

# Pathwork Lecture 163: Mind Activity and Mind Receptivity

1996 Edition, Original Given May 10, 1968

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><b><i><u>Greetings,</u></i></b> <b><i><u>my beloved friends.</u></i></b></p> <p><b><i><u>The love of the universe</u></i></b> <b><i><u>embraces</u></i></b> <b><i><u>every</u></i></b> <b><i><u>• manifestation and</u></i></b> <b><i><u>• individualization</u></i></b> <b><i><u>of the Divine Being,</u></i></b> <b><i><u>especially</u></i></b> <b><i><u>when the</u></i></b> <b><i><u>• outer,</u></i></b> <b><i><u>• separated</u></i></b> <b><i><u>self</u></i></b> <b><i><u>strives so ardently</u></i></b> <b><i><u>to find</u></i></b> <b><i><u>the truth of</u></i></b> <b><i><u>• being,</u></i></b> <b><i><u>the truth of</u></i></b> <b><i><u>• self –</u></i></b> <b><i><u>thus the truth of</u></i></b> <b><i><u>• life.</u></i></b></p>

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04

All the

- pain and
- frustration

the average human being goes through  
in the course of a lifetime  
is solely  
the result of  
not knowing  
your true identity.

And

the constant  
struggle of living  
comes from  
a vague feeling  
in your unconscious  
that there is

- something to recapture,
- some secret key

that could open life.

You know

deep within  
that life cannot be  
merely

- what you experience from day to day or
- what it is at the moment.

So you

strive away from  
the moment,  
and when you do so  
you lose

- the moment

and with it

- the meaning of life –  
for every single moment  
contains  
all of life.

05	<p><u>The struggle</u> <u>to discover</u> • <u>the true self</u></p> <p><u>and</u> <u>to accept</u> • <u>the now</u> <u>are</u> • <u>not mutually exclusive</u> – <u>they</u> [i.e., <u>the struggle to “discover the true self” AND to “accept the now”</u>] <u>are</u> • <u>interdependent.</u></p> <p><u>Tonight's lecture</u> <u>specifically examines</u> <u>what mental attitude</u> <u>is needed</u> • <u>to unite</u> <u>the two</u> <u>apparently opposite ways</u> <u>of experiencing</u> [i.e., <u>the apparently opposite ways of</u> <u>experiencing</u> – <u>“discovering the true self”</u> <u>and “accepting the now”</u>]</p> <p><u>and</u> • <u>to thereby find</u> • <u>the meaning of life and</u> • <u>your true identity.</u></p>
06	<p><u>The mind's</u> • <u>activity</u></p> <p><u>or</u> • <u>lack of activity</u> <u>is the key here:</u> <u>it</u> [i.e., <u>the mind's activity (or lack of activity)</u>] <u>is</u> • <u>a subtle process,</u> • <u>almost impossible</u> <u>to put into words,</u> <u>and yet</u> [the mind's activity (or lack of activity) <u>is</u>] <u>so</u> • <u>definite and</u> • <u>important.</u></p>

**However** [i.e., Even though it is almost impossible to put  
the mind's activities into words],  
**we must do our best:**

- **I must do my best**  
**in finding**  
**the right expressions**  
**to communicate to you what I mean.**
  
- **You can do your best** [in receiving what I want to communicate]  
**by opening yourself**  
**inwardly,**  
**your**
  - **heart****as much as**  
**your**
  - **mind,****so that you will**  
**understand**  
**not only with your**
  - **intellect****but**
  - **intuitively****as well.**

**The latter** [i.e., understanding intuitively]  
**is, as you know,**  
**the much more important**  
**understanding.**

07

**There are**  
**two**  
**powerful**

- **forces or**
- **attitudes**

**in**

- **the universe**

**and therefore** [two powerful forces or attitudes]  
**in**

- **each human personality.**

One [of these two forces or attitudes]  
is the force  
that is

- striving,
- moving,
- acting,
- initiating,
- activating,
- doing.

This aspect  
includes

- self-responsibility,
- independence,
- autonomy,
- free choice, and
- the power of the self.

The other [of these two forces or attitudes]  
is

- being receptive to and
- waiting for  
whatever  
is to happen.

This aspect  
includes

- patience,
- humility,
- the awareness
  - of interdependence and
  - of being a part of a whole.

It [i.e., This aspect – the aspect that is receptive and waits]  
has trust  
in the processes of the greater life.

The former involves

- direct action,

the latter means

- waiting for
  - growth and
  - indirect manifestation,  
which takes place
    - in its own way and
    - according to its own laws.

08

When a person

- consciously or
- unconsciously

believes one of these two

- attitudes or
  - ways of functioning
- to be

- right [i.e. EITHER taking action is always right OR waiting and taking no action is always right]

and

the other

- wrong,

and thus

cultivates

only

- one

or

- the other,

- distortions and

- imbalances

are inevitable.

Because

it is impossible

to use only one [i.e., it is impossible to function by only taking action or to function by only waiting and never taking action],

the opposite of

a person's adopted way of functioning

still exists,

though in a less overt way.

But when they [i.e. when the two ways of functioning – “taking action” on the one hand and on the other hand “waiting and not taking action”]

are not balanced,

each way

produces

- inappropriate,
- ineffective,

and even

- destructive
- results.

It is important  
for every growing individual  
to discover  
the finely balanced interplay  
of these two universal forces [i.e., the forces to act and wait].

Since there exists  
no rule  
for exactly

- when and
- how

to switch  
from

- one attitude

to

- the other,

the way to do so  
must be found  
within each person's  
own

- rhythm and
- inner reality.

One must become attuned to  
one's

- inner life and
- soul movements,

so as to recognize

- when and
- how

each attitude is expressed,

- when
  - one or
  - the other

is predominant, and

- which is required

at any given moment.

