## Pathwork Lecture 136: The Illusory Fear of the Self

1996 Edition, Original Given October 1, 1965

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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

¶	Content
03	
	Greetings,
	my dearest,
	dearest friends.
	Blessings
	for every one of you.
	Blessed be
	each and every
	step
	on your road to
	• liberation and
	• fulfillment.
04	
	Your greatest
	• joy and
	• freedom
	comes
	when you
	give
	according to
	your potential.

Conversely, your greatest pain is not giving • to life and • to others according to your potential. All other • pains and • frustrations derive from the pain of not giving out what is within, just as all other • satisfactions and • pleasures flow from giving oneself to life without restriction. • The refusal to give yourself freely, • the involvement in a pattern of compounded pain, stems from your fear of your innermost being the part of you that you do not yet fully • know and • acknowledge.

05	
	As long as
	you keep part of yourself
	hidden,
	you cannot possibly
	be free.
	You then must
	• constantly be on guard, and
	you must
	• pretend [rather than spontaneously and unguardedly be your real self].
	Therefore,
	where you
	harbor distortions,
	you
	<i>live a lie</i> [rather than live the truth of your real self] –
	a needless lie
	that you live
	because of
	false fear of
	yourself.
06	
00	Some individuals
	meet that
	• private,
	• hidden
	part [of themselves]
	comparatively quickly,
	and
	despite their fear
	overcome it
	and evolve as
	free creatures.
	jree creatines.
	Many others –
	even those
	who have the best
	outer
	intent
	to find themselves –
	skirt the issue.

	Vaguely
	<i>they</i> [i.e., those that skirt their hidden parts rather than face and expose them] <i>hope</i>
	that they can accomplish the goal [of life]
	without
	fully exposing
	every last bit
	of themselves.
07	
	The fear of
	• the self
	is the basic fear
	behind
	the fear of
	• life
	and even
	the fear of
	• death.
	Neither could
	the fear of
	• others
	possibly exist
	without the fear of
	• oneself.
	A number of my friends
	are now approaching
	the point
	where
	the "big lie"
	of
	• the mask and
	• the pretense
	must
	be given up.
	A battle rages
	in the face of
	<i>this decision</i> [to give up the "big lie," to give up the mask and pretense].

	It is exceedingly important
	now
	to discuss
	• where your
	fear of self
	comes from and
	• what it [i.e., what this fear of self]
	does to you
	<i>if it</i> [i.e., if this fear of self]
	is
	• coddled
	instead of
	• overcome.
	· overcome.
08	
	Fear of self
	[if it is not overcome]
	can end
	only in
	self-alienation.
	sey menuton.
	It [i.e., this fear of self]
	therefore
	cheats you
	of your birthright
	to be a
	• happy,
	• free,
	• unfolding
	creature
	who
	• gives
	and
	• receives
	in full measure.
	in juu measure.

```
As
    the inner processes
         become
            inverted [i.e., as the inner processes become influenced by the need to
                create masks and pretenses imposed by the outer ego instead of
                being influenced solely by the innermost being, by the real self],
you
    lose contact
         not only with
            • your innermost being
         but also with
            • the
                • cause
              and
                • effect
                   within yourself
         and with
            • that inner mechanism
                that affords you
                   • relaxed
                       self-government
                and thus
                   • the capacity
                       to build your life
                          in a
                               • rewarding,
                               • realistic
                                  way.
Being alienated
    from yourself,
         because
            you are still
                unwilling to
                   expose yourself,
you come to
    a crossroads
         where you seem to be
            confronted with
                one
                   • good
            and
                one
                   • bad
                       alternative.
```

	I have discussed this [crossroads where you seem to be confronted with one
	good and one bad alternative]
	before
	in other connections.
	Let us now look at it again
	<i>in this context</i> [ <i>i.e.</i> , <i>in the context of the fear of self</i> ].
09	
	When you
	fear
	yourself,
	it is because
	in some way
	you
	cannot
	be
	what you
	want to
	be.
	What you
	want to be
	is an ideal,
	which you
	pretend
	• to be or
	• to become.
	But
	this ideal
	is
	• unrealistic and
	• unrealizable
	because
	it is
	outside of
	yourself.
	The ideal
	is
	the apparently "good" alternative;
	the "bad" alternative
	seems to be
	that which you are
	at the moment.

```
Your concept
    of your
        present self [as "bad"]
            is also unrealistic
because
    it [i.e., because your concept of your present self as "bad"]
         is as
            • exaggerated and
            • distorted
        as
            the goal
                you feel
                  you should accomplish.
The problem
    is not merely
        that
            • your goal is unrealistic
                because it is
                   better than
                       what you
                          can be, or
        that
            • you see yourself
                now
                    as
                       worse than
                          you actually are.
What you
    judge
         unforgivably bad
            in yourself
will no longer appear that way
    when
         • it is out in the open and
         • you understand
                • cause
             and
                • effect.
```

At the same time, • you will discover negative trends in yourself and • you will understand their undesirability as you have never done before without, however, feeling diminished by your awareness [of these negative trends in you]. Whenever you are • crushed by what you are, or • fear what you are, you have no realistic perception of yourself. Similarly, your idealization of yourself, when investigated closely, often proves less desirable than it seems. A • flat, • unliving quality • constricts both the • good and the • bad alternatives and thus • deadens the rich life substance.

10	
10	A negative chain reaction
	is triggered by
	your refusal to
	• give up
	<i>the inner lie</i> [i.e., refusal to give up the inner lie of pretense as
	well as the inner lie of thinking yourself worse than you are] and
	• look at
	your whole self.
	The first link
	in the [negative] chain reaction
	is a
	narrow choice
	between
	• good
	and
	• bad,
	which forces
	not only
	• the self
	but
	• many other aspects of life
	into
	the same narrow mold.
	Almost man issue
	Almost every issue turns into
	a narrow "either/or"
	choice.
	The [narrow "either/or"] choice
	is impossible to make,
	•
	because
	even
	the so-called goodness
	is problematic.
	Since
	the ideal
	has always been
	• unrealistic,
	it [i.e., the ideal]
	becomes
	• unattainable –
	even
	• undesirable.

