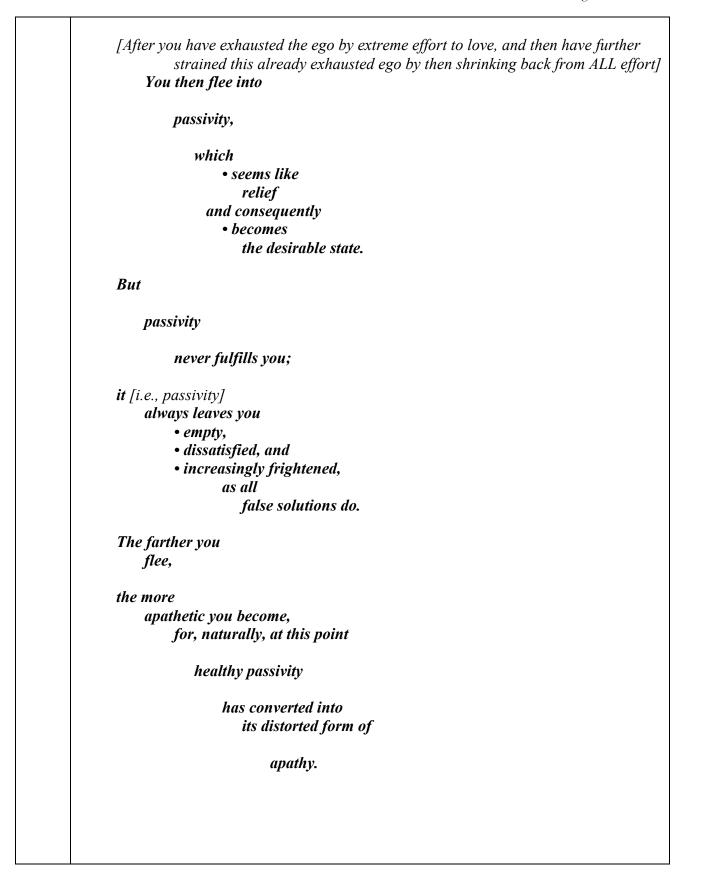


	December were comment
	Because you cannot
	distinguish between
	• healthy
	and
	• stagnant passivity,
	you become
	• overactive
	and
	• alienated from
	your real self.
31	
	With these ideas [i.e., With these ideas about the BALANCE
	between ACTIVITY and PASSIVITY],
	my friends,
	you may see a
	very important connection
	between
	• them [i.e., connection between these ideas about the BALANCE between ACTIVITY and PASSIVITY]
	and
	• the negative concept
	of
	• life,
	<i>which also implies</i> [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?









	Du this time
	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.
33	
	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.

Т

```
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.
```

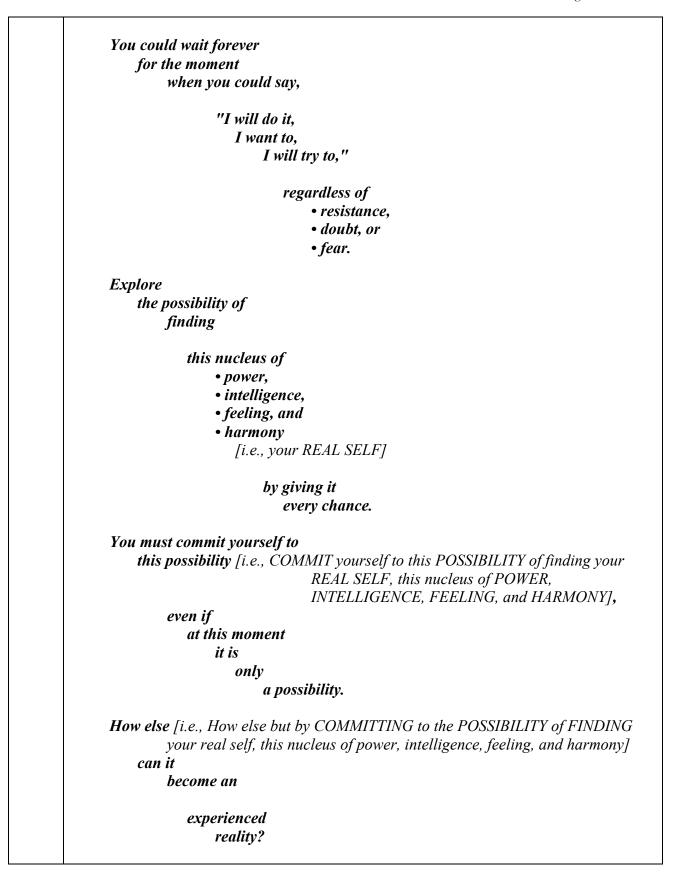
	Even if
	nonlove
	is only a minute part of you,
	compared with
	the vast areas of your personality
	where you do love,
	your conscience
	will still
	not let you rest.
	This [i.e., Your conscience not letting you rest due to
	nonlove still being a part of you]
	may take
	all sorts of forms,
	destroying
	your best interests.
2.4	
34	1171
	When you
	do
	• identify
	and
	• establish contact with
	the inner real self,
	• activity
	can be
	• peaceful
	1 J
	and
	• passivity
	can be
	• regenerating.