The recognition becomes  
more and more

- spontaneous and
- automatic

as the self

- unfolds and
- integrates with the ego.

09

These two universal attitudes [i.e., the attitudes of acting and waiting]  
might also be called

- the active
- and
- the passive
- forces.

I spoke about this topic many years ago,  
but on a more

- superficial and
  - general
- level.

Now this topic can be treated  
much more

- deeply and
- specifically.

You know that  
the truth of life  
cannot be found  
by understanding it  
merely with  
your brain.

The way to  
experience  
the truth  
is to apply it  
first  
to your

- own self,

  
to your

- individual problems,

  
and in the application [of the truth of life]  
transcend  
the problems.

Then you  
experience  
every force of the universe  
within yourself.



10

Still another way of putting it  
would be to talk about  
the creative

- masculine and
  - feminine
- principles.

The

- masculine and
  - feminine
- principles  
exist  
in the psychic life  
of all manifestations.

They [i.e., The masculine and feminine principles]  
are at work  
wherever life exists.

The power  
of their harmonious interplay  
creates  
forever new

- manifestations and
- individualizations

of the Divine Being.

I do not refer solely to  
the fleshly creations;  
the principle [of the masculine and feminine interplay]  
applies to  
everything.

Growth  
within the personality  
is also a creation determined by  
the same harmonious interaction  
of the

- male

and

- female

principles.

Growth cannot come  
unless  
the right interaction takes place  
between  
• initiative and  
• will  
on the one hand,  
and  
• receptivity,  
• surrender,  
• waiting, and  
• unfolding  
on the other.

The joining of these two forces [i.e., The joining of these male  
and female principles]

creates  
• renewal,  
• new forms,  
• expansion;

it [i.e., the joining of these male and female principles]  
bubbles forth  
• more and greater life;

it [i.e., the joining of these male and female principles]  
creates  
• supreme pleasure.

Disharmonious interaction [of these male and female principles or forces],  
with

• over-  
or  
• under-  
emphasis on

one force [i.e., on either the active or the passive force],

- thwarts life and
- produces
  - displeasure,
  - frustration, and
  - restriction.

	<p><i><u>When men and women</u></i> <i><u>have not established</u></i> <i><u>both</u></i> <i><u>• masculine</u></i> <i><u>and</u></i> <i><u>• feminine</u></i> <i><u>principles</u></i> <i><u>within their own</u></i> <i><u>• soul and</u></i> <i><u>• mind,</u></i></p> <p><i><u>they cannot</u></i> <i><u>fully</u></i> <i><u>be</u></i> <i><u>• men or</u></i> <i><u>• women.</u></i></p>
11	<p><i><u>The two [i.e., <u>The masculine and feminine</u>]</u></i> <i><u>• principles or</u></i> <i><u>• forces</u></i> <i><u>have certain</u></i> <i><u>common denominators.</u></i></p> <p><i><u>One of them [i.e., <u>One of the common denominators</u>]</u></i> <i><u>is the alternation</u></i> <i><u>of</u></i> <i><u>• tension</u></i> <i><u>and</u></i> <i><u>• relaxation,</u></i> <i><u>of</u></i> <i><u>• firmness</u></i> <i><u>and</u></i> <i><u>• softness.</u></i></p>

The fertile soil

of

- life,
- growth,
- peace,
- pleasure

is the resilience

that springs from the

- pulsation and
- rhythmic movement

of

- tension

and

- relaxation.

This kind of tension

is not

the painful tension

a person feels

when the two forces [i.e., when the masculine and feminine forces]  
are in disharmony.

[Rather,]

This

pleasant tension

is a springboard

from which

action

flows forth

- naturally and
- organically.

The same applies to

relaxation;

it [i.e., relaxation]

must not be confused

with

- the inertia of lifelessness and

with

- lack of energy.

	<p><u>[Rather,]</u> <u>Its</u> [<i>i.e., Relaxation's</i>] <u>healthy version</u> <u>is</u></p> <ul style="list-style-type: none"><li>• <u>full of</u><ul style="list-style-type: none"><li>• <u>life and</u></li><li>• <u>inner movement,</u></li></ul></li><li>• <u>poised in the confidence that</u> <u>natural action</u> <u>comes in its own time.</u></li></ul>
12	<p><u>The proper interaction</u> <u>of</u></p> <ul style="list-style-type: none"><li>• <u>tension</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>relaxation</u></li></ul> <p><u>is</u></p> <ul style="list-style-type: none"><li>• <u>the pulsation,</u></li><li>• <u>the breathing,</u></li></ul> <p><u>of</u></p> <ul style="list-style-type: none"><li>• <u>the universe and</u></li></ul> <p><u>of</u></p> <ul style="list-style-type: none"><li>• <u>every</u><ul style="list-style-type: none"><li>• <u>aspect or</u></li><li>• <u>particle</u></li></ul></li></ul> <p><u>thereof.</u></p> <p><u>For</u> <u>everything alive in the universe</u></p> <ul style="list-style-type: none"><li>• <u>is an aspect of it</u> [<i>i.e., is an aspect of the universe</i>]</li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>must therefore be subject to</u> <u>the same</u><ul style="list-style-type: none"><li>• <u>principles and</u></li><li>• <u>laws.</u></li></ul></li></ul>

The pulsation of

• tension

and

• relaxation

expresses the integration of  
these two forces:

• the male

and

• the female

[forces],

• the initiating

and

• the receptive

forces.

Every life manifestation

is an expression of

this beat.

The more harmonious

the life manifestation,

the more integrated are

the constantly fluctuating

• initiating

and

• receptive

forces –

• opening

and

• closing,

• opening

and

• closing.

