

Pathwork Lecture 203: Interpenetration of the Divine Light Spark into the Outer Regions – Mind Exercises

1996 Edition, Original Given September 22, 1972

This lecture is given in an **expanded poetic format**, what I call a *Devotional Version* 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- *devotionally*.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. *I invite you to slowly read and ponder this version 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, usually italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht

¶	Content
03	<p>• <u>Greetings and</u> • <u>blessings</u> <i>for all of you,</i> <i>my dearest friends.</i></p> <p><i>Particular blessings are given</i> <i>to the beginning of a new working year –</i> <i>a particularly significant one.</i></p> <p><i>For this year</i> <i>sees the fruition of</i> <i>a spiritual form,</i> <i>materializing into</i> <i>an earthly form.</i></p>
04	<p><i>The building of this [earthly form]</i> <i>is indeed a beautiful venture,</i> <i>with which</i> <i>you fulfill yourself</i> <i>because</i> <i>you fulfill your task in the universe.</i></p>

by Eva Broch Pierrakos

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Whatever difficulties
have to be overcome
are an expression of
the sum total of
the "body"
that all of you form.

This group,
as well as
all other created entities,
has its own spiritual body.

A body
consists of many aspects,
just as the individual human being
consists of many aspects.

05

Each human being
is an aspect
of the greater consciousness,
which is all one.

These are mere words for many of you,
but they might possibly
open up
an inner experience for you
through which
you will truly know
that you are all one
in consciousness.

Perhaps
you can gain an inkling of this
even now, when
after years of work,
you are able to

- recognize and
- deal with

various aspects
of your personality.

Some of these [aspects of your personality]
are in disharmony with
your conscious goodwill;
others [i.e., other aspects of your personality],
[are] in harmony [with your conscious goodwill].

On the very deepest level
there is an aspect of consciousness
that surpasses
in

- beauty,
- wisdom,
- strength, and
- love

even your best

- intentions and
- capabilities

in bringing harmony to
your

- inner, and eventually
- outer,

disharmonies.

06

You learn to
identify with
each one of your aspects and
identify them,
one by one.

Thus
you gain an inkling of
the sum total
of

- your manifest being,
- what you know as "you."

You learn to
accept
even those aspects
that you do not like
and thereby
transform their energy,
instead of
separating yourself from them [i.e., from those aspects you do not like]
so that they manifest
as external forces [i.e., forces external to yourself].

07

This applies
to all creation.

You are part of
the universal consciousness,
just as
a specific aspect within you
is a part of
your total personality.

Your intrinsic fear
of bridging the gap
between

- the little, separate
ego consciousness

and

- the all-consciousness

stems from the idea that
if you bridge this gap
you will lose yourself.

This, of course,
is totally untrue.

For the more you realize
you are all,
the more you will be
yourself,
the more complete
you will be,
not less [complete].

08	<p><u><i>It is creation's overall aim</i></u> <u><i>to</i></u></p> <ul style="list-style-type: none">• <u><i>bridge this gap [between the separate ego consciousness and the all-consciousness]</i></u> <u><i>and</i></u>• <u><i>establish everywhere the all-consciousness.</i></u> <p><u><i>Again and again,</i></u> <u><i>you ask yourself</i></u> <u><i>why this gap [between the separate ego consciousness and the all-consciousness]</i></u> <u><i>exists.</i></u></p> <p><u><i>Many explanations have been given about the so-called fall –</i></u></p> <ul style="list-style-type: none">• <u><i>the Fall from grace or</i></u>• <u><i>the fall of the angels, or</i></u>• <u><i>whatever it may be called in religious terminology.</i></u>
09	<p><u><i>Let me now give you</i></u> <u><i>a new version</i></u> <u><i>of the same process.</i></u></p> <p><u><i>This is not just to</i></u></p> <ul style="list-style-type: none">• <u><i>inform you and</i></u>• <u><i>teach you cosmology.</i></u> <p><u><i>What I will tell you about creation</i></u> <u><i>will be of</i></u></p> <ul style="list-style-type: none">• <u><i>immediate,</i></u>• <u><i>practical</i></u> <u><i>value</i></u> <u><i>for your own development.</i></u> <p><u><i>Not only will it open you further</i></u> <u><i>to the deepest cosmic truth</i></u></p> <ul style="list-style-type: none">• <u><i>outside you,</i></u> <p><u><i>but you will find</i></u> <u><i>all these truths</i></u></p> <ul style="list-style-type: none">• <u><i>within you</i></u> <u><i>right now,</i></u> <u><i>if you wish to see them.</i></u>

Eventually

- you will understand
on the deepest level
 - why you
identify with
this separated ego consciousness,
 - why you
are so afraid
of letting yourself
merge with
the greater consciousness.
- You will understand
how illusory this fear is, and
- you will see
that suffering
 - actually comes from your resistance and
 - is therefore unnecessary.

