Pathwork Lecture 142: The Longing For And The Fear Of Happiness – Also, The Fear of Releasing the Little Ego

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

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<td>Greetings,</td>
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<td><em>my dearest friends.</em></td>
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<td>Blessings</td>
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<td><em>for every one of you.</em></td>
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<td>Blessed be</td>
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<td><em>your abilities to</em></td>
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<td><em>what you may receive</em></td>
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<td><em>in this hour</em> [i.e., <em>in this time that we now spend together</em>].</td>
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<td><em>is a continuation of the topic already raised last time:</em></td>
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<td><em>humanity’s</em></td>
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<td>• <em>deeply ingrained longing for</em></td>
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<td>• <em>simultaneous fear of</em></td>
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<td><em>happiness.</em></td>
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This fear [of happiness] is at a very deep level of the human psyche, way beneath the ordinary neurotic

• misconceptions and
• fears
human beings harbor in their unconscious minds.

The fear of happiness is directly related to the fear of letting go of one's outer ego faculties.

By the same token, the longing for happiness must also be a longing to be released from these [same outer] ego faculties.

While we have discussed this topic in the past, we now have to approach it on a deeper level with
• a new outlook and
• a new understanding.
Many of my friends have on their personal path
• now reached, or
• are about to reach,
  awareness of
  the deep-rooted conflict
  between
  • the longing for
  and
  • the fear of
    • happiness,
    which is the same as
    • the longing for
    and
    • the fear of
      • letting go of
        one’s little ego.

As you have heard me say about so many other aspects of being,
everything exists in both
• right understanding
  and
• distortion.

It is the same with the letting go of the outer ego.

Such letting go [of the outer ego] can happen in a
• distorted,
• unbalanced,
  and therefore
• unhealthy
  manner.
First of all, let us be clear about what I mean by the ego faculties.

These [ego faculties] are the capacities you have direct access to:
- your volitional thinking and
- the faculty I often call the outer will whose force can be directly exerted.

A simple example will clarify the difference between:
- direct
- indirect will

on the physical level.

Your direct will can determine that:
- you will move a hand, for example,
- how you will move it, and
- what action you are going to perform.

Over your
- heartbeat or circulation,
- however, you have no direct control.

The same difference between the two wills [i.e., between the direct and indirect wills] exists on a
- mental and
- emotional level.
It is an exercise in futility to force yourself to harbor certain emotions, but by determining the direction of your thinking you can eventually change undesirable feelings.

In a similar way:
- the heartbeat and
- the circulation can be regulated indirectly by using faculties you control with the direct will.

When direct volition is used the wrong way,
- the psyche is thrown into disorder.

- Overexertion of the will and
- attempts to direct it to areas which cannot be controlled directly [by the will]
  - wastes energy and
  - debilitates you.

Can you imagine yourself forcing
- with all your might, and
- with sheer outer will,
a change in your blood circulation?

If this effort would have any effect at all, it could only worsen your condition.
In truth, human beings have many means at their disposal for improving their circulation, but these must not be executed with the outer will.

It is the same with your mental and emotional faculties.

You human beings often adopt the wrong approach by exerting your outer will in the wrong direction and neglect to use it [i.e., neglect to use your outer will] where it would help your development.

When the will is not used sufficiently, the ego gradually weakens.

[Conversely] When the will is overexerted, it becomes so exhausted that it leads to escape from the self out of weak motives [i.e., out of motives not related to the self].

Letting go is then an escape [from the real self] which may become dangerous.
To properly let go a

• healthy,
• balanced ego

is needed, not [an ego] indoctrinated with

• false concepts,
• false fears, and
• destructive attitudes.

Only then [with a healthy ego not indoctrinated with false concepts and fears and destructive attitudes] can the ego

give up the
• direct,
• over-tight control

with the outer will, which [giving up] then becomes

• possible and
• actually desirable.