13

The more  
the individual consciousness of an organism  
is removed from its source –  
the less it is aware of  
its true divine identity –

the more  
painful must be  
the alternating  

- rhythm and
- pulsation

of its life.

For  
wherever life is,  
the rhythmic movement  
of the two forces [i.e., the rhythmic movement of the male and  
the female forces, the initiating and the receptive forces]  
must exist.

Conversely,  
the higher the development of consciousness –  
the more the individual being is  

- aware of,
- and therefore
- connected with,

its true identity –

the more  

- pleasurable and
- blissful

both  

- tension

and  

- relaxation

inevitably are.

At a certain stage

between

these two extreme poles [i.e., between the organism being far removed from its divine source at one extreme pole and, at the other extreme pole, fully connected with its true divine identity]

is the phase in which

the

- opening,
- relaxed

state

is felt as

- desirable and
- pleasurable,

whereas the

- closing,
- tense

state

is felt as

- painful and
- undesirable.

The dichotomy

causes the entity

to strive

away from

- one [i.e., to strive away from one state: to strive away from the closing, tense, contracting state]

and [to strive]

toward

- the other state [i.e., to strive toward the opening, relaxed, and expanding state].

Yet

the more one

- strives,

the more one

- hinders

the natural rhythm.



For  
striving [of any kind]  
creates  
more tension –  
even when  
one strives for the  
• open,  
• relaxed  
state.

Hence,  
there is really  
no other way  
but to endure  
the momentary painful state,  
so as  
to allow  
the natural rhythm  
to prevail  
until  
the entire personality  
is freed from the  
• painful,  
• cramped  
state.

Freedom  
does not mean  
the cessation  
of the  
• tense,  
• closing  
movement –  
for that [i.e., for the cessation of the tense,  
closing movement]  
would mean  
the cessation of  
life.

It [i.e., Freedom]  
merely means that  
• gradually,  
• as the pain is transcended,  
it [i.e., pain, once transcended,]  
ceases to be  
pain.

	<p><u>Many human beings</u> <u>find themselves</u> <u>in the middle state,</u> <u>where</u> <u>one universal pulse is felt as</u> <ul style="list-style-type: none"><li>• <u>painful,</u></li></ul><u>the other [universal pulse is felt] as</u> <ul style="list-style-type: none"><li>• <u>pleasurable.</u></li></ul></p>
14	<p><u>The right interaction</u> <u>of the two [i.e., The right interaction of the male and the female, or the right</u> <u>interaction of the initiating and the receptive]</u></p> <ul style="list-style-type: none"><li>• <u>principles or</u></li><li>• <u>universal forces,</u> <u>from the point of view of</u> <u>your</u><ul style="list-style-type: none"><li>• <u>mind activity</u></li></ul><u>and specifically</u> <u>your</u><ul style="list-style-type: none"><li>• <u>pathwork,</u> <u>may best be described as follows:</u></li></ul></li></ul> <p><u>the</u></p> <ul style="list-style-type: none"><li>• <u>outer,</u></li><li>• <u>deliberate,</u> <ul style="list-style-type: none"><li>• <u>conscious ego</u></li></ul><u>and</u><ul style="list-style-type: none"><li>• <u>its willpower</u> <u>must be poised in</u><ul style="list-style-type: none"><li>• <u>a firm</u></li><li>• <u>but relaxed</u> <u>way.</u></li></ul></li></ul></li></ul> <p><u>The</u></p> <ul style="list-style-type: none"><li>• <u>resistant and</u></li><li>• <u>destructive</u> <ul style="list-style-type: none"><li>• <u>unconscious</u> <u>must be</u><ul style="list-style-type: none"><li>• <u>neither yielded to</u></li><li>• <u>nor</u><ul style="list-style-type: none"><li>• <u>anxiously pressured or</u></li><li>• <u>impatiently coerced.</u></li></ul></li></ul></li></ul></li></ul>

The [conscious] ego  
must be alert  
to recognize  
• what the unconscious  
expresses  
indirectly  
and  
• why it [i.e., why the unconscious]  
holds back  
to prevent  
• happiness and  
• unfoldment.

To recognize  
the true unconscious state,  
the mind has to be  
• calm,  
• observant, and  
• accepting of  
what happens in the now,  
thus [i.e., thus by accepting what happens in the now]  
encouraging  
the unconscious  
to express itself.

Once the unconscious surfaces [and hence becomes conscious]  
with all its unreasonableness,  
it [i.e., what once was unconscious but is now conscious to the ego]  
can be quite naturally given  
a new direction  
and the obstruction  
will vanish.

15

The process [i.e., The process of making conscious the unconscious and giving it  
a new direction so that the obstruction to freedom will vanish]  
requires  
a fine balance  
between the  
• masculine  
and  
• feminine  
principles.

• The firmness of purpose

not to follow

the line of least resistance [e.g., the line of least resistance of, say, blaming life, God, or others, of resignation, of collapsing into self-hate, or guilt with pleading for forgiveness with no intention to change or feeling helpless to change, etc.]

when confronted with

the unconscious obstructions

has to be balanced with

• the

• waiting,

• receiving

spirit

in which

the expressions

of the destructive unconscious  
are accepted.

The unfoldment

of the universal intelligence

in the mind

is identical to

this process.

However,

the more

obstructions fester "underground,"

the less

will unfoldment be possible –

as you all know so well.

