

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

1996 Edition, Original Given April 15, 1966

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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03	<p><i>Greetings,</i> <i>my dearest friends.</i></p> <p><i>Blessings</i> <i>for every one of you.</i></p> <p><i>Blessed be</i> <i>your abilities to</i></p> <ul style="list-style-type: none"> • <i>understand,</i> • <i>absorb,</i> • <i>assimilate and</i> • <i>utilize</i> <p><i>what you may receive</i> <i>in this hour [i.e., in this time that we now spend together].</i></p> <p><i>This lecture</i> <i>is a continuation of the topic already raised last time:</i> <i>humanity's</i></p> <ul style="list-style-type: none"> • <i>deeply ingrained longing for</i> <p><i>and its</i></p> <ul style="list-style-type: none"> • <i>simultaneous fear of</i> <i>happiness.</i>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Version Posted 5/30/15

04

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.*

05

*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
and
• 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.

06

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.

07

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.*

08

*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.

09

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.

10

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
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.

11

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.

12

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.

	<p><u>Only a</u></p> <ul style="list-style-type: none">• <u>strong,</u>• <u>healthy,</u>• <u>robust</u> <p><u>ego</u> <u>can afford</u> <u>to let go of itself.</u></p> <p><u>Such an ego</u> [i.e., <u>an ego that is strong, healthy, and robust</u>] <u>can</u></p> <ul style="list-style-type: none">• <u>give itself up and</u>• <u>integrate with the larger self.</u>
13	<p><u>This is the story of</u> <u>the imbalance</u> <u>of the human psyche</u> <u>and it</u> [i.e., <u>this story of imbalance of the human psyche</u>] <u>explains</u> <u>why</u> <u>you must</u> <u>constantly</u> <u>be caught up in</u> <u>the tremendous struggle</u> <u>between</u></p> <ul style="list-style-type: none">• <u>longing for</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>fearing</u>• <u>happiness and</u>• <u>the healthy letting go,</u> <p><u>although it</u> [i.e., <u>the healthy letting go</u>] <u>affords</u> <u>the larger self</u> <u>the opportunity</u></p> <ul style="list-style-type: none">• <u>to manifest,</u>• <u>to create,</u>• <u>to guide, and</u>• <u>to be.</u>

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.

14

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.

15

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.

16

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*
some [of these attitudes and resulting separate magnetic energy fields are]
- *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.*

17

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.

	<p><u><i>When [negative magnetic fields of one's life experience are] closely observed, the ego</i></u></p> <ul style="list-style-type: none">• <u><i>presses and pushes,</i></u> <p><u><i>assuming that thus it will overcome the obstruction.</i></u></p> <ul style="list-style-type: none">• <u><i>Pain,</i></u>• <u><i>disappointment, and</i></u>• <u><i>complications follow.</i></u>
18	<p><u><i>People are usually so shortsighted that they call</i></u></p> <ul style="list-style-type: none">• <u><i>the positive energy fields good luck and</i></u>• <u><i>the negative bad luck.</i></u> <p><u><i>When you try to directly control the result itself, you must be</i></u></p> <p><u><i>wasting your energy without being able to change</i></u></p> <ul style="list-style-type: none">• <u><i>a negative field into</i></u>• <u><i>a positive [field].</i></u> <p><u><i>However, you can</i></u></p> <p><u><i>directly control all that which makes up the negative magnetic field.</i></u></p>

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.

19

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.