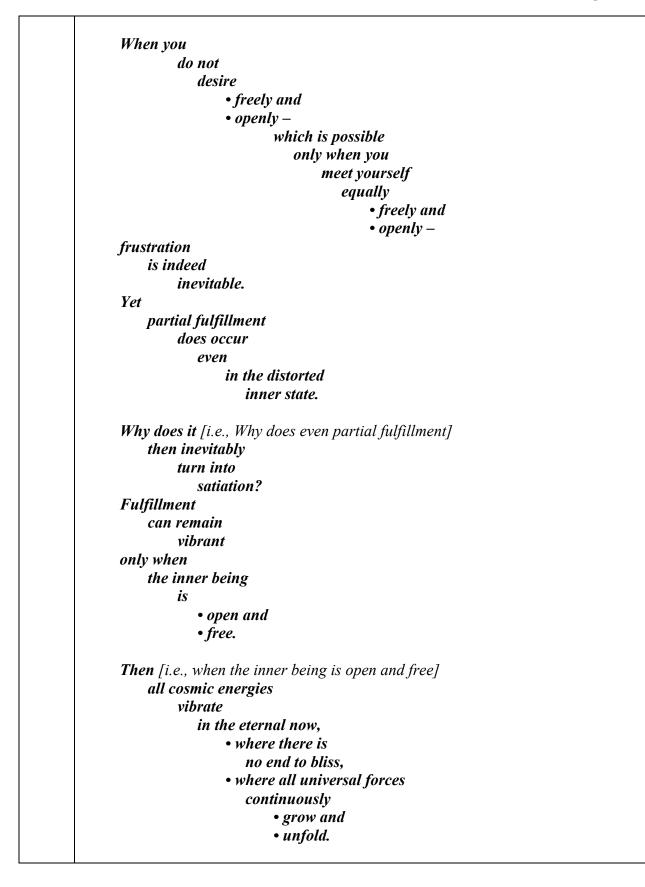
	The whole of life,
	starting with
	the self,
	seems to be divided
	between a
	• rigid
	• sterile
	good
	and a
	• flatly
	bad
	alternative.
	The self
	cannot
	feel at ease
	in either alternative.
	<b>Both</b> [the good and bad alternatives]
	• are a strain and
	<b>both</b> [the good and bad alternatives]
	• feel distinctly unreal.
11	
	The next link
	in the negative chain reaction,
	following self-alienation,
	is that
	these
	apparently
	• good
	and
	• bad
	alternatives
	turn into
	two
	• equally
	undesirable
	alternatives.

	We have discussed this phenomenon in the past,
	on many occasions.
	However,
	it is important
	that you see it
	in this sequence.
	When you feel
	you are confronted with
	two equally undesirable alternatives,
	your sense of
	• truth and
	• beauty
	is distorted.
	Even
	the most desirable aspects of life
	• turn sour or
	<ul> <li>hold elements in them</li> </ul>
	that you may feel
	as undesirable,
	although you may
	also feel
	that you ought
	not
	to feel them as such.
	You become
	more
	and more
	confused.
12	
	A
	• typical and
	• important
	example of this state
	is the dichotomy
	between
	• desire
	and
	• fulfillment.

```
In
   • health and
   • truth
these two aspects [i.e., the two aspects of desire and fulfillment]
    become one,
         even while
           they remain separate
                within you;
the free person,
    not alienated from
         his or her real self,
feels no
    • pang or
    • conflict
         about either [desire or fulfillment].
[Conversely,]
    The self-alienated person
         experiences
            both
                • desire
            and
                • fulfillment
                   as something
                        negative.
Healthy desire
      is
         • a relaxed expansion,
         • a reaching for
            ever new
                • possibilities and
                • fulfillment;
in distortion,
    the desire
         becomes
            frustration.
                • Desire and
                 • frustration
                    appear the same
                        in the psyche
                           and are therefore
                               unwelcome.
```

	Similarly,
	in distortion,
	fulfillment
	turns into
	• satiation,
	• stagnation –
	a dead-end street.
	The individual
	then fluctuates between
	the equally undesirable states
	of
	• <i>frustration</i> [i.e., <i>frustration in the unfulfilled desire in distortion</i> ]
	and the first firs
	• satiation [i.e., fulfillment in distortion].
13	
13	When
	the self
	is no longer
	feared,
	neither
	• desire
	nor
	• fulfillment
	need to be feared,
	for the self
	then knows
	that
	• desire
	will be
	• fulfilled
	and
	• fulfillment
	will be
	not
	• an end
	but
	• a new beginning.

• Distorted and • disconnected from the real self, one's outlook is so negative that the fulfillment of desire is inconceivable. *Hence* [, when in distortion and disconnected from the real self,] even *healthy desire* is rejected; the person in this state withdraws from desiring. As a compensation, the soul strains in self-willed greed – from the conviction that fulfillment • does not exist as a natural part of life, *hence* [fulfillment] • must be • fought for and • grasped. Convinced that fulfillment is impossible, you cannot dare to desire.



But when the soul is even partially shut off, • *it* [*i.e.*, *the soul*] is rigid, and • the vital energies cannot reach the secret chamber [of the soul]. Since the self is felt as • finite and not as • infinite, every activity has • a beginning and • an end. In finiteness fulfillment • is a • flat, • accomplished end and • must become a • burden. *It* [*i.e.*, *fulfillment*] also appears futile, leaving a confused feeling of "what for?" – a feeling that there is no sense to anything if even fulfilled desires turn sour.

14 For the soul in truth • with itself and thus • with the universe fulfillment • *is a* • vibrant, • unending, • *deeply satisfying* continuum and therefore [fulfillment] • cannot be feared. In the distortion, you fear desire no matter what happens: you fear it when it remains unfulfilled because *the frustration* [of unfulfillment] hurts the soul. And you fear it when it is fulfilled, for the psyche then does not know what to do with it. You • fear and • reject both • desire and • fulfillment to the degree that you fear your own hidden self.

