Pathwork Lecture 157: Infinite Possibilities of Experience
Hindered by Emotional Dependency

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense, this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

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<table>
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<td>Greetings, my dearest friends.</td>
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<td>Again, I shall try to help you to move on from where you may be stuck.</td>
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<td>Although each one of you may have a different problem to encounter in yourself at this moment, this lecture will converge into the one truth you all need now so you can proceed in your development without hindering yourselves too much.</td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format posted 4/25/20
So, let us understand certain fundamental factors as they exist in:

- you
- and
- in

the universe.

It is being said by all great spiritual teachings that:

- creation is infinite in its possibilities
- and
- that
- humanity's potential for realizing these infinite possibilities of happiness exists in the inner depths of each person's being.

Almost all of you have heard these words.

Some of you may believe them, at least in principle;

others may have their doubts about accepting them even in theory.

Let us now try to overcome some of the difficulties in understanding these principles.
First of all, it is necessary to understand that no one person creates anything new.

It is also impossible for anything new to come into existence.

However, it is possible for a person to make manifest something that already exists.

It is a fact that:
- everything,
- absolutely everything, exists already on another level of consciousness.

The word everything cannot convey the scope of this concept.

When one speaks about God's infinity or about Creation's infinity, this is part of the meaning [i.e., that absolutely EVERYTHING exists already on another level of consciousness is part of the meaning of “God's INFINITY,” or “Creation's INFINITY”].
There is
no
  • state of being,
no
  • experience,
no
  • situation,
no
  • concept,
no
  • feeling,
no
  • object
    that does not
    already exist.

Everything
in the world
exists in a state of
  potentiality
which already
  contains
    the finished product
    within it.

I can see that
this idea
is not easy
  for human beings to embrace,
for it is
  so contrary to
  your way of
    • thinking,
    • being,
  and
    • experiencing
      on your
      average level
      of consciousness.
But the more you can deepen your thoughts on this subject, the easier will it become for you to
• perceive,
• sense,
and to
• grasp it.

Knowing and understanding this principle of creation – that
• all exists already and that
• human beings can make these existing possibilities manifest –
is one of the necessary prerequisites to experiencing the fullness of life's infinite potential.
Before you can create
• new
  possibilities of
  • unfoldment
and
• entirely new
  ranges of
  • experience
  in your personal life,
you must first
learn to apply
  these laws of creation
  to the problem areas of your life
where you
  feel
  • troubled,
  • limited,
  • handicapped,
or
  • trapped.

Healthy unfoldment
  of
  the real self
follows
  the creation
  of a
  healthy personality.

This [i.e., This creation of a healthy personality
  making possible the unfoldment of the real self]
can happen
  once you
  • learn
  and
  • comprehend
    that
    the laws of creation
    can work
    only if
    you apply them first
to the
  troubled areas of
  the personality.
Whatever possibility you can conceive of, you can realize.

Suppose you are immersed in a conflict from which you cannot see a way out.

As long as you do not conceive of a way out, you truly cannot realize the already existing possibility of a resolution.

If your concepts about the way out are hazy or unrealistic, so will be the temporary solutions that will appear to you as the only possibilities.

The same applies to your life as a whole.

If you truly comprehend that an infinite number of possibilities exist in any given situation, you can find solutions where it was hitherto impossible to do so.
It is your prerogative as human beings
• to make use of
  these laws of creation
  and
• to reach out
  so that these infinite possibilities
  can unfold,
  enabling you
  to partake fully
  of life’s offerings.

If your life
seems limited,
it is only because
you are convinced
your life
must
be limited.

You cannot conceive of
anything more
than what you
• have experienced up until now
  and
• are experiencing in the present.

This is precisely [i.e., This not being able to conceive anything more than what you have experienced in the past and are experiencing in the present is precisely] the first handicap.

Therefore,
in order to
expand your own possibilities of happiness,
your mind
must grasp the principle
that you cannot bring something to life
if you cannot first
conceive of it.

This sentence
should be
truly meditated on,
for
understanding this concept
will open new doors for you.
You should also understand that there is a vast difference between:

- conceiving of further possibilities of expansion or happiness on the one hand,

and

- daydreaming on the other.

Wistful, resigned daydreaming that grabs fantasy as a substitute for drab reality:

- is not at all what is meant here, and

- is in fact a hindrance to the proper conceiving of life's potentials.

