Greetings,
my dearest friends.

I bring blessings
• for this meeting [and for this time you now spend with this lecture] and
• for every
  • step and
  • effort
    you make
      toward
        • growth and
          • development.

May this lecture
be another stepping stone
on your road
to
  • selfhood and
  • self-realization.

by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version Posted 8/23/15
The greatest struggle for human beings is between their desire to overcome • isolation and • loneliness and their simultaneous fear of • close, • intimate contact with another being.

Often • the desire and • the fear are equally strong, so that people are • pulled and • pushed in opposite directions. This causes a tremendous strain.

The pain of isolation will always push people into attempts to escape from it.
| When such attempts [to escape from the pain of isolation] seem to succeed, the fear of closeness induces them to • pull back again and • push away the other. And so the cycle goes on with human beings • first erecting and • then destroying the barriers between • themselves and • others. All individuals who find themselves on a path such as this [pathwork] must sooner or later see their own predicament from this perspective. All their • disturbances, • disharmonies, and • sufferings can finally be brought down to the struggle between • the desire [for] and • the fear of closeness as the simple common denominator. | 05 |
• Your destructiveness
and
• your insistence on
holding on to
both feelings [i.e., the feelings of desire for and fear of closeness]
are the barriers
which keep
you
separated from
others.

Your relationship
to another person
can be successful
only
when you are
motivated by
your innermost being.

If
the relationship [to another person]
is determined
solely
by the
outer
• intellect and
• will,
these faculties [i.e., these faculties of intellect and will]
cannot find
the delicate balance
of
• allowing
your
self-expression
and also
• receiving
the other's
self-expression.
Since no rule can be made about the rhythm of this mutual interchange [between your and the other’s allowing and receiving self-expression], the outer brain [with its intellect and will faculties as its only faculties] is unable to effect the balance.

Nor can the ego-mind [i.e., outer brain] find the balance between
- self-assertion
and
- giving in,
between
- giving and
- receiving, or
between
- active and
- passive participation.

These delicate balances cannot possibly be determined in a prescribed way [as required by the ego-mind for it to discriminate].

Yet the outer intellect is an instrument that
- prescribes,
- predetermines, and
- thinks mechanically;
it [i.e., the outer intellect] determines
- rules and
- laws.
By itself
   it [i.e., the outer intellect, the outer brain, the ego-mind using intellect and will] is not sufficiently
   • intuitive and
   • flexible
      • to meet each moment
        as it comes and
      • to respond to it [i.e., to respond to each moment as it comes]
        adequately.

For such a flexible response
   the core of your being [rather than your outer brain or ego-mind] must be activated.

Then [i.e., when the core of your being is activated]
   relationship
   with another
   can be
   • spontaneous and
   • mutually satisfying.

Not in contact with
   your innermost being,
   • you can neither
     function properly
     where life requires
     creative responses,
   • nor can you
     contact
     another person's
     innermost being.

But this [contacting another person's innermost being from your own innermost being],
   after all,
   is
   • the real relating,
   • the closeness
     which eliminates
     isolation.
Intimate
• self-expression and
• relating
  • flows with the lifestream and
  • brings dynamic peace.

Everything else [other than intimate self-expression and intimate relating] is
• strain,
• effort, and
• difficult discipline,
  which is
  not conducive to
    the great
      • freedom and
      • joy
    of intimacy.

As you already know,
human beings are
terrified of themselves.

They do everything possible
to avoid
looking at themselves.
When you have overcome a specific
  - difficulty and
  - resistance,
you find that your fears were not justified.

You feel
  - relief,
  along with
    - moments of aliveness,
because at one particular moment you have contacted your innermost being.

When this inner you is evaded,
real contact with others is impossible.

You also know that evasion [of this innermost being, this inner you] can exist in many forms.

If you have not contacted your true self [i.e., not contacted this innermost being, this inner you] first, you cannot allow yourself the freedom and lack of control necessary for responding [to others or to life] from within.
Why is
the fear of
• self and
the fear of
• contacting others
so great?