15	
	My dearest friends,
	I think most of you
	can become aware of
	how you
	fear fulfillment
	because
	fulfillment
	is distorted into
	• satiation
	and therefore is
	• a dead-end street.
	You can also ascertain
	how you
	constantly
	fluctuate between
	the two
	equally undesirable
	alternatives:
	• <i>frustration</i> [due to unfulfilled desires]
	and
	• satiation [due to the dead-end and "so what?" nature of fulfilled desires].
	Only
	when you are
	no longer
	alienated from yourselves
	will you
	live in that
	vibrant experience
	• where desire
	is never painful and, therefore,
	• where
	• desire and
	• fulfillment
	become one –
	as
	уои
	become one
	with yourself.

16 A further chain reaction of self-alienation is losing oneself in the illusion that one cannot determine what goes on in the self believing oneself helpless in the grip of one's • feelings, • attitudes, and even • thoughts or • actions. When you fear that your negative emotions are going to control you, you forget that you have something to say about it. You ignore the fact that no • act or • thought can exist without your allowing it. Your apparent lack of self-government is an illusion.

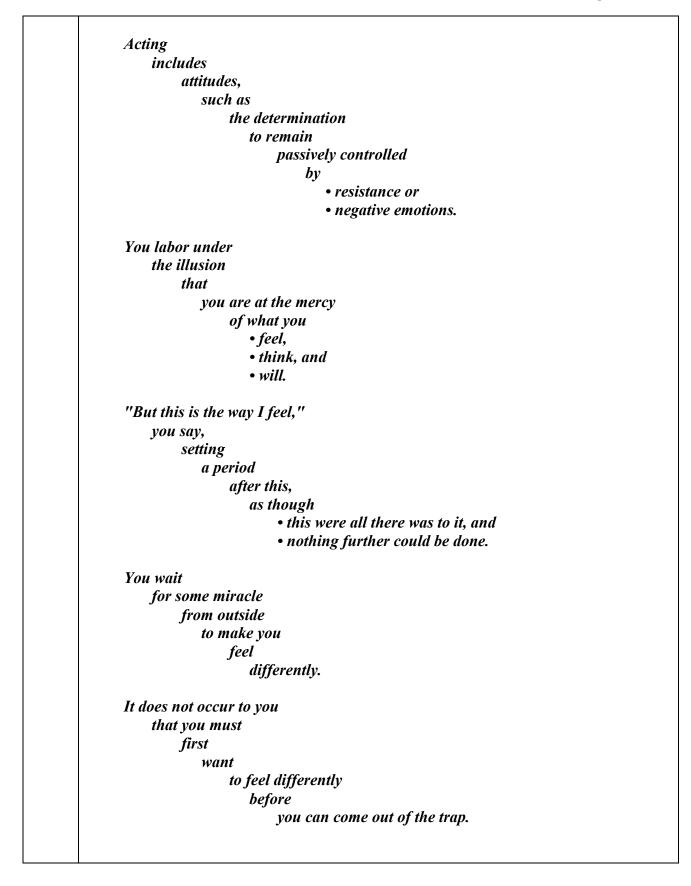
How often you exclaim, "But I feel thus and thus," as though • this [i.e., as though feeling "thus and thus"] were all there was to it and • *this prevailing feeling* [of "thus and thus"] makes any way out impossible! You overlook the simple fact that vou determine • vour • thought, • feeling, and • action, • even how you want to • feel and • react. This self-determination is not • a superimposition or • self-deception when you fully meet your self. *Since* [when you fully meet your self] you then know what you really feel, you can • desire and • determine to feel differently.

```
17
              This
                  desire [alone to feel differently, over time,]
                       has its effect [on how you actually feel].
              When it comes to
                  • your choice of
                       action or
                  • vour
                       attitude toward
                          what you find
                              in the hidden chamber
                                  of your psyche,
              you need not
                  even wait for
                       an effect.
              [With regard your choice of action or your attitude
                                      toward what you find in your psyche]
                  You can
                       immediately
                          determine
                              • whether to
                                  • give in
                                      to resistance and
                                  • act
                                      destructively,
                              • or
                                  • choose
                                      constructive ways
                                         which call for
                                             • meeting yourself and
                                             • determining your course [accordingly].
              Your belief
                  that
                       you must go on
                          feeling destructively
                              until something
                                  other than yourself
                                      liberates you
              is
                  an illusion.
```

	You can be
	instantly liberated
	from destructiveness
	by desiring
	that which is
	most constructive
	at this particular moment of your life.
	ai inis particular moment of your life.
	But
	to arrive at
	a constructive desire
	is possible
	only when
	you know
	• what and
	• who
	you are.
	As long as
	you keep
	a destructive part of yourself
	• separated and
	• secret, or
	• hazy and
	• vague,
	the relevant constructive desire
	will not even
	be known to you.
10	
18	Sunnasa
	Suppose
	• you find • hate or
	hate of     hostility
	in yourself,
	and
	• you fear
	its effect on
	• you and
	• your actions.
	your actions.

```
Simply state,
         "I shall
            fully face
                these destructive feelings,
                    which will
                        not
                           force me
                                into actions,
                                  for
                                       I am master over
                                          all feelings.
         I determine actions.
         I determine
            what
                I want to
                    • do.
                    • think, and
                    • feel.
         I now want to
            see what is in me.
         And I
            • desire and
            • intend
                to change these emotions
                    into
                        • truthful and
                        • constructive
                           ones.
         I choose my attitude
            to meet these emotions.
         If I encounter
            an inner distaste
                for giving up
                    such destructive feelings,
                        I shall neither
                           • deny this inner refusal
                                by repression
                        nor
                           • give in to it [i.e., nor give in to this refusal to give up
                                               such destructive feelings].
```

<b>and not be vanquished by it</b> [i.e., not be defeated by my refusal give up destructiveness] <b>.</b>
I determine
truth
in myself, and
I choose
constructive ways."
<i>Such determination</i> [to discover truth in yourself and
to choose constructive ways]
is the first step back
from self-alienation.
It [i.e., such determination to discover truth in yourself and
to choose constructive ways]
is the way
to achieve
• relaxed and
• truthful
self-government
rather than • strained
superimposition.
superimposition.
This deep inner decision [to achieve this relaxed and truthful self-government]
can be made
at any moment.
But you labor
under the illusion
that
you cannot help
• feeling
as you do,
or even
• thinking and
• acting
as you do.

