

Pathwork Lecture 114: Struggle: Healthy and Unhealthy

1996 Edition, Original Given April 26, 1963

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

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03	<p><i>Greetings, my dearest friends.</i></p> <p><i>God's blessings for each and every one of you.</i></p> <ul style="list-style-type: none">• <i>Love and</i>• <i>strength</i> <i>are pouring forth.</i> <p><i>Open your hearts so that you may tune in to this force.</i></p>
04	<p><i>Not one of you ever has to encounter a difficulty that you are not strong enough to surmount.</i></p>

by Eva Broch Pierrakos

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***Do not doubt
the resources of strength
that exist
in your soul.***

***Reach for
these inner resources.***

***They [i.e., These inner resources of strength that exist in your soul]
will give you
more strength
than depending on
help from
an outside source.***

***• Blessings
and
• divine help
are possible
only
through the strength
• that already exists
within you,
but
• lies dormant.***

***This is a force
that flows from
• within,
never from
• the outside.***

05

***Learn
to depend on
this inner strength,
which
you
have the power
to liberate.***

You reach so often for

- *outside intervention*

instead of realizing that

- *nothing can come to you*

from life [i.e., from life's resources outside yourself]

when you do not have

the inner equipment

to

- *use it [i.e., when you do not have the inner equipment to use that which comes to you from life's resources outside yourself]*

and

- *become thereby [i.e., when you do not have the inner equipment to use life's outside resources to become]*

- *stronger and*

- *wiser.*

When you

depend on your

- *inner resources,*

your

- *self-confidence and*

- *self-respect*

will, indeed,

be strengthened.

Outside help [i.e., Outside help, including these pathwork lectures,]

might be

momentarily

pleasant,

but it [i.e., but outside help]

will not increase

your

- *self-confidence,*

your

- *self-reliance,*

your

- *independence, and*

your

- *self-respect.*

So reach inside.

*Realize that
the universal laws
work in such a way
that nothing
whatever
could possibly be
beyond your capacity.*

*If it sometimes seems so [i.e., If it sometimes seems that something is beyond
your capacity to handle, resolve, or bear],
it is only
because you*

- doubt or*
- ignore*

*the resources that exist
within you.*

06

*People often say
that life is*

- difficult and*
- painful,*

that it is a

- confusing and*
- puzzling*

*ordeal,
that there is*

- no meaning to it [i.e., that there is no meaning to life].*

*They believe that
they are separate from life,
but
they are not [separate from life]!*

*Regardless of
how your life appears,
it [i.e., your life]
is an exact facsimile
of how you
experience
yourself.*

*Your personal life,
as it manifests for you,
is a conglomeration
of all your*

- *attitudes and*
- *traits.*

It is

- *the greatest error possible,*

and

- *one of the most fundamental [errors],
to believe that*
 - *you**are one thing*

and

- *the life you are put into
is another [thing].*

This is not so.

*When these words
have an
inner*

- *meaning and*
- *reality*

*for you,
you will have reached
a stage of development
where you no longer*

- *have to fear,*

where you no longer

- *feel like a helpless straw in the wind.*

*As long as
you separate*

- *yourself*

from

- *your life,*

you are not only

- *in illusion,*

but you are

- *in fear*

and

- *in disharmony.*

*Whatever
confidence you have
in
• yourself,
in your
• capacities and
• potentials,
you can have
in
• life.*

*• The joy in your heart
and
• your ability to
experience
that joy*

*will be
your life.*

*As you
experience
your capacity
to cope with
• setbacks and
• disappointments,
to relinquish
• your will
if need be,
the possibility
that life
will frighten you
will decrease.*

*Once you
examine
• yourself and
• your life
from this point of view,
you will have taken a further step
toward the [unification and] integration of
• yourself and
• your life
that is our goal.*

07

*Life, of course,
is also
struggle.*

But there is

- *healthy and*
- *constructive*

as well as

- *unhealthy and*
- *destructive*

struggle.

Various

- *philosophies and*
- *religions*

ask that you
"give up struggling."

This is
a true teaching,
but it is often understood
as meaning

- *giving up or*
- *giving in,*
- *not asserting your rights.*

You feel
you must become

- *passive and*
- *apathetic*

and

- *no longer*

try to fulfill

- *yourself and*
- *your goals.*

This leads to

- *indifference and*
- *sloth,*

to

- *stagnation*

and even

- *masochism.*

	<p><i>It [i.e., Believing that to “give up struggling” means you must be passive and apathetic and no longer try to fulfill yourself and your goals] leads to the cruelty of not caring to better conditions that can be bettered –</i></p> <ul style="list-style-type: none"><i>• in yourself</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• in the world around you.</i>
08	<p><i>Healthy struggle never exhausts your energies.</i></p> <p><i>It [i.e., Healthy struggle] is never futile, though it does not always directly reap success.</i></p> <p><i>Healthy struggle is characterized by</i></p> <ul style="list-style-type: none"><i>• relaxed activity and</i><i>• the ability to accept defeat,</i> <p><i>by</i></p> <ul style="list-style-type: none"><i>• well-defined aims with healthy underlying motivations,</i> <p><i>by</i></p> <ul style="list-style-type: none"><i>• being concerned with<ul style="list-style-type: none"><i>• an issue itself rather than with</i><i>• using an issue to cover up hidden psychological deviations.</i></i>