Basically
the fear
is due
• to people's
destructive aims,
and specifically
• to your aim
of refusing
to give yourselves
over to
life.

Doing the work
on such a path as this [pathwork],
many of my friends
have encountered
exactly this kind of [destructive] attitude [that refuses to give to life]
deep within themselves.

• If all people
were truly willing
to give
what they are,
both
• their potential
and
• their already realized selves,

• if they
• were to
willingly
offer their best to life and
• deliberately held this [aim of giving their best to life]
as their goal,
they
could not be in conflict
• with themselves or
• with life.
For each one of you
has so many wonderful assets
which you
• neglect or
• only vaguely sense [that you have].
And even when you
do sense them,
it does not occur to you
to offer these assets
to life.

Once you
deliberately
do that [i.e., once you deliberately offer your many
wonderful assets to life],
something
must
begin to happen.

A great inner movement
takes place
which you have
no reason to fear,
for it [i.e., for this great inner movement in you]
must all happen in
• beautiful order and
• harmony.

You
as an individual
can change
from
• being an isolated creature
• keeping your assets for yourself;
• sometimes leaving them completely unused,
• never intending
to give these assets
for the benefit of
• life and
• evolution,
except perhaps in a vague way.
The moment
you change
to the new state of
deliberately
dedicating
the best of who you are
to life,
the change
• within you and
• in your outer life experience
will be
so drastic
that words cannot describe it.

What
was
• difficult,
• laborious,
• fearful,
• bleak,
• strained, and
• lonely
will become
• easy,
• self-perpetuating,
• relaxed,
• safe, and
• bright.

You will
feel
a deep sense of oneness
with
• the world,
with
• others,
with
• the entire process of creation.
Until this change [of attitude of giving your best to life] takes place, you must be eternally in the whirlpool of • wanting and • fearing the same thing.

And this truly is torture.

At times you • desire more; at other times you • fear more.

The outcome will be • problematic, • painful, and • fraught with conflict because you • pull and • push in opposite directions.

The moment you change your attitude in the way I just described [i.e., to an attitude of intending to give the best of who you are to life], everything will fall into place automatically.

This is the real key.
The struggle

of

* wanting
  and
* fearing
closeness
  with others,
as well as
of
* wanting
  and
* fearing
  intimate contact
  with one's innermost self,
cannot
be settled
by making up one's mind
to give up
one
of the two alternatives of
* closeness
  or
* separateness.

This [choosing either closeness or separateness with others or
  choosing either closeness or separateness with one's innermost self]
can never work.

It [i.e., the struggle of wanting and fearing closeness with others and the
  struggle of wanting and fearing closeness with one's innermost self]
can be resolved
only when
* negative and
* destructive
  aims
  are surrendered,
and
* the best of who you are
  is
  joyfully
  offered to life.
| Only then [i.e., Only when destructive aims are given up and the best of who you are is joyfully offered to life] |
| do you experience that there is nothing to fear from life except your own destructiveness. |
| When this destructiveness is given up, the key to life is found. |

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Devote a few minutes every day to thoughts such as these:

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"Whatever I already am, I want to devote to life.

I deliberately want life to make use of the best of

- what I have
  and
- who I am.

I may not be sure at this moment in what way this could happen, and even if I have ideas, I will allow for the greater

- intelligence and
- wisdom

deep within me to guide me.
I will let
life itself
decide
how
a fruitful interchange
can take place
between
• it [i.e., between life itself]
and
• me.

For
whatever
I give to life,
I have received from it,
and
I wish to return it
to the great cosmic pool
to bring
more benefit
to others.

This [returning what I have received from life to the great cosmic pool in order to bring more benefit to others], in turn,

must
inevitably
enrich my own life
to the exact measure
that I
willingly
give to life:
for truly
• life
and
• I
are one.
When I withhold from life, I withhold from myself.

When I withhold from others, I withhold from myself.

Whatever I already am, I want to let flow into life. And whatever more in me can be utilized, still waiting to be brought to fruition,

- I request,
- I decide, and
- I desire that it be put to constructive use, so as to enrich the atmosphere around me."