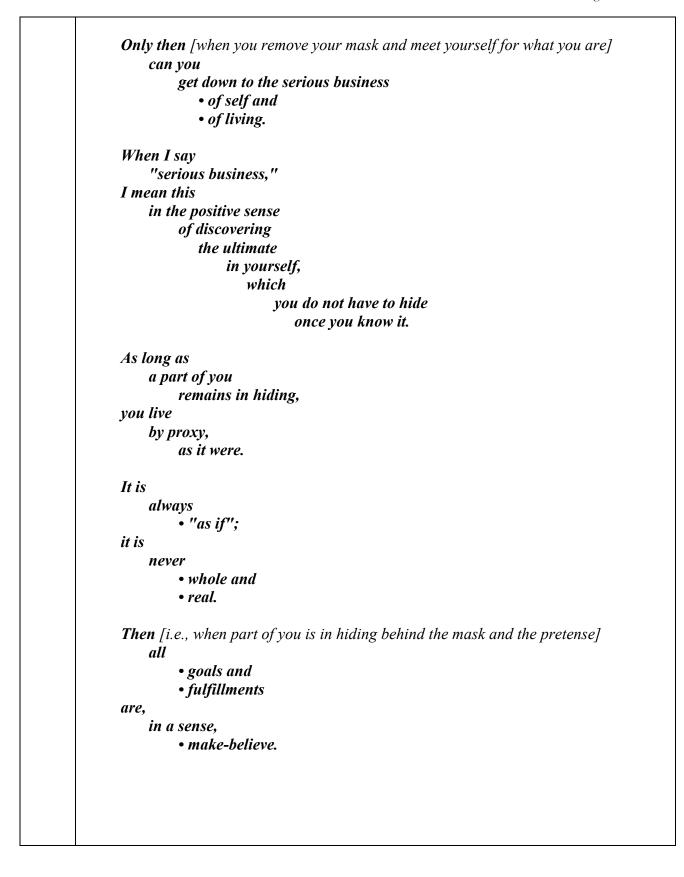


	And
	if you
	do not
	want
	to feel differently,
	you must
	know
	that you
	do not want to,
	instead of
	deceiving yourself
	with the pretense
	that
	you want to
	but
	cannot.
	Once you
	know
	that you
	do not
	want
	to feel differently,
	you can find out
	why
	you want to
	remain
	in a
	• negative,
	• undesirable
	state.
	suite.
20	
20	By denying
	the truth
	that you
	can
	choose your
	• attitudes,
	• thoughts, and
	• actions,
	you lose
	the greatest power at your disposal –
	self-government.

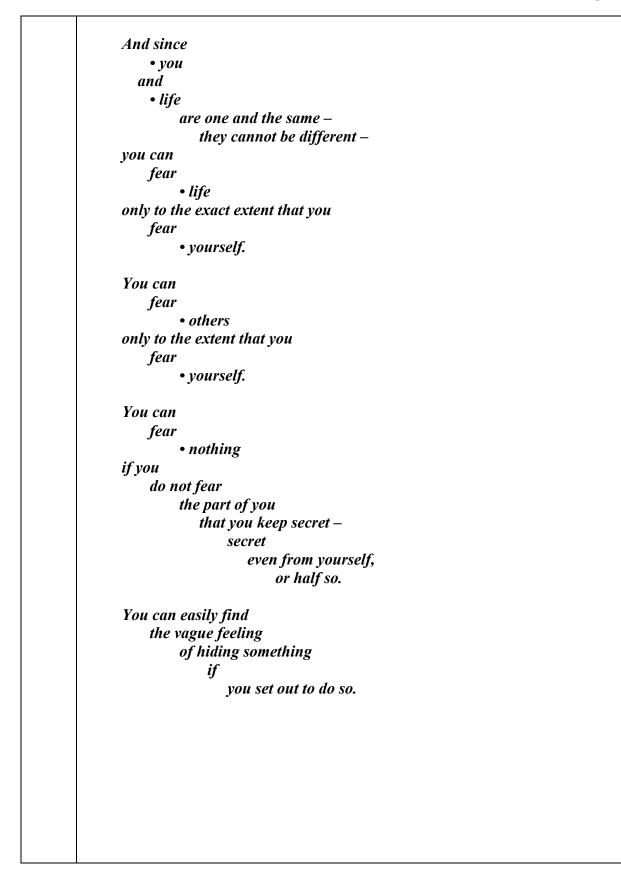
	You confuse this [self-government in which you choose your attitudes, thoughts and actions], my friends,
	my friends, with
	a false control
	you constantly exert
	over your guards
	to keep
	the secret part [of yourself]
	hidden [behind your mask and pretense].
	Every
	vestige of energy
	is geared to
	controlling
	your secret self.
	When you
	misapply
	your energy [in this way by expending it to build your mask and pretense
	in an effort to guard your secret self]
	you
	lose control over
	that part
	that could determine a
	• fruitful,
	• constructive,
	• expanding
	life.
21	
	Imagining that you
	must keep
	a part of yourself
	secret
	comes from
	not believing in
	your real self.