You need to have a vigorous, active, dynamic concept of what is possible in reality.

When you know that something you wish to bring about exists in principle, you have made the first step toward realizing it.
Therefore, I invite every one of you to contemplate what you truly conceive of as possibilities for your life.

If you examine yourself closely, you will find primarily that you conceive of negative possibilities which you naturally
• fear,
• wish to avoid, and
• defend yourself against.

When you use most of your psychic energies to defend yourself against possible negative experience, your motivation is negative.

Negative motivation does not necessarily imply a destructive intent.

For that matter, a positive motivation in this context could also mean a very destructive
• intent or
• aim.
The avoidance of a feared possibility implies negative motivation.

Upon close examination of your mental and emotional processes you will find that you are negatively motivated to a considerable extent.

This [i.e., This NEGATIVE motivation – motivation to AVOID a feared possibility] is one of the first obstructions which enclose you in an imaginary and unnecessary prison.

This [i.e., This NEGATIVE motivation – motivation to AVOID a feared possibility] applies, of course, to all levels of your personality.
It [i.e., NEGATIVE motivation – motivation to AVOID a FEARED possibility] applies to the
• mental level,
  where you cannot really envisage
  the infinite vistas
  of
  • experience,
  of
  • expansion,
  of
  • stimulation,
  of
  • all sorts of
    • wondrous
    and
    • happy
    possibilities
    you have a
    prerogative to achieve
    in this life.

It [i.e., NEGATIVE motivation – motivation to AVOID a FEARED possibility] exists on the
• emotional level,
  where you do not allow the
  • spontaneous and
  • natural
  flow of your
  feelings,
  where you
  • fearfully,
  • anxiously, and
  • suspiciously
  hold back.

It [i.e., NEGATIVE motivation – motivation to AVOID a FEARED possibility] also exists on the
• physical level,
in that
  you do not permit your body
to experience
  the pleasure
  it is destined to experience.
All these [i.e., All these NEGATIVE motivations on the mental, emotional, and physical levels – motivations to AVOID a FEARED possibility] are limitations which you
• artificially
and
• needlessly
inflict upon yourself.

The next obstruction to
• expanding your life and
• creating the best of all possible lives for yourself is the following cluster of misconceptions which are widespread in the world:

"It is not possible to be really happy!

Human life is very limited.

• Happiness,
• pleasure,
and
• ecstasy are
• frivolous,
• selfish aims which truly spiritual people must abandon for the sake of their spiritual development.
• Sacrifice
  and
• renunciation
  are the keys to
  spiritual development."

We do not have to
  further elucidate
  these deeply-lodged
  misconceptions
  which are often
  more
  • unconscious
  than
  • conscious.

But it is
  necessary for you
  to discover
  the subtle way
  in which
  you abide by such general concepts,
  no matter what you
  consciously
  believe.

You may discover
  these subtle reactions
  by observing your
  reluctance
  to take steps
  to realize a
  • perfectly harmless
  and
  • normal
  fulfillment
  of
  • a genuine need
  or
  • a truly constructive aim.

You feel as though
  something were
  • holding you back,
  • paralyzing your efforts.
Although there are often a number of other reasons for this reluctance [i.e., for this reluctance to take steps to realize a perfectly harmless and normal fulfillment of a genuine need or of a truly constructive aim] as well – some of which we shall discuss shortly – it is also often true that you have simply accepted a negative idea that really • makes no sense and • has no good purpose.

Fear of • happiness, of • pleasure, of • wide expansion into one's life experiences is based on ignorance [i.e., based on ignorance of the fact] that • such fulfillment could exist or [i.e., or ignorance of the fact] that • you possess all the • powers, • faculties, and • resources to • create and • bring about what you wish.
It [i.e., This FEAR of happiness, pleasure, and wide expansion into one of life's experiences] is also based on misconceptions such as,

"Pleasure is wrong,"

or

"It is selfish to want personal fulfillment."

Fear of happiness is also based on the fear of being

• annihilated and
• dissolved if you ever
  • trusted the flow of the universal forces and
  • went with them.

Such trust [i.e., Such trust in the flow of the universal forces] necessitates

• letting go of
  • the ego-will and
  • the ego-forces, and then
• surrendering to the beneficial forces of your deep nature.
Every single human being in this world harbors an attitude of fear and weakness.