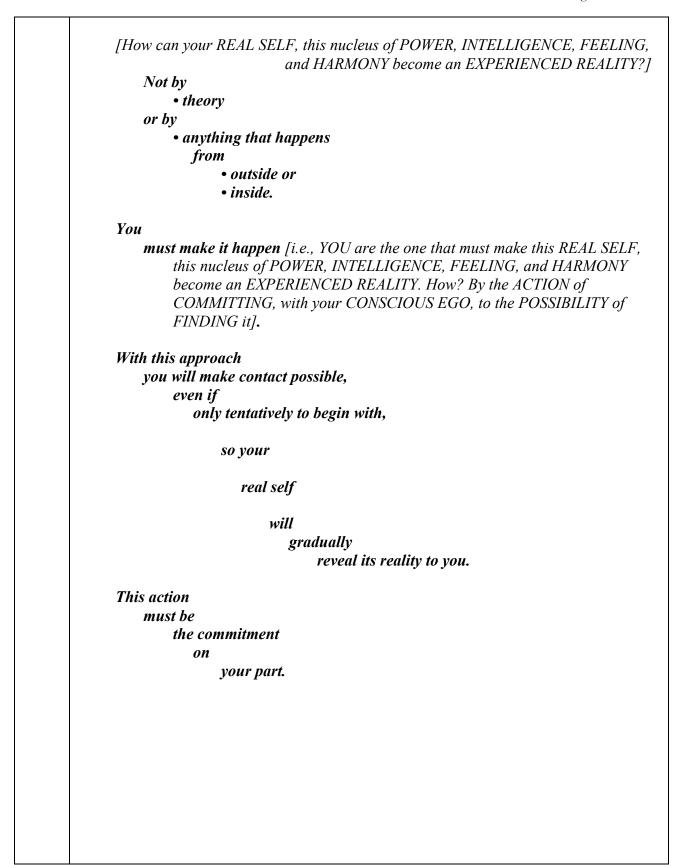
```
When
    the real self
         is in charge,
    • activity
and
    • passivity
         can meld
            as one unit,
                so that your
                   • reactions
                        become
                           • meaningful and
                           • relaxed,
                and

    action

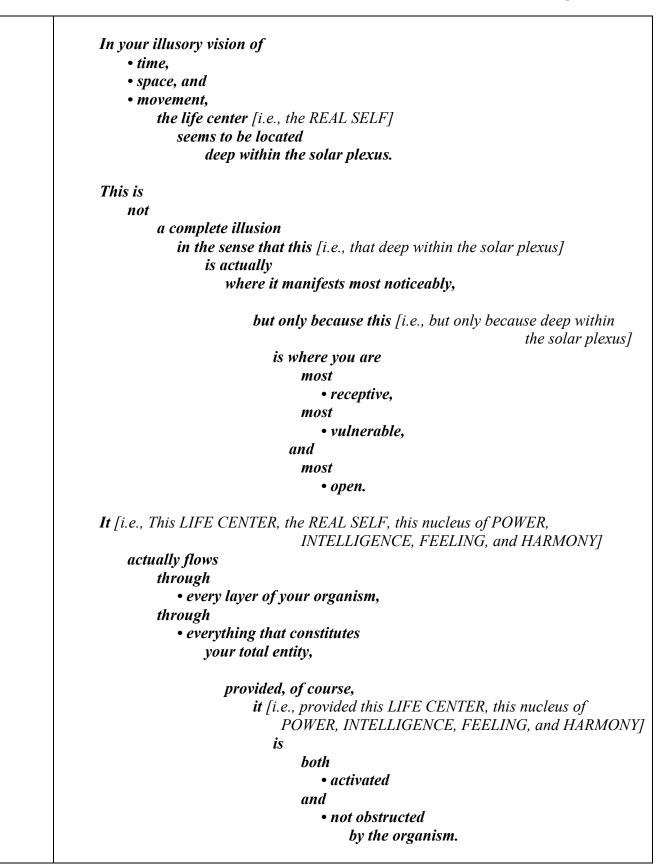
                        becomes
                           • something desirable in itself.
                By the same token,
                   • passivity
                        will hold
                           no threat of
                               helplessness,
                                  since you
                                       trust
                                          • yourself
                                        and
                                          • life.
All this
    rests upon the
         • deliberate,
         • precise and
         • direct
            activation
                of
                   • your innermost being.
```