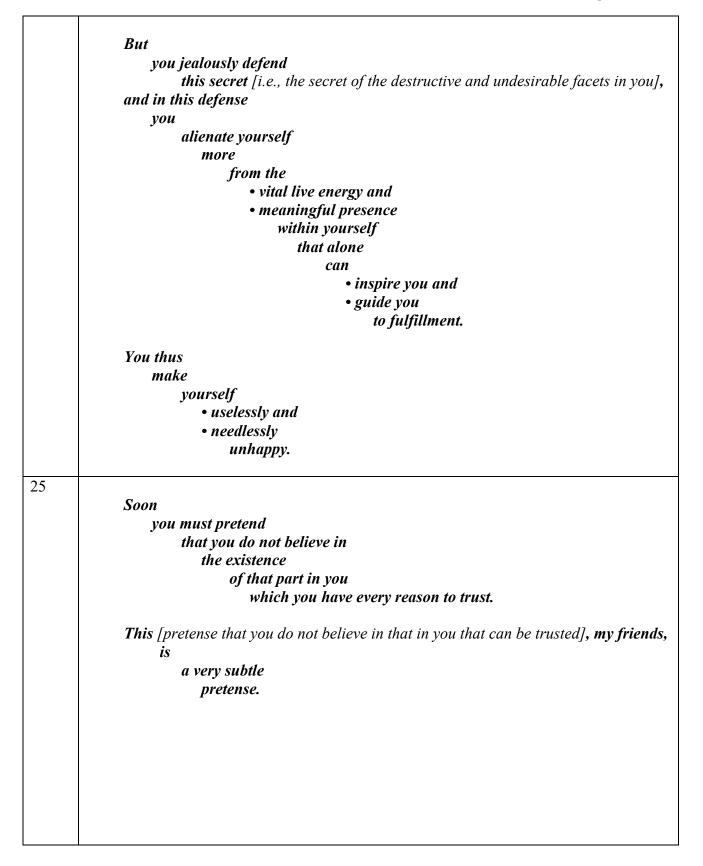
	Yet,
	as long as
	you do not commit yourself
	wholeheartedly
	to exposing
	that which you fear [in yourself],
	you cannot
	convince yourself
	of your
	innermost being,
	which is
	utterly
	• trustworthy,
	• wise, and
	• good.
	When you do that li a when you do convert ways of the single of the second and
	When you do that [i.e., when you do commit yourself to giving up the mask and
	pretense and to exposing that which you fear],
	you find out
	that there is
	nothing to fear.
22	
	Your fear,
	first of all,
	is your suspicion
	that there is
	no
	• reliable,
	• rich
	aspect of your inner being
	from which
	• you can be nourished,
	from which
	• you can draw.

	Thomasona
	Therefore,
	you fear
	that the ultimate in you
	is the part that
	• hates and
	• nurtures
	destructive
	• wishes and
	• desires.
	You begin
	<b>by hiding it</b> [i.e., hiding your real self]
	from
	• others
	but end up
	hiding it [i.e., hiding your real self] also
	from
	• yourself.
	Therefore
	you lose contact with
	your total self.
23	
	All of you
	must
	• comprehend
	this mechanism
	thoroughly and
	• discover
	the means you resort to
	when you
	make believe
	that you are honest with yourself
	all the way,
	<i>thereby</i> [i.e., by comprehending and discovering your ways of hiding yourself]
	[you are]
	• letting go of
	the last vestiges of control
	over
	the secret in you, and
	• meeting yourself
	for what you are.
	joi maa you are.

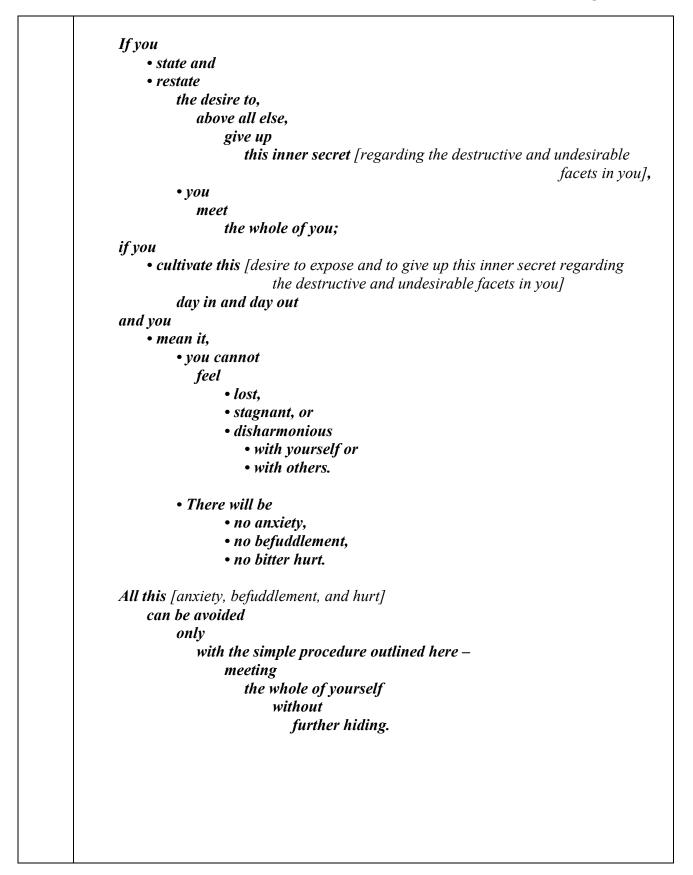


24 The great human struggle for • life or • death is as illusory as • death itself. For no matter how many • destructive, • undesirable facets you may find in yourself, your *fear of them* [i.e., your fear of destructive and undesirable facets you may find] is based on illusion. And *the fear of them* [*i.e. fear of the destructive and undesirable facets in you*] builds up more • fear, more • guilt, more • pretense, more • neurosis, and therefore more • loss of healthy control over that in you which can be controlled, namely, what you desire to • think. • feel, and • *do* – the inner direction you take.





It somehow seems easier to • doubt your vital energy than to • admit your fear of your secret and • give up the lie of your life [i.e., give up the pretense and mask you have used]. Even if that lie exists only in a small part of your being, its pervading effect is that somehow everything seems a lie [i.e., seems to be a mask or pretense] even that which you are truthful about. Your very being alive can only be a truthful phenomenon • when there is nothing to hide, • when you make the great decision not to be ruled by your negativity, regardless of what • emotions, • thoughts, and • desires you secretly harbor.