These words will help
open the door

- to deeper knowledge and
- to the
experience
of
 - eternal,
 - immutable
truth.

10

Once again I must remind you
how difficult it is
to express reality
within the confines of human language.

For the

- terms and
- concepts
of human language
are fashioned according to
a very narrow aspect of reality.

Thus

my words

can

- always be
 - misunderstood and
 - distorted, or
- simply sound
 - incomprehensible,
 - confusing, and
 - contradictory.

Your three-dimensional terms

can hardly contain

the multidimensional verities

beyond human grasp.

Nevertheless,

if you

deliberately

allow the understanding

- of your
 - heart and
 - soul,
- of your
 - deepest intuition,

to fill you,

my words

will reach you

to some extent.

There will be

an echo

of some inner understanding

that can hardly be put into words.

11

Creation "started" –
and of course
it never really
started,
so when I say "started,"
I am again
squeezing a concept into human language,
a concept for which
there is no other word [but the word "started"].

Try to
feel
this truth!

Creation "started"
with
the divine spark.

The spark
may have been
tiny
in an immense vacuum.

Yet
in this tiny spark
was
the utmost divine reality,
comprising everything
that is
conscious
within

- the most powerful
 - creative energy,
- the most incredible
 - wisdom and
 - love.

The

- infinitely good
- divine

Creator

aimed to fill

this vacuum,

a vacuum of nothingness,

with

the spark of the all.

Gradually,

the spark

began to spread

and slowly penetrate

the

- darkness and

- nothingness

of the vacuum.

The spark

had

- incredible light and

- glowing aliveness and

- allness.

The vacuum

formed an

infinity in the

"outer" regions;

the spark, an

infinity in the

"inner" regions.

Here

a contradiction may appear

in dualistic human terms.

How could there be

two infinities?

	<p><i><u>It is truly impossible</u></i> <i><u>to convey this</u></i> <i><u>to the human consciousness –</u></i> <i><u>[to convey] how it could be true</u></i> <i><u>that</u></i> <i><u>there is an infinity,</u></i> <i><u>but it is</u></i> <i><u>both</u></i> <ul style="list-style-type: none">• <i><u>vacuum</u></i><i><u>and</u></i> <ul style="list-style-type: none">• <i><u>inner spark of eternal light,</u></i> <i><u>the latter [i.e. the spark of eternal light]</u></i> <i><u>filling the former [i.e., the vacuum].</u></i></p>
12	<p><i><u>The eternal spark</u></i> <i><u>spreads inexorably</u></i> <i><u>its</u></i> <i><u>inner</u></i> <i><u>infinite regions.</u></i></p> <p><i><u>Perhaps you can visualize its form</u></i> <i><u>in a picture:</u></i> <i><u>imagine a</u></i> <ul style="list-style-type: none">• <i><u>thick,</u></i>• <i><u>golden,</u></i>• <i><u>sparkling</u></i> <i><u>liquid,</u></i> <ul style="list-style-type: none">• <i><u>teeming with</u></i> <ul style="list-style-type: none">• <i><u>energy and</u></i>• <i><u>glorious creative potentials,</u></i>• <i><u>containing within it</u></i> <ul style="list-style-type: none">• <i><u>all seeds.</u></i></p>

- Brilliant,
- effervescent,
- alive,
- intensely conscious,
it is endowed with
every
 - conceivable and
 - inconceivablepower
to create
 - worlds and
 - beings.

It slowly spreads,
aiming to fill
the
apparently infinite
nothingness.

This is
the All,
in its

- infinity and
- eternality,

inexorably
filling the vacuum,
until
there is no vacuum.

13

Since the All
is such

- vibrant consciousness and
- powerful energy,

it cannot help
but penetrate
the entire vacuum.

• The outer region
will be entirely filled with

- the inner world of
 - light and
 - life.

14

In the process of
spreading,
particles of
• this All,
• this divine spark,
seem to
• get lost and
• "forget"
the origin
of their
• wholeness and
• connectedness.

These particles
believe themselves to be
isolated dots of consciousness,
• thrown into
the outer darkness and
• struggling against
being swallowed up by it [i.e., swallowed up by the outer darkness].

This struggle [that the particles of the Divine spark perceive against their being
swallowed up by outer darkness]
is an illusion;
the fear [of being swallowed up by outer darkness]
is an illusion.

The
apparently
isolated
dot [of consciousness]
is not really isolated.