**The ideal approach**

**is to use both** [i.e., BOTH the firmness of purpose not to follow the line of least resistance when confronted with unconscious obstructions AND the waiting, receiving spirit in which the expressions of the destructive unconscious are accepted and welcomed]

**alternately:**

- **instruct**
  - **firmly,**
  - **calmly, and**
  - **determinedly**  
**the destructive part of the hidden self**  
**to express itself.**
  
- **Observe what comes forth**  
**with**
  - **interest,**
  - **attention, and**
  - **noninterference.**

**To make this possible,**

**request**  
**the divine being**  
**that you are deep inside**

**to**

- **guide and**
- **help**

**you**

**in this process.**

**Again, the**

- **determination and**
- **instruction**  
**is the work of the**
  - **active mind,**

**while the**

- **waiting for the manifestation**  
**belongs to the**
  - **passive,**
  - **receiving**  
**function.**

16

The human mind  
is constantly groping  
to find  
the right balance  
of these all-important [active and passive] attitudes.

Finding this balance [between the active and passive attitudes]  
is one of the great difficulties  
each person encounters  
on the path to harmonious interaction.

The way  
cannot be learned  
by rules;

only  
finely attuned listening  
to your own soul movements  
will enable you  
to discover  
• when to use one  
and  
• when to stop  
and use the other  
of these two complementing  
[active and passive] forces.

You must  
see yourself  
using the wrong way  
before  
you can  
gradually  
adopt the right one.

How often are humans

- lazy and
- inattentive to their innermost expressions when governed by a misconception of the passive principle.

They claim

rightly

- that things must ripen by themselves and
- that healthy growth is a spontaneous process that cannot be forced.

But they

- use the principle wrongly and
- neglect to go into themselves to
  - face what needs to be faced and
  - change what needs to be changed.

At the same time, how often are humans

- overactive,
- coercive, and
- tense toward
  - themselves
- as well as
  - others,
  - misunderstanding and
  - misusing the active principle.

17

Whenever  
one principle  
is given such distorted predominance,  
it is precisely because  
the other [principle]  
also exists –  
perhaps less noticeably.

The  
outer  
impatience with oneself  
connotes an  
inner  
resistance.

The  
outer  
• laziness and  
• distorted acceptance of things  
connotes a fierce  
inner  
struggle against  
• the self and  
• its effects [i.e., struggle against the effects of this inner  
struggle against the self].

This fierce [inner] struggle [against the self and against the struggle's effects]  
must be brought out,  
for it is always present  
where there are  
• unresolved problems,  
• imbalance,  
• distortion,  
• unfulfillment.



The struggle  
between  
• the self  
and  
• the self  
is, for the longest time,  
projected outwardly,  
so that  
the struggle seems to be  
between  
• the self  
and  
• life  
  
or between  
• the self  
and  
• others.

But since there is  
no difference  
between  
• you  
and  
• life or  
• others,

the struggle is basically  
between  
• you  
and  
• yourself.

Once you are  
quite conscious of  
your true struggle,  
the imbalance  
will become comprehensible,  
and  
a reorientation  
can begin.

18

True change  
is a  
spontaneous process  
that happens  
quite by itself—  
or so it seems.

Actually, it [i.e., Actually, true change]  
is the result  
of the  

- unstrained,
- natural,
- poised

outer efforts.

But when people expect  

- direct and
- visible

manifestations of their [outer] efforts  
to come immediately,  
they misunderstand the process [of growth and change].

Such people [i.e., People who expect direct results from their efforts  
to come immediately]  
become  

- disappointed and
- discouraged;

they start to use  
less [outer] effort  
and thus [i.e., and by putting forth less outer effort]  
fall back into  
destructive patterns of  

- mind,
- emotion, and
- action.

At the same time,  
they become  
more  
and more  

- tense and
- pushy

toward  
their own processes.

[Conversely,]  
If people  
[merely] wait for results  
without going to the trouble  
of investing  
their very best  
into  

- life and
- the growth process –  
in the  
misapplied  
knowledge  
that  
growth  
manifests  
  - effortlessly
  - as if by itself –

  
they too [i.e., those who simply wait without making effort, like those expecting  
immediate results from their efforts,]  
are disappointed,  
and the inner struggle  
against  
both  

- themselves

  
and  

- life

  
becomes more arduous.

19

The more  
unconscious  
your  

- pains and
- frustrations

  
are,  
the more  
you will  

- strain and
- grasp

  
for a solution.

*As you are not conscious of this either [i.e., not conscious of the discomfort of your increased straining and grasping for a solution that relieves your still-unconscious pains and frustrations], you may explain away the feeling of discomfort [i.e., the discomfort both of your unconscious pains and frustrations as well as the unconscious discomfort of your increased straining for a solution that relieves them] with all sorts of reasons.*

*You may even be driven*

- *to destructive actions,*
- *to seeking*

*troublesome life situations that seem to explain your discomfort, because*

- *not knowing the reason for a pain [i.e., not knowing, since both the pain and its cause are unconscious]*

*is worse than*

- *any conscious pain [i.e., worse than any pain that is conscious and whose cause is conscious].*

*In some personality types*

*the result [of both this unconscious pain and its unconscious cause] is inertia.*

20

Misapplied

- will and
- action  
produce  
excessive tension.

Where the mind  
should be

- receptive,  
not only to  
• what comes in from outside  
but even more to  
• what comes out from inside,  
it often closes into  
a tight knot  
formed of  
pressure  
against the self.

- Deliberate receptivity  
toward  
the inner processes,
- receiving into consciousness  
what wants to  
work its way out,  
is an essential part of the path.

You cannot ever get to know  
what is within you

unless this inner attitude [i.e., this inner attitude of deliberate receptivity  
toward the inner processes, this inner attitude of receiving  
into consciousness what wants to work its way out]  
is cultivated.

When people are  
too impatient,  
their pathwork  
is stopped.

Excessive tension  
is always an expression of  
misunderstanding  
the processes caused by  
the false idea  
that  
inner blocks  
can be removed  
by the direct application of  
ego-will.