If such thoughts were deliberately pursued and deeply meant,

- problems would have to resolve themselves,
- pain would cease,
- solutions would appear on the horizon even to problems which had hitherto seemed absolutely insoluble.
I can assure you, my friends, that
• this promise [that when you dissolve your destructiveness and give your best to life, problems will resolve themselves and pain dissolve],
as well as
• all other promises I have ever made,
  • will be borne out and
  • will prove to be true.

On the other hand, if
in pronouncing such words [of your intention to find and dissolve your destructiveness and give your best self to life],
you feel
• an inner disinclination,
  • a no-current, or
  • a resistance,
then you know what is responsible
• for the pain you feel
  • in your isolation and
• for the pain when you are
  • relating to others.

They [i.e., the pain in your isolation and the pain in your relating to others]
must both be the same.

To the degree that you suffer from isolation,
to that degree interrelationship must be
  • problematic and
  • painful for you.
To the degree
you stem against [i.e., to the degree you fight against and resist]
overcoming isolation,
isolation
must be painful.

The key lies
in the desire
to offer to life
• what you already are and
• whatever more
you can still be.

When you
follow this desire [to offer to life all of what you are and still can be],
you
automatically
• release and
• bring to fruition
more hidden potentialities
than
you could possibly visualize
in this moment
while you are still
in your painful seclusion.

To be in harmony with life,
first
call
deliberately
upon the powers within you.

Knowing that these powers exist [within you],
even before
you have fully experienced them,
must activate them
in whatever constructive way
you choose,
provided you have
deliberately stated
that you indeed
accept their reality [as powers within you, rather than deny
that such powers could possibly exist within you].
The second approach [i.e., second to the approach of acknowledging and calling upon the higher powers within]

to reaching
this great harmony
with
• the universe,
with
• your real self and
with
• others,
is to cultivate
an overall attitude
deep within
compatible with
the higher powers
in the kernel of your being.

Such a
compatible attitude
means
complete constructiveness
in all
• endeavors,
in all
• desires, and
in all
• aims.

If you meet
each situation
• with total honesty fully
• instead of
  in the usual superficial way
  of meeting life situations,
unconscious destructive aims
must fall away.
Paying only shallow attention to the self as it manifests in life situations makes you overlook the fact that you often take for granted a general positive goal that is only secondary [to the personality], while the primary aim of the personality is in fact destructive.

Covering up the more powerful [primary and] destructive aim can be subtle but it [i.e., but the destructive aim] nevertheless has a great impact.

Through totally meeting each issue as it comes up and paying full attention to every aspect of it, including what your real feelings and desires are, you will find what your attitude really is and how it could be more constructive, more sincere, more fair.
If this approach is cultivated, then
- the outer you
  will be compatible with
- the divine powers within you.

[To reach harmony with life, the universe, the real self, and others]
There are those who cultivate
- only one
  of these two approaches [i.e., either 1. Call upon higher powers within
  OR 2. Cultivate a completely constructive attitude within and
  thereby dissolve the negative and destructive attitudes within].

Some concentrate
- only
  on activating
  the hidden powers [within – i.e., Approach 1];
others concentrate
- on meeting
  - themselves and
  - their outer destructiveness
    so as to eliminate the latter [i.e., Approach 2].

Both approaches
have their great value,
but
- if one is pursued
  without the other,
  the results
    must be limited.

It is so easy
to overlook
- what is really there:
  - in the first case [i.e., activating the hidden higher powers within],
    the negativity is overlooked;
  - in the second approach [i.e., meeting and eliminating
    outer destructiveness and negativity],
    lack of awareness
    of the positive potentials [within]
    limits the chances
    for their [i.e., for the positive potentials'] realization.
The most effective way [to reach harmony with life, the universe, the real self, and others] is to apply both approaches.

• If both [i.e., if both calling upon higher inner powers and finding and dissolving inner negativity and destructiveness] are cultivated, and
• if simultaneously you truly desire to contribute to life in whatever way possible with all the good that is in you, you will see a tremendous power at work in you.