20	<p><u>When caught</u> <u>in a negative magnetic field,</u> <u>a person cannot press for change</u> <u>with the outer will;</u> <u>[rather] the outer will</u> <u>must be used</u> <u>to discover</u></p> <ul style="list-style-type: none">• <u>what the negative self-perpetuating field</u> <u>consists of,</u>• <u>why it exists, and</u>• <u>what is it</u> <u>in the self</u> <u>that has created it.</u> <p><u>Having done this [with the outer will],</u> <u>the person will</u> <u>automatically</u> <u>be able to institute</u> <u>a positive field.</u></p>
21	<p><u>As long as</u> <u>there is</u></p> <ul style="list-style-type: none">• <u>negativity and</u>• <u>destructiveness</u> <u>within you,</u> <p><u>you</u> <u>must fear</u> <u>to let go of</u> <u>your</u></p> <ul style="list-style-type: none">• <u>outer,</u>• <u>controlling</u> <u>ego.</u> <p><u>Since</u> <u>your destructiveness</u></p> <ul style="list-style-type: none">• <u>comes from</u> <u>a negative magnetic field and</u>• <u>perpetuates it</u> <u>still further,</u> <u>letting go of outer control</u> <u>means</u> <u>giving this uncontrolled [negative and destructive] force</u> <u>free rein.</u>

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.

22

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.

23

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
 - resourcesyou will ever need.

24

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.

25

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.

	<p><i><u>This, my friends,</u></i> <i><u>is how</u></i></p> <ul style="list-style-type: none">• <i><u>integration,</u></i>• <i><u>trust, and</u></i>• <i><u>the relaxed state</u></i> <i><u>of the</u></i><ul style="list-style-type: none">• <i><u>inner,</u></i>• <i><u>richer,</u></i>• <i><u>wider</u></i> <p><i><u>being</u></i> <i><u>can manifest:</u></i> <i><u>not by</u></i><ul style="list-style-type: none">• <i><u>escaping into cut-off spirituality,</u></i><i><u>but by</u></i><ul style="list-style-type: none">• <i><u>complete integration</u></i> <i><u>of</u></i><ul style="list-style-type: none">• <i><u>the ego</u></i><i><u>with</u></i><ul style="list-style-type: none">• <i><u>the inner self.</u></i></p>
26	<p><i>Now, are there any questions?</i></p> <p>QUESTION: <i><u>What is</u></i> <i><u>the intermediate process</u></i> <i><u>for reaching that state of integration?</u></i></p> <p><i><u>Is there any particular process?</u></i></p>
27	<p>ANSWER: <i><u>The particular process</u></i> <i><u>is the work of this path</u> [i.e., <i><u>the work of this pathwork</u></i>]</i> <i><u>which I</u></i><ul style="list-style-type: none">• <i><u>have given and</u></i>• <i><u>continue to give</u></i> <i><u>to you.</u></i></p>

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.

28

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?

29

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.

30

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."

31

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?

32

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.*

33

***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.

34

***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.

35

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."

36

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.

	<p><u><i>In fact,</i></u> <u><i>a human being's</i></u> <u><i>• natural,</i></u> <u><i>• original</i></u> <u><i>inclination</i></u> <u><i>before any distortion has taken place</i></u> <u><i>is to be in</i></u> <u><i>utter positive pleasure.</i></u></p>
37	<p><u><i>COMMENT:</i></u> <u><i>Very often we put a</i></u> <u><i>false price</i></u> <u><i>on paying for pleasure.</i></u></p> <p><u><i>It is not necessary.</i></u></p> <p><u><i>There is no price [for pleasure].</i></u></p> <p><u><i>ANSWER:</i></u> <u><i>Right, exactly.</i></u></p> <p><u><i>Any other questions?</i></u></p>
38	<p><u><i>QUESTION:</i></u> <u><i>I started a new relationship</i></u> <u><i>and I think I could be</i></u> <u><i>very fond of this person,</i></u> <u><i>ultimately.</i></u></p> <p><u><i>I would like to be somehow</i></u> <u><i>appreciated by this person</i></u> <u><i>more than I actually am.</i></u></p> <p><u><i>There is a</i></u> <u><i>compulsiveness in me</i></u> <u><i>about this relationship</i></u> <u><i>because</i></u> <u><i>I feel I can't progress more now</i></u> <u><i>than the pace of my work allows,</i></u> <u><i>and my still-existing problems</i></u> <u><i>may impede the relationship</i></u> <u><i>and ultimately cut it off.</i></u></p>

39

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."

40

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.

41

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.

42

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.

43

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.

44

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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