The ego-will  
has its necessary function,  
but it [i.e., but the ego-will]  
is only  
indirectly  
responsible for

- the undercurrents and
- the will  
of the unconscious.

Therefore the

- outer or
- ego-  
consciousness  
must treat  
the unconscious –  
even the
  - destructive,
  - childish,
  - distorted  
part of it [i.e., part of the unconscious] –

with respect.

It is the respect  
you grant a being  
who

- must not be  
coerced,

but

- must find  
its own way.

*Your own unconscious, too,  
must find  
its own way.*

*If it [i.e., If your own unconscious]  
is coerced,  
it [i.e., your own unconscious]  
cannot  
• unfold itself.*

*It [i.e., Your own unconscious]  
cannot  
• respond,*

*it [i.e., your own unconscious]  
cannot  
• reveal itself.*

*If the outer mind  
• is  
• tense and  
• anxious  
and  
• forces  
the unconscious,*

*it is impossible  
to establish the kind of relationship  
between the  
• conscious  
and  
• unconscious  
that is necessary  
to first  
• reveal the latter [i.e., reveal the unconscious]  
and then to  
• unify the two [i.e., unify the conscious  
and the unconscious].*

21

The relationship

between

- the conscious mind

and

- the destructive part of the unconscious

can be established

by accepting,

for the time being,

that

- perceptions,
- attitudes, and
- feelings

exist

that are often

diametrically opposed to each other [i.e., the  
conscious perceptions, attitudes, and  
feelings are often diametrically  
opposed to the unconscious  
perceptions, attitudes, and feelings].

Once the

- destructive and
- obstructive

unconscious aspects

are allowed to reveal themselves,

the more

- truthful and
- constructive

convictions of the  
conscious mind

can

- influence and
- gradually

eliminate

the unconscious

stumbling blocks.



*By the same token,  
a relationship  
between the  
 • ego faculties  
and the  
 • wisdom,  
 • truth, and  
 • love  
of the divine self  
can be established  
when the ego  
is prepared to receive  
the latter [i.e., to receive aspects of the divine self  
that are also buried in the unconscious].*

*This means  
a waiting  
in a  
 • receptive,  
 • quiet  
attitude,*

*and once the divine self  
unfolds  
through  
new  
 • ideas,  
 • feelings, and  
 • depths of experience,*

*the ego  
will be  
 • instructed and  
 • suffused  
by the manifestation  
of the Divine.*

Thus,  
the two aspects of  
• growth and  
• integration –  
    • transforming  
      destructive elements  
    and  
    • manifesting  
      the divine self –  
presuppose  
the identical dynamics of  
    • doing  
    and  
    • waiting,  
  
    • initiating  
    and  
    • receiving.

In one instance [i.e., In transforming destructive elements buried  
in the unconscious]

the conscious ego  
is  
    • wiser and  
    • more constructive  
    than  
    the buried unconscious.

In the other instance [i.e., In manifesting wisdom, truth, and love – divine aspects  
that are also buried in the unconscious],

the buried unconscious  
is by far  
    • wiser and  
    • more constructive  
    than  
    the conscious mind.

22

Treating  
both aspects of the unconscious [i.e., Treating both the destructive aspects and  
the divine aspects of the unconscious]  
  
with respect  
is crucial.

Respect is given

not

- to the destructiveness itself,

but rather

- to the processes of

- growth and

- unfoldment,

- to the

- wondrous laws

of the inner reality.

The laws of

- inner reality

will

eventually

become accessible to

the respectful mind,

and the identical universal laws of

- creation

will also be understood.

This is what I mean when I say

that you can understand

- life,

- creation, and

- the universe

only to the degree

that you understand the

- lawfulness and

- dynamics

of your own

unconscious processes.

23

Even the most destructive attitudes  
result  
not from  
• evil  
but from  
• sheer misunderstanding.

When one fully understands this fact,  
even  
the most destructive processes  
are awesomely impressive,  
for their  
• principle and  
• mechanics  
are based on  
a lawfulness  
that is identical to  
the working of creation  
at its best.

Since  
evil  
results from  
misunderstanding,  
and since  
the processes  
are equally wonderful  
in and by themselves,  
evil can truly be eliminated  
only when  
you learn to be respectful of  
your own unconscious.

Let it [i.e., Let your own unconscious]  
unfold  
in its  
• own way  
and in its  
• own rhythm.

Be

- receptive and
- open

to what it [i.e., to what your own unconscious]  
reveals to you.

The receptive attitude  
is violated

by a

- punitive,
- anxious, and
- pressing

mind force –

a forcing current

directed to

your own unconscious.

The forcing results –

sometimes

- alternately

but often

- simultaneously –

in excessive

- tension and
- anxiety

on the one hand,

and in

- inertia,
- laziness, and
- neglect of active growth  
on the other.

24

Since you treat

- the outer world

in exactly the same way you treat

- your own unconscious,

you emanate

the same climate

toward those with whom you are involved.

	<ul style="list-style-type: none"><li>• <u>Other people</u> <u>retract from</u> <u>this onslaught of forcing</u> <u>that says, as it were,</u> <u>"You must,"</u></li></ul> <p><u>just as</u></p> <ul style="list-style-type: none"><li>• <u>your own unconscious does.</u></li></ul> <p><u>When you</u></p> <ul style="list-style-type: none"><li>• <u>do not wish to pay</u> <u>close attention to</u> <u>your own unconscious</u></li></ul> <p><u>and thus</u></p> <ul style="list-style-type: none"><li>• <u>pull back from it or</u></li><li>• <u>pay only superficial attention to it,</u></li></ul> <p><u>you cannot help meeting</u> <u>their [i.e., other people's] unconscious</u> <u>in a similar way.</u></p> <p><u>Needless to say</u> <u>that they resent</u> <u>this lack of attention –</u> <u>often unconsciously.</u></p>
25	<p><u>Every</u></p> <ul style="list-style-type: none"><li>• <u>good,</u></li><li>• <u>beautiful, and</u></li><li>• <u>creative</u></li></ul> <p><u>experience</u> <u>in which</u> <u>you feel at one</u></p> <ul style="list-style-type: none"><li>• <u>with life and</u></li><li>• <u>with yourself</u></li></ul> <p><u>arises from</u> <u>the proper relationship</u> <u>between the</u></p> <ul style="list-style-type: none"><li>• <u>active</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>passive</u></li></ul> <p><u>principles.</u></p>