You will truly experience the
• peace,
• safety, and
• aliveness that must follow when one's inner being is activated.

Another barrier against wanting to add to life with the total strength of one's being is the ingrained misconception that if you add to life, you will deprive yourself.
Conversely, you erroneously believe that only when you • grab and • are solely concerned with your own little advantage can you • enrich yourself and • do justice to • your pleasure and • your desires.

This ingrained conviction • governs and • motivates all of you, at least to some extent.

It is precisely where this conviction exists in your life that you encounter • trouble and • frustration, because the falseness of the conviction makes you • act, • think, and • feel in a way that is damaging • to life, • to others, and therefore inevitably • to yourself.
Since you are unaware of the strength of your wrong conviction [i.e., the wrong conviction that only when you are solely concerned with yourself can you satisfy your desires]

and, moreover, unaware of it even being a wrong conviction,
you do not understand why your efforts do not work out.

You become more and more involved in • confusion and • negative chain reactions whose • nature and • significance you cannot understand.

Nothing could be further from the truth than the conviction that it is • you versus • the other person.

I therefore recommend a deep meditation in which you primarily set out to determine • in what respect and • to what extent you hold this erroneous belief.
Once you are completely aware of how much this belief [that it is “you versus the other,” that you have to consider solely your own advantage and desires for them to be fulfilled] controls you on the ego-level,

I recommend that you

• think of these words [i.e., the words “it is you versus the other”] and
• try to comprehend them on the level that holds the
  • opposite and
  • truthful view [i.e., the view that it is “you AND the other”].

Confront this egotistic concept [i.e., the concept that it is “it is you versus the other”] with the deeper knowledge that

only by desiring to add to life can you experience that no pleasure you can possibly think of need be denied you.

Then your whole psyche will be constructively geared;

the highest pleasure must manifest for you because you are

• activated and
• moved constructively,
and not by

• selfishness or
• any other destructive attitude.
• Isolation, and
• the attitude of
  "me
  versus
  the other,"
will be replaced by
  "me
  and
  the other."

When your psyche
is geared to
  "me
  and
  the other,"
there is
  no more conflict
  between
  • giving
  and
  • receiving.
There is
  no more refusal
  to add to life;
consequently,
  • deep sorrow and
  • suffering,
  • isolation and
  • conflict,
  • guilt and
  • frustration
  must cease.

Then
  people do not have to
  go through
  the terrible struggle they suffer
  in their isolation,
  wanting to reach others
  and yet,
  the minute
  they succeed [in reaching others],
  pushing them [i.e., pushing the others] away.
And the very moment people
  • eliminate [current] barriers
    because
    the pain of isolation
    becomes unbearable,
  they already
  • set up new barriers
    because
    the fear of closeness
    overwhelms them.

This fear [of closeness]
  comes from
  the false
  negative conviction
  that they
  must preserve themselves
  if
  they are not to be annihilated.

And people hold
  this false conviction
  of life's malignant nature
only to the extent
  that
  their own innermost aims,
  at least partially,
  are
  • destructive and
  • malignant.

This vicious circle
  between
  • life's malignancy
  and
  • one's need
    to set oneself up
    against life
  can be broken
  only
  when one wants
  to contribute generously to life.
Then [i.e., when one wants to contribute generously to life],
and then only,
will a person find
that life
is as benign
as his or her
innermost self—
no more
and no less.

The fear
of
• uniting,
of
• meeting,
of
• reaching,
of
• having intimate contact,
exists
as long as
the individual’s psyche
is
negatively geared.

In such a case [i.e., in the case where the individual’s psyche is negatively geared] union must
• be frightening and
• appear a question of
"me versus the other."
As long as

the depth

of your own psyche

is frightening –

and it will

feel

frightening

when you pursue

• negative,
  • destructive
  aims –

• free self-expression
  is dangerous,
• contact with others
  is dangerous,
• giving one's self up
  to the bliss of union
  must be
deeply avoided
  because
  it threatens to eliminate
  control.

