Pathwork Lecture 114: Struggle: Healthy and Unhealthy

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** |  |
| Greetings, my dearest friends. |  |
| God's blessings for each and every one of you. |  |
| • Love and • strength are pouring forth. |  |
| Open your hearts so that you may tune in to this force. |  |
| **04** |  |
| Not one of you ever has to encounter a difficulty that you are not strong enough to surmount. |  |
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.

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.
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.
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 —
• in yourself and
• in the world around you.

Healthy struggle never exhausts your energies.

It [i.e., Healthy struggle] is never futile, though it does not always directly reap success.

Healthy struggle is characterized by
• relaxed activity and
• the ability to accept defeat,
by
• well-defined aims with healthy underlying motivations,
by
• being concerned with
  • an issue itself rather than with
  • using an issue to cover up hidden psychological deviations.
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].

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.

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.
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.
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.

When you
• do not like,
or even
• fear,
certain
  • feelings and
  • attitudes
    in yourself,
you
  block
    awareness of them.

This amounts to
obstructing
the stream of feelings
that should flow freely.

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.

You need
a new impetus
in order to be inspired
to remove the barricades.
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.
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.
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.

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].
All too often
one waits for
a crisis
before
one is willing
to take stock of oneself.

It is our aim in this work
to avoid
futile struggle.

For this purpose
we have to
• remove the barricade
  before it removes itself,
• allow the flow
  to bring out what is inherent in it, and
• face those feelings
  that you would rather
  evade –
  • doubts,
  • aggression,
  • jealousy,
  • possessiveness,
  • self-centeredness, and
  • self-importance –
in short,
  • everything in you
    that belongs to
    the hurt child in you.

Why do people resist
becoming aware of
these emotions [i.e., these emotions that belong to the hurt child inside]?
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.

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.
With others,
- the work may have progressed for some time and
- minor barricades may have been eliminated, freeing some streams, before
  the forbidden areas can be touched.

The areas you do not want to look at are not necessarily
- ugly or
- wicked.

In the final analysis, arrested growth is always
- life-defeating and
- self-centered,
but the emphasis may not be on
- selfishness,
but rather on
- false self-preservation.

Putting it differently, the resistance [i.e., the resistance even to make oneself aware of what these “forbidden areas” of these particular feelings and attitudes are] is a defense against
- exposure,
- hurt, and
- vulnerability.

It is of the utmost importance to become aware of your resistance [i.e., your resistance to exposure, hurt, and vulnerability as a means of false self-preservation].
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.
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].

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.

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.

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
• 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.

This [i.e., This line of thinking] is too general.

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.
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.
**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.

One does not want to give up the belief that
- happiness,
- fulfillment, and
- security
  can come from others,
so one clings to
  **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].

This is a main reason for resisting
  **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].

---

**Once you remove it** [i.e., remove the barrier] you will know
- 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],
  and
- that you did not wish to acknowledge **this** [i.e., this unjustified hope].

You will know
- that you did not want to go through all the effort of becoming responsible for your life, and
- 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].
Depending on others for one's needs may take many forms and apply to many different aspects of outer and inner attitudes.

You have to find out how this [i.e., how this depending on others] applies to you.

As a child is helpless, so is an invalid.

Both depend on others.

The resisting psyche is therefore not only the child that has not yet grown up, but is also a deliberate invalid.
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.
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.

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.
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.
But

- the seemingly valid rationalizations pose the real dangers:
- they require
  - sincere effort and
  - the cultivation of truthfulness.

Each one of you concerned with
- spiritual development and
- inner growth
  may pose
  the following questions:

[1] "What is most important for me in order to reach the maximum possible self-honesty?

[2] Which of my activities can help me most in this?

[3] Do I deceive myself when I wish to believe that any activity other than self-recognition can bring me spiritual development?

[4] Is growth possible without it [i.e., without self-recognition]?

[5] Are my efforts sufficient, or could I do more?

[6] If I could do more, why do I permit this reticence [i.e., this reticence to do more]?
[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]?

• 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.
Pray
that you do not deceive yourself
with the answers.

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.

Once these questions
are truthfully answered,
you will
experience
the difference
between
• healthy
and
• unhealthy
struggle.

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,
but
you do not remove it [i.e., you do not remove the doubt in you by
denying its existence in you].