When you think back  
to those experiences [i.e., to those good, beautiful, and creative experiences  
in which you felt at one with life and with yourself]  
you will see  
that there existed  
a combination  
of  

- poised alertness –

  
of  

- active
  - involvement and
  - participation

  
and, at the same time,  
of  

- receptive waiting, and
- relaxed
  - yet pulsating
  - passivity.

When you  
let these forces  
flow out of you,  
life  
can flow into you.

Remember that  
nothing can come to you  
from life  
that  
you  
have not made possible,  
even when  
it appears to come  
from outside of you.

26

Let me briefly recapitulate  
the distortion  
of the twofold principle of  

- the active

  
and  

- the passive.

The

- initiating,
- active,
- masculine

principle

distorts into

the tight tension of

- impatience,
- anxiety, and
- ego pride

which thinks it can do it all alone,  
by sheer outer will.

This attitude

negates

not only

- the universal powers

but also

- the person's own  
unconscious powers

to

- grow and
- function

according to higher laws.

It [i.e., This attitude]

implies

distrust

of all

- universal and
- personal

movements within –

as though

they [i.e., as though all these universal and  
personal movements within]

had

no

- existence,
- lawfulness, or
- rhythm  
of their own.



Consequently it [i.e., Consequently this attitude that mistrusts and acts as if all these universal and personal movements within do not even exist]  
also mistrusts  
the reasoning  
of these inner forces,  
further strengthening thereby  
the conviction  
that there exists  
nothing but  
the isolated ego  
without  
deeper connections [to both the universal powers and to the person's own growing unconscious powers that function according to higher laws].

In this  
extremely painful illusion,  
the real connections [i.e., the real connections to both the universal powers within and to the person's own growing unconscious powers within that function according to higher laws]  
remain unused,  
so that  
the ego  
is truly unable to function  
according to  
its best potentiality.

The less  
those inner  

- forces and
- movements

are made available  
to participate in  
the business of living,  
the less adequately  
can the ego  
 fend for itself,  
and therefore  
the more harassed  
it [i.e., the ego]  
becomes.

Isolated ego-existence  
arises from

- ignorance and
- pride in the ego as the
  - highest,
  - best and
  - only

reality  
that can affect life;  
and it [i.e., and isolated ego-existence]  
leads

- to more
  - separation,
  - frustration, and
  - unhappiness –
- to the painful tension  
produced by  
trying too hard  
in an ineffectual way.

It [i.e., Isolated ego-existence]  
is a lonely existence  
beset by  
fears.

27

Conversely, those

- who,
  - in distortion of the
  - passive,
  - feminine
  - principle,
  - trust in God
  - in a way that
  - virtually abandons
  - self-responsibility,
- who leave
  - everything to God
  - to justify
  - their own inactivity,
  - also fail to fulfill themselves.

They seem to

- humbly and
- trustingly
  - let God "do it,"
  - forever waiting,

but their

- active,
- initiating
  - powers

and the

- spontaneous,
- indirect
  - manifestations of growth
  - are just as disconnected.

If and when the latter appear [i.e., If and when manifestations appear],

perhaps as a result of  
some initiative taken in the past,

such persons

- ascribe the manifestations
  - to a power outside themselves –
  - or at least miss the connection
  - between
    - the manifestations
  - and
    - their own
      - actions and
      - attitudes.

28

You can see how the

- extremes and
- distortions

[of the active and passive principles]

- are quite similar
- and
- ultimately bring you  
to the same impasse.

When you

- are passive and
- let things go  
instead of  
accepting self-responsibility  
for
  - finding the way  
and perhaps  
• doing what is at the moment  
most painful,

you trust in

- a false God –
- a God outside yourself.

For

- you,
- your whole being,  
is God,

and only by  
using your faculties  
can you realize  
this transcendental fact.

[Conversely,]

When you are  
active  
with the separated ego alone  
instead of  
living the rhythmic interplay  
of

- doing
- and
- waiting,

- of
- acting
  - and
  - listening,

you believe  
the separated little self  
is all there is to you –  
and again [as with extreme passivity]  
you must be disappointed.

Commit yourself  
to finding  
the key  
• to your life –  
• to the truth of yourself,  
no matter how  
• painful or  
• unflattering  
it may be.

At the same time,  
• respect and  
• honor  
your inner processes  
and allow them [i.e., allow your inner processes]  
to take their course.

29

**Find the balance** [i.e., the balance between the active and the passive, between initiating and receiving, between doing and waiting].

**It** [i.e., The balance between the active and the passive, between initiating and receiving]

**is a constantly changing**

- rhythm or
- cycle  
on each individual's path.

**Each step**

**involves both** [i.e., both active and passive, both initiating and receiving]

- movements or
- attitudes.

**Their proper interaction** [i.e., The proper interaction of the active and the passive principles, of initiating and receiving]

**is**

**the creative power**  
**that brings something**  
**new**  
**into life.**

**Both**

- the initiating

**and**

- the receptive  
principles  
require

- the integrity of  
selfhood,  
on the one hand,

**and**

- knowing that one is  
part of a whole,  
on the other.