***In healthy struggle
you never
fight against yourself.***

Overcoming

- ***impurities and***
- ***immaturity***

does not mean

- ***struggling against yourself,***
- but rather***

- ***letting these aspects [i.e., letting these impurities
and your immaturity]***

reach your awareness

so that you can

- ***understand and***
- ***come to terms with
them.***

***This is the way
to overcome
what is***

- ***disturbing and***
- ***destructive,***

not by

***struggling against it [i.e., the way to overcome what is disturbing and
destructive is not by struggling directly against what is disturbing
and destructive but rather by letting impurities in you and your
immaturity reach your awareness so you can deal with these
impurities and your immaturity that cause destructiveness].***

09

***Healthy struggle
will***

always

***make you stronger [because it deals with impurities in you and your
immaturity that cause destructiveness and make you weaker].***

[In healthy struggle in which you face your impurities and immaturity]

You will not

swim against the stream,

so the struggle

will not

- ***consume you and***
- ***leave you depleted.***

**No effort is required
to allow what is in you [i.e., to allow your impurities and immaturity that cause
destructiveness and experiences that disturb you]
to surface.**

**In fact,
you waste a great deal of energy
preventing
this inner material [i.e., preventing your impurities and immaturity that
cause destructiveness and experiences that disturb you]
from coming up
and then
you wonder why
you are so tired.**

**After having reached a certain age,
one no longer possesses
sufficient energy
to cope with life [i.e., to cope with life by continuing to struggle to keep
impurities, emotions, and immaturity from coming to the surface],
but if this energy-current
were reversed [i.e., if this energy-current were reversed and instead of being
used to block the surfacing of what is in you be used rather to encourage
the impurities, emotions, and immaturity in you to come to the surface],
life would become
very different.**

You
• **fight with all your might
against awareness of what is in you [i.e., against awareness of your
impurities, immaturity, and emotions]**

and
• **constantly block
the flow of your emotions.**

**This is
unhealthy
struggle.**

**If only you would
give it up,
you could easily
put the energy where it is**
• **useful,**
• **meaningful, and**
• **productive.**

*Whenever energy is used
in its
proper channel,
it replenishes itself
automatically.*

*But when it [i.e., But when energy]
is used in a channel
not designed for it,
it does not [replenish itself].*

*So [when energy is used in a channel not designed for it and does not replenish itself]
there is not enough energy left*

- to*
- defend yourself against
being taken advantage of,*
- to*
- develop your potentials, or*
- to*
- work toward your aims.*

*The ability to take care of all this
will come
as a natural byproduct of
ceasing the futile struggle
to keep your hidden negative attitudes
from surfacing,
in the false belief
that they can be eliminated
by ignoring them.*

10

*In
healthy struggle
there is
no
• anxiety,
no
• fear,
no
• uncertainty,
no
• doubt.*

*Whenever you struggle
for an apparently
healthy aim
but register
negative emotions,
you will know
that an
unhealthy struggle
must also be going on.*

*In some hidden way
you must be
struggling against yourself –
perhaps [unconsciously struggling]
against
• a doubt or
against
• selfishness or
• some attitude
that hides
a lack of integrity –
for otherwise
these
• negative,
• depleting
emotions [that you are registering]
could not be there.*

*When you
feel them [i.e., When you feel these negative, depleting emotions]
it is time to
• stop struggling [against feeling these hidden negative, depleting emotions]
and
• allow your
hidden emotions
to reach the surface.*

11

All human

- *attitudes and*
 - *feelings*
- can be compared to
streams.*

They [i.e., These “streams” of human attitudes and feelings]

*move in a cycle
in which*

- *inside*

and

- *outside*

*forces
influence one another.*

But

*the controlling factor
always lies
within the self.*

When one

- *is trying to
shift the control
to
outer circumstances
in the hope that
the damage
can be repaired
from the outside,*

and

- *expects help
to readjust
the disharmonious flow of*
- *the self and*
- *life,*

*one prevents
the free flow
that brings awareness.*

	<p><i>The outer focus separates one more and more from the real control one has at one's disposal – the only meaningful control: complete awareness of the self.</i></p>
12	<p><i>When you • do not like, or even • fear, certain • feelings and • attitudes in yourself, you block awareness of them.</i></p> <p><i>This amounts to obstructing the stream of feelings that should flow freely.</i></p> <p><i>Use the analogy of the stream, though it is not new of course, as a fresh approach, so that you can visualize the damage done by repression.</i></p> <p><i>You need a new impetus in order to be inspired to remove the barricades.</i></p>

*So, my friends,
try to visualize
each
• emotion,
each
• attitude and
• response
as a stream.*

*If you barricade a stream,
what happens?*

*It is possible
to dam up a river.*

*The water
will flow to the dam
and will then be stopped.*

*But
the more
water accumulates behind the dam,
the greater
the energy of the accumulating water will become
until it [i.e., until the accumulating water]
• bursts the dam,
• overflows, and
• destroys
not only
• the dam itself,
but
• all the
• natural and
• healthy
vegetation and
• structures
alongside.*

*Destroying the barricade
in such a violent way
is not necessary.*

*The dam in your soul
never needed to be erected,
but since you
chose to build it,
it [i.e., the dam in your soul]
has to go.*

You can

- *gradually and*
- *systematically*

*remove it [i.e., remove the dam in your soul]
by your own efforts:*

*this is
the conscious process
of self-confrontation.*

*Waiting
until nature takes its course
means
that the barricade
will be swept away
by the force of the waters.*