The connection [that the dot of consciousness actually has with its origin,
with the All]
always exists,
but in the process of penetration,
the
• advancing,
• spreading
• life and
• allness
is partly diminished
in its manifestation.

	<p><u><i>In this diminished state</i></u> <u><i>there are "times"</i></u> <u><i>when</i></u><ul style="list-style-type: none">• <u><i>the outer darkness</i></u> <u><i>seems</i></u><ul style="list-style-type: none">• <u><i>nearer and</i></u> • <u><i>more real</i></u><u><i>than</i></u><ul style="list-style-type: none">• <u><i>the inner life of the spark.</i></u></p>
15	<p><u><i>The outer vacuum</i></u> <u><i>is not evil,</i></u> <u><i>for evil</i></u> <u><i>is not</i></u> <u><i>nothing.</i></u></p> <p><u><i>Evil comes into existence</i></u> <u><i>when the particles of the divine spark</i></u><ul style="list-style-type: none">• <u><i>lose their memory</i></u> [<i>of their origin, of their connection to the All</i>],• <u><i>have not yet regained</i></u> <u><i>the knowledge</i></u> <u><i>of their connectedness</i></u> [<i>to the All</i>] <u><i>and</i></u>• <u><i>struggle against the vacuum.</i></u></p> <p><u><i>The ferocious struggle</i></u> [<i>of the seemingly isolated dots of consciousness, of the</i> <i>particles of the divine spark</i>] <u><i>against giving up</i></u> [<i>their very</i>]<ul style="list-style-type: none">• <u><i>being,</i></u>• <u><i>existing,</i></u>• <u><i>aliveness,</i></u><u><i>distorts</i></u> <u><i>divine</i></u><ul style="list-style-type: none">• <u><i>reality and</i></u>• <u><i>energy.</i></u></p> <p><u><i>The temporary transition</i></u> <u><i>creates a state</i></u> <u><i>that may be called</i></u> <u><i>evil.</i></u></p> <p><u><i>But it is temporary.</i></u></p>

16

This

- temporarily and
- apparently
separated
aspect of divine reality
must inevitably
be drawn back into
the ever-spreading All.

That is,

it is not really
drawn back.

Rather,

the ever-growing fullness
of the spreading spark
catches up with
the aspect
that has moved ahead
in a diminished form.

All of nature,

with its various life forms,
is part of
this

- great,
- slowly advancing
wave
that fills the outer regions.

17

- Your own life,
- your struggle and
- your development,
should be viewed in this light.

Feel yourself

as you bring

- truth and
- divinity
into
your whole being.

*This [feeling in yourself as you bring truth and divinity into your whole being]
is the spark in you
pushing
to penetrate the outer regions.*

*The more
life on earth
progresses
in*

- *spirituality,*
- *justice,*
- *love,*
- *truth and*
- *oneness,*

*the more it [i.e., the more life on earth]
fulfills
this creative process.*

18

*All this
explains
your resistance
to giving up*

- *your negativity,*
- *your evil.*

*If
the isolated aspect [i.e., if the dot of consciousness, the apparently separated
aspect of divine reality]
has lost sight of*

- *its connection with, and*
- *its purpose in,*

*the whole scheme,
it [i.e., the isolated aspect]
can no longer
identify with
the all-consciousness
of which it is a part.*

Thus [i.e., since it cannot identify with the all-consciousness of which it is a part],
giving up
the negative attitudes
that express
the struggle against
the dark vacuum
seems to threaten
the individual
with extinction.

Giving up evil
seems like
voluntarily
going into
the dark nothingness –
which is confused with
physical death.

Since
the divine reality
must ultimately
fill everything
that is,
all particles
must reunite themselves –
or, rather,
discover
that they have
always been
united with the All.

19

The fear
that the vacuum
will engulf
the apparently separated divine spark
is what you experience
when you meet
your innermost terrors.

For,
what I say here,
• philosophical,
• metaphysical, and
• remote
as it may sound,
is not
a remote event,
unrelated to
your present life.

When you go deeply into yourself,
you will find
that this fear
is ongoing
in your
• inner and
• outer
life.

You will find
• the terror of the vacuum,
and you ultimately will find
• the eternal consciousness,
• the all-consciousness,
which
• is you and
• can never die,
and which
• must slowly interpenetrate the vacuum.

20

The sooner you
• make room for these verities and
• openly respond to them,
the sooner you
• will experience
the true state of your being.