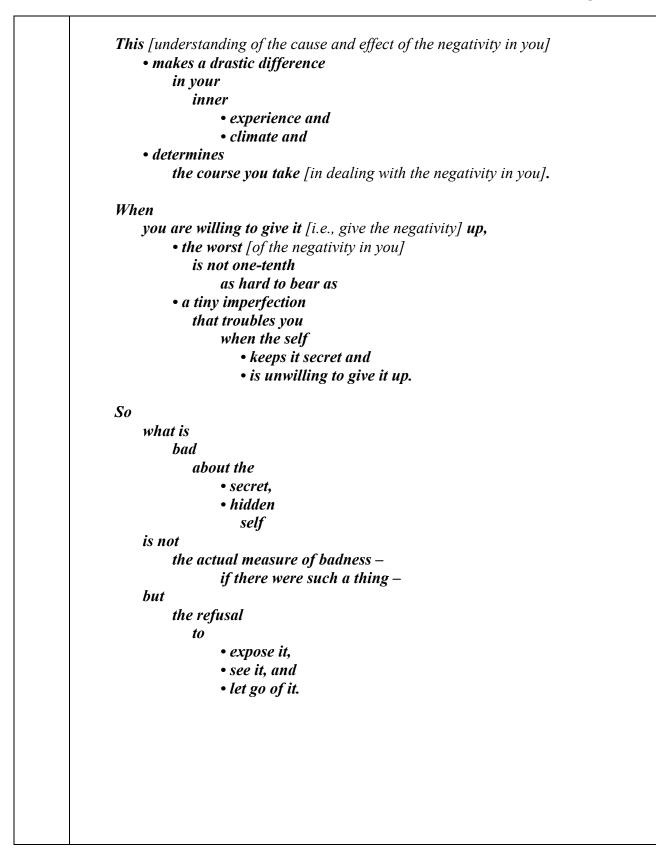
	To the degree that you were willing to do this [i.e., willing to meet the whole of yourself without hiding] in the past, you did experience its [positive] effects, but you forget that.
	[Instead,] You allow yourself to be ruled by unreasonable defenses against the truth in you.
26	Watch your evasions.
	Notice how busy you make yourself with other issues that have nothing to do with this great question [regarding the whole truth in you].
	See how you would rather deal with inclement [i.e., unpleasant] issues even within yourself.
	When you overlook telltale • reactions and • opportunities for • clarification and • liberation, you fail to use an important key.

27	
	Know
	that many of you here
	have been
	immediately
	touched by what I said.
	Some may even feel
	that this lecture
	was exclusively directed
	at them,
	because
	it happens to touch
	their immediate problem.
	But
	I speak • to everyone here, and
	• to those who are not here tonight. Some
	need it
	more specifically
	at this moment,
	whereas others
	are quite
	• vigorously and
	• favorably
	involved
	in the process I recommend.
	But the investment of the inve
	the involvement
	fluctuates.
	It is therefore
	important
	to remember the simple formula
	• of taking hold of yourself
	instead
	• of allowing yourself
	to be controlled
	by your negativity
	and thereby compounding
	• fear,
	• jear, • guilt, and
	• helplessness.
	- neipiessness.

When you let your destructiveness control you, you move further and further away from that point within you where you can change, without • strain or • unnatural exertion of control. It is up to you to change. Your life can be the most • dynamic, • rich, and • blissful experience imaginable when you do not allow yourself to be a victim of your • negativity and • destructiveness. Simply declaring your vigorous intent to not let • cowardice and • fear defeat you will set those powers in motion that will bring you out of this trap. All your fears must then dissolve like fog in the sun.

28 My dearest friends, the fear of your • negativity and • destructiveness is so heavy only because you believe that it is • final and • static, like a hard object made of an unchangeable substance. This fear is justified in a way, but • differently from how you feel it, and • justified only as long as • you cling to it and • allow yourself to be controlled by it. For that length of time [i.e., as long as you cling to the fear in you and allow yourself to be controlled by it] you cannot come out of it. The • negative and • destructive substance you fear in yourself is unchangeable only as long as • you do not wish to change it, or as long as • you avoid looking at it • closely, • in detail.

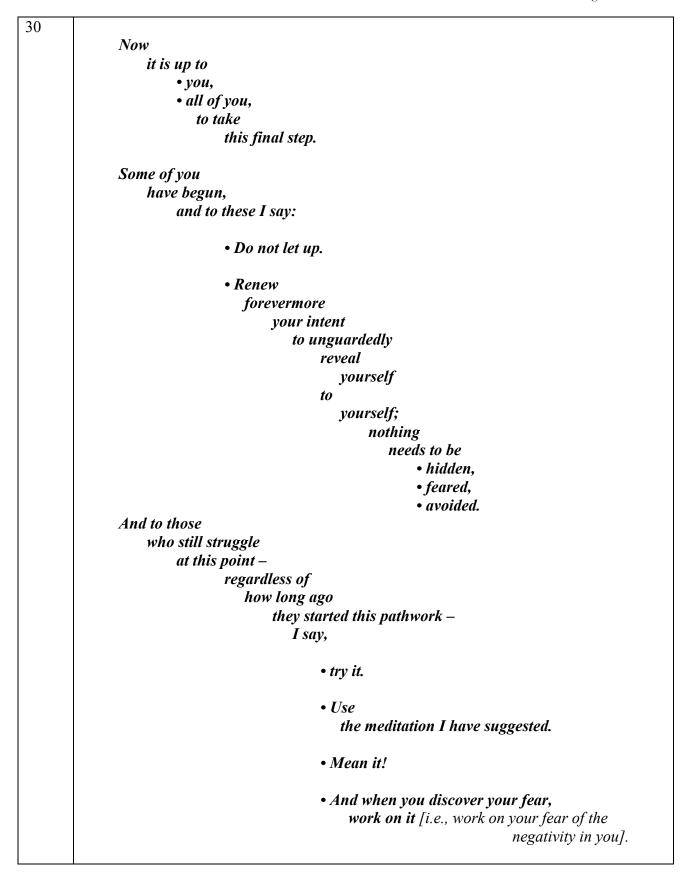
*It [i.e., changing the negative and destructive substance in you]* is always your choice. As long as you refuse • to look at what is and • to give up what is destructive, this. as all choices, must be honored. But once you choose for the positive alternative, whatever negativity exists in you no longer feels disastrous, because *then* [having chosen for the positive alternative] you know *that it* [*i.e.*, *know that whatever negativity exists in you*] is not final. No matter how bad it [i.e., the negativity in you] is, it does not seem so bad, because you begin to understand its [i.e., this negativity's] • cause and • effect.