Without this control,
your destructive aims
could
• take over and
• threaten annihilation.

Giving up control
must appear
• as death,
• as the giving up of
  • selfhood and
  • safety,
as long as
destructive aims
• persist and
• preoccupy the psyche.
Therefore,
in order to
preserve one's individuality,
the only available way
appears
to be
building up barriers
around the self.

Only this [i.e., only building up barriers around the self]
seems
to keep the self intact [protecting it from its own destructiveness].

The inherent tragedy
is that
as long as
destructive goals
exist in the psyche,
isolation
• gives one
  a sense of identity [albeit an identity that includes destructive aspects] and
• seems to preserve
  one's individuality [i.e., isolation keeps one’s negativity from endangering one’s individuality].

Yet
only in
a negative context [and never in a positive context]
does
loss of control
lead
• to death or
• to a loss of power
  over oneself.

Ultimately
mental disturbance
is caused by this conflict.
But when your psyche no longer believes in "me versus the other," but [believes instead] in "me and the other," and when you therefore give what you have and what you are to life, then you will not fear loss of control because loss of ego-control will lead to more control in a • better, • fuller, • healthier sense.

With a completely constructive psyche, the personality can trust its • spontaneous, • unchecked, • free expressions.
It [i.e., the personality with a completely constructive psyche that can therefore trust its spontaneous, unchecked, free expressions] can give itself up to the inner powers, so that a
• free-flowing,
• vibrating
  unity
  between
  • the self
  and
  • the life force exists.

This appears like an act which relinquishes direct control.

But through this act
• more constructive powers deep in the core of the self are activated;
• they [i.e., these more constructive powers deep in the core of the self]
  • make the self forever more adequate and
  • give it [i.e., give the self] more control over life
    so it [i.e., so the self] can determine its own fate in the best possible way.
Tight
  • gripping and
  • holding
  on to the self
  is necessary
  with negativity
  in the psyche.

Otherwise
  the destructive aims
  not only
  become exposed
  • to the self and
  • to others,
  but [also]
  one fears
  their [i.e., one fears the destructive aims’]
  • taking over and
  • manifesting in
    destructive
    actions.

Hence [since one fears destructive aims taking over and manifesting in destructive actions]
  control
  seems
  necessary,
  a control that [while it prevents expression of your negativity and manifestation of your negativity in destructive actions, also]
  prevents
  • union,
  prevents
  • free
    self-expression
  and [prevents]
  • relaxed,
  • joyful
    living.
The tighter the control, the greater the danger that this false inner movement will become unbearable in its tightness until the exhausted psyche loses itself in a process of extended self-alienation.

This explains the apparent paradox that giving up control leads to better control, while tightly holding on to control must finally lead to the loss of control.

All great spiritual truths seem contradictory on the surface.

In order to perceive the unity behind such contradictions, you need to
• listen with your inner being and
• not try to comprehend merely with your intellect.

The best way to verify such statements is by living their truth – and this can be done only by following through the steps on your path.
Many of you, my friends,
are quite close
• to this threshold,
• to this all-important transition
  when you
  leave the isolated life
  • of egocentricity and
  • of greed.

[While still in this state of an isolated egocentric life.]
You demand
• the most from others
  and simultaneously fear
• that others will not only
  not comply with your demands,
• but also that they will
  demand from you
  what you believe
  is dangerous to give.

When a person
  is still in this state,
he or she
must be
deeply troubled.

But the threshold
  to pass over
  from
  • this alienated state
  into
  • the new harmonious state
  described in this lecture
is
• so near and
• so very easy to cross.
If you can
• allow these words [i.e., allow the words of this lecture] not only to fill
  • your intellect,
  but also
  • your inner being and
• become sincere
  in your good will
  to find the truth of
    "me and the other,"

you will experience how
• safe,
• easy, and
• joyful
  life becomes when you
dispense with
  the pseudo-necessity of pursuing
  negative aims.

Wanting
to defeat
• life,
• others and
• yourself,
  out of spite,
you withhold the best of you from life for the so-called
• safety and
• satisfaction of your negative aims.