The deep longing for the

• happiness and
• harmony

that comes from letting go

of the ego faculties

stems from the knowledge deep down in every human being that all great human experience is a result of letting go to some degree of the ego faculties with their too tight control.
All creative manifestations are the direct work of an inner intelligence and wisdom which by far surpasses the conscious, directly available ego-intelligence.

Therefore, the latter [i.e., the conscious ego-intelligence] must be used deliberately in order to activate the greater wisdom within.

Your inner being appears to exist quite independently of your outer volitional thinking apparatus.

At first human beings are completely unaware of this powerful inner intelligence; then they begin to experience it occasionally [but] as totally separate from their conscious, deliberate selves;

and finally they integrate these two parts of themselves [i.e., they integrate this powerful inner intelligence with their conscious deliberate selves].
In order to accomplish the integration, you must learn to use your conscious ego for the purpose of activating your inner self.

You must learn the fine balance between

• when and
• how
to use the outer ego,

and

• when to let it [i.e., when to let the outer ego] step aside.

All truly great human experience comes from the

• inner,
• non-volitional self.

It [i.e., all truly great human experience] can never come from the outer ego, unless the ego is already integrated with the inner self.
• All acts of creation in
  • art and
  • science,
• all great inventions,
• all truly
  • enriching and
  • lasting
  values
  emanate from
  the inner being, as do
• all spiritual experiences,
• the experience of
  the ecstasy of love
  between the sexes, and finally
• the great experience of
  physical death itself
  which human beings
  erroneously
  assume to be
  • sad or
  • horrible.

This [assumption that something is sad or horrible]
is no more true
• of death
  than [it is true]
• of the other two experiences,
  which are almost equally feared
  although the fear
  is not as conscious.

[These two experiences that are equally feared as death are the following.]

[1.] Human beings fear
  a great spiritual experience.

[2.] They fear
  • the great act of
    total love and
  • the letting go of
    the little self
    during the ecstasy of union.
People are afraid
to muster
the courage required for
letting the inner self manifest
with its
- wisdom and
- truth.

You are
less aware of
these last two fears [i.e., 1. the fear of great spiritual experiences and 2. the fear of the act of love and, in it, letting go of the little ego during the ecstasy of union],

while
the fear of death
- has been exaggerated and
- made into a
  - big and
  - seemingly rational fear.

The fear of letting go of
the outer ego faculties
is a further result of
the misconception
that life can be maintained
only when
the ego is tightly held together.

What does life mean
in this connection [i.e., what does life mean when the ego is tightly held together]?

[It means that]
You do not want to lose
- your sense of identity,
- your sense of being an individual
with a
  - distinct and
  - unique existence.
Unfortunately, this sense of identity that you do not want to lose and that you use your ego to hold on to is associated exclusively with the outer ego faculties of direct volitional thinking and willing.

Because of this misidentification [i.e. wrongly identifying exclusively with your outer ego faculties of direct volitional thinking and willing] you fear losing yourself without the ego faculties [i.e., you fear that if you lose your ego faculties you will lose your very self-identity].

Loss of ego means death to you because [without your ego] you feel nonexistent.

Threatened by this "I am not," you tightly hold yourself together.

The history of spiritual evolution has brought humanity temporarily into a state of holding onto the ego too tightly until it learns to reestablish the balance [by letting go somewhat].
In the more recent course of its evolution, humanity has over-concentrated on using the ego faculties only, so that people cannot get beyond the seemingly solid wall of matter that, as the ego perceives it, separates them from life.

Thus you equate

• your physical separateness with
• individuality.

It is of course true that a

• weak and • ineffectual
  ego diminishes your sense of individuality.

Hence the ego must be strengthened, but for the sole purpose of relaxing it again, so that it can integrate with the indirectly accessible

• deeper and • wiser self.

Putting your identity exclusively into the outer ego, you must fear to let it go.
To actually do so [i.e. to actually let the ego go] appears like
an annihilation,
because
your very existence
seems threatened.

Humanity's separateness is the result of this threat;

it is the deepest root of your fear when it comes to letting go.

As long as the ego's hold is not loosened,
true happiness cannot come into being.