- *When life
handles you roughly,*
- *when
the accumulated destructive attitudes
whose origins
lie behind the barricade
finally break loose,*

you experience

- *crises and*
- *breakdowns
of different*
 - *kinds and*
 - *degrees.*

13

*By not damming up the river,
you let the*

- dirt and*
- residue*

*float freely to the surface
to be eliminated.*

*The ever-regenerating water
in its*

- purity and*
- freshness*

*will finally
sweep the river free
of the debris.*

*Is this not
a fact in nature?*

*The same
applies to your soul-currents.*

By

- fearing and*
- not looking at*
 - the debris of your
past hurts and*
 - their subsequent
destructive tendencies,*

*you accumulate them [i.e., you accumulate the debris of your past hurts
and their subsequent destructive tendencies]*

*behind the barricade,
and they [i.e., and the accumulated the debris of your past hurts
and their subsequent destructive tendencies]*

*are bound to
swamp you one day
when you cannot control what happens.*

*But
there is nothing to fear
when you allow the debris
to reach the surface.*

*When you begin
to remove your blocks
you will start to
experience
negative emotions
unlike any you have felt before.*

*The temptation is
then [i.e., Then when you experience negative emotions
unlike any you have felt before, the temptation is]
to put the lid on again.*

Beware of this temptation.

The

- *warm,*
- *positive,*
- *generous,*
- *loving,*
- *unselfish*

*feelings
must follow
eventually,*

and

- *the negative*

*feelings
will no longer
be detrimental to you.*

*Not wanting
to see
the negative
does not
eliminate its [i.e., the negative's]
existence.*

14

*When you
struggle against
your insecurity,
denying its existence,
it [i.e., your insecurity]
rises up behind the dam,
like swelling waters.*

*As long as the dam holds,
• you will feel
a vague discomfort.*

*• You will feel
inhibited
without understanding why, and
• you will sense
that some of your best potentials
are under-utilized.*

*• You will
not have a grasp of the situation,
• nor will you
feel
the full force of the insecurity
that becomes stronger
as it builds up behind the barricade.*

*One day
certain outer events
will swamp you with
all the despair of
• helplessness and
• insecurity
you had never dared to face.*

*So by struggling
to repress your insecurity,
you actually
increase it [i.e., you actually increase your insecurity].*

***By denying its [i.e., By denying your insecurity's] existence,
you make it [i.e., you make your insecurity]
• bigger and
• stronger
than it otherwise would be.***

***The same holds true
for any other
• emotion or
• attitude –
• fear,
• doubt,
• hostility, or
• whatever –
the principle is the same.***

***The natural laws
apply to
all created forces,
whether they be
• actual rivers
or the
• rivers and
• streams
of feeling.***

15

***Is it not much wiser
to remove the barricade?***

***Waiting until
nature breaks it down [i.e., Waiting until nature breaks the barricade down]
will render you helpless.***

***The feelings [that are unleashed when nature breaks the barricade down]
will swamp you
and
you will not understand their meaning
because
their accumulated momentum
has become too strong.***

***Do not wait until such times [i.e., do not wait until nature
breaks down the barricade].***

	<p><i>All too often one waits for a crisis before one is willing to take stock of oneself.</i></p>
16	<p><i>It is our aim in this work to avoid futile struggle.</i></p> <p><i>For this purpose we have to</i></p> <ul style="list-style-type: none">• <i>remove the barricade before it removes itself,</i>• <i>allow the flow to bring out what is inherent in it, and</i>• <i>face those feelings that you would rather evade –</i><ul style="list-style-type: none">• <i>doubts,</i>• <i>aggression,</i>• <i>jealousy,</i>• <i>possessiveness,</i>• <i>self-centeredness, and</i>• <i>self-importance –</i> <p><i>in short,</i></p> <ul style="list-style-type: none">• <i>everything in you that belongs to the hurt child in you.</i>
17	<p><i>Why do people resist becoming aware of these emotions [i.e., these emotions that belong to the hurt child inside]?</i></p>

**Let us be very clear about
what resistance [i.e., what resistance to becoming aware of these emotions
that belong to the hurt child inside]
really means.**

**It does
not merely indicate
that you do not want to do this work.**

**You would not mind the work
if it did not require
your removing
whatever barricades the stream.**

**There is
not just one stream
in you.**

**Since you consist of
many
• attitudes and
• feelings,
there are
many
• streams.**

**A few of them [i.e., A few of your many streams of attitudes and feelings],
fortunately,
are not barricaded;
they [i.e., a few of your many streams of attitudes and feelings]
create a
• healthy and
• constructive
attitude
toward
• yourself
and toward
• your life.**

*There are
other streams
where*

- the barricade
is not too strong and*
- the resistance
is not too difficult to overcome.*

*But there are
a number of streams
that you have
deliberately closed off
because
you thought that doing so [i.e., that closing off the streams of
these particular attitudes and emotions]
would protect you.*

18

*When you start the work,
the conscious self
does not realize that
this "forbidden area" [i.e., this "forbidden area" of these particular
feelings and attitudes]
has to be touched,
because its existence
has been totally ignored.*