35	
55	I often hear my friends say,
	i often neur my friends suy,
	llOh was
	"Oh yes,
	if only I
	could,
	but I
	am not yet capable of
	wanting
	wunning
	to construct
	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.

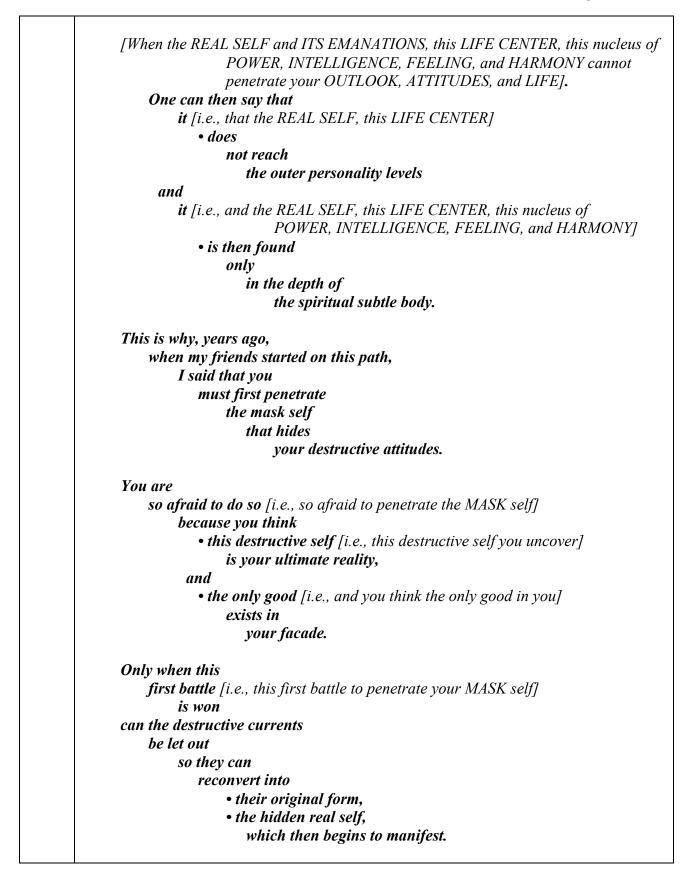




36	
	Are there any questions about this topic?
	QUESTION:
	$\widetilde{Is}$ the life center one commits oneself to
	located in
	• the subtle bodies
	or is it in
	• the physical
	• organs or
	• structure?
	Or where is it?
37	
	ANSWER:
	<i>It</i> [i.e., This LIFE CENTER one commits to the POSSIBILITY of 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.
	α μπτα σροι.