	<p><u>But</u> <i>[conversely]</i></p> <ul style="list-style-type: none">• <u>when your consciousness is steeped in the separateness as the only "reality,"</u>• <u>when it [i.e., when your consciousness] mistakes</u><ul style="list-style-type: none">• <u>the momentary state</u> <p><u>for</u></p> <ul style="list-style-type: none">• <u>the ultimate reality,</u> <p><u>your mind blocks off</u> <u>the experience [of your true state of being, the all-consciousness, which is you].</u></p>
21	<p><u>This is</u> • <u>the plan of creation,</u></p> <p><u>this is</u> • <u>evolution,</u></p> <p><u>this is</u> • <u>the aim.</u></p> <p><u>Can you see</u> <u>how</u> <u>you,</u> <u>every one of you,</u> <u>are a part of it?</u></p> <p><u>You have a task,</u> <u>for you are God.</u></p> <ul style="list-style-type: none">• <u>The ultimate in you,</u>• <u>the All in you,</u><ul style="list-style-type: none">• <u>sends</u> <u>you</u> <u>forth,</u>• <u>sends</u> <u>an aspect of Itself</u> <u>forth,</u> <u>which then manifests</u> <u>as an</u> <u>apparently</u> <u>separated ego-consciousness.</u>

It is the task
of this

separated aspect [i.e., task of this apparently separated ego-consciousness]

- to probe its own
 - depths and
 - potentials
- to find
 - the infinity of
 - life,
 - power,
 - wisdom,
 - love,
 - beauty, and
 - eternality.

For

• all of the whole
is also contained in
• the part.

It is your task indeed
to make

your whole conscious being

aware of this [i.e., aware that all of the whole is in the part],

so that

you can

- consciously and
- deliberately
 - spread your being
 - into the vacuum,
 - filling it
 - with
 - your real nature.

22

When you
meditate deeply,
you will be able to
use these concepts
immediately

to understand

- yourself and
- your life.

Most of you
have gone deeply enough
• to be ready to
use these words,
• to intuitively
connect with them.

Once you
see their truth,
something
very vital
will change.

For as you
learn to accept
both the
• positive
and
• negative
aspects in you and

thus
unify yourself,
you will begin
to feel the
same way
about your surroundings [i.e., you will learn to accept both positive
and negative aspects in your surroundings as you learn to
accept both positive and negative aspects in yourself]

and you will know
that all people –
whether you
• like them
or not,
• approve of them
or not,
whether they are
• developed beings
or not –
are
aspects of the whole,
just as you are.

You will also know
that
the negative,
either
• in yourself
or
• in others,
is merely
an aspect of
the positive being.

You will
cease feeling
• alienated from and
• frightened by
it [i.e., alienated from and frightened by the negative aspect
in yourself and in others].

But you need to
begin first
to stop being
• alienated from and
• frightened by
whatever [i.e., whatever positive or negative aspect]
exists in
you.

For
the more
you fear aspects of yourself,
the more
this fear
must be projected
into
• outer life,
onto
• other people and
• outer conditions.

	<p><u>The only way</u> <u>you can</u> <u>cease feeling afraid</u></p> <ul style="list-style-type: none">• <u>of life,</u>• <u>of other people,</u>• <u>of death,</u> <p><u>is to</u> <u>meet</u> <u>what you are</u> <u>most afraid of</u> <u>in yourself.</u></p> <p><u>This is the path.</u></p> <p><u>I repeat: This is the path!</u></p>
23	<p><u>I have promised you, my friends,</u> <u>that I would give</u></p> <ul style="list-style-type: none">• <u>more vital material and</u>• <u>specific spiritual exercises</u> <p><u>that will help you</u> <u>move further on your path.</u></p> <p><u>The first exercise I wish to give</u> <u>is a very important one,</u> <u>dealing with the level of</u> <u>feeling.</u></p> <p><u>But first</u> <u>I want to give you a short explanation.</u></p>
24	<p><u>By now</u> <u>you have all been in touch with</u> <u>very deep feelings</u> <u>that you have perhaps</u> <u>never before</u> <u>dared to</u></p> <ul style="list-style-type: none">• <u>experience or</u>• <u>accept,</u> <p><u>and</u> <u>you learned how to express them.</u></p>

*But all of you
still harbor
a very important misconception about feelings,
which is
that you can somehow
"get rid of"
negative feelings.*

*This [misconception that you can "get rid of" negative feelings]
is a slight distortion.*

*Yet I do not wish to imply
with my statement [i.e., with my statement that "getting rid of"
negative feelings is a slight distortion]
that you will [therefore]
always
be burdened by
unresolved negative feelings.*

*We must make
a clear distinction
between
• stagnant,
• residual
feelings
the personality is
unaware of
holding back,
and
the personality's
innate capacity
to experience
any
feeling
if the soul
is in a fluid state.*

For example,
the less
you fear
your
repressed anger
and
the more
you learn to

- accept it [i.e., learn to accept your heretofore repressed anger],
- express it, and
- assume responsibility for it

rather than

- projecting it
onto others,

the freer
you will be
to produce anger
"at will."