*Only when
your work approaches these areas [i.e., approaches these "forbidden areas" of
these particular feelings and attitudes],
without your even realizing
what they are [i.e., not even realizing what these "forbidden areas"
of these particular feelings and attitudes are],
will the resistance [i.e., the resistance to seeing them and making them conscious]
manifest.*

*This happens with some people
at the beginning of their self-search.*

	<p><i>With others,</i></p> <ul style="list-style-type: none">• <i>the work may have progressed for some time</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>minor barricades may have been eliminated, freeing some streams,</i> <p><i>before</i></p> <p><i>the forbidden areas</i> <i>can be touched.</i></p>
19	<p><i>The areas</i> <i>you do not want to look at</i> <i>are not necessarily</i></p> <ul style="list-style-type: none">• <i>ugly or</i>• <i>wicked.</i> <p><i>In the final analysis,</i> <i>arrested growth</i> <i>is always</i></p> <ul style="list-style-type: none">• <i>life-defeating and</i>• <i>self-centered,</i> <p><i>but the emphasis</i> <i>may not be on</i></p> <ul style="list-style-type: none">• <i>selfishness,</i> <p><i>but rather on</i></p> <ul style="list-style-type: none">• <i>false self-preservation.</i> <p><i>Putting it differently,</i> <i>the resistance [i.e., the resistance even to make oneself aware of what these</i> <i>“forbidden areas” of these particular feelings and attitudes are]</i> <i>is a defense against</i></p> <ul style="list-style-type: none">• <i>exposure,</i>• <i>hurt, and</i>• <i>vulnerability.</i>
20	<p><i>It is of the utmost importance</i> <i>to become aware of</i> <i>your resistance [i.e., your resistance to exposure, hurt, and vulnerability as</i> <i>a means of false self-preservation].</i></p>

***If you look at
certain past stages of your development
from this point of view [i.e., the point of view of overcoming resistance to
seeing and removing blockages to your awareness of
the stream and flow of certain feelings and attitudes in you],
you will recall that
every major liberation
was always preceded by
a resistance to
looking into yourself.***

***No matter what form
the resistance [i.e., what form your resistance to your becoming aware of
the stream and flow of certain feelings and attitudes in you]
may have taken,
you always had to
overcome it,
summoning your will
to look at yourself
in truth.***

***This [i.e., Looking at yourself in truth]
had to be
• the strongest,
• the most important
aim [of your work],
otherwise
you could not have succeeded.***

***But do not for a moment believe
that because of these past efforts
you will
not
have to go through the same struggle again.***

***This [i.e., This struggle to overcome your resistance to your becoming aware of
the stream and flow of certain denied feelings and attitudes in you]
is
the healthy struggle
to overcome
the unhealthy struggle
against
self-awareness.***

21	<p>Learn to discover the signs of your resistance to removing the barricade [i.e., signs of your resistance to removing the barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you].</p> <p>The signs [of your resistance to removing this barricade] may be manifold, but once you focus your attention on them [i.e., on the signs of your resistance] you will not miss them.</p> <p>You will learn to take seemingly legitimate excuses [i.e., excuses for your resistance to removing this barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you] with a grain of salt.</p>
22	<p>Resistance [i.e., Resistance to removing this barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you] exists</p> <ul style="list-style-type: none">• not only because your idea of yourself does not correspond to the reality you find beyond [or behind] the barricade;• nor is it sufficient to say that the barricade serves as a supposed defense against the hurts of life. <p>This [i.e., This line of thinking] is too general.</p> <p>One hidden reason for maintaining the barricade [i.e., the barricade blocking your becoming aware of the stream and flow of certain denied feelings and attitudes in you] is that deep in one's soul one hopes against hope that it is possible to remain a child.</p>

Children

*seem to have the advantage
of being given what they need
to be*

- *happy and*
- *secure.*

They [i.e., Children]

*can avoid the effort
of obtaining it [i.e., of obtaining what they need to be happy and secure]
themselves.*

The illusion

is very tempting:

*to be entitled
to receive*

without

having to stand on one's own feet.

The recollection of

- *this advantage of childhood*

combines with

- *the fear of*

*touching the afflicted areas
where the past hurts are.*

Because

*the psychic forces
have tended toward
deliberate
helplessness,*

the ego

*has remained weak
and therefore
now*

*it [i.e., the ego]
cannot trust itself.*

	<p><i>This [i.e., The fact that the ego has remained weak and cannot trust itself] in turn furnishes an excuse for depending upon others for one's needs.</i></p> <p><i>One does not want to give up the belief that</i></p> <ul style="list-style-type: none"><i>• happiness,</i><i>• fulfillment, and</i><i>• security</i> <p><i>can come from others,</i></p> <p><i>so one clings to</i></p> <p><i>this hope [i.e., this childish hope and sense of entitlement that happiness, fulfillment, and security can come from others and hence there is no motive for looking at oneself in truth and maturing into adulthood].</i></p> <p><i>This is a main reason for resisting</i></p> <p><i>removal of the barrier [i.e., the barrier blocking your becoming aware of the truth of yourself, the barrier blocking awareness of the stream and flow of certain denied feelings and attitudes that are truly in you].</i></p>
23	<p><i>Once you remove it [i.e., remove the barrier] you will know</i></p> <ul style="list-style-type: none"><i>• that you have been clinging to an unjustified hope [i.e., unjustified hope since it is a childish and immature hope of gaining happiness from outside the self],</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• that you did not wish to acknowledge this [i.e., this unjustified hope].</i> <p><i>You will know</i></p> <ul style="list-style-type: none"><i>• that you did not want to go through all the effort of becoming responsible for your life, and</i><i>• that up to now you did not want to shoulder the burden of having failed in this respect [i.e., failed in respect to becoming responsible for your life].</i>