These negative aims have to become so conscious that they literally
  stare you in the face.
Only then [i.e., only when your negative aims are so conscious that they literally stare you in the face]

can their futility be comprehended so blatantly that the personality will dispense with them.

You will no longer need to
• fight and
• obstruct what you want most, namely
  the deep satisfaction of being wholly yourself,

which also means being accepted by another person as being what you really are, without
• masks and
• pretenses,
without
• separating mechanisms which you still think you have to use.

When you dispense with the
• masks and
• barriers you have so ardently put up all your life,
you will
• be free and
• know that what you are is good.

But this knowledge [that you are good] can come only when that which already is good in you is offered up to life.
"Me
versus
the other"
is the whole human struggle.

As simple as this is,
you
as an individual
cannot understand these words
unless
you have made some progress
on a path
leading
depth into yourself.

Then [when you have made progress on a path leading deep into yourself]
you will know
what these words mean.

As you learn
to inwardly
assimilate these words,
you come closer
to passing over
this threshold.

All of you
can make the first step
now
in a very simple meditation:

"I decide
to give up the error of
'me
versus
the other.'

There is really
no conflict,
therefore
I can give
all of myself.
I not only request help from deep within, but I decide to give the best I am to life, without fear.

Any fear that still lurks within me is error, and I decide to rid myself of this error and to give myself over to the divine powers to which I open myself totally.

I deeply desire to understand the truth of 'I and others are one' meaning that there is no conflict.

I therefore can give of myself the best that I am.

I surrender to those higher forces [within] so that this self-giving may occur • in harmony, • in rightness, • without • strain and • effort.
Anyone meditating in such a way increases
  • the power,
  • the life,
  • the peace, and
  • the light within.

All
  • struggle and
  • pain
must then,
  sooner or later,
  fall away
  in exact proportion
  as this attitude [i.e., the attitude reflected in this meditation]
  is truly
  • felt and
  • lived.

Use this key,
  my friends,
  and all else
  will be added unto you.

It is
  the greatest key
  that many of you
  are truly ready to use,
provided
  you avoid
  using superficial words
  which have
  no inner meaning.

Many of you
  are now at the point
  where you can
  • really mean
    these words and
  • initiate
    this new attitude.

And life for you
  will then begin,
  truly
  begin.
The first steps may be to use this
• simple,
• beautiful
formula as a
general attitude toward life.

As you first
• taste and
• test
this fundamental approach to life,
you will be able
to apply it
to specific problems.

When you look at it closely,
every problem can finally be brought down to the simple common denominator
• of fearing to give of yourself and
• of cultivating a
• negative,
• destructive,
or at least a
• denying attitude toward life.

That is why you have the problem, and as long as this [negative, destructive, denying] attitude prevails,
the particular problem must remain.
You cannot cope with certain life situations precisely because
• you withhold yourself and because
• you believe in "me versus the other."

The consequences are that through a series of negative chain-reactions you actually are being damaged, so that it appears as though the conclusion of "it's me versus the other" were a correct assumption.

The more you adhere to this assumption [that "it's me versus the other"], the more shortchanged you must become in the problematic areas.
The peculiar fact is that people may
• be perfectly aware of
  the truth and
• have a
  • positive,
  • constructive
  attitude toward life
  in certain areas.

Hence they are
• fulfilled and
• happy
  in these areas,
  • where there is
    • no struggle,
    • no conflict, and
  • where everything proceeds easily,
    because
    the positive chain-reactions
    are self-perpetuating.

At the same time,
  in their problem areas
  people respond to life
  in a totally opposite way –
  and yet
  they are never aware of
  the difference
  of their response to life.