25

The moment
you think of this work
in terms of
"getting rid" of
feelings,
you must become
confused.

I have often said that
when you
transform
the energy of an

- inappropriate,
- destructive

feeling,
you do
not
wipe it out.

What I want to add here is that
you can make yourself conscious of
the state,
which is as yet
only a possibility [and not yet your reality],
in which
you are

- *so flexible,*
- *so much in command of yourself,*

that
all feelings
can be moved out
because
this potential [of this state in which you
are flexible and in command of yourself]
always exists in you.

The false ideal
of a
highly developed spiritual state
is that it [i.e., is that this highly developed spiritual state]
should be
completely without

- *anger,*
- *rage,*
- *fear,*
- *pain, or*
- *sadness.*

This idea [that a highly developed spiritual state should be without these feelings]

- *is distorted and*
- *leads to a*
 - *rigid,*
 - *unrealistic*
image.

The more
you are capable of
experiencing
any feeling,
the less
you will be
enslaved by it [i.e. the less you will be enslaved and controlled by
any feeling].

*[Conversely] The less
you can summon feelings,
the more
you are
frightened of them
and therefore
at their mercy.*

*This [feeling of which you are too frightened to experience]
may manifest
in an

- uncontrolled,
- destructive
acting out,

or in the

- stagnation of all
creative energies,
- potentials and
- capacity for feeling.*

*Like all falsehood,
this misconception [that a highly developed spiritual state should be
without these “negative” feelings]
leads to

- a dualistic conflict,
- a double bind.*

26

*Movement
is one of
the essential byproducts

- of aliveness,
- of the unitive state.*

*The vacuum
is fixed;
the spark of the all
is constantly moving.*

*You are constantly battling
between
these two states [i.e., between being fixed and being constantly moving].*

You hanker for
non-movement.

So you
experience
fear
of the vacuum.

You want
non-movement
in the illusion
that movement
will carry you into
the vacuum,
where your consciousness
will cease.

Yet
the life spark within
pushes toward
movement.

27

Hence,
on your path,
you are

- learning to move your
body;
- learning to move your
feelings;
- learning to move your
mind,

so that
your spirit
can move
you.

The moving spirit
must be allowed
to manifest;
that is why
all other personality levels
must align with
the spirit's innate nature:
movement.

You move

- your body
so that the energy flow
can penetrate
 - your entire physical system,
 - your physical energy.

You move

- your feelings
by learning to
 - let them out and
 - feel their movement in you.

You move

- your mind
by opening it
to new ways
of looking at things.

This is an
essential task.

Your fixed ideas
prevent
the spirit
from

- moving your mind and
- inspiring it by higher truth.

I am not just talking about
general concepts,
but about
your current situations.

What happens is
you adopt certain

- opinions and
- judgments

and then invest so much energy in them
that you eventually believe
that these are your real feelings.

The negative energy
is being created by
• rigid
and therefore
• unavoidably false
thoughts.

The limited truth,
which you believe
is
the whole truth,
then becomes
the tool of
• error and
• self-deception.

29

Thus
what you may now believe to be
emotions
are often
merely fixed opinions.

And where
your feelings
should unfold,
you are
• paralyzed and
• unable to let them flow.

The task of
any pathwork
is to bring
the whole system
into movement.

But it requires
very finely attuned timing
to know
when
what is appropriate,
otherwise
harm can be done.

Every level of the personality
requires
a different approach.

Also,
before
certain exercises can be used,
there must exist
some agility
in

- body,
- feeling, and
- mind,

otherwise
distortions will occur.

For example,
the deliberately produced feelings
may be distorted
through

- dramatization,
- exaggeration,
- fakery.

Self-will
may be used
to

- put up a good show and
- foster the illusion
that the soul
is
 - flexible and
 - in a state of flux.