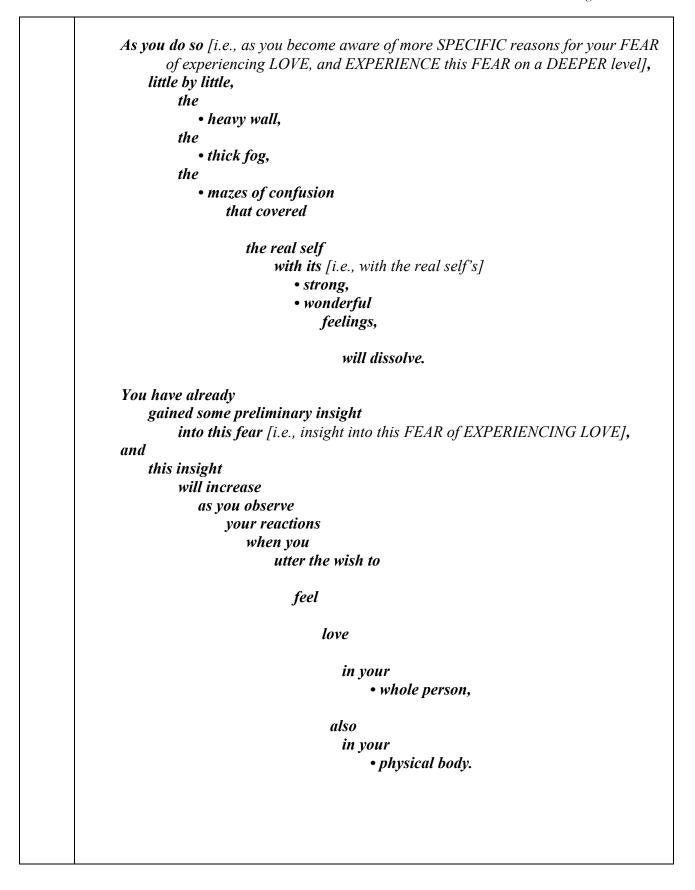


	To the extent it [i.e., To the extent this LIFE CENTER, the REAL SELF, this nucleus of POWER, INTELLIGENCE, FEELING, and HARMONY] is not activated, it cannot reach the outer layers of your personality.
	In physical sickness, the body
	ine bouy
	remains inactive for some time
	in the places affected by illness, due to
	corresponding a montal and
	• mental and • emotional
	• blocks,
	• distortions and
	• misconceptions.
38	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
	<i>those psychic areas</i> [i.e., the REAL SELF and its emanations cannot penetrate your OUTLOOK, ATTITUDES, and LIFE].



<b>This</b> [i.e., This PROCESS of penetrating your MASK self so that the destructive currents can be let out and can then reconvert into their original form, the
currents can be let out and can then reconvert 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>I have reached the point where I</i>
meditate
to activate the real self
in order to get
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.
is suu aeaa.
I have not been able to activate it.

41	
	ANSWER:
	<i>This</i> [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?
	<i>This</i> [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.



42	
	QUESTION:
	You relate
	• death
	to a lack of
	• love.
	How can you then
	explain
	physical death?
	physical acam.
43	
15	ANSWER:
	The manifestation of
	physical death
	in this sphere of human existence
	is precisely the result of
	is precisely the result of
	duality.
	unner,
	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.