They do not see that their outlook
  is the reason
  for their
  • "good luck"
  or
  • "bad luck,"
  for their
  • fulfillment
  or
  • frustration.
<table>
<thead>
<tr>
<th>This is why</th>
<th>When you</th>
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<tbody>
<tr>
<td>• self-confrontation and</td>
<td>• discover</td>
</tr>
<tr>
<td>• seeing</td>
<td>the difference</td>
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<td>what one</td>
<td>in</td>
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<tr>
<td>actually</td>
<td>your attitude</td>
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<tr>
<td>• thinks,</td>
<td>toward</td>
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<td>• feels, and</td>
<td>various aspects of life and</td>
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<tr>
<td>• does</td>
<td>• see</td>
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<td>is of such</td>
<td>the corresponding difference</td>
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<td>tremendous importance.</td>
<td>of</td>
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<td></td>
<td>• manifestation and</td>
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<td>• experience</td>
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<td></td>
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<td></td>
<td>them [i.e., in those respective aspects of life],</td>
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<td>it will be easier for you</td>
<td>it will be easier for you</td>
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<td>to change over</td>
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<td>from</td>
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<td>&quot;me</td>
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<td>to</td>
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<td>&quot;me</td>
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<td>and</td>
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</tbody>
</table>
| the other" | the other"
| in the problem areas. | in the problem areas. |
| It will then be easier | It will then be easier |
| to give up the resistance | to give up the resistance |
| to using the key of | to using the key of |
| wanting to give keenly | wanting to give keenly |
| of the best you are | of the best you are |
| to life. | to life.
**QUESTION:**
Can you elaborate on how
- holding on to control
leads to
- loss of control?

**ANSWER:**
When the conflict exists because
you believe in "me versus the other,"
a strong control must be exerted.

You then say, "I must
- hold on to myself;
  for otherwise
    I will be damaged."

Such control
- is based on a wrong conclusion,
- comes out of a dualistic concept of life,
and therefore
- must be a damaging and
  limiting control.

It [i.e., such damaging and limiting control]
- puts shackles on your best faculties and
- prevents the best faculties of others from
  - reaching and
    affecting you.
While you exercise such [limiting and damaging] control,
  • the best in you
cannot come out
  and reach others.

  • The best in others
cannot
reach you.

The control
in this case
is a
tight wall
consisting of
  • fear and
  • the dualistic belief
wherein human beings
must defend themselves
against life
by withholding
  • the best they
are and
  • the best they
can be.

This belief
erects
an impenetrable wall
of
  • errors and
  • defenses.
The stronger the control, the greater [is] the wall, and the further one is alienated from the best in
• oneself and
• others
from all that is
• true,
• real,
• constructive,
• alive, and
• blissful.

Behind the wall one suffers separation from the best of
• life, which includes the best of
• oneself, too.

When energy is constantly being used in a
• fruitless and
• futile way, such as building up walls that keep out the best of life,

the moment must come when you
• lose control and
• are therefore not capable of coping with life as it unfolds.
You are then unable to make use of your personal assets because you are almost too frightened to find them.

- Finding them [i.e., finding your personal assets] and
- being aware of them [i.e., being aware of your personal assets]
leads to a natural flow of union that allows others to partake of your assets.

This is the nature of anything good.

Good cannot exist by itself.

It [i.e., good] must communicate itself to others; it [i.e., good] always includes others.

Hence, when you fear to be included • with and • by others, you are forced to deny the best in you.
This [fear to be included with and by others leading to your denying the best in you] can be verified by all of you when you detect a slight feeling of 
• anxiety and 
• discomfort 
at the very idea of allowing 
the best in you to unfold.

There is a mechanism 
• which holds it [i.e. which holds the best in you] back, 
• which makes it appear safer to be 
  • unproductive, 
  • barren of aspects naturally oriented 
    • to include others and 
    • to unite with life.

The irony of course is that without these assets [that are naturally oriented to unite with life] people cannot 
• adequately live and 
• cope with anything they encounter.

Therefore, the control which 
• prohibits people and 
• guards them from life must lead 
• to a loss of control, 
• to an inability to cope, in whatever fashion this may manifest for an individual.
When you are in the unity of being, there is no either/or, for it is always "me and the other," and then [since it is “me AND the other”] there is no conflict between
• giving
• receiving.

There can be no conflict of control.