The latter [i.e., knowing that one is part of a whole]  
means  
respect for the movements  
that cannot always immediately  
obey the commands of the mind.

It is necessary  
to

- constantly initiate  
your own creative forces and
- find
  - when and
  - howthey are ready  
to make themselves known.

30

Even the simple act of meditation  
must combine  
these two approaches.

On the one hand,  
you actively formulate  
your

- attitude,
- goal, and
- intents –
  - your attitude being that  
you want to invest  
the best of yourself,
  - your goal being
    - to remove obstructions and
    - to
      - grow and
      - unfoldthe best that is in you,
  - your intent being  
to face  
whatever the truth may be.

On the other hand,  
you become

- still and
- waiting,
- calm and
- receptive.

If answers  
do not come forth at once,

you  
• let go and  
• wait until they do come,  
possibly  
when you least expect them.

For that [i.e., For when you least expect answers]  
is when

your mind is  
• relaxed  
and thus  
• able to receive.

When you are  
ready to receive

both  
• the best  
and  
• the worst  
in you

and are  
relaxed about both –

not  
• overeager [i.e., not overeager for the manifestations to appear]  
and not  
• frightened [i.e., not frightened of the manifestations  
that might appear]–

then  
manifestations can appear.



	<p><u><i>If you</i></u></p> <ul style="list-style-type: none"><li>• <u><i>are equally receptive to both</i></u><ul style="list-style-type: none"><li>• <u><i>the best</i></u></li></ul></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the worst in you</i></u></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>are willing to understand both</i></u> [i.e., <u><i>understand both the best and the worst in you</i></u>],</li></ul> <p><u><i>then the</i></u></p> <ul style="list-style-type: none"><li>• <u><i>harmonious,</i></u></li><li>• <u><i>rhythmic,</i></u></li><li>• <u><i>organic</i></u> <u><i>growth processes</i></u> <u><i>will establish themselves</i></u> <u><i>more</i></u> <u><i>and more.</i></u></li></ul>
31	<p><u><i>The alternating rhythm</i></u> <u><i>of</i></u></p> <ul style="list-style-type: none"><li>• <u><i>initiating</i></u></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>receiving –</i></u></li></ul> <p><u><i>of</i></u></p> <ul style="list-style-type: none"><li>• <u><i>becoming</i></u></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>being –</i></u> <u><i>is the pulse beat</i></u> <u><i>of your path, my friends.</i></u></li></ul> <p><u><i>The balanced pulsation</i></u> <u><i>of your soul forces</i></u> [i.e., <u><i>Your soul forces balanced between initiating and receiving, between becoming and being</i></u>]</p> <p><u><i>can follow</i></u> <u><i>only after</i></u> <u><i>you have</i></u></p> <ul style="list-style-type: none"><li>• <u><i>observed and</i></u></li><li>• <u><i>temporarily accepted</i></u> <u><i>their imbalance</i></u> [i.e., <u><i>the imbalance of your soul forces</i></u>], <u><i>so as to understand it</i></u> [i.e., <u><i>so as to understand the</i></u> <u><i>the balanced pulsation of your soul forces</i></u>].</li></ul>

*As I said before, such understanding [i.e., such understanding of the balanced pulsation of your soul forces between initiating and receiving, between becoming and being]*

*brings you into the state in which*

*• tension*

*is no longer*

*• pain,*

*so that*

*you no longer alternate*

*between*

*• pain*

*and*

*• pleasure.*

*Then [i.e., Then when you are in the state in which tension is no longer pain so that you no longer alternate between pain and pleasure]*

*• these opposites [i.e., pain and pleasure]*

*will be reconciled,*

*and*

*• the pulsating movements*

*of*

*• tension*

*and*

*• relaxation*

*will be nothing but*

*two different aspects of*

*bliss.*

32

Perhaps you can best find  
your own inner rhythm  
when you think of

- the active pulse beat  
as
  - doing your best to overcome  
the fear  
of facing something unpleasant;
  - giving the best in you  
to find  
your true identity;
  - contributing to the processes of evolution  
by your
    - serious and
    - total  
involvement with  
your growth.
- The passive phase of the pulsation  
is following  
all such inner acts  
with periods of waiting –  
waiting for the moment  
when the results  
are ready to come.

33

The more  
you find  
your own balanced rhythm,  
the more  
a new vision  
will grow.

*This*

- *vision or*
- *realization*

*will be*

*that you live ninety-five percent*  
*of your conscious life*  
*responding*

*not*

- *spontaneously and*
- *directly and*
- *independently*

*to what is,*

*but*

- *according to*  
*conditioned reflexes.*

*This will be*

- *quite shocking*  
*at first,*

*and it will be*

- *liberating*  
*at the same time.*

*In the instant*

*of recognition,*

- *life and*
- *the world*

*will begin to open up.*

[When I say that you live ninety-five percent of your conscious life  
responding to conditioned reflexes]

I do not refer  
merely to

- opinions and
- views

you unknowingly echo  
because

you are afraid of  
the responsibility of  
being true to  
your own

- opinions and
- views –

because

you believe you need  
• the approval of others  
more than  
you believe you need  
• your own approval.

34

I now go beyond  
this rather superficial level,  
which we have discussed sufficiently in the past,  
to something  
• deeper and  
• more subtle.

What I mean [i.e., What I mean when I say that you live ninety-five percent of  
your conscious life responding to conditioned reflexes]  
is that you do not approach  
every life experience  
freshly.

You are conditioned  
to respond to it [i.e., to respond to every life experience]  
in a certain way.

For example,  
when you see  
the color red,  
you generally  
do not see it according to  
your own  

- perception and
- experience.

[Rather,]  
You see it [i.e., You see the color red]  
according to  
your indoctrination  
about how you should see red –  
you have a preconceived idea  
of "red."