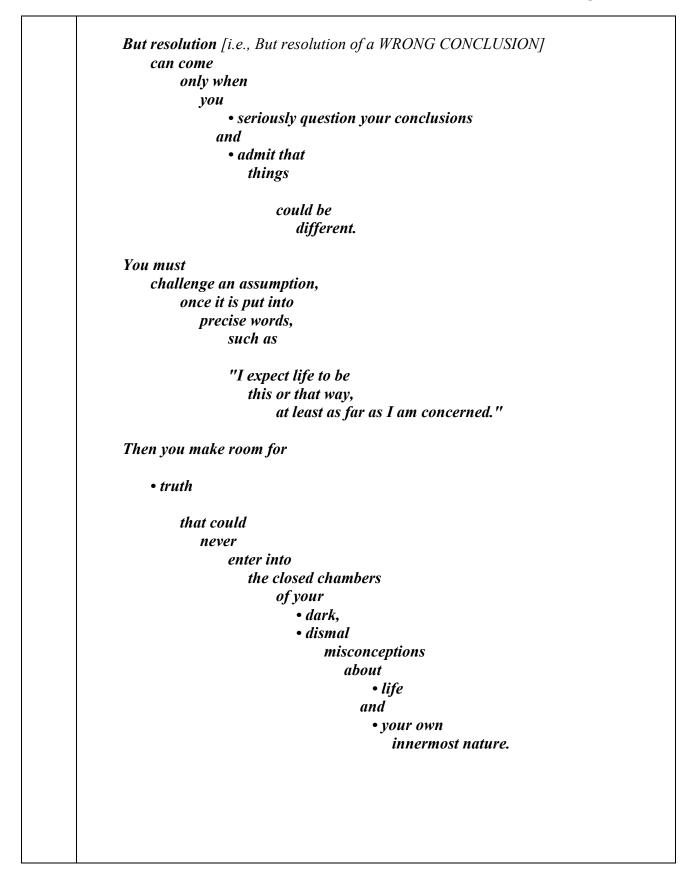
his DEFENSE against the "dangerous and hostile place" that the individual BELIEVES life to be] s of ess, ion, nent ard the other – that is, love [i.e., this DEFENSE must EXCLUDE LOVE]. It [i.e., When this movement toward others and life] n, t is, death [i.e., that is, DEATH must ensue when this movement toward others and life is lacking].
s of ess, ion, nent ard the other – that is, love [i.e., this DEFENSE must EXCLUDE LOVE]. It [i.e., When this movement toward others and life] n, t is, death [i.e., that is, DEATH must ensue when
ess, ion, nent ard the other – that is, love [i.e., this DEFENSE must EXCLUDE LOVE]. nt [i.e., When this movement toward others and life] n, t is, death [i.e., that is, DEATH must ensue when
ess, ion, nent ard the other – that is, love [i.e., this DEFENSE must EXCLUDE LOVE]. nt [i.e., When this movement toward others and life] n, t is, death [i.e., that is, DEATH must ensue when
ion, nent ard the other – that is, love [i.e., this DEFENSE must EXCLUDE LOVE]. nt [i.e., When this movement toward others and life] n, ! t is, death [i.e., that is, DEATH must ensue when
<pre>nent ard the other – that is, love [i.e., this DEFENSE must EXCLUDE LOVE]. nt [i.e., When this movement toward others and life] n, ! t is, death [i.e., that is, DEATH must ensue when</pre>
that is, love [i.e., this DEFENSE must EXCLUDE LOVE]. at [i.e., When this movement toward others and life] a, b, c, t is, death [i.e., that is, DEATH must ensue when
nt [i.e., When this movement toward others and life] n, ! ! t is, death [i.e., that is, DEATH must ensue when
n, ! t is, death [i.e., that is, DEATH must ensue when
t <b>is, death</b> [i.e., that is, DEATH must ensue when
t <b>is, death</b> [i.e., that is, DEATH must ensue when
t <b>is, death</b> [i.e., that is, DEATH must ensue when
this movement toward others and life is lacking.
sed to
cally is,
potential,
vaiting readiness to unfold
enever 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
-

	This life [i.e., This TRUE LIFE that is allowed to unfold as it real	lly is,
		<i>in its potential]</i>
	is	
	• a continuum,	
	<ul> <li>an eternally moving process,</li> </ul>	
	that can be sensed	
	only when	
	the personal psyche	
	follows	
	its own life-movement.	
	This is a mathematical equation.	
45		
	QUESTION:	
	I can see that,	
	but I know that I am	
	destined to	
	• <i>die</i> ,	
	even if	
	I am able to	
	• love.	
46		
	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.	