Because this corner of the personality [i.e., this corner of the personality that harbors an attitude of FEAR and WEAKNESS] usually induces a strong shame, it [i.e., this corner of the personality that harbors fear and weakness] is kept secret, often even from the conscious mind.

Many a different device is invented in order to hide this weakness and dependency [i.e., hide this dependency on OTHERS for fulfilling your need or desire for happiness] which makes you feel utterly helpless, unable to assert yourself, and even unable to protect your truth and integrity.

When it comes to this area of the soul one is constantly compelled to sell out and betray oneself in order to ward off disapproval, censure, and rejection.
The need
to be accepted by others
is usually
less shameful than
the means to which
the personality resorts to
• placate
and
• appease
others.

The ways of
defending yourselves
are psychologically
so fundamental
that you cannot
get far
in your self-purification work
unless
you work on seeing how they [i.e., seeing how these
ways of defending yourself]
function in your life.

All the defense mechanisms
you have
• discovered
and perhaps even
• begun to remove
are
either your ways of
• obtaining what you consider to be
the apparently vital acceptance of others,
or your ways of
• hiding your
shameful submission [i.e., submission to others],
often by an
apparently opposite attitude of
• indifference,
• hostility,
or
• compulsive and
• blind
• rebellion and
• over-aggressiveness.
Few things give human beings as much 
• pain and 
• shame as this 
• inner, 
• fearful, 
• weak spot which makes them feel 
• impotent and 
• compelled to sell out.

You already know, my friends, that this area of the personality [i.e., this area of the personality that depends on others for fulfilling its needs and desires]

has remained a child.

The child does not yet know that the whole of the personality 
• has grown up and 
• is indeed no longer 
• helpless and 
• dependent.

• Infants and young children truly are 
• helpless and 
• dependent on the parents.
But in the childish corner of your being you
  either
    • do not know
  or
    • do not want to know
      that this [i.e., that this “being helpless and dependent on parents”]
      is no longer true.

The young child
  is dependent on its parents
  for all the basics of life:
    • shelter,
    • food,
    • affection,
    • protection,
      and, last but not least, for
      the very necessary supply of
        • pleasure.

A human being
  cannot live
  without
  pleasure.

To deny this truth
  is one of the
  most harmful errors.

  • Body,
  • soul,
  • mind,
  and
  • spirit
    wither
    without
      pleasure.
As an adult
you are able to find
through your own
• efforts
and
• resources
  your own
  • shelter,
  • food,
  • affection, and
  • safety,
so you are also able to do
the same with
• pleasure.

In all these areas [i.e., all these areas of shelter, food, affection, safety, and pleasure]
you must have
• contact,
• cooperation,
and
• communication
  with others
  in varying degrees.

You cannot provide yourself
with any of these necessities
without
interacting with
other people.

But this interaction
is entirely different from the
• passive,
• weak
dependency
  of the small child.
The thoroughly adult person uses his or her own best
• forces,
• intelligence,
• intuition,
• talents,
• observation, and
• flexibility
to get along with others in
• giving
and
• taking.

Your adult
• sense of fairness makes you sufficiently
  • pliable
to give in.

And your
• sense of self makes you sufficiently
  • assertive not to be
    • stepped on
    and
    • abused.

The often fine balance in these forces of communication cannot be taught.

It [i.e., The fine BALANCE of these forces of COMMUNICATION – the balance between sense of FAIRNESS and the sense of SELF, the balance between GIVING and RECEIVING] can only come through personal growth.
The child is incapable of achieving this balance.

It [i.e., The child] is rigidly one-sided in its insistence to receive, for this is its need.

The same applies to pleasure.

The child must have the parents' permission to
- establish
  and
- utilize the source of all pleasure deep within itself.

Through the parents' permission the child will develop the
- strength
  and
- security to make meaningful contact.

When you still need another person to permit you to experience pleasure,

you are still in the position of the
- child
  or
- infant.
I repeat, 
this never implies 
that anyone 
can do without others, 
but for adults 
the emphasis 
is shifted.

Mature adults 
find within themselves an 
inexhaustible well of 

• Insecurity 
and 

• weakness 
cannot exist 
when these feelings [i.e., when these wonderful feelings] 
are activated.