30	<p><i><u>By the same token,</u></i> <i><u>when the mind</u></i> <i><u>exercises itself</u></i> <i><u>by trying out</u></i> <i><u>new alternatives of seeing a situation,</u></i> <i><u>with the ulterior motive</u></i> <i><u>to get away from</u></i> <i><u>facing</u></i> <ul style="list-style-type: none">• <i><u>blame,</u></i>• <i><u>accusation, and</u></i>• <i><u>self-justifying victimization,</u></i><i><u>this may lead to a</u></i> <ul style="list-style-type: none">• <i><u>false,</u></i>• <i><u>superimposed</u></i><i><u>serenity</u></i> <i><u>that covers up</u></i> <i><u>a great deal of negative feeling</u></i> <i><u>that has not yet been dealt with.</u></i></p> <p><i><u>You can see that</u></i> <i><u>timing</u></i> <i><u>plays a great role here.</u></i></p>
31	<p><i><u>Let us now consider</u></i> <i><u>what I said about</u></i> <i><u>negative feelings,</u></i> <i><u>namely,</u></i> <i><u>that it is a distortion</u></i> <i><u>to try to get</u></i> <i><u>completely rid of them.</u></i></p> <p><i><u>As long as</u></i> <i><u>you cultivate your capacity</u></i> <i><u>to</u></i> <ul style="list-style-type: none">• <i><u>produce and</u></i>• <i><u>experience</u></i><i><u>any</u></i> <i><u>feeling,</u></i> <i><u>the feeling,</u></i> <i><u>if undesirable,</u></i> <i><u>will have no power over you.</u></i></p>

You can never
put your feelings
• fixedly and
• definitively
behind you.

There is
no future state
where
• all your goals are accomplished and
• you no longer need to move.

This concept [that there is a future state where all your goals are accomplished
and you no longer need to move]
arises in itself
out of
• fear of movement,
• rejection of movement,
hence out of
• the illusion that
movement is undesirable.

If you are in
a state of truth,
• movement is desirable, and
• non-movement is avoided.

32

Let us take
the physical level
as an example.

Suppose you have sufficiently worked
on the
• physical and
• emotional
levels
to remove
all your muscular blocks.

*This does not mean
that now
you can cease moving your body.*

*Were you to do so,
new blocks
would soon form all over again.*

*For your decision
to remain static
would be based on
a false concept of life [i.e., the false concept that the body's movement
is to be avoided and is unnecessary
when one "arrives" at "perfect health"],*

*and negative feelings,
in this case fear,
would develop.*

*If you do not deal with this fear
by*

- *recognizing,*
 - *accepting and*
 - *challenging*
- it,*

then you

give in to

- *the false idea,*
- *the fear,*

*which prevents you
from moving on any level.*

33

*The healthy individual
continues to move –
not for
• therapeutic reasons,
but out of
• joy.*

*Movement is then
no longer a chore;
it is a pleasure.*

As long as
movement
is a chore,
the temptation to
• become stagnant and
• give in to the vacuum
is great.

This [temptation to become stagnant and give in to the vacuum]
must be overcome
• by moving your mind
into new directions;
• by deciding to move
on all levels,
so that
your spirit
can
• penetrate and
• enliven
all levels
with
• its life and
• its truth.

Your spirit
wants to
• bring light
into the darkness and
• movement
into the stagnation.

If you
stop moving,
you
begin to die.

34

*On the feeling level,
the same holds true.*

*People who are
advanced in their development
may indeed
have resolved
residual feelings of
hate.*

*They may have
gone through
their residual
pain.*

*They may have
dissipated
their residual
anger.*

*This does
not mean
that such people
• cannot and
• will not
experience these feelings
ever again.*

*On the contrary:
the more
residual feelings
• have been accepted and
• are no longer
• feared and
• rejected,
the greater
is one's ability
to move the soul currents
• in any direction
• at any time.*

Such people
can now
experience
any
feeling
at will.

The experience, however,
must not come
from
• tight
• self-will;
it has to come
from the
• smooth,
• healthy
• inner will.

If you can do this,
if you can
at will produce
• violent hate and
• anger;
at will produce
• pain and
• sadness;
at will produce
• fear and
• terror;
at will produce
• equanimity and
• peace;
• pleasure and
• joy;
• love and
• compassion;

then you
• are
indeed
in possession of yourself and
• can be moved
from within.

35

Those
who have a tendency
• to overdramatize,
• to be willful and
• to counterfeit feelings,
should abstain from these exercises
because
they must first
shed the mask
that hides
their shame
of their real feelings.

Those who
have a tendency
• to use certain limited emotions
as a defense against
other emotions
should deliberately abstain
for a while
from using
the superimposed feeling
to practice with.

Say, someone
uses fear
as a defense against
• spite,
• violence,
• malice,
• hate.

All those feelings
must be worked out
before any exercises should be attempted.