Any overexertion of the ego prevents real experience.

All really
• beautiful,
• valid,
• constructive,
• meaningful experience comes from a perfect balance between
  • the volitional ego
  and • the non-volitional self.
The latter [i.e., the non-volitional self]

- manifests in a
  - spontaneous,
  - unbidden,
  - indirect
    way and
  - is not controllable
    by the outer volition.

Those [manifestations of the non-volitional self]

- are the experiences
- which make you
- feel
  your oneness with the universe.

The fact

- that humanity
  constantly longs for this oneness –
    whether or not you are aware of the longing –
  is only too understandable,
    for this is
    - your destiny,
    - your natural state,
    - the direction toward which
      your evolution pushes you.

The deep inner need

- to reach
  the state
  of perfect integration
  between
    - the outer ego faculties
    and
      - the
        - inner,
        - non-volitional
          self
  must exist in human beings
    as long as
      this need has not been fulfilled.

This is where you have to go.
When you
unwittingly block your way
to your destiny
because your
• fears and
• misconceptions
lead to
• self-alienation and
• escape from life,
then
a conflict arises
in the deep psyche.

The destiny
of integrating
• the ego
with
• the deeper self
simultaneously
becomes
• your greatest longing
and
• your deepest fear.

Such dichotomy
between
• desire
and
• fear
is particularly strong
in those life experiences
where
its [i.e., the ego's] strict control
does not allow
• the ego to step aside
and
• let the inner self manifest.
Where such over-control [by the ego’s volitional mind and will] has 
• existed for some time and 
• exhausted the personality, 
people often resort to false means 
  to liberate themselves 
  from the burden of 
  the too tight control.

They [i.e., people whose over-control of the ego has exhausted the personality] cannot stand 
the state [they are in] of 
• overloading the faculties [of the personality when controlled by the outer volitional mind and will of the ego] and 
• thwarting the 
  • inner, 
  • non-volitional self 
    which is infinitely better equipped [than is the ego] to serve them.

They look for relief and so often inadvertently grab for 
• false and 
• even dangerous means 
  just to be able to experience the 
  • wonder and 
  • richness of the universe.

The most extreme forms of releasing ego over-functioning are 
• alcoholism and 
• drug addiction.
Less extreme forms [of releasing ego over-functioning] are

- self-alienation and
- mental states of disassociation from the self.

These are unconsciously instituted to effect a flight from the ego.

You know how many ways exist in which a person can escape from himself.

These are the
- false,
- misunderstood,
- inadvertent ways in which the self vainly seeks to liberate itself.

When a person experiences the negative results of such an escape from the self, he or she is all the more convinced of the danger of letting go.

Falling back into the other extreme of holding on too tight to the very ego which created the imbalance in the first place is no solution.
Only a
- strong,
- healthy,
- robust
go
can afford
to let go of itself.

Such an ego [i.e., an ego that is strong, healthy, and robust] can
- give itself up and
- integrate with the larger self.

This is the story of
the imbalance
of the human psyche
and it [i.e., this story of imbalance of the human psyche] explains why you must constantly be caught up in the tremendous struggle between
- longing for
and
- fearing
- happiness and
- the healthy letting go,
although it [i.e., the healthy letting go] affords the larger self the opportunity
- to manifest,
- to create,
- to guide, and
- to be.
Genuine control is not established in the soul through
• tight and
• anxious holding on
but through a
• harmonious, • effortless movement which increases awareness of the power each individual possesses, without ever making this power a burden.

When you consider those areas of your life which function perfectly well, you will understand better what I mean.

Perhaps you have come into this life
• liberated and • healthy in those aspects [of your life that function perfectly well],
or else you have established the healthy patterns [in your life that now function perfectly well] through working on a path such as this.

Whatever the case may be, the positive self-perpetuating principle has been at work.
All aspects
  • of living and
  • of being,
all
  • of humanity's
  • outer and
  • inner
activities –
especially the
  • permanent and
  • repetitive
ones –
are based on
self-perpetuating processes.