When part of your development 
is arrested, 
you wait for 

• another person, 
• a parent-substitute, 
to make it possible 
for you to draw on 

the deep source of 
your own 
rich feelings.

You 

• know of 
and 

• yearn for 
these pleasurable feelings, 

but you 
do not know 
that you are no longer a child 
dependent on others 
for being allowed to 

• activate and 
• express 
these rich feelings.
This i.e., This misperception that you are still dependent on others for being ALLOWED to activate and express the rich and wonderful feelings within you] is your human tragedy, for you thus move into a vicious circle.

Whenever a misconception is accepted as truth, immediately a vicious circle comes into being paralyzing the pleasure forces, which are a good part of the energy available to you.

Your life thus becomes • dull and • lusterless.

To deny • the intense pleasure of being, • the pleasure of feeling the energy flow of your • body, • soul, and • spirit, is to deny • life.
When a child suffers such denial [i.e., suffers such denial of intense pleasure, such denial of feeling the energy flow of its body, soul, and spirit, such denial of LIFE itself],

its psyche receives a shock from the repeated
• absence of pleasure
and therefore the repeated
• presence of unfulfilled yearning.

The shock prevents growth in this one area so that the whole personality grows lopsidedly.

Your adult conscious mind ignores the fact that a
• crying,
• demanding,
• angry,
and
• helpless child still exists within you.

Your adult believes that you have grown up entirely.
Yet 

on the unconscious level
where this child exists,
you are unaware
that you
  • have grown up
and
  • no longer need
    • parental permission
    or
    • a parent substitute
      as your source of
        • pleasure
          and
          • life.

You do not know
that you are
free to move
toward
  • pleasure,
toward
  • your own fulfillment,
toward
  • the realization of
    your own powers
to obtain
  whatever
    you
      • want
        and
        • need.

This [i.e., This particular split between the conscious mature adult self and unconscious immature child self]
is one of the
most fundamental splits
in the human personality.
Let us now look a bit closer at
this hidden corner of your psyche
where
all of you
have remained
children.

Where do you
  • ignore this fact [i.e., this fact that there is this hidden corner
    of your psyche where you have remained a child]

and
where does
your inner child
ignore the
  • rights
and
  • powers
of your adult state?

The particular vicious circle I mentioned before
is this:

When you do
not
know that
  • everything in the universe
    already exists,
and that
  • you can
    re-create it all
    by manifesting it
    in your own life,
you feel
dependent on
an outside
  • force
or
  • authority
for all your
  • wants and
  • needs.
Because of this distortion of the facts,
you wait for fulfillment
from the wrong source.

Such waiting
keeps your need
perpetually unfulfilled.

The more
unfulfilled it is,
the more
urgent
the need becomes.

The more
urgent
the need,
the greater
your
• dependency,
your
• hope,
and
the more
frantic your attempts
to please the other
who is supposed to fill your need.

You then become
desperate;

the more
you try [i.e., the more you try to please the other
who in return is supposed to fulfill your need for pleasure],

the less
you fulfill your need
precisely because
your attempts [i.e., your ATTEMPTS to fulfill your need in the
wrong way by pleasing the other who in
return is supposed to fulfill your need for pleasure] are unrealistic.
Consciously
you know
none of this;

you do not know
• what forces
drive you
nor even
• in what direction
you are driven.

You become
desperate
because
• in your urgency to have the need fulfilled
you betray
• yourself,
• your truth,
and
• the best in you.

Your
• frustrated striving [i.e., your frustrated STRIVING to fulfill your need in the
wrong way by pleasing the other who in return
is supposed to fill your need, which can never work]

and your
• self-betrayal [i.e., your self-betrayal by betraying your truth and the best
in you by looking outside yourself for your fulfillment]

create
• a forcing-current.

The forcing-current
may manifest in a
very subtle way
and
may not be overt at all,
but the
emotions
• are all cramped up with it [i.e., all cramped up with the forcing-current].
This [i.e., This forcing-current to get your needs fulfilled from outside yourself] must inevitably
• affect others around you
  and
• have its
  • lawful
  and
• appropriate
  consequences.

Any forcing-current
  is bound to make others
  • resist
  and
  • shrink back,
    even if
    what they are forced to do
    is for their own
    • benefit
    and
    • delight.

Thus [i.e., Thus, with others resisting meeting your demands for your fulfillment,] the vicious circle continues.