If you do not fear giving, you can fully receive; you can never be shortchanged.

[Conversely]
When you [do] fear giving, you cannot be open to receive.

It is impossible.

Therefore [since you cannot receive] you are constantly being shortchanged.

The wrong conclusion [since you feel shortchanged] is thus strengthened, so that you will close yourself up even more.
| 38 |  
|---|---|
| **But**  
when you are  
in the truth of unity,  
using your freedom  
to offer  
what you are  
to life,  
it will make you  
completely comfortable  
about  
receiving.  

You can  
easily  
determine this fact.  

--- |

| 38 |  
|---|---|
| **To the exact measure**  
you fear  
giving of yourself,  
you must be  
uncomfortable  
when you receive,  
even though  
you do  
want  
to receive.  

So you  
subtly push aside  
what is given you.  

Even though your
  • childish,
  • selfish
  aim
    is to
    • receive
      as much as possible and
    • give
      as little as possible,
  it [i.e. your receiving as much as possible while giving as little as possible] cannot happen –
    not only
    because
      others refuse
      such an unfair deal,
    but
    because
      you close yourself
        against it [i.e., against receiving as much as possible].

Your psyche cannot respond
  • to the truth and
  • to the spiritual law –
    hence
    it cannot open itself to receive
      when it refuses to give.

It is
  more than
  • guilt,
  more than
    • the deep knowledge that you do not deserve to receive when you refuse to give,
    more than
      • atonement for this guilt that makes you refuse to receive.
It [i.e., your refusal to receive] is
  • a simple mathematical equation, or
  • a law of physics.

These laws cannot be broken; they contain their own order.

It [i.e., your refusal to receive] is a question of psychic compatibility.

Only the psyche that is in truth and can therefore
  • comfortably and
  • painlessly
    give its best – and there is a difference between
    giving what one has
    and giving what one is –
    will experience the great
    • safety and
    • joy
    of this act [of giving its best to life].
In exact proportion, such a person [who is comfortably and joyfully giving his or her best to life]
can consequently receive

- comfortably,
- painlessly, and
- joyfully,

until the aspects of

- giving
  and
- receiving

truly become one.

When there is no effort in

- giving oneself,

there will be no effort in

- receiving

and therefore no frustration.

The person will no longer feel cheated [or shortchanged]
because he or she does not cheat life by withholding from it.

Hence,

- tight,
- anxious control

becomes utterly superfluous.
The control which prohibits your giving your best must perforce also prevent you from using the • best and • highest powers for your advantage.

These [best and highest] powers remain unused; they are covered up to a degree that their very existence [within you] is ignored.

That aspect of all human beings which alone is competent to • guide and • inspire them cannot activate them as long as they remain in the condition of hanging on to anxious control.
I will leave you now with the
• request and the
• wish and
• hope
that
• all of you who are present here and
• all who read these words
use the formula I gave you.

[This formula given in this lecture includes:
1. Acknowledging and calling upon the higher powers within
2. Finding and giving up negative and destructive aims
3. Joyfully giving your best to life
4. Changing the attitude of “me versus the other” to “me AND the other”]

Use it [i.e., use the formula I gave you]
as much as you can.

Do
want
to use it!

It will be
such a healing power.

It will change
what is
• dull and
• dead
into
• a dynamic lifestream.

It will change
what is
• hopeless
into
• bright hope,
what is
• fearful
into
• deep security and
• confidence.
It will change your life from
• constriction
  into
• limitless possibilities.

It will change
• darkness and
• isolation
  into
• light,
• union,
• companionship,
• intimacy, and
• the knowledge
  that
  you are loved
  as you are,
  because
  you love
  as you are.

It will change your state from
• aloneness and
• emptiness
  to
• abundance
  in every respect.

My friends,
these are not mere
• words or
• theories
  you can vaguely believe
  to be meant for a distant future.
[Rather,]
They are
  verifiable
  for each one of you
whenever
  you choose
to test
  the truth
  of these words.

Be
  • in peace,
be
  • in yourself,
  • in God!

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