Each of these [self-perpetuating processes]
is like
a magnetic field.

The
  • attitude
    a person harbors
    about a certain area of
    his or her life,
together with the
  • thoughts,
  • feelings,
  • impressions,
  • concepts,
and the
  • actions,
  • reactions and
  • interactions
which stem from these,
together
form
a nucleus of energy.

The new energy
constantly arising from
this nucleus [of energy]
creates
what might be called
a magnetic field.
For each human being a number of basic life experiences combine to establish such a field of force.

The fundamental ones, applying to all human beings, are:

- attitude
  - toward one’s work,
  - career,
  - partnership life,
  - toward love,
  - sex,
  - general human relationships,
  - material values,
  - toward one’s physical health,
  - outer life,
  - appearance and activity;
  - toward nature,
  - art
  - pleasure and leisure
  - spiritual reality
  - self-development
  - permanent values, and
  - collecting and assimilating knowledge.

All these attitudes form separate magnetic energy fields.
In each human life, some [of these attitudes and resulting separate magnetic energy fields] are

- positively [self-perpetuating] and
- negatively self-perpetuating.

Where they [i.e., when the magnetic energy fields and resulting self-perpetuating] work positively, everything goes smoothly.

You do not have to struggle.

Desirable results come by themselves,

- effortlessly and
- harmoniously,
- never creating
- problems or
- conflict.

The right action happens

- at the right time,
- from outside and
- from inside.

You think of the appropriate things to do, say, or undertake at precisely the proper moment.

Nothing stands in the way.

Things fall into place by themselves.

- Inspiration,
- guidance,
- one's own best resourcefulness – all function well.
In such areas
you are apt
to take the smooth functioning
so much for granted
that you are unaware of
its mechanics.

Once you pay attention to
these [positively flowing self-perpetuating] areas,
you will see that
the ego
• does its part,
but
• is not exclusively in charge,
  for it [i.e., the ego] would be
incapable of
causing so many
• external
  as well as
• inner
  factors
to function so well
  together.

What I have given you
is a typical description of
• a positively working magnetic field, or
• positive self-perpetuating energy.

The negative magnetic fields
of one’s life experience
denote
not only
• failure,
but
• pressure,
• difficulty,
• wrong timing, and
• frustration.

Things do not work out.
When [negative magnetic fields of one’s life experience are] closely observed,
the ego
• presses and
• pushes,
  assuming that
  thus it will overcome
  the obstruction.

• Pain,
• disappointment, and
• complications
  follow.

People are usually so shortsighted that they call
• the positive energy fields good luck and
• the negative bad luck.

When you try to directly control the result itself,
you must be wasting your energy without being able to change
  • a negative field
  into
  • a positive [field].

However, you can directly control all that which makes up the negative magnetic field.
That is,

you can [directly] examine

• yourself,

• your

• thoughts,

• feelings, and

• attitudes

in this regard.

You can
directly control

whether

you wish

either
to continue

the same

• thoughts,

• feelings, and

• attitudes,

or
to change

them.

You can
determine

• whether you

remain

in a vague climate of

• helplessness and

• hopelessness,

or

• whether you

decide to

clarify

this inner climate

by

• properly formulating it [i.e., by properly formulating

the vague inner climate]

and subsequently

• stating your desire

to change it

by creating

a new positive attitude.
No one is more superstitious and fatalistic than the materialistically oriented person who ignores the spiritual realities behind manifestation.

This is particularly true of those who believe in "good luck" and "bad luck" because they cannot see beneath the surface. Since these people refuse to conceive of spiritual realities, they cannot perceive them [i.e., they cannot perceive spiritual realities].

Neither can they see that they have an influence over those areas of their lives in which they appear to be unlucky. These [“unlucky”] areas in one’s life experiences cannot be changed without • deep and • honest self-confrontation.

First the realization must be made that a possibility of change does exist, and then the desire has to awaken to follow through, without shirking the effort that such a deep change requires.
When caught
   in a negative magnetic field,
   a person cannot press for change
   with the outer will;
[\textit{rather}] the outer will
   must be used
   to discover
   • what the negative self-perpetuating field
     consists of,
   • why it exists, and
   • what is it
     in the self
     that has created it.