This [i.e., Denying that you have any doubt whatsoever concerning whatever]
is exactly what
your
• resistance,
your
• barricade,
does.
It [i.e., Denying that you have any doubt concerning whatever] is
a pretense of not doubting,
it [i.e., saying that you have no doubts whatsoever concerning whatever] is
not the reality.

Doubt is only one of many emotions.

There are clusters of negative emotions combined in certain attitudes that you resist recognizing.

Stop the resistance [i.e., Stop your resistance to becoming aware of the clusters of negative emotions combined in certain hidden inner attitudes that you have].

Let the negative emotions float freely to the surface, and then [i.e., and then when you become conscious of them and admit them] you have nothing to fear from them.

Unhealthy struggle is resistance [i.e., resistance to seeing and admitting the whole truth of yourself], and it is futile because you fight to make yourself believe something that does not correspond to reality.

It [i.e., Unhealthy struggle – your fight to make yourself believe what is not true about yourself and to resist seeing and admitting the whole truth of yourself] is as simple as that, and must be recognized in these terms [i.e., recognized as a futile fight because of its unreality].
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Understandably, 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],

my friends,
and it is my task
• to see that you are reminded of it at appropriate times and
• to furnish you with the equipment you need, including strong examples that approach the problem from a new angle.

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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].

[In this unhealthy struggle]
• You perpetuate self-deception, and
• you do not achieve the result you wish.

Learn to accept that you
• are only human and
• are not despicable because you harbor the same weaknesses as all your fellow human beings.
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.

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

*Those who have never*
  *found and*
  *consciously acknowledged*
  *a resistance in themselves*
  *still have much to learn.*

*They are way behind*
*those who can*
  *freely admit,*
  *and thus*
  *cope with,*
  *their resistance.*

37

*If there are spontaneous questions referring to this lecture,*
*please ask them now.*

**QUESTION:**
*If someone has repressed fear*
  *and then has come to realize it,*
  *and this realization makes the fear overflow – you discussed today how*
  *whenever there is an overflow,*
  *there is a struggle – how can he cope with it?*

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**ANSWER:**
*It is an error to believe that*
  *allowing yourself to become aware of the fear will cause an overflow you cannot cope with.*

*It is not*
  *the awareness [of the fear] that causes the difficulty,*
  *but*
  *the attitude toward the fear and*
  *what underlies it [i.e., what underlies the attitude toward the fear].*
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.

You have partly removed the barricade because you realized that it 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.
**Immersion** [i.e., Immersion, sinking, and eventually drowning in the fear rather than swimming in the fear]

is due to
struggling against the wave.

The fear of drowning prevents people from swimming, even though they have capacity to swim.

Only when you swim [in the fear]
can you see what is behind the fear.

- Nagging,
- persisting fears are unrealistic fears you do not cope with properly, regardless of what the issue may be.

**Underneath these** [i.e., Underneath these persistent, unrealistic fears that you do not cope with properly],
you will always find other "streams of emotions" that are
- blocked
and thus
- prevented from flowing.
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.
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 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].
The inevitable difficulties of life can be met only if the psychological deviations are recognized.

If a real outer fear overwhelms you, then you struggle against a part of yourself in life.

And here we come around full circle to the beginning of this lecture.

Ask yourselves, my friends, if you are afraid of certain happenings in life. Are you not doubtful of your strength and resourcefulness to go through them?

Tackle it from there.

A final word regarding this:

The doubt about your own resources has to do with your childish insistence on having to have your way, and your inability to relinquish it [i.e., relinquish your childish insistence of having to have your way].
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.
If you can accept
not having whatever you want,
that will give you
the trust in yourself
you truly deserve.

If you
must have
what you want
without being able
to provide it for yourself,
you will remain
• helpless and
• dependent and
• insecure.

If you can
accept frustration,
you will have
the confidence
of knowing
that you can cope with life.

My dearest friends,
meditate deeply
on these last two sentences.

You will then
come to see that
• the event you fear
  is much less frightening
than
• your helpless dependency
  on having to have
  what you want,
  while denying
  • your own and
  • life's
  limitations.
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.
Receive our  
• love and  
• blessings.

You have nothing to fear.

Pursue this work  
and you will become  
forever  
• stronger,  
• more creative, and  
• more harmonious  
with  
• yourself and  
with  
• your life.

You will become  
more alive  
than you ever thought possible.

Be in peace.

Be in God!

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