The continued frustration,
  which
  you believe to be caused by
  the other person's mean refusal
  to
  • cooperate
  and
  to
  • give,

  brings into your soul
  • rage,
  • fury,
  perhaps even
  • vindictiveness
  and varying degrees of
  • cruel impulses.
This [i.e., Your rage, fury, vindictiveness, and cruel impulses caused by the other person’s refusal to give you what you desire or need for your fulfillment], in turn, weakens the personality even more as guilt comes up [i.e., as guilt comes up for your rage and fury].

You conclude that your destructive feelings [i.e., your rage, fury, and vindictiveness] must be hidden so as not to antagonize this other person whom you perceive as the source of life.

The net of entanglement becomes tighter and tighter; the individual is completely ensnared in this trap of • misconceptions, • distortions, and • illusions with all the destructive emotions that follow suit.

You find yourself in the preposterous position of craving the • love and • acceptance of a person whom you • hate and • resent for having left you unfulfilled for so long.
This one-sided insistence
  on being loved
  by a person
  one
      • deeply resents
        and
      • wishes to punish
        increases the guilt,

  for the ever-wakeful presence
  of your real self
    flashes its reaction
    into a mind
      that is unable to
        • interpret
          and
        • sort out
            the messages
              of the
                • real self

    from those [i.e., from those messages]
      that come from
        • the child inside.

The fact that
  your need
    is not fulfilled by
      the other
  also weakens your conviction
    that you have
      a right to
        the pleasure
          you so much desire.

You vaguely suspect
  that you may be wrong
    to even want this pleasure.
Thus [i.e., Thus, vaguely suspecting that you may be wrong to even want this pleasure.]
you begin to displace the
  • original,
  • natural
    • need and
    • desire
  for pleasure into other channels
  where they are sublimated [i.e., where the original, natural, instinctual desires for pleasure are diverted from their unacceptable form to a form that is more culturally or socially acceptable].

Other, more or less compulsive, needs come into existence.

All the while you are torn between the force of the deeply hidden original need and the doubt that you have a right to its fulfillment.

The more you doubt [i.e. The more you doubt that you have a right to your original, natural need’s or desire’s fulfillment], the more dependent you become on reconfirmation [i.e., on reconfirmation that you indeed DO have a RIGHT to your original, natural need’s or desire’s fulfillment] by an outside authority – a
  • parent-substitute,
  • public opinion, or
  • certain groups of people who represent the last word of truth to you.
The more this vicious circle goes on, the less pleasure remains in the psyche, while unpleasure accumulates.

Such a person must increasingly •despair about life and •doubt that fulfillment is possible.

There comes a point when a person inwardly gives up.

There is not a single human being who does not harbor within such a weak area, at least to some degree.

In this secret corner, you feel not only •helpless and •dependent, but also •deeply ashamed.
The shame is due to the methods you employ to placate the person who at any given period is supposed to fulfill the role of the authority and grant you what you need in the way of pleasure, safety, and self-respect.

The forcing-current says, "you must," and you make demands on others to be, feel, and do what you need and desire.

These demands may not manifest outwardly at all.

In fact, on the surface you may totally lack self-assertion.
Your
  • inability or
  • difficulty
to healthily assert yourself
  is a direct result of
  having to hide
  the underlying
  • shameful
  and
  • threatening
  forcing-current.

It [i.e., The forcing-current]
is threatening
  because you know quite well
  that if it shows openly,
it will evoke
  • great censure
  and
  • disapproval
  and possibly even
  • overt rejection.

I invite
  all of you to
  vigorously face
  this area in yourselves [i.e., this area in yourselves where the
  forcing-current is used to get others to fulfill your
  original and natural need and desire for pleasure].

Some of you
  • have done so already;
others
  • are still struggling with it
  and
  • have only half-heartedly
  admitted its existence.

Perhaps some of you
  • may still have to face up to it [i.e., face up to this area in yourselves where the
  forcing-current is used to get others to fulfill your
  original and natural need and desire for pleasure].
**But all of you must tackle it** [i.e., must tackle this area in yourselves where the forcing-current is used to get others to fulfill your original and natural need and desire for pleasure]

if you wish to realize
- life's and
- your own best potentials,

and
- if you wish to discover
  - your own infinite powers
  - to create infinite goodness in your life.