29	
	Meditating on
	your intent
	• to face it [i.e., your intent to face the negativity in you] and
	• give it up
	is an activity
	of the part in you
	that is available
	for self-determination
	at this moment.
	<b>Through it</b> [i.e., Through meditating on your intent
	to face and give up your negativity]
	you will
	experience
	that there is
	absolutely nothing
	to fear.
	You must
	finally
	come face to face
	with that
	• rich,
	• forever renewed, and
	• unchangeably wonderful
	part in yourself
	through which
	you
	vibrantly live
	in absolute self-trust.
	Here
	all
	the limitations of life
	must dissolve.
	You will find
	the world
	such a wide place,
	with
	so many possibilities
	of beautiful experience
	• right here and
	• right now.

In this new widening of life there are not just two alternatives, • one falsely good and • one falsely bad, or in fact • two bad ones. In this new reality there are many beautiful alternatives. In reality all good can be had. There is no fear of fulfillment *because it* [*i.e.*, *because fulfillment*] supposedly becomes stale. *That* [staleness of fulfillment] happens only when you keep a tight check on yourself. When you • let go and • vibrate unchecked in fearless expansion, fulfillment *becomes* a state of being in the now.

```
It [i.e., fulfillment]
    need not be feared
         as an end;
nor does
    desire
        for all the good in creation
            need to be feared
                as
                    • a beginning
                        without future,
                    • a beginning
                        that will end
                           either in
                               • disappointment [in your desire's unfulfillment]
                           or in
                               • a precarious fulfillment [of your desire]
                                  that you do not know
                                       • what to do with or
                                       • how to keep alive.
Hence,
    oneness
         is established
            between
                • the outer
            and
                 • the inner
                   you.
You
    give up
         the struggle
            between
                • the outer
            and
                • the inner
                   you
when
    there is no longer
         a secret
            that has to be guarded [by a rigid outer pretense or mask].
```



	• Expose it [i.e., expose your negativity and your fear of facing and letting go of the negativity in you] for what it really is.
	• Stop denying it [i.e., stop denying your negativity].
	For only then will you discover • that there is nothing to fear, • that all your • distortions and • contortions are useless.
	For being what you really are, • right now, • even in your soul's most secret chamber, is so much better to bear than what you now inflict upon your psyche.
31	My dearest friends, this lecture can indeed be a key if you find yourself stuck. If you are not [stuck], it will help to make the phases that are to follow much easier.

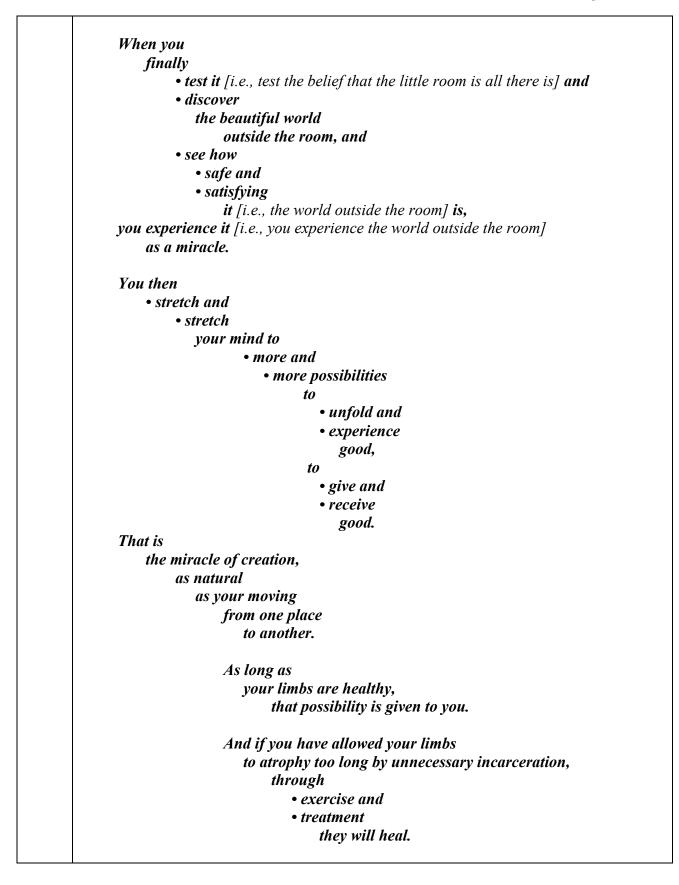
32	Are there any questions?
	QUESTION: For the longest time, I have had difficulties with meditation.
	Now that I have overcome some of them [i.e., overcome some of my difficulties with mediation], the results [of my meditation] have been nothing short of
	miraculous. I would like to ask
	what this miracle is.
33	ANSWER: The miracle [of your meditation practice] is a law of life that you just discovered. The lassic
	The law is that whatever concept you hold must manifest in your life.
	The • truth of life, the • reality of life, is unlimited good.