24	<p><i>Depending on others for one's needs may</i></p> <ul style="list-style-type: none">• <i>take many forms and</i>• <i>apply to many different aspects of</i><ul style="list-style-type: none">• <i>outer and</i>• <i>inner</i> <p><i>attitudes.</i></p> <p><i>You have to find out how this [i.e., how this depending on others] applies to you.</i></p>
25	<p><i>As</i></p> <ul style="list-style-type: none">• <i>a child is helpless,</i> <p><i>so is</i></p> <ul style="list-style-type: none">• <i>an invalid.</i> <p><i>Both depend on others.</i></p> <p><i>The resisting psyche is therefore not only</i></p> <ul style="list-style-type: none">• <i>the child that has not yet grown up,</i> <p><i>but is also</i></p> <ul style="list-style-type: none">• <i>a deliberate invalid.</i>

26

*On the one hand,
you*

- *are afraid of your helplessness and*
 - *do not give yourself the chance*
 - *not to be helpless,*
 - *nor to test*
- whether or not
your helplessness is real.*

*On the other,
you are afraid of*

*the opposite [i.e., afraid of the opposite of your helplessness,
namely, afraid of the possibility]:
that you indeed [are not helpless because you may]
have many more resources
than you would like to admit.*

*Admitting them [i.e., Admitting to having many resources]
would demand*

- *certain obligations and*
 - *the assumption*
- of self-responsibility,
but you would rather
take on
false responsibilities
because
that seems
an easier way
to get approval.*

This, too,

*can be verified
only in*

- *subtle,*
 - *hidden*
- areas*

*that are not easy to find
unless*

*you have gained considerable
self-knowledge.*

27

To summarize:

*The prohibition against
allowing the flow of
all feelings
into your
conscious mind
is due to,
first,
• fear of
imperfection;
second,
• fear of having to
shed attitudes
that supposedly
protect one from hurts;
and, third,
• insistence on
remaining a child
because then
others
are responsible for
your
• needs,
your
• happiness, and
your
• safety.*

Again

*I have to admonish you
that identifying these prohibitions [i.e., these prohibitions against becoming
aware of the truth of yourself, the prohibitions against
becoming aware of the stream and flow of certain denied
feelings and attitudes that are truly in you]
is not easy,
even though
many emotions [i.e., many emotions that you previously denied]
may have reached surface awareness already.*

*If you
persevere,
you will find
your fear of*

- helplessness,*

since you also fear

- knowing*

*that you need not be helpless
if you do not wish to be.*

You further fear

- having to give up
your childish desire
for instant gratification
of all your wishes.*

28

*These resistances [i.e., These resistances against becoming aware of the truth of
yourself, these resistances against becoming aware of the stream and
flow of certain denied feelings and attitudes that are truly in you]
cut you off
from your life-stream,
even if
this stream brings in its wake
some debris to begin with.*

*But is it not much better
to let the debris [i.e., the debris of certain denied feelings and
attitudes that are truly in you]
float freely
where you can see it?*

*Seeing it [i.e., Seeing the debris of certain denied feelings and
attitudes that are truly in you]
affords you the means of
removing it;*

*otherwise it [i.e., otherwise the debris of certain denied feelings and
attitudes that are truly in you]
will build up
behind the barricade
as the water mounts.*

29

Recognize

the signs of resistance [i.e., the signs of resistance against becoming aware of the truth of yourself, the signs of resistance against becoming aware of the stream and flow of certain denied feelings and attitudes that are truly in you],

my friends!

Observe yourself.

See how you are

always tempted

to shove an unpleasant feeling aside

in the hope

that it will "go away."

Observe

how you try to find

easy explanations [i.e., easy explanations for your disturbances, problems and life issues]

that do not really satisfy you.

Observe

• how you make excuses

for not looking at these disturbances, and

• how everything else

seems more important.

Beware of

the

• easy

rationalizations,

for they are

most dangerous.

• Preposterous

rationalizations –

which exist

even in the sanest people –

are much easier to cope with

because

they require

less effort

for the truth to penetrate.

	<p><i>But</i></p> <ul style="list-style-type: none">• <i>the seemingly valid rationalizations pose the real dangers:</i>• <i>they require</i><ul style="list-style-type: none">• <i>sincere effort and</i>• <i>the cultivation of truthfulness.</i>
30	<p><i>Each one of you concerned with</i></p> <ul style="list-style-type: none">• <i>spiritual development and</i>• <i>inner growth</i> <p><i>may pose the following questions:</i></p> <p><i>[1] "What is most important for me in order to reach the maximum possible self-honesty?"</i></p> <p><i>[2] Which of my activities can help me most in this?</i></p> <p><i>[3] Do I deceive myself when I wish to believe that any activity other than self-recognition can bring me spiritual development?</i></p> <p><i>[4] Is growth possible without it [i.e., without self-recognition]?</i></p> <p><i>[5] Are my efforts sufficient, or could I do more?</i></p> <p><i>[6] If I could do more, why do I permit this reticence [i.e., this reticence to do more]?</i></p>