---

**The stronger the "you must" is secretly thrown at others,**

the more you inactivate your own powers.

**The result is**

that you become
- paralyzed
  - and
- inactive
  - in
  - body,
  - soul,
  - and
  - mind.

**This inactivity** [i.e., This inactivity and paralysis of body, soul, and mind]

keeps you from moving into
- your own nucleus,
- the place where
  - all realistic promise
  - and
  - all potential for every kind of
    - fulfillment and
    - delight
  - exists.
You inadvertently make yourself hang on to others which must elicit hate in you [i.e., hate in you towards those others].

Finding the treasure of your own nucleus, on the contrary, makes you free.

Then [i.e., Then, when you find the treasure of your own nucleus and are free,] contact with others becomes a delightful luxury that elicits love.

By continually using
• inner, 
• covert pressure on others because you believe you are dependent on them [i.e., dependent on them for pleasure],

you diminish your available energy supply.

If energy is used in its
• natural, 
• correct, and 
• meaningful way,

it never exhausts itself.

You know this, my friends.

Energy only exhausts itself when it is wrongly used.
There are innumerable methods which human beings use in order to switch on this forcing-current.

They [i.e., These methods to switch on this forcing-current to manipulate others outside the self to fulfill one’s needs and desires] include
  • compliance in varying degrees,
  • passive resistance,
  • spite,
  • withdrawal,
  • refusal to cooperate,
  • forceful outer aggression,
  • intimidation, and
  • persuasion through
    • false strength
    and
  • assumption of an authority role [i.e., include persuasion by assuming the role of authority over others].

Deep down they all mean,

"You must
  • love me
  and
  • give me what I need."

The more blindly you are involved in this way of being, the more you
  • weaken

and then
  • further alienate yourself from the center of your true inner life, where you find all that you can ever
    • need
    and
    • want.
In order to
• reorient
  the soul forces
  toward health
and
• restore their
  true nature,
the following
has to happen:

let go of
• the particular person or persons
  • from whom
    you expect your life fulfillment
  and
  • whom you
    simultaneously
    resent for this very fact.

You must all recognize that you
• place expectations
  and
• make demands
  on others
  which no one else
  but you yourself
  can fulfill.

All you
• need
  and
• long for,
  including
• real love,
  can only come
  when
  • your soul is fearless,
    and
  • you know that
    the strength of your feelings
    with which you can
    • give
      and
    • receive
      love is located within you.
For as long as you
hang onto another person
in the way of a child,
denying
the adult you are,
you
enslave yourself
in the true sense of the word.

The more you
do this [i.e., The more you hang onto another person, denying the adult you are],
the less you can
either
• receive
or
• give,
and the less
real feelings
of any sort
about any vital experience
can find their home within you.

Because
• fear
and
• anger
take up most of the room in your psyche,
it is essential
to let out these negative emotions [i.e., these emotions of fear and anger]
in the way you learn to do in the Pathwork
where no one is harmed.

Letting out
• fear
and
• anger
makes room for
the good feelings.
So many of you are still
  • locked
  and
  • paralyzed.

Expressing
  • fear
  and
  • anger
  is the last thing you want to do.

Even if you
  admit to such negative emotions
  in principle,
you still prefer to
  act them out in unconsciousness
  rather than
    • expressing them directly
    and
    • taking the responsibility for them.

You still claim a
  false perfection –
    even though you do not really believe that it [i.e., you do not believe that perfection]
    exists in you any longer –
    in order to
    favorably dispose others toward you.

Also,
  you cling for dear life to
  • negative emotions
because you
  fear
    • positive feelings.

This is yet
  another aspect of
    the same vicious circle.
The less you see yourself as responsible for
- the negative feelings [i.e., for the feelings of FEAR and ANGER]
you still possess
as well as for your
- right
and
- ability
to create
happiness,

the more you must live in fear.

Consequently, the more you must do something to eliminate that fear.

Thus negative motivation [i.e., negative emotion to ELIMINATE that FEAR] comes about.

You live a makeshift life of avoidance [i.e., a life focused on AVOIDING fear, anger, hate, etc.] rather than create an
- expansive, life
- unfolding filled with
  - positive experience
  and
  - pleasure.
You aim to avoid the threat of expressing your own negative feelings because they [i.e., because your feelings of anger, fear, hate, spite, and other negative feelings] would spoil your obtaining from others everything which you must in fact obtain from within yourself.