Having done this [with the outer will],
the person will
automatically
be able to institute
a positive field.

As long as
there is
• negativity and
• destructiveness
   within you,
you
must fear
   to let go of
your
• outer,
• controlling
  ego.

Since
your destructiveness
• comes from
   a negative magnetic field and
• perpetuates it
   still further,
   letting go of outer control
means
\textit{giving this uncontrolled} [negative and destructive] force
\textit{free rein}. 
From this point of view
your refusal
  to let go of the ego
  is
  • understandable
  and even
  • healthy self-protection.

It is understandable then, my friends,
that you would
  fear to let go
  as long as
  there is
  a negative magnetic field
  in any area of your life.

You will note your fear of letting go
when you
  use your volitional faculties
  to uncover
  in what specific areas
  negative magnetic fields manifest.

Ask
  what are
  the specific areas
  of the negative magnetic fields?

See them
  • clearly and
  • precisely.

However,
  it is very important
  that you see
  both
  • the positive
  and
  • the negative
  areas
  side by side.
There is no one among you who has only negative magnetic fields.

When you compare these two modes of functioning [i.e., identify and compare both the positive and the negative magnetic fields that function in you], you will find it much easier to feel relaxed about uncovering the nature of the negative magnetic fields.

This [working with the negative magnetic fields in you], of course, is your path [i.e., is your pathwork], but I would now like you to do the work with a more exact understanding of how self-perpetuating force fields operate.

This will lead you to immediately understand the existence of particular negative fields.

You will also see that until now you have lacked this precise awareness.

You will observe how you pressure ego energy into the wrong channel and then you will be able to change its direction.
The negative fields contain all your destructive patterns of
• believing,
• thinking,
• feeling, and
• willing, which
make you fear giving up the little ego.

You will understand clearly
• why you fear happiness,
• why you fear letting go of outer control.

But once the negative magnetic fields are known and understood, they already begin to weaken in effect, and thereby a positive self-perpetuating magnetic field is slowly beginning to form.

Wherever positive fields are at work, whether
• consciously or
• unconsciously, there must be trust.
The more positive and the fewer negative fields exist in your human psyche, the greater must be your trust in the energy fields which create your life apparently independently of your volitional ego.

The more such trust [in the energy fields that create your life apart from your ego] exists, the less problematic will it be to give up your little, outer ego-self.

Let it [i.e., let your little outer ego-self] flow and integrate with your inner greater being which has all the forces and resources you will ever need.

This is the only way in which trust in life, in self, and in God can be established.

How can you let go of the little ego with its tight control if there is no trust?
And how can
trust
in the universe
be established
in any other genuine way
than by
correcting negative fields
with their
ever-repeating
undesirable and
painful
patterns?

To say
you must trust
in a faraway God
outside of you
is
a completely meaningless command,
that becomes
an impossible demand.

The trustworthiness
of life
and therefore
of God – or
of cosmic universal
powers and
laws –
will be
self-evident
when you understand
how and
why
negative fields work,
why they exist, and
the fact that
they need not exist.
Even before they [i.e., even before negative fields] are transformed into positive fields, you will already know in principle:
- that trust is justified,
- that underneath these negative fields there is something that can be 
  • trusted and 
  • activated by your outer
  • mind, 
  • will, and 
  • thought orientation.

The more this vaster power, even underneath the strongest negative self-perpetuation, is contacted — because such a negative [self-perpetuation] process is only conceived in your own outlook — the easier it is for you to switch the energy currents from • destructive into • constructive channels.
Only in this way can the ego
• become
  • strong and
  • healthy and
• integrate with
  that utterly reliable
  inner being
  which functions
  in an
  indirect way.

In this "indirection"
life happens
  effortlessly,
  yet
  you are
  not
  a passive recipient.