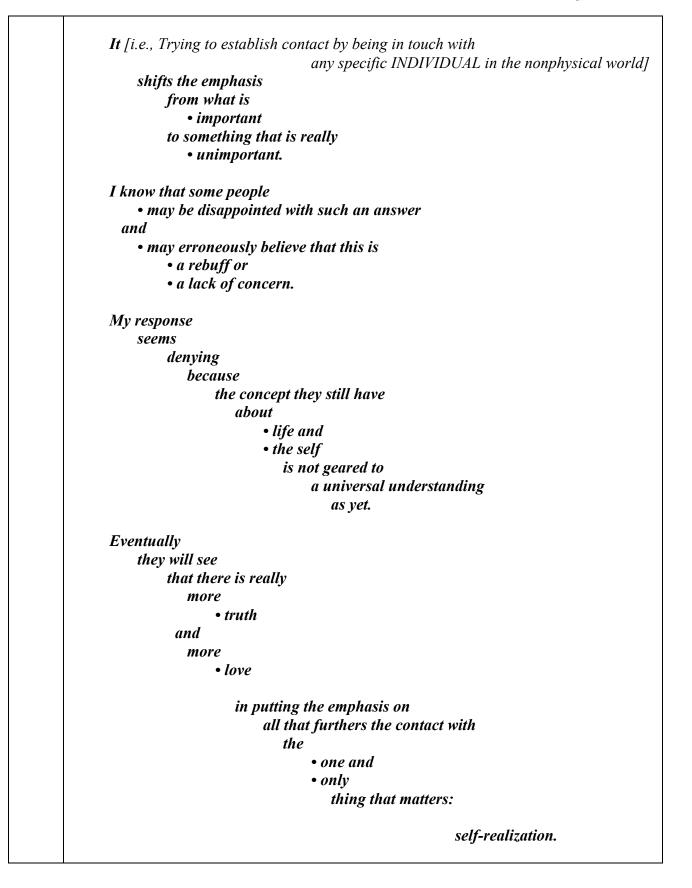
• Total love, on the other hand, where there is no longer any • split, any • division, any • false concept, is where the universal consciousness is completely realized. Where there is no • duality, there is no • life versus • death. To get there the human entity has to go through very slow stages of evolution. 47 **OUESTION:** 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?
48	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?
49	QUESTIONER: In
	all ways.
	ANSWER: Nevertheless, it does not suffice to admit this
	so generally,
	for
	that is not quite accurate either.

It [i a The ways you believe life is accinet you]
It [i.e., The ways you believe life is against you]
has to be made
specific.
specific.
After this is done,
<i>look at the written statements</i> [i.e., statements you have written
about life being against you
then begin to wonder.
Tell yourself,
Ten yourseij,
"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,
terms themselves,
"This is the way I feel,"
waiting to
feel differently
without
any effort on their part.



50	OUESTION.
	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?
51	
-	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.
	<b>To establish contact that way</b> [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.



	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.
	<i>It</i> [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.
	inui is so important.
	<i>It</i> [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.
50	
52	
	QUESTION:
	But wouldn't contact
	give strength
	to
	the deceased person?
	·

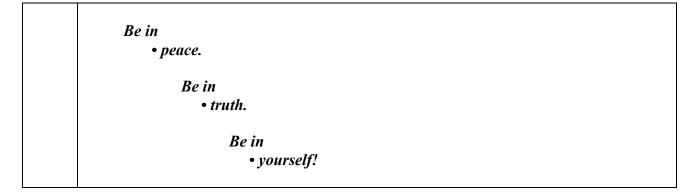
53	
	ANSWER:
	No,
	no.
	People who are oriented toward
	• striving and
	• growth
	will have all the contact necessary
	in their own world.
	The same laws exist
	• there
	as
	• here.
	• nere.
	When you
	do
	not
	want to reach out
	beyond your
	• limitations and
	• erroneous concepts,
	no one in the world
	can help you.
	You know this perfectly well.
	<b>But the moment you do</b> [i.e., the moment you DO want to REACH OUT beyond your limitations and erroneous concepts],
	help
	comes from
	all sides.
	uu sues.
	Why should this
	be different in
	another dimension of consciousness?
	unother utmension of consciousness:

	Love
	gives
	strength,
	and this can be • extended and • expanded no matter where individuals are.
	<i>For that</i> [i.e., For LOVE that gives strength that can be extended and expanded,]
	a manifest contact is not necessary.
54	May
	the
	• love
	and
	the
	• strength
	and
	the • truth
	- <i>uun</i>
	expand
	in
	• <i>you</i> ,
	in
	• your own innermost being.

Г

Т

```
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.
```



For information to find and participate in Pathwork activities world wide, please write:

The Pathwork<sup>®</sup> Foundation PO Box 6010 Charlottesville, VA 22906-6010, USA Call: 1-800-PATHWORK, or Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

## Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

## Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.