You stake your salvation on others from whom it can never come.

Your reorientation to life – apart from the fundamental necessity of recognizing all these negative aspects – must always begin with the willingness to let go.

This [i.e., This willingness to let go of OTHERS who are supposed to give you the pleasure and love you desire and need] cannot be forced upon one who has not been made aware of the dependency itself [i.e., the dependency on others itself to fulfill one’s desires and needs for pleasure, love, peace, and other positive experiences] in very exact ways.
But once this is the case [i.e., But once one is aware of one’s dependency on others in very specific ways],
it becomes possible to give up what one has been so tightly holding on to.

This loosening up [i.e., This loosening up of dependency on others for pleasure, love, peace, and other positive experiences] must occur to bring about a change in the balance structure of soul forces so that benign circles can begin to perpetuate themselves.

You also need to be willing to dispense with your rationalization that appears to make your case seem justified.

For you can always succeed in presenting your life to
• yourself and to • others as though your
• wishes, • needs, and • demands on others are not only • justified, since there is nothing wrong with them, but are also • beneficial for the other person.
This [i.e., This claim that YOUR wishes, needs, and demands on the other person are not only right and justified but actually benefit the other person] may even be quite true, as far as it goes.

What you want, in principle, may indeed be
• good
and
• within your right.

But when using a
• hidden, • emotional forcing-current,
you go about
• seeking satisfaction in the wrong way and
• not granting the other person the same freedom you wish for yourself.

You do not give the other person the right
• to freely choose whom to
  • love
  and
  • accept
or
the right
• not to be • rejected and • hated for asserting this freedom.
You do not even
give the other
the right to be
wrong
without being
• hated
and
• totally denied.

This [i.e., This freedom to choose whom to love and accept, or
the freedom to be wrong without being hated and denied]
is a freedom
which you very much wish for
yourself,
and you deeply resent others
when they do
not
grant it to you.

You are unable
to defend yourself
in an adequate way in such cases [i.e., defend yourself in cases where you
resent others who do not give you the freedom to choose whom to
love and accept]
only because
on certain emotional levels
you do not grant this same freedom to others.

When you look very closely
you will find this to be true [i.e., that it is true that you cannot defend yourself
for resenting those who do not give you the freedom to choose whom
to love since you do not give others that freedom to choose whether
or not to love you].
And when you do so [i.e., And when you look at this matter closely],
your sense of
• fairness
and
• objectivity
will help you to
give up
what you so desperately hold on to [i.e., give up holding on to
the need and demand that the other feel and do
as you wish, now seeing that this demand is not fair],
even while
you emotionally
still believe that
your life
depends on
getting the other to
• feel
and
• do
as you wish.

Once you have learned
this initial condition [i.e., this initial condition that you make ANOTHER
responsible for your pleasure and happiness, something for
which only you can be responsible],
allowing for the number of inevitable relapses
that must forever
be newly observed,
you will make
a huge step toward
that source of
your inner being
where you are
not chained in
• weakness
and
• anxiety,
or in
• fear
and
• anger.
You all
chafe at some leash around your neck
that keeps you
• dependent
and
• anxious
in a situation
in which you
• cannot find the strength
to assert yourself,
in which you
• find yourself
• absolutely caught
and
• unable to see a way out
because
each possibility
seems wrong.

You know that
none of the
visible
alternatives
give you
that
• good feeling about yourself,
that
• resilient strength
and
• well-being,
in which
even difficult steps become feasible
because you
know
they are
right
for you.
Most of you have at least occasionally experienced this state of inner knowingness when your real self was freely operative within you.

It is our aim to bring out that real self completely.

In order to liberate the real self, you must find that area of your life where you are most bound and most anxious.

Ask yourself what it is you want from the other when you are so
• bound,
so
• resentful,
so
• afraid,
so
• weak,
so
• unable to be yourself.
Experience
this leash
which can be given up
only when
you stop wanting
from others
what you must supply
for yourself.

Verbalize
concisely to yourself
whatever you find
you need from others.

This will bring you nearer
to letting go.

You will then
know
that this is precisely
the compulsive need
with which
you
• enslave,
• weaken,
and
• paralyze
yourself.