Things do not happen
• for
  you;
[rather,] they happen
• with and
• through
  you and
make you
  automatically respond
  in an adequate way.

When people want to
• be left out of the life process and
• remain passive recipients,
  they have not grasped
  • the nature of life and
  • the part they are to play.
The same holds true [i.e., they have not grasped the nature of life and the part then are to play in it]
when they
want to take
too great control of the reins.

The ego must
neither be
• shoved aside
nor
• overburdened.

The balance [of the role of the ego between these two extremes of being shoved aside or overburdened by taking too great a control of the reins]
cannot be established
until
people realize
that they each possess
a powerful inner being
which can be activated.

If there were no such inner power,
how could a person help
but
• overburden the ego and
• charge it with tasks

it is not equipped to execute?

Only by
activating the inner being
is harmonious integration
between
• it [i.e., between the inner being]
and
• the ego
possible.
This, my friends, is how:

- integration,
- trust, and
- the relaxed state of the inner,
- richer,
- wider being

can manifest:
not by
- escaping into cut-off spirituality,
but by
- complete integration of the ego
  with
- the inner self.

Now, are there any questions?

**QUESTION:**
What is the intermediate process for reaching that state of integration?

Is there any particular process?

**ANSWER:**
The particular process is the work of this path [i.e., the work of this pathwork] which I have given and continue to give to you.
It is the process of recognition, which sounds like an easy word, my friends, but it [i.e., recognition] is not so easy to do; for human beings are often governed by • impulses and • drives they can very glibly rationalize but whose real nature they fail to understand.

Deep self-recognition is a • long and • consistent path requiring the greatest courage of truthfulness with oneself.

This is the only possible way that leads to such integration.

There is no other way.

QUESTION:
Lately, I have had mental blocks.

Whenever I • concentrate and • work and • use the methods you just described, there is just a blank.
It is
• very
• difficult
to go through it [i.e., to go through this mental block], and
• very
• tiring and
• energy-consuming.

Can you help me in this?

ANSWER:
In the first place,
when you
observe yourself very closely,
you will find
that when certain topics come up –
• topics that you want to
• discuss or
• meditate about, or even
• topics that
• come to you from the outside –
you feel an anxiety.

First
this anxiety may register
only as
a vague feeling of
• unrest, of
• impatience, or
• irritation.

Instead of
immediately trying to
• penetrate the anxiety or
• explain it away,
put down some
key words in writing.

It is important to do so [i.e., is important to put down some key words in writing],
because otherwise
it [i.e., the anxiety]
eludes you so easily.
• Just what are these moments when you feel uneasy?

• What was the occasion?

• What fleeting thought passed through you when the camouflaged anxiety came up?

Try to pinpoint it.

Hold it fast.

When you collect this information over a period of
• a few days or
• a week,
you will have a whole list of key words.

Out of this [exercise]
• a clear pattern or
• a common denominator will arise.

This may be comparatively easy for you to do
and you will soon sense an overall larger negative energy field which you block because you evade the truth.

Such evasion [of truth in such matters] always causes
• needless suffering,
• an oppressive burden,
• fears, and
• escape from the self.
Once this area [of your personality] is totally faced,
- relief and
- growth
become possible.

As you acknowledge that you fear the truth,
you can then say to yourself,

"I will not fear the truth.

This is an
- irrational,
- illogical,
- unfounded
fear.

My fear has no foundation in reality.

I will not give in to it [i.e., I will not give in to my fear].

I determine to make up my mind to face whatever it [i.e., whatever the truth] is.

And I request all the help to do so."

When you thus determine with your
- outer,
- volitional
self
what the negativity is,
the way will open again and the blocks will yield.
If you cannot see
   • the common denominator
and therefore
   • the problem
      which you are still reluctant to face,
      perhaps one session with the medium
      may open the way.

You can then go on from there.

Sometimes
   an opening can occur
   in one session of
      • good and
      • deep
      discussion.

If you can discover the negativity
   without such outside assistance,
   you will know the way
   automatically.

You can also ask me again
   and I will try to help you
   from another angle.

