

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

1996 Edition, Original Given November 10, 1967

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/>

Gary Vollbracht

¶	<i>Content</i>
03	<p><i>Greetings, my dearest friends.</i></p> <p><i>Again, I shall try to help you to move on from where you may be stuck.</i></p> <p><i>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.</i></p>

by Eva Broch Pierrakos

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	<p><i>So, let us understand certain fundamental factors as they exist in</i></p> <ul style="list-style-type: none"><i>• you</i> <p><i>and in</i></p> <ul style="list-style-type: none"><i>• the universe.</i>
04	<p><i>It is being said by all great spiritual teachings that</i></p> <ul style="list-style-type: none"><i>• creation is infinite in its possibilities</i> <p><i>and that</i></p> <ul style="list-style-type: none"><i>• humanity's potential for realizing these infinite possibilities of happiness exists in the inner depths of each person's being.</i> <p><i>Almost all of you have heard these words.</i></p> <p><i>Some of you may believe them, at least in principle; others may have their doubts about accepting them even in theory.</i></p> <p><i>Let us now try to overcome some of the difficulties in understanding these principles.</i></p>

05

*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,*

to
• *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.

06

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.

07

*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.*

08

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.*

09	<p><i>Therefore, I invite every one of you to contemplate what you truly conceive of as possibilities for your life.</i></p> <p><i>If you examine yourself closely, you will find primarily that you conceive of negative possibilities which you naturally</i><ul style="list-style-type: none"><i>• fear,</i><i>• wish to avoid,</i><i>and</i><ul style="list-style-type: none"><i>• defend yourself against.</i></p> <p><i>When you use most of your psychic energies to defend yourself against possible negative experience, your motivation is negative.</i></p>
10	<p><i>Negative motivation does not necessarily imply a destructive intent.</i></p> <p><i>For that matter, a positive motivation in this context could also mean a very destructive</i><ul style="list-style-type: none"><i>• intent or</i><i>• aim.</i></p>

*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.

	<p><i>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</i></p> <ul style="list-style-type: none"><i>• artificially</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• needlessly</i> <p><i>inflict upon yourself.</i></p>
11	<p><i>The next obstruction to</i></p> <ul style="list-style-type: none"><i>• expanding your life</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• creating</i> <p><i>the best of all possible lives for yourself is the following cluster of misconceptions which are widespread in the world:</i></p> <p><i>"It is not possible to be really happy!</i></p> <p><i>Human life is very limited.</i></p> <ul style="list-style-type: none"><i>• Happiness,</i><i>• pleasure,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• ecstasy</i> <p><i>are</i></p> <ul style="list-style-type: none"><i>• frivolous,</i><i>• selfish</i> <p><i>aims</i></p> <p><i>which truly spiritual people must abandon for the sake of their spiritual development.</i></p>

• *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.*

	<p><i>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</i></p> <ul style="list-style-type: none"><i>• makes no sense</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• has no good purpose.</i>
12	<p><i>Fear of of of</i></p> <ul style="list-style-type: none"><i>• happiness,</i><i>• pleasure,</i><i>• wide expansion into one's life experiences</i> <p><i>is based on ignorance [i.e., based on ignorance of the fact] that</i></p> <ul style="list-style-type: none"><i>• such fulfillment could exist</i> <p><i>or [i.e., or ignorance of the fact] that</i></p> <ul style="list-style-type: none"><i>• you possess all the</i><ul style="list-style-type: none"><i>• powers,</i><i>• faculties,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• resources</i><ul style="list-style-type: none"><i>to</i><ul style="list-style-type: none"><i>• create and</i><i>• bring about</i> <p><i>what you wish.</i></p>

*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.*

13

*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.*

14

*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.*

	<p><i>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.</i></p>
15	<p><i>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.</i></p> <p><i>A human being cannot live without pleasure.</i></p> <p><i>To deny this truth is one of the most harmful errors.</i></p> <p><i>• Body, • soul, • mind, and • spirit wither without pleasure.</i></p>

*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.*

16

*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
wonderful feelings.*

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

17

*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.*

18

*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.