**[7] Could it be
that I cultivate self-finding
only in those areas**

- **that do not hurt,**
- **that do not create anxiety in me?**

**[8] If this is so [i.e., If this is so that I cultivate self-awareness in only those areas that do not hurt or create anxiety in me],
then I must consider the likelihood
that I resist knowing what is in me.**

**What is my attitude toward myself
in this admission [i.e., in this admission that I resist
knowing what is in me]?**

**[9] If I want to persist in my resistance,
is it not better that at least**

- **I know that I lack the courage to look at myself,
rather than**
- **pretend the opposite [i.e., pretend that I have the courage to look at myself but just do not see any problems when I do]?**

**[10] Do I have the courage for
this admission [i.e., the courage for admitting that I lack the courage
to look at myself in truth]?**

[11] Can I acknowledge

- **that there are certain areas of my being where I am**
 - **courageous and**
 - **utterly willing to look truthfully at myself,**
- **while other areas may exist where
the opposite holds true [and I am not willing to look at myself]?"**

**Ask yourself
all these questions
and then
listen carefully.**

	<p>Pray that you do not deceive yourself with the answers.</p> <p>If you do this [i.e., If you ask yourself these 11 questions and then listen carefully], my friends, it will mean more than you can possibly imagine at this time.</p> <p>Once these questions are truthfully answered, you will experience the difference between<ul style="list-style-type: none">• healthyand<ul style="list-style-type: none">• unhealthystruggle.</p>
31	<p>If there is doubt in you, and you do not want to doubt, you may struggle against the doubt by denying its [i.e., by denying that you have any doubt whatsoever concerning whatever, and hence denying doubt's] existence,</p> <p>but you do not remove it [i.e., you do not remove the doubt in you by denying its existence in you].</p> <p>This [i.e., Denying that you have any doubt whatsoever concerning whatever] is exactly what your<ul style="list-style-type: none">• resistance,your<ul style="list-style-type: none">• barricade,does.</p>

	<p><i>It [i.e., Denying that you have any doubt concerning whatever]</i> <i>is</i> <i>a pretense of</i> <i>not doubting,</i></p> <p><i>it [i.e., saying that you have no doubts whatsoever concerning whatever]</i> <i>is</i> <i>not</i> <i>the reality.</i></p> <p><i>Doubt is only one</i> <i>of many emotions.</i></p> <p><i>There are</i> <i>clusters of negative emotions</i> <i>combined in</i> <i>certain attitudes</i> <i>that you resist recognizing.</i></p> <p><i>Stop</i> <i>the resistance [i.e., Stop your resistance to becoming aware of the clusters of</i> <i>negative emotions combined in certain hidden inner attitudes that you have].</i></p> <p><i>Let the negative emotions</i> <i>float freely to the surface,</i> <i>and then [i.e., and then when you become conscious of them and admit them]</i> <i>you have nothing to fear</i> <i>from them.</i></p>
32	<p><i>Unhealthy struggle</i> <i>is resistance [i.e., resistance to seeing and admitting the whole truth of yourself],</i> <i>and it</i> <i>is futile</i> <i>because</i> <i>you fight</i> <i>to make yourself believe something</i> <i>that does not correspond to</i> <i>reality.</i></p> <p><i>It [i.e., Unhealthy struggle – your fight to make yourself believe what is not true</i> <i>about yourself and to resist seeing and admitting the whole truth of yourself]</i> <i>is as simple as that,</i> <i>and must be recognized</i> <i>in these terms [i.e., recognized as a futile fight because of its unreality].</i></p>

33	<p><i>Understandably,</i> <i>you tend to forget this [i.e., forget that your unhealthy struggle is futile because of its unreality – in it you try to not see what is true about you and desperately pretend to be what you are not],</i></p> <p><i>my friends,</i> <i>and it is my task</i></p> <ul style="list-style-type: none"><i>• to see that you are reminded of it at appropriate times and</i><i>• to furnish you with the equipment you need, including strong examples that approach the problem from a new angle.</i>
34	<p><i>So do not struggle against what is inside, regardless of what it is, for [in doing so] you consume your energies in the denial [of what is truly inside you].</i></p> <p><i>[In this unhealthy struggle]</i></p> <ul style="list-style-type: none"><i>• You perpetuate self-deception, and</i><i>• you do not achieve the result you wish.</i> <p><i>Learn to accept that you</i></p> <ul style="list-style-type: none"><i>• are only human and</i><i>• are not despicable because you harbor the same weaknesses as all your fellow human beings.</i>

Thus [i.e., Thus by learning to accept your humanness and your weaknesses that you have in common with all your fellow human beings] you will be kinder toward yourself and this [i.e., this kindness toward yourself] will enable you to face all that is in you.

Harsh unkindness with oneself is not a virtue, my friends, as you may believe.

It [i.e., Harsh unkindness with oneself, self-moralizing, and merciless self-criticism] is quite the opposite [to being a virtue], because it [i.e., because harsh unkindness] is

- *proud,*
- *arrogant, and*
- *breeds*
 - *self-deception and*
 - *untruthfulness.*

35

I also want to remind you that whenever you feel inner discomfort, it is not sufficient to look for the deeper meaning.

You also need to examine the times when you felt similarly as a child.

Then synchronize these two feelings [i.e., synchronize your current feelings of inner discomfort with times you felt similar inner discomfort as a child].

