Pathwork Lecture 142: The Longing For And The Fear Of Happiness – Also, The Fear of Releasing the Little Ego

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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Greetings,

my dearest friends.

Blessings

for every one of you.

Blessed be

your abilities to

• understand,
• absorb,
• assimilate and
• utilize

what you may receive

in this hour [i.e., in this time that we now spend together].

This lecture

is a continuation of the topic already raised last time:

humanity's

• deeply ingrained longing for
and its

• simultaneous fear of
happiness.

by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Version Posted 5/30/15
This fear [of happiness]
is at a very deep level
of the human psyche,
way beneath
the ordinary neurotic
• misconceptions and
• fears
human beings
harbor
in their unconscious minds.

The fear of
happiness
is directly related to
the fear of
letting go of
one's outer ego faculties.

By the same token,
the longing for
happiness
must also be
a longing
to be released from
these [same outer] ego faculties.

While we have discussed this topic in the past,
we now have to approach it
• on a deeper level
• with
  • a new outlook and
  • a new understanding.
Many of my friends have on their personal path
• now reached, or
• are about to reach,
  awareness of
  the deep-rooted conflict between
  • the longing for
    and
  • the fear of
    • happiness,
    which is the same as
    • the longing for
    and
  • the fear of
    • letting go of
      one’s little ego.

As you have heard me say about so many other aspects of being,
  everything exists in both
  • right understanding
    and
  • distortion.

It is the same with the letting go of the outer ego.

Such letting go [of the outer ego] can happen in a
• distorted,
• unbalanced,
and therefore
• unhealthy manner.
First of all, let us be clear about what I mean by the ego faculties.

These [ego faculties] are the capacities you have direct access to:
  • your volitional thinking and
  • the faculty I often call the outer will whose force can be directly exerted.

A simple example will clarify the difference between
  • direct and
  • indirect will on the physical level.

Your direct will can determine that
  • you will move a hand, for example,
  • how you will move it, and
  • what action you are going to perform.

Over your
  • heartbeat or
  • circulation, however, you have no direct control.

The same difference between the two wills [i.e., between the direct and indirect wills] exists on a
  • mental and
  • emotional level.
It is
an exercise in futility
to force yourself
to harbor
certain emotions,
but
by determining
the direction of your thinking
you can
eventually
change
undesirable feelings.

In a similar way
• the heartbeat and
• the circulation
can be regulated
indirectly
by using faculties you control
with the direct will.

When
direct volition
is used the wrong way,
the psyche
is thrown into disorder.

• Overexertion
  of the will and
• attempts to direct it
to areas
  which cannot be controlled directly [by the will]
    • wastes energy and
    • debilitates you.

Can you imagine yourself
forcing
• with all your might, and
• with sheer outer will,
  a change in your blood circulation?

If this effort would have any effect at all,
it could only worsen your condition.
In truth,
  human beings have many means at their disposal
  for improving their circulation,
  but these must not be executed with
  the outer will.

It is the same
  with your
  • mental and
  • emotional
    faculties.

You human beings
  • often adopt
    the wrong approach
      by exerting your outer will
      in the wrong direction and
  • neglect to use it [i.e., neglect to use your outer will]
    where it would help your development.

When the will
  is not used sufficiently,
  the ego gradually weakens.

[Conversely] When the will
  is overexerted,
  it becomes so exhausted
  that it leads to
    escape from the self
      out of weak motives [i.e., out of motives not related to the self].

Letting go
  is then
    an escape [from the real self]
      which may become dangerous.
To properly let go a
  • healthy, 
  • balanced ego

is needed,
not [an ego] indoctrinated with
  • false concepts, 
  • false fears, and 
  • destructive attitudes.

Only then [with a healthy ego not indoctrinated with false concepts and fears and destructive attitudes] can the ego
give up the
  • direct, 
  • over-tight control
with the outer will,
which [giving up]
then becomes
  • possible and 
  • actually desirable.

The deep longing for the
  • happiness and 
  • harmony
that comes from letting go of the ego faculties
stems from the knowledge deep down in every human being that all great human experience is a result of letting go to some degree of the ego faculties with their too tight control.
All creative manifestations are the direct work of an inner intelligence and wisdom, which by far surpasses the conscious, directly available ego-intelligence.

Therefore, the latter [i.e., the conscious ego-intelligence] must be used deliberately in order to activate the greater wisdom within.

Your inner being appears to exist quite independently of your outer volitional thinking apparatus.

At first human beings are completely unaware of this powerful inner intelligence; then they begin to experience it occasionally [but] as totally separate from their conscious, deliberate selves; and finally they integrate these two parts of themselves [i.e., they integrate this powerful inner intelligence with their conscious deliberate selves].
In order to accomplish the integration, you must learn to use your conscious ego for the purpose of activating your inner self.

You must learn the fine balance between
• when and
• how
to use the outer ego,
and
• when to let it [i.e., when to let the outer ego] step aside.

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All truly great human experience comes from the
• inner,
• non-volitional self.