19

*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.

20

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 ensnarled 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.*

21

*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.

22

*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.*

23

*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.*

24

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.*

	<p>Your</p> <ul style="list-style-type: none">• <i>inability or</i>• <i>difficulty</i> <p><i>to healthily assert yourself</i> <i>is a direct result of</i> <i>having to hide</i> <i>the underlying</i></p> <ul style="list-style-type: none">• <i>shameful</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>threatening</i> <p><i>forcing-current.</i></p> <p>It [i.e., <i>The forcing-current</i>] <i>is threatening</i> <i>because you know quite well</i> <i>that if it shows openly,</i> <i>it will evoke</i></p> <ul style="list-style-type: none">• <i>great censure</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>disapproval</i> <p><i>and possibly even</i></p> <ul style="list-style-type: none">• <i>overt rejection.</i>
25	<p>I invite <i>all of you to</i> <i>vigorously face</i> <i>this area in yourselves</i> [i.e., <i>this area in yourselves where the forcing-current is used to get others to fulfill your original and natural need and desire for pleasure</i>].</p> <p>Some of you</p> <ul style="list-style-type: none">• <i>have done so already;</i> <p>others</p> <ul style="list-style-type: none">• <i>are still struggling with it</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>have only half-heartedly admitted its existence.</i> <p>Perhaps some of you</p> <ul style="list-style-type: none">• <i>may still have to face up to it</i> [i.e., <i>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</i>].

	<p><i>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]</i></p> <p><i>if you wish to realize</i></p> <ul style="list-style-type: none"><i>• life's and</i><i>• your own</i> <p><i>best potentials,</i></p> <p><i>and</i></p> <p><i>if you wish to discover</i></p> <p><i>your own</i></p> <p><i>infinite powers</i></p> <p><i>to create infinite goodness in your life.</i></p>
26	<p><i>The stronger the</i></p> <p><i>"you must"</i></p> <p><i>is secretly thrown at others,</i></p> <p><i>the more</i></p> <p><i>you inactivate</i></p> <p><i>your own powers.</i></p> <p><i>The result is</i></p> <p><i>that you become</i></p> <ul style="list-style-type: none"><i>• paralyzed</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• inactive</i> <p><i>in</i></p> <ul style="list-style-type: none"><i>• body,</i><i>• soul,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• mind.</i> <p><i>This inactivity [i.e., This inactivity and paralysis of body, soul, and mind]</i></p> <p><i>keeps you from</i></p> <p><i>moving into</i></p> <ul style="list-style-type: none"><i>• your own nucleus,</i><i>• the place where</i> <ul style="list-style-type: none"><i>• all realistic promise</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• all potential for every kind of</i> <ul style="list-style-type: none"><i>• fulfillment and</i><i>• delight</i> <p><i>exists.</i></p>

*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.*

27

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.***

28

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.*

29

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.*

30

*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,
• unfolding
life
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.*

31

*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.*

32

*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.*

33

*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.*

34

*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.*

	<p><i>You will become free as you let free.</i></p> <p><i>Only when you can</i> • <i>lose</i> <i>on the ego-level</i></p> <p><i>can you</i> • <i>win</i> <i>on the level of the real self, where the power is to create a good life.</i></p>
35	<p><i>Conversely,</i> <i>your inability</i> <i>to</i> • <i>give up,</i> <i>to</i> • <i>be fair,</i> <i>to</i> • <i>let others free,</i> <i>your insistence</i> <i>to</i> • <i>win</i> <i>and</i> • <i>have your way,</i> <i>and</i> <i>your refusal</i> <i>to</i> • <i>lose</i> <i>on the ego-level</i></p> <p><i>make it impossible for you to</i> • <i>win</i> • <i>where it counts</i> <i>and</i> • <i>where you would find your real strength.</i></p>

*Jesus Christ
meant this
when he said that
he who wants
to*

- live*

*must be willing
to*

- lose his life.*

*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,*

*"You must give up
what you want to gain."*

36

*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.*

*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.*

37

*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.

38

**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.*

39

*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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