Or when you see  
a tulip,  
the  

- word,

the  

- concept

tulip,  
is already  
a reflex,  
so that  
you do not  
experience  
the tulip  
as though you were confronted with it  
for the first time.

You can  
multiply  
the effect of conditioning  
and  
compound  
the multiplication  
infinitely.

Without exaggeration,  
ninety-five percent of your experiences –  
• sensuous  
as well as  
• conceptual  
experiences –  
are not  
your own  
• true,  
• free, and  
• spontaneous  
reactions,  
but  
preconceived reflexes.

They [i.e., Ninety-five percent of your experiences]  
result  
not only from  
• what you picked up in this life,  
but also from  
• many,  
many  
previous existences.

Your psyche  
is filled  
with a collection  
of predigested experiences.

35

Most  
• significant of all, and  
• relevant to our topic here,  
is the experience of  
• pain and  
• frustration.

*You have been indoctrinated  
for millennia  
with the conviction  
that  
any frustration  
is pain.*

*That is why  
it is so difficult  
to make the transition  
from*

- the pleasure/pain pulse beat of*
  - tension*
- and*
  - relaxation*

*to*

- the liberated state*
  - in which*
    - tension*
  - and*
    - relaxation*

*are different aspects of  
pleasure.*

*Unless frustration  
ceases to be  
a threat  
so that  
the personality  
does not*

- cramp up and*
- shrink into itself,*

*you cannot detect  
the free-flowing  
beat of the universe  
behind  
your curtain of fear.*



36

Your conviction  
that frustration is  
• pain  
and perhaps even  
• danger  
makes you  
react in a way  
that actually  
produces a  
• painful and  
• dangerous  
state.

I suggest  
that,  
as you begin  
• to observe yourself and  
• to be receptive to  
what comes out of you,  
you should  
experiment with  
any frustration  
that comes along the next time.

Ask yourself,

"Now, here  
is pain.

I let myself  
feel this pain.

Is it [i.e., Is this pain I feel]  
really as painful  
as I pretend?"

I mean here [i.e., When I suggest that you ask yourself,  
"Is this pain I feel really as painful as I 'pretend'?" I mean  
"pretend"  
in a deeper sense.

As you  
convince yourself of the pain,  
you produce  
waves of pain  
by your very reaction,  
as if  
the situation  
were truly  
so painful.

The tension [i.e., The tension you experience in response to the pain]  
becomes more painful  
than the pain itself.

Once you watch your reactions  
from this point of view,  
strange experiences  
will come to you.

You will learn  
to let  

- the pain,
- the frustration,

be.

You will let  
its movement [i.e., the pain's movement]  
be by itself.

Little by little  
you will  
experience  
how the pain  
turns into  
a pleasurable movement  
of pulsation.

Only when  
you let yourself  
be

- calm and
- observant and
- receptive to  
what is within you, and
- accept it [i.e., accept what is within you],

will you be capable of  
experiencing  
this shift in consciousness.

Usually  
the mind  
makes such

- frantic,
- struggling  
movements  
against the
- pain and
- frustration  
that it is  
impossible  
to come to  
the pleasurable  
experience  
of pulsation.

You are usually too busy  
following your

- habit-bound,
- conditioned  
reflexes,  
in which  
you respond  
to what you believe is
- good  
in one way

and  
to what you believe is

- bad  
in another way.

Thus [i.e., Thus following your habit-bound, conditioned reflexes in which you respond to what you believe is good in one way and to what you believe is bad in another way]

you go on

never really  
experiencing

- life  
independently,

never  
experiencing

- the real you,
- this particular individualization of the Divine.

You never

experience  
things

- as they really are,
- without
  - preconceptions or
  - preconditioned sensory reflexes.

Your

preconceptions  
are illusions,

and they [i.e., and your preconceptions]  
can be penetrated

only when  
you become

- both
  - initiating

and

- receptive to

your own innermost being.

Then you will alternate

between

- knowing new material about
  - yourself and
  - the world,

and

- feeling
  - yourself and
  - the world

in new ways.

*You will come to know  
more  
and more  
your true divine identity.*

*It [i.e., Your true divine identity]  
will reveal itself  
first  
as an apparently  
other self,  
manifesting from  
somewhere within you;  
then,  
as it [i.e., as your true divine identity]  
enlivens you  
more  
and more,  
you will  
know that*  

- *it [i.e., that your true divine identity]  
is you*

*and*  

- *you  
are it [i.e., that you are  
your true divine identity].*

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*May this lecture  
be the next guidepost for you*  

- *to find your way into  
your own hidden unconscious and*
- *to learn to accept it [i.e., to learn to accept your own hidden unconscious]  
as it manifests,  
so that you establish  
the proper relationship of*  
  - *tension*

*and*  

- *relaxation  
in your approach to yourself.*

Such balance [i.e., Such balance between tension and relaxation  
in your approach to yourself]

can

- change your attitude toward yourself and
- teach you  
to accept yourself  
as you are;

and because of  
this basic acceptance,  
you will gather

- momentum and
- strength  
for further surging forward.

Your inner soul movements

must

live

these principles;

it is

never sufficient

to [merely] know them,  
although knowing them  
is often

- necessary and
- helpful

to lead you into  
the climate

in which living them [i.e., living these principles]  
becomes possible.

Calmly

let yourself

- be

and

let yourself

- unfold.

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**Be blessed, my dear friends,  
in all your further undertakings  
for spiritual growth.**

**Each step forward  
brings you nearer to  
the realization of**

- **who you really are and**
- **what life really is –**

• **a continuum  
that need not ever know  
the fear of death,**

- **a continuum of  
living and  
rejoicing.**

**Be in peace,  
be God!**

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