It [i.e., all truly great human experience] can never come from the outer ego, unless
the ego is already integrated with the inner self.
• All acts of creation in
  • art and
  • science,
• all great inventions,
• all truly
  • enriching and
  • lasting
  values
  emanate from
  the inner being, as do
• all spiritual experiences,
• the experience of
  the ecstasy of love
  between the sexes, and finally
• the great experience of
  physical death itself
  which human beings
  erroneously
  assume to be
  • sad or
  • horrible.

This [assumption that something is sad or horrible]
  is no more true
  • of death
  than [it is true]
  • of the other two experiences,
    which are almost equally feared
    although the fear
    is not as conscious.

[These two experiences that are equally feared as death are the following.]

[1.] Human beings fear
  a great spiritual experience.

[2.] They fear
  • the great act of
    total love and
  • the letting go of
    the little self
    during the ecstasy of union.
People are afraid
to muster
the courage required for
letting the inner self manifest
with its
• wisdom and
• truth.

You are
less aware of
these last two fears [i.e., 1. the fear of great spiritual experiences and 2.
the fear of the act of love and, in it, letting go of the
little ego during the ecstasy of union],

while
the fear of death
• has been exaggerated and
• made into a
• big and
• seemingly rational
fear.

The fear of letting go of
the outer ego faculties
is a further result of
the misconception
that life can be maintained
only when
the ego is tightly held together.

What does life mean
in this connection [i.e., what does life mean when the ego is
tightly held together]?

[It means that]
You do not want to lose
• your sense of identity,
• your sense of being an individual
with a
• distinct and
• unique
existence.
Unfortunately this sense of identity [that you do not want to lose and that you use your ego to hold on to] is associated exclusively with the outer ego faculties of direct volitional
• thinking and
• willing.

Because of this misidentification [i.e. wrongly identifying exclusively with your outer ego faculties of direct volitional thinking and willing]
you fear losing yourself without the ego faculties [i.e., you fear that if you lose your ego faculties you will lose your very self-identity].

Loss of ego means death to you because [without your ego] you feel nonexistent.

Threatened by this "I am not," you tightly hold yourself together.

The history of spiritual evolution has brought humanity temporarily into a state of holding onto the ego too tightly until it learns to reestablish the balance [by letting go somewhat].
In the more recent course of its evolution, humanity has over-concentrated on using the ego faculties only, so that people cannot get beyond the seemingly solid wall of matter that, as the ego perceives it, separates them from life.

Thus you equate
• your physical separateness with
  • individuality.

It is of course true that a
• weak and
• ineffectual ego diminishes your sense of individuality.

Hence the ego must be strengthened, but for the sole purpose of relaxing it again, so that it can integrate with the indirectly accessible
• deeper and
• wiser self.

Putting your identity exclusively into the outer ego, you must fear to let it go.
To actually do so [i.e. to actually let the ego go]
appears like
annihilation,
because
your very existence
seems threatened.

Humanity's separateness
is the result of
this threat;
it is
the deepest root
of your fear
when it comes to
letting go.

As long as
the ego's hold
is not loosened,
true happiness
cannot come into being.

Any overexertion
of the ego
prevents
real experience.

All really
• beautiful,
• valid,
• constructive,
• meaningful
experience
comes from
a perfect balance
between
• the volitional
  ego
and
• the non-volitional
  self.
The latter [i.e., the non-volitional self]
• manifests in a
  • spontaneous,
  • unbidden,
  • indirect
    way and
• is not controllable
  by the outer volition.

Those [manifestations of the non-volitional self]
are the experiences
which make you
  feel
  your oneness with the universe.

The fact
  that humanity
constantly longs for this oneness –
  whether or not you are aware of the longing –
  is only too understandable,
  for this is
  • your destiny,
  • your natural state,
  • the direction toward which
    your evolution pushes you.

The deep inner need
  to reach
  the state
  of perfect integration
  between
  • the outer ego faculties
  and
  • the
    • inner,
    • non-volitional
      self

must exist in human beings
  as long as
  this need has not been fulfilled.

This is where you have to go.
When you
  unwittingly block your way
  to your destiny
  because your
    • fears and
    • misconceptions
      lead to
      • self-alienation and
      • escape from life,
then
  a conflict arises
  in the deep psyche.

The destiny
  of integrating
    • the ego
  with
    • the deeper self
      simultaneously
        becomes
        • your greatest longing
          and
        • your deepest fear.

Such dichotomy
  between
    • desire
    and
    • fear
  is particularly strong
  in those life experiences
  where
    its [i.e., the ego’s] strict control
    does not allow
    • the ego to step aside
    and
    • let the inner self manifest.
Where such over-control [by the ego’s volitional mind and will] has
• existed for some time and
• exhausted the personality,
people often resort to false means
to liberate themselves from the burden of
the too tight control.

They [i.e., people whose over-control of the ego has exhausted the personality] cannot stand
the state [they are in] of
• overloading the faculties [of the personality when controlled by
the outer volitional mind and will of the ego] and
• thwarting the
  • inner,
  • non-volitional
  self
  which is infinitely better equipped [than is the ego]
  to serve them.