***But it is necessary
to have made some progress on this path
before this approach [i.e., this approach of synchronizing current
discomforts with times of similar discomforts in childhood]
becomes***

- *meaningful and*
- *liberating.*

***Otherwise it [i.e., Otherwise this approach of synchronizing current
discomforts with times of similar discomforts in childhood]
will merely be
an empty,
although perhaps interesting,
speculation.***

***Do not ever forget
the childhood hurts
that you have not yet
come to terms with maturely
cause you***

- *to barricade the stream,*
- *to resist,*
- *to be untruthful toward yourself,*
- *to live in*
 - *destructive patterns,*
 - *inner fear, and*
 - *insecurity.*

***These [childhood] hurts [you have not yet come to terms with maturely]
cause you***

- *to struggle in the wrong direction,
which puts you in
disharmony with
life's flow.*

***Only if you understand this
can you***

- *enter the stream,*
- *flow with the tide of*
 - *time,*
 - *space, and*
 - *movement, and*
- *be in harmony with
the universal forces.*

36	<p><i>Those who have never</i></p> <ul style="list-style-type: none">• <i>found and</i>• <i>consciously acknowledged</i> <p><i>a resistance in themselves</i> <i>still have much to learn.</i></p> <p><i>They are way behind</i> <i>those who can</i></p> <ul style="list-style-type: none">• <i>freely admit,</i> <p><i>and thus</i></p> <ul style="list-style-type: none">• <i>cope with,</i> <p><i>their resistance.</i></p>
37	<p><i>If there are spontaneous questions referring to this lecture,</i> <i>please ask them now.</i></p> <p>QUESTION: <i>If someone has</i> <i>repressed fear</i> <i>and then has come to realize it,</i> <i>and this realization makes the fear overflow –</i> <i>you discussed today how</i> <i>whenever there is an overflow,</i> <i>there is a struggle –</i> <i>how can he cope with it?</i></p>
38	<p>ANSWER: <i>It is an error</i> <i>to believe that</i> <i>allowing yourself</i> <i>to become aware of the fear</i> <i>will cause an overflow</i> <i>you cannot cope with.</i></p> <p><i>It is</i> <i>not</i></p> <ul style="list-style-type: none">• <i>the awareness [of the fear]</i> <i>that causes the difficulty,</i> <p><i>but</i></p> <ul style="list-style-type: none">• <i>the attitude toward the fear</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>what underlies it [i.e., what underlies the attitude toward the fear].</i>

*The wrong attitude [toward the fear]
is
the unhealthy struggle
against the fear.*

*Struggling
in the sense of
telling yourself that*

- *"I should not
be afraid,*
- *I do not want to
feel fear
because it is unpleasant,"*

*fights against
the part of yourself
that happens to be in fear now.*

*The feeling of
being flooded by fear
comes from
bracing yourself against
the wave of fear.*

*Your defenses against
recognizing that
you are in fear
still operate.*

39

*You have
partly
removed the barricade
because you realized that it [i.e., that the barricade against seeing fear]
prevents development,
but another part of you
bargains
to have the fear removed
before
it [i.e., before the fear]
is fully out of hiding,
with all its ramifications.*

***If you
stop struggling
against
the fear,
if you can say,***

***"I, a human being
like many others,
am now in fear,"***

you will finally
• float and
• rise
on the wave of fear,
rather than
• being immersed
in it [i.e., immersed in the wave of fear].

You will
• swim
in the fear
rather than
• drown
in it.

This [i.e., Skillfully swimming in the fear]
will eliminate
the feeling of danger [i.e., the feeling of danger of drowning in the fear].

Although
the fear
will still be present,
it [i.e., the fear]
will be experienced
in a very different way.

	<p><i>Immersion [i.e., Immersion, sinking, and eventually drowning in the fear rather than swimming in the fear]</i></p> <p><i>is due to</i> <i>struggling against the wave.</i></p> <p><i>The fear of drowning</i> <i>prevents people</i> <i>from swimming,</i> <i>even though</i> <i>they have capacity to swim.</i></p> <p><i>Only when you</i> <i>swim [in the fear]</i> <i>can you</i> <i>see what is</i> <i>behind the fear.</i></p>
40	<ul style="list-style-type: none">• <i>Nagging,</i>• <i>persisting</i> <p><i>fears</i> <i>are</i> <i>unrealistic fears</i> <i>you do not cope with properly,</i> <i>regardless of</i> <i>what the issue may be.</i></p> <p><i>Underneath these [i.e., Underneath these persistent, unrealistic fears that you do not cope with properly],</i></p> <p><i>you will always find</i> <i>other "streams of emotions"</i> <i>that are</i><ul style="list-style-type: none">• <i>blocked</i><i>and thus</i><ul style="list-style-type: none">• <i>prevented from flowing.</i></p>

*These
other emotions [that are also blocked and thus prevented from flowing]
may be manifold:*

- *hostility,*
- *humiliation,*
- *pride and*
- *shame,*
- *hurt,*
- *arrogance,*
- *self-importance,*
- *self-pity,*
- *insistence on unreasonable demands,*
and many more.