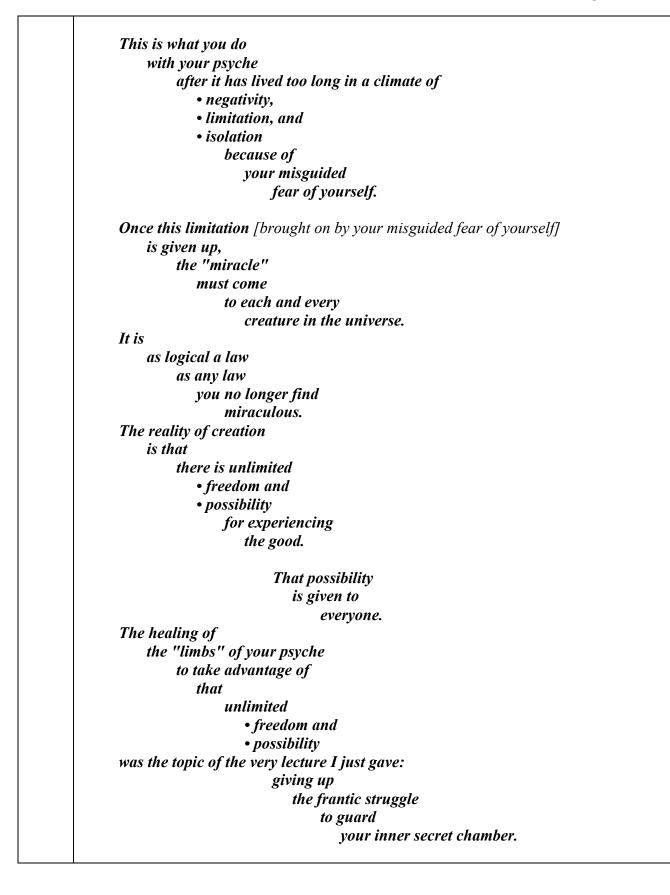
	<i>Fo the extent</i>
	you can
	embrace this possibility [that the truth and reality of life is unlimited
	even in an attitude of
	honest questioning,
t	o that extent
	this truth –
	in whatever area you conceive it –
	must unfold itself to you.
7	This unfolding of goodness
	appears
	miraculous
	to the person who has hitherto
	embraced
	only
	negative possibilities
	and therefore
	could not see beyond them [i.e., could not see
	beyond only negative possibilities].
(	Dne's
	• concept and
	• expectations
	of life
a	re fences
	around the possibilities of
	• experience and
	• unfoldment.
ļ	Vhen
ļ	
ļ	<i>When</i> <i>more possibilities are discovered,</i> <i>the fences</i> [around the possibilities of experience and unfoldment]

	The greater
	the scope of the mind
	to grasp
	• blissful,
	• joyful
	experience,
	the more
	of it [i.e., the more of this blissful and joyful experience]
	must
	come into being,
	because
	<i>in reality it</i> [ <i>i.e.</i> , <i>in reality blissful and joyful experience</i> ]
	is all there,
	available
	in unimaginable abundance.
	<i>The narrow fences</i> [around the possibilities of experience and unfoldment]
	are
	always
	a result of
	personal distortion.
34	
51	You cannot
	experience
	more than
	what you conceive
	of the possibility of experience.
	If you believe that
	happiness
	is impossible,
	how can you
	experience
	happiness?
	This is as logical
	as any
	physical law.

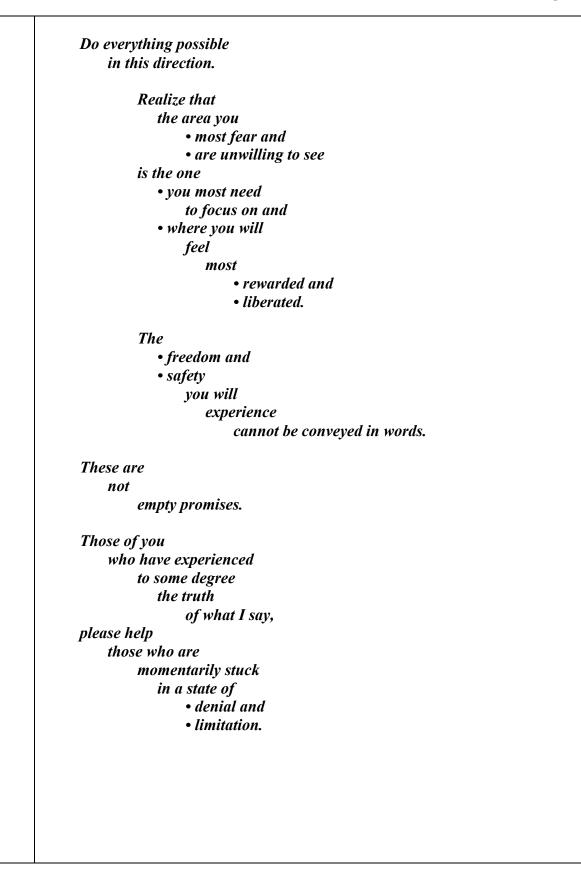
For instance, if you move your body from here to there, your body can be only at the spot you have moved it to, not at any different spot. *This* [example] is • no more and • no less miraculous than the laws of the mind. As far as you can move it, this is where you find yourself with it. If you find yourself in a • dingy, • narrow • little room, you need not remain there. You cannot convince yourself of this fact [i.e., the fact that you do not have to remain *there in the dingy, narrow little room*] unless you walk out of it [i.e., unless you walk out of the dingy, narrow little room] and discover that there are a lot of nicer places outside this little room.

	If you
	resist
	any attempt
	to help you out of it [i.e., help you out of the dingy, narrow little room],
	on the grounds
	that maybe there is no other
	• room or
	• space
	for you,
	you cannot come out,
	regardless of how long you argue about it.
	Уои
	must make
	the actual move.
35	
	This
	is what you must do
	with your mind.
	When you discover
	that the room beyond
	actually exists,
	it will appear
	miraculous.
	• Spiritually,
	• mentally,
	• emotionally,
	you so often
	remain in a
	• dingy
	• little
	hole,
	with no possibility
	• to stretch,
	• to unfold,
	• to experience beauty.





	As long as
	you struggle
	to keep your secret,
	you cannot
	experience
	the wide-open possibilities
	• of living and
	• of your innermost being.
	I beg of you,
	do not
	close your eyes
	to the fact
	that you struggle against
	exposing
	the secret part of you.
	Understand
	that this struggle [against exposing the secret part of you]
	is a useless pain
	you inflict upon yourself
	and that you can get rid of
	today,
	if
	you so desire!
36	
	With these words,
	I bless
	all of you,
	my friends.
	With these blessings
	I give you
	greater strength
	to activate the resources within you
	that will help you in your efforts.
	Go on,
	do not let up
	in this
	• beautiful,
	• deeply meaningful and
	1.0
	• rewarding
	undertaking.



	Those who are stuck,
	please do not
	separate yourself
	from those of your friends
	who can help you
	overcome the hurdle.
	Do not be
	too proud,
	even if
	they
	• outwardly
	have not done this work
	for as long a time or
	• are less knowledgeable.
	Please
	help each other.
	You will not regret it.
	Much help can thus be exchanged.
37	
	Be in peace,
	know
	how wonderful is
	the peace of truth
	by
	not
	shirking
	this truth.
	Be in God!

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