36

*It will not be difficult for you to see that
people who are very
• contracted,
• restricted, and
• alienated from their core
are unable to produce
any feelings –
or only a very limited amount [of feelings].*

*They are
• numb and
• paralyzed
on that level,
while the people
who are already
• much more liberated from the
• constriction and
• defenses
because
the residual feelings
have been dealt with
• are much more flexible and
• can easily decide
to be
• angry,
• sad,
or be
• in whatever emotional state
they wish to be
at the moment.*

37

*Gradually,
exercises should be done
with this in mind,
and each of you
should evaluate
where you are in this respect.*

*This will
• prove immensely helpful and
• further your development.*

Use your
inner guidance
about
• when and
• how
to apply them [i.e., to apply these exercises of producing feelings].

The knowledge of these principles
is very important.

When you can
increasingly
produce feelings,
you will be
more able
to bring out
any last vestiges of feelings
that have been neglected.

Even when these [last vestiges of] feelings
are completely gone,
you should
practice emotional fluidity
to keep your soul substance
• vibrant and
• flowing.

38

I have always mentioned
how important
soul movements are.

The inner cosmic movements
that constantly
go through you
can be made conscious
only
• when your emotional state
is agile,
• when you can
easily emote.

Let yourself
be inspired
about these exercises;
do them deliberately.

Of course
they do require
the energy of
a number of people.

It is much more difficult
to do these exercises alone,
although
eventually
you will even be able to do that.

39

Begin [practicing these exercises]
by listening into yourself
to find
what your
predominant feeling
is at this moment.

At first it [i.e., at first your predominant feeling]
may only be faint
and you will need to

- build it up and
- allow yourself to
 - experience and
 - express

it

- fully and
- intensely.

After that
you can explore
other feelings
as they begin to manifest.

	<p><u>At other times</u></p> <ul style="list-style-type: none">• <u>your helper</u> <u>may decide</u> <u>to concentrate on certain feelings or</u>• <u>your inspiration</u> <u>will direct you.</u> <p><u>Always work with</u> <u>meditation,</u> <u>asking for</u></p> <ul style="list-style-type: none">• <u>guidance and</u>• <u>inspiration.</u>
40	<p><u>This practice</u> <u>of making yourself</u></p> <ul style="list-style-type: none">• <u>fluid and</u>• <u>flexible</u> <p><u>is very important</u> <u>for your ultimate alignment</u> <u>with your divine center.</u></p> <p><u>Eventually,</u> <u>I will also give you some</u> <u>mind exercises</u> <u>to do.</u></p> <p><u>In the meantime,</u> <u>I will give you a specific one [i.e., a specific mind exercise].</u></p> <p><u>Take</u></p> <ul style="list-style-type: none">• <u>any situation you are in now</u> <u>that is bothering you;</u>• <u>any disturbance in your life.</u> <p><u>Look at</u> <u>the construct</u> <u>you have built in your mind</u> <u>with your</u> <u>tightly fixed conclusion</u> <u>[that you created in order] to</u></p> <ul style="list-style-type: none">• <u>convince yourself and</u>• <u>eliminate disturbing self-doubts.</u>

Probe

with your

- **active,**
- **deciding**
faculty

to envisage alternatives
other than

the one you chose [i.e., **other than the construct you have**
built in your mind with your tightly fixed conclusion].

Play with

these other alternatives.

Again,

allow your spirit

to

- **inspire and**
- **guide**

you into new channels,
channels in which
you are neither

- **annihilated (as you think would happen if**
you should abandon your fixed view),

nor are you

- **holding on to the present interpretation** [of the
disturbance that is bothering you].

The latter [i.e., **holding on to the present interpretation**

of the disturbance that is bothering you

is to a considerable extent

responsible for

the very disturbance you suffer.

See this.

41

Often

you must first unearth

what it is

you really believe.

But once this has happened,

those beliefs

have to become

flexible.

Consider
other beliefs.

Broaden your outlook
about
the very subject
you so doggedly protect
with certain opinions.

You wish
to believe
that your

- judgments,
- thoughts, and
- opinions

result from
a specific disturbing situation.

I say that
it is the other way around.

The disturbing situation
is a result of
your tendency to harbor
just such

- thoughts,
- judgments, and
- opinions

because of
an underlying

- motivation and
- intention.

Perhaps these [thoughts, judgments, and opinions]
can be faced
with less resistance
when you

- allow your mind
to become more flexible and
- try out
new alternative interpretations [of the disturbing situation].

*If the tendency to build
a cluster of*
• *opinions and*
• *judgments*
under certain circumstances
does exist,
it is always there
in abeyance,
waiting for the next occasion.

In other words,
psychological deviations
are associated with a
• *fixed,*
• *inflexible*
mind
that must be dealt with
in
• *active,*
• *focused*
exercises.