Do you understand?

Do you think you will do this?

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COMMENT:
I will work at it, I think I will...

ANSWER:
If you say,
   "I think I will,"
[in speaking these very words] you are capable of observing
   how you are
deliberately blocking,
   even quite consciously.
This is exactly where you have direct recourse to your [ego’s] outer will faculties.

This block is not completely out of your reach; hence you are not a helpless victim of it, for it is within the realm of the possible for you to say, • "I will do this" instead of • "I think I will," and mean it, too.

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QUESTION:
I think I have some very positive magnetic fields.
And then there are some very unhappy ones.

Now, where the ego is concerned, I have the feeling that either • the ego runs the show or • it goes away completely.

It is sort of an either/or business.

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ANSWER:
That is exactly what I meant in this lecture.

You are a wonderful demonstration and example and it is therefore good that you bring it out here, for it shows what I mean in an actual case.
Because the negative magnetic field exists in you, letting go of your ego is naturally very frightening to you.

It appears as if you were giving yourself up to something dangerous.

The other alternative is that you hold on too tightly which, of course, is what you habitually do.

It is therefore necessary for you now to use the approach I have outlined in this lecture, where you first of all assert the fact,

"Here is a negative field.

This negative field need not exist.

It [i.e., this negative field] is not something given to me by a fate which cannot be changed.

It can be changed, provided I understand exactly • why the negative field exists and • what makes it a • negative, • self-perpetuating process.
Therefore, I declare that
I am going to build
a positive field
which can only be done
when my own
• negativity and
• destructiveness
in this particular area
become conscious.

Where in this respect
is my pleasure principle
attached to a destructiveness?

I intend to see all this."

This then will show you quite clearly
how the energy
is constantly regenerated
through the attachment
of the pleasure principle
to the negativity.

This is the way you can go about it.

As I have indicated in the past,
a negative self-perpetuating field
can only exist
when the pleasure drive
is negatively attached to
a particular destructive pattern.
Part of your resistance to correcting these unhappy areas is a
• hidden,
• irrational
fear
which comes from the misconception:

"If I give up
• this entire structure,
• this entire field, consisting of
  • my negativity and
  • the pleasure attached to it,
then there will be no pleasure [in this area of my life]."

The fear is that your pleasure [in this area of your life] will be taken away when the negativity is given up.

The fear must be countered by the
• conscious,
• rational
• thinking self,
once it has been ascertained that one's pleasure is not being taken away [in this area of one's life].

[In fact.] Pleasure can be yours in
• infinitely better and
• more desirable ways in a positive situation.
In fact, a human being's natural, original inclination before any distortion has taken place is to be in utter positive pleasure.

**COMMENT:**
Very often we put a false price on paying for pleasure.

It is not necessary.

**ANSWER:**
There is no price [for pleasure].

**QUESTION:**
I started a new relationship and I think I could be very fond of this person, ultimately.

I would like to be somehow appreciated by this person more than I actually am.

There is a compulsiveness in me about this relationship because I feel I can't progress more now than the pace of my work allows, and my still-existing problems may impede the relationship and ultimately cut it off.
ANSWER:
I will first answer the last part of your question.

You fear
that your still existing blocks
• will impede the relationship and
• might even
  • jeopardize or
  • destroy it.

Now this, of course, is perfectly true.

It would not be honest of anyone to tell you that this could not happen.

But [also] think of how much more this [self-destruction of relationships] could happen again and again until you would [eventually] become so bitter that you would completely withdraw from living.

Think of
• how much more painful it must be when one ascribes these occurrences [of failed relationships] to false reasons, and
• how much more constructive your life is when you learn from everything you experience.

For no one, absolutely no one, goes through life without destroying some chances.
Every single incarnated soul has
• unresolved problems and
• blocks.

The healthy approach
I recommend would be this:

"Yes,
I have a problem here.

It is very possible
that my still-existing problems
might contribute to
an imperfect relationship
which might finally cease.