*You struggle
against
• these feelings
just as you struggle
against
• the fear.*

*Very often,
the first layer
underneath the fear
consists of
strong hostilities,
which are particularly taboo.*

*If they [i.e., If feelings of strong hostilities that are underneath the fear]
are allowed
into the fresh air of consciousness,
the fear
will automatically cease.*

*I promise this will be so,
and this has often been corroborated
by friends
who have already gone through this phase.*

41

QUESTION:

*And if it is
not a*

- *psychological fear,*

but a

- *physical one?*

ANSWER:

Your attitude toward

- *a physical predicament*

does not preclude

- *psychological deviations.*

*A realistic [physical] fear
will be coped with
in the*

- *best and*
- *most reasonable*

way possible.

*If the unpleasant result one fears
is not eliminated,
then acceptance of
the unpleasantness
must finally come,
if it [i.e., if the unpleasantness]
is coped with*

- *maturely and*
- *realistically.*

*But acceptance [of the unpleasantness]
is impossible
as long as
one struggles.*

**The mind
is divided.**

Part of it says,

**"I should accept
what cannot be altered,"**

and another part says,

**"I do not want
to accept it."**

**Situations [i.e., Unpleasant situations]
result in nagging fears
whenever**

**this division [i.e., this division where part of the mind knows it should
accept the unpleasantness and another part of the
mind does not want to accept the unpleasantness]**

- exists**
- and**
- goes unrecognized.**

Moreover,

**the underlying
negative emotions
are still kept in hiding;**

**they [i.e., negative emotions that underlie the fear of a real physical unpleasant
situation but are kept in hiding]**

**simply make themselves known
in connection with
a now
real**

outer reason [i.e., a real physical unpleasant situation].

But

**the existence of
the outer reason [i.e. the outer reason which is the fear of
a now real physical unpleasant situation]**

**does not eliminate
their presence [i.e., does not eliminate the presence of the negative
emotions that underlie the now real outer reason for fear].**

	<p><i>The inevitable difficulties of life can be met only if the psychological deviations are recognized.</i></p> <p><i>If a real outer fear overwhelms you, then you struggle against a part of yourself in life.</i></p> <p><i>And here we come around full circle to the beginning of this lecture.</i></p>
42	<p><i>Ask yourselves, my friends, if you are afraid of certain happenings in life.</i></p> <p><i>Are you not doubtful of your</i></p> <ul style="list-style-type: none"><i>• strength and</i><i>• resourcefulness</i> <p><i>to go through them?</i></p> <p><i>Tackle it from there.</i></p> <p><i>A final word regarding this:</i></p> <p><i>The doubt about your own resources has to do with</i></p> <ul style="list-style-type: none"><i>• your childish insistence on having to have your way,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• your inability to relinquish it [i.e., relinquish your childish insistence of having to have your way].</i>

The more

you must have [i.e., must have your way],

• *the more*

you will be in fear [i.e., fear of not having your way], and

• *the more*

you will

struggle against

the knowledge

• *of this fear [i.e., fear of not having your way]*

and

• *of your childish insistence [i.e., your childish insistence of having to have your way].*

The emotional maturity

we seek

is the ability

to

• *tolerate frustration, and*

to

• *accept that everything does not always go one's own way.*

That acceptance [i.e., that acceptance of frustration and acceptance that everything does not always go one's own way]

will finally

enable you

to master

• *yourself and*

• *life*

because

you will

• *float with the wave,*

instead of

• *stemming against it.*

That [i.e., Floating with the wave of life]

alone

will give you

self-confidence.

43	<p><i>If you can accept not having whatever you want, that will give you the trust in yourself you truly deserve.</i></p> <p><i>If you must have what you want without being able to provide it for yourself, you will remain</i></p> <ul style="list-style-type: none"><i>• helpless and</i><i>• dependent and</i><i>• insecure.</i> <p><i>If you can accept frustration, you will have the confidence of knowing that you can cope with life.</i></p>
44	<p><i>My dearest friends, meditate deeply on these last two sentences.</i></p> <p><i>You will then come to see that</i></p> <ul style="list-style-type: none"><i>• the event you fear is much less frightening than</i><i>• your helpless dependency on having to have what you want, while denying</i> <ul style="list-style-type: none"><i>• your own and</i><i>• life's limitations.</i>

45

*My dearest friends,
be blessed,
all of you!*

*May the love
that is pouring forth
fill you with*

- *courage and*
- *the knowledge*

*that
you have within yourself
all you need
to master
any situation.*

*May this love
also give you*

- *strength and*
- *wisdom,*

as well as

- *the inner willingness*

*to really understand
what I have said tonight.*

*For this [real understanding of what I said] would mean
such a liberation for you!*

*It [i.e., The inner willingness to really understand what I have said tonight]
would mean
the difference
between*

- *living*

and

- *only half-living.*

*You cannot
do enough
pondering over this lecture.*

*Try to make it [i.e., Try to make this lecture]
a lived knowledge;
apply it
to yourself personally,
rather than
merely understanding it
intellectually.*

	<p><i>Receive our</i></p> <ul style="list-style-type: none"><i>• love and</i><i>• blessings.</i> <p><i>You have nothing to fear.</i></p>
46	<p><i>Pursue this work</i> <i>and you will become</i> <i>forever</i></p> <ul style="list-style-type: none"><i>• stronger,</i><i>• more creative, and</i><i>• more harmonious</i> <p><i>with</i></p> <ul style="list-style-type: none"><i>• yourself and</i> <p><i>with</i></p> <ul style="list-style-type: none"><i>• your life.</i> <p><i>You will become</i> <i>more alive</i> <i>than you ever thought possible.</i></p> <p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

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