The more
you are willing to
• *do this* [i.e., *the more you are willing to do these active, focused exercises*
to overcome your fixed and inflexible constructs] *and*
• *request inner*
• *guidance and*
• *inspiration*
so that your mind
can step beyond
the confines of the construct,
the more
flexible
your mind will become.

42

As the years go by,
you will learn to do this
better and better.

	<p><u>Bring</u> <u>your whole being –</u></p> <ul style="list-style-type: none">• <u>your physical being,</u>• <u>your emotional being, and</u>• <u>your mental being –</u> <p><u>into alignment with</u> <u>the divine center</u></p> <p><u>through the ability to be</u></p> <ul style="list-style-type: none">• <u>fluid and</u>• <u>flexible</u> <p><u>on all levels [i.e., on the physical, emotional and mental levels].</u></p> <p><u>That [i.e., being fluid and flexible on the physical, emotional and mental levels]</u> <u>should be the motto</u> <u>for the work you begin this season.</u></p>
43	<p><u>Before closing the lecture,</u> <u>I want to give</u> <u>another exercise</u> <u>in the form of</u> <u>meditation</u> <u>on the triad of</u></p> <ul style="list-style-type: none">• <u>pride,</u>• <u>self-will, and</u>• <u>fear.</u> <p><u>See the same bothersome situation [mentioned previously]</u> <u>from the viewpoint of</u> <u>pride:</u> <u>How are you acting from pride [in this situation]?</u></p> <p><u>Then visualize</u> <u>the same situation,</u> <u>focusing on how it would</u> <u>feel</u> <u>to give up pride.</u></p>

If the only alternative [to giving up pride in this situation]
seems to be
humiliation,
then start probing for
other possibilities.

Ask for
inner guidance
to experience yourself

- *without pride,*

yet

- *without humiliation and*
- *with dignity.*

You have to make
a real inner volitional step
to be able to see yourself
in a new way
that reconciles

- *dignity*

and

- *humility*

and leaves out both

- *pride*

and

- *humiliating submission.*

If you are ready for

- *this possibility,*

even before you can

- *experience it,*

the divine life
will produce it
from within.

But
you must make yourself
receptive to it.

44

Then do the same with
self-will.

Envisage yourself
in a new state of reaction
in which
you are
neither

- self-willed

nor

- spineless and
- exploited;

in which
you

- assert yourself

but can

- let go and
- give in.

The proper balance
will come from
your core

- in specific ways
- for specific situations.

But
the mind
has to be

- open and
- flexible

enough
to let in
new possibilities.

And
you must cultivate
your spiritual capacities
so that
you can
entrust yourself
to the inner guidance.

45

Have the courage
to go through
the anxiety
that comes up at first
when you attempt to give up
• pride and
• self-will.

Then,
last but not least,
you come to
the fear.

The fear
cannot possibly vanish
before
• pride and
• self-will
are abandoned.

For fear
is a product of both,
as you know
at least in theory.

Also
see the fear
in terms of
distrust of
the universe.

You evidently believe
that only
your
• self-will and
• pride
can protect you from danger.

This implies that
the universe
is untrustworthy
and that
all you have as a safeguard
is this
puny protection:
your

- *pride and*
- *self-will.*

- *Question*
this premise [that all you have to protect you is your pride and self-will]

and

- *experiment with*
new alternatives.

Open yourself
for the
divine reality
to flood through you.

Maybe now,
maybe later,
but come it must [i.e., but divine reality must come flooding through you],
and it [i.e., the divine reality]
will penetrate you
with a state of consciousness
in which
there is no

- *self-will,*
- *pride, and*
- *fear, and*

where
your conflicts,

- *outside and*
- *inside,*

are transcended.

46

Do an exercise
in trust
in which
you open yourself
to the possibility
that the universe
will yield
whatever you need.

Experiment
for the moment
with this thought:
"How would it be
• if I were to
trust the universe,
• if
in this particular [bothersome] situation
I gave up
the fear
that comes from
• my distrust,
and therefore from
• pride and
• self-will?"

Allow
your central core
to fill you
with
an inkling of a state
in which
you can react
without
• self-will,
• pride, and
• fear.

47

These are preliminary exercises, my friends,
to practice
for your further development.

48

• Love and
• blessings
are being given
to everyone here,
with
a tremendous force
that you can utilize.

Let it [i.e., let this tremendous force]
open
• your inner being
so that it [i.e., so that this tremendous force]
can then flow into
• your outer being.

The universe is
• good and
• beautiful,
and there is
• nothing to fear,
• neither inside
• nor outside,
no matter how much it may appear otherwise,
due to your present distortions.

Let love
flow into you
so that it [i.e., so that love]
can come out of you.

Be blessed,
be in peace.

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