But
• this is life and
• I intend to
  • learn the utmost
    from everything and
  • bring the most constructive attitude
to what comes to pass."

You also must know
that you cannot be drawn
to anyone
who does not have
equal problems –
more or less.

Therefore
the other person
must be equally responsible
if the relationship
does not work.
It is not only your doing; it cannot only be your doing.

It is neither yours nor her doing exclusively; it must be the creation of you both.

When you feel that others cannot blunder and you feel guilty for not being "like others," then you will feel compulsive and overanxious.

But when you know that perfection does not exist and that no one can do more than his or her best in any given phase, you will be more relaxed.

The most important thing is that you accept your present limitations with all their consequences.

This [acceptance of your present limitation] is a fundamental requirement to eliminate the limitation.
In that spirit [of accepting your limitations]
you can still derive
• a great deal of joy,
• even increasing joy,
  out of each encounter.

And each new contact
will be an improvement
until
you are no longer afraid
• of people,
• of contact,
• of love,
• of yourself.

In this way
• you will derive
  • more of a lesson,
  • more help,
and
• you will also contribute more
to the other person
  which in turn
  will increase
  your own security.

With this attitude,
• you will not be
  • in illusion or
  • in distortion and
• you will
  • see reality and
  • grow from what you see.

You cannot expect
to have your blocks
  disappear
  in one fell swoop.

And yet
you will get
• more pleasure
  out of such encounters
  than before.
Do not think
• that on the other side of the fence
  are all other human beings and
• that they have
  • no problems and
  • only complete relationships.

Do not believe
• that they never destroy anything
  while you are all alone on this side.

Do not think
• that if only you could
  quickly get rid of this block,
  you too
  would be among the privileged ones.

All people
destroy chances
• constantly and
• inadvertently
  in the sphere of human life.

But
mistakes
  are not
  the end of the world.

If you
• learn and
• look at it in this way,
  you will not need to be
  so frightened.

The fact
that every relationship
is a mutual proposition,
whether or not
that relationship is good,
must be brought home
to all who are involved.
Relationship cannot be a one-sided thing.

When you know this, you will also discover your own power.

There is a

* strange and
* apparently paradoxical balance:

the more egocentric
the little child within a person is,
the more one-sidedly
it expects only to receive.

The

* weaker and
* more helpless
such egocentric people become,
the more they tend to blame themselves alone for the failure of a relationship.

Since they experience only their own
* needs and
* desires, and
since they believe only they [themselves] count,
they cannot share [with the other person] the brunt of failure when the relationship does not work.

Nor can such a person be aware of his or her inner power to give to another person.
On the other hand, when egocentricity has been outgrown and you can experience yourself as being on the same level [as that of the other person], your concern for the other in a relationship must grow.

This will automatically give you the feeling that you have as much power to make someone happy or unhappy as you had hitherto ascribed only to the other person.

Hence you will feel much more secure.

Once you are willing to give, you will feel entitled to receive.

When that shift occurs, you will experience a certain fluctuation between • blaming the other and • blaming yourself.

When you do not go to the other person as a begging child, you will know • your strength and • your potential to give.
This [i.e., knowing your strength and potential to give] will enable you to use

• intelligence,
• observation, and
• intuition.

It [i.e., knowing your strength and potential to give] will also help you to distribute your energies between making both

• active and
• passive contributions to the relationship.

It must give you

• freedom and
• a sense of proportion to realize that both of you are involved.

If the other person were free of problems, his or her healthy state would overcome all difficulties, for this [overcoming of all difficulties] is the strength of true spiritual health.

My dearest friends, the spiritual food I have offered you can indeed be taken in by all of you.
It [i.e., the spiritual food I have offered you] can indeed enrich you in your expansion, enabling you to
• find and
determine where
• positive and
• negative magnetic fields exist in you.

It [i.e., the spiritual food I have offered you] can also help you to consider the possibility that the negative can be reversed if you
• truly desire this and
• are prepared to go through with it [i.e., go through with this process, all the way].

Be blessed, my dearest ones.
Be in peace.
Be in God.
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