When you
let go [i.e., When you let go of making demands on others to give you the pleasure you desire and need],
you will
experience a
• new,
• resilient
strength
coming out of you
that
suddenly
conciliates
apparently
insoluble
problems.
You will become free as you let free.

Only when you can
• lose on the ego-level
can you
• win on the level of the real self, where the power is to create a good life.

Conversely, your inability to
• give up, to
• be fair, to
• let others free,
your insistence to
• win and
• have your way,
and your refusal to
• lose on the ego-level
make it impossible for you to
• win
• where it counts and
• where you would find your real strength.
<table>
<thead>
<tr>
<th>Jesus Christ meant this when he said that he who wants to • live must be willing to • lose his life.</th>
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<tbody>
<tr>
<td>In one of my very first lectures [See Lecture 17 – The Call – Daily Review, given November 22, 1957], I spoke of this when I said, &quot;You must give up what you want to gain.&quot;</td>
</tr>
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<table>
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<tr>
<th>Here we are dealing with levels of consciousness. I hope it is quite clear that no • sacrifice or • renunciation is required. What is meant is that you cannot obtain what you • want, and what you • indeed should have, by pressuring an outer source with all your efforts. The emphasis must shift.</th>
</tr>
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<tbody>
<tr>
<td>36</td>
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</tbody>
</table>
If you insist that you must win on the wrong level, you cannot truly win.

If you can lose on that ego level, you will win.

You will then inevitably come into that nucleus of yourself where every conceivable power exists.

As you grant others the right to be, whether it is convenient to you or not, to that extent you will truly find your own rights.

It is a steady growing process to find these rights.

The process will first manifest by your no longer
• selling out
or
• downgrading yourself.
You will find
  • genuine,
  • good
defenses against abuse

and

you will

feel good

about them [i.e., you will feel good about these defenses against abuse].

Later

you will discover

your ever-increasing

right for

  • pleasure

and

  • happiness.

You will find

that you

move
toward

  • visions

  of what your life could be,
toward

  • possibilities

  you never dreamed could exist.

You will

suddenly

permit yourself

pleasure.

You will

no longer

cramp up against it [i.e., no longer cramp up AGAINST pleasure],
as you

  inadvertently

  continue to do

  now.
You will stop undermining the spontaneous processes, and you will learn to trust them [i.e., learn to TRUST the SPONTANEOUS processes].

This [i.e., This TRUSTING of the SPONTANEOUS processes] will open • a richness of life and • a security that truly are heavenly.

By • letting go [i.e., By letting go of depending on others for your rightful pleasure] and • giving up your inner forcing-current, you will experience the beauty of • free, • unforced relationships.

When you live in the old dependency pattern, you force others to make them do what you want.

Thus you have mutual forcing-currents [i.e., you FORCE the other to do your bidding and the other complies by FORCING himself or herself to do your bidding].
This [i.e., This creating of mutual forcing-currents]
- weakens you and
- creates a host of negative emotions which cause you to lose contact with
  - the nucleus of your real being,
  as well as with
  - your good feelings.

When you can lose gracefully, you will find
- a treasure within,
- a new way of life which is an entirely new venture on which you are just embarking.

The areas in your life where you feel so weak and so trapped will cease to exist.
Reach into your inner being and communicate with it for the purpose of eliminating this weakness in you [i.e., this weakness of forcing others to behave according to your wishes in order that they give you the pleasure you are responsible for finding for yourself, a weakness] that

• binds you and

that

• wastefully and

• needlessly

holds you back in your life.

No matter how much you may glorify this holding back [i.e., glorify this holding back from having a full and pleasurable life], it serves no good purpose.

All of you do hold back [i.e., DO hold back from having a full and pleasurable life] in one way or another, just as humankind has done for millennia, by saying that pleasure is

• wrong and

• frivolous and

• unspiritual.

You may have your own private excuse to

• beautify your weakness and apparently

• make an asset out of it [i.e., make an asset out of your weakness].
Yet in following this reasoning [i.e., this reasoning that glorifies your weakness] you cannot really come face to face with yourself.

Only by coming face to face with your
• weakness
and
• dependency,
with your
• forcing-current that says to others
"you must,"
can you also come face to face with your
• strength
and
• beauty,
and with
• all the potentials that exist in you in a way you cannot even fathom yet.

Be blessed by the great strength that is here now, but even more so by the great strength that dwells in you.

Be in peace.

Be in God!
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