They look for relief and so often inadvertently grab for
• false and
• even dangerous means
just to be able to experience
the
• wonder and
• richness
of the universe.

The most extreme forms of releasing ego over-functioning are
• alcoholism and
• drug addiction.
Less extreme forms [of releasing ego over-functioning] are

  * self-alienation and
  * mental states of
disassociation from the self.

These are
unconsciously instituted
to effect
a flight
from the ego.

You know
how many ways exist
in which
a person can
escape from himself.

These are the
* false,
* misunderstood,
* inadvertent

ways
in which
the self
vainly seeks to
liberate itself.

When a person
experiences
the negative results
of such an escape from the self,
he or she is
all the more convinced of
the danger
of letting go.

Falling back into
the other extreme
of holding on too tight
to the very ego
which created the imbalance in the first place
is no solution.
Only a
• strong,
• healthy,
• robust
ego
can afford
to let go of itself.

Such an ego [i.e., an ego that is strong, healthy, and robust]
can
• give itself up and
• integrate with the larger self.

This is the story of
the imbalance
of the human psyche
and it [i.e., this story of imbalance of the human psyche]
explains
why
you must
constantly
be caught up in
the tremendous struggle
between
• longing for
and
• fearing
• happiness and
• the healthy letting go,
although it [i.e., the healthy letting go]
affords
the larger self
the opportunity
• to manifest,
• to create,
• to guide, and
• to be.
Genuine control is not established in the soul through
• tight and
• anxious holding on
but through a
• harmonious,
• effortless movement
which increases awareness of the power each individual possesses, without ever making this power a burden.

When you consider those areas of your life which function perfectly well, you will understand better what I mean.

Perhaps you have come into this life
• liberated and
• healthy in those aspects [of your life that function perfectly well],
or else you have established the healthy patterns [in your life that now function perfectly well] through working on a path such as this.

Whatever the case may be, the positive self-perpetuating principle has been at work.
All aspects
  • of living and
  • of being,
all
  • of humanity's
    • outer and
    • inner
  activities –
    especially the
      • permanent and
      • repetitive
    ones –
are based on
self-perpetuating processes.

Each of these [self-perpetuating processes]
is like
a magnetic field.

The
  • attitude
    a person harbors
    about a certain area of
    his or her life,
together with the
  • thoughts,
  • feelings,
  • impressions,
  • concepts,
and the
  • actions,
  • reactions and
  • interactions
    which stem from these,
together
form
a nucleus of energy.

The new energy
  constantly arising from
  this nucleus [of energy]
creates
what might be called
a magnetic field.
For each human being
a number of
basic life experiences
combine
to establish
such a field of force.

The fundamental ones,
applying to
all human beings,
are:

attitude
  • toward one’s
    • work,
    • career,
    • partnership life,
  • toward
    • love,
    • sex,
    • general human relationships,
    • material values,
  • toward one’s
    • physical health,
    • outer life,
    • appearance and
    • activity;
  • toward
    • nature,
    • art
    • pleasure and
    • leisure
    • spiritual reality
    • self-development
    • permanent values, and
    • collecting and assimilating knowledge.

All these [attitudes]
form
separate magnetic energy fields.
In each human life, some [of these attitudes and resulting separate magnetic energy fields] are
  • positively [self-perpetuating] and
some [of these attitudes and resulting separate magnetic energy fields are]
  • negatively self-perpetuating.

Where they [i.e., when the magnetic energy fields and resulting self-perpetuating] work positively,
everything goes smoothly.

You do not have to struggle.

Desirable results come by themselves,
  • effortlessly and
  • harmoniously,
  • never creating
    • problems or
    • conflict.

The right action happens
  • at the right time,
  • from outside and
  • from inside.

You think of the appropriate things to
  • do,
  • say, or
  • undertake
    at precisely the proper moment.

Nothing stands in the way.

Things fall into place by themselves.

• Inspiration,
• guidance,
• one's own best resourcefulness – all function well.

**In such areas**
you are apt
to take the smooth functioning
so much for granted
that you are unaware of
its mechanics.

**Once you pay attention to**
these [positively flowing self-perpetuating] areas,
you will see that
the ego
• does its part,
but
• is not exclusively in charge,
  for it [i.e., the ego] would be
  incapable of
  causing so many
  • external
    as well as
  • inner
    factors
to function so well
together.

What I have given you
is a typical description of
• a positively working magnetic field, or
• positive self-perpetuating energy.

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### The negative magnetic fields
of one's life experience
denote
not only
• failure,
but
• pressure,
• difficulty,
• wrong timing, and
• frustration.

**Things do not work out.**
When negative magnetic fields of one’s life experience are closely observed, the ego

- presses and
- pushes,
  assuming that thus it will overcome the obstruction.

- Pain,
- disappointment, and
- complications follow.

People are usually so shortsighted that they call
- the positive energy fields good luck and
- the negative bad luck.

When you try to directly control the result itself, you must be wasting your energy without being able to change
- a negative field into
  - a positive field.

However, you can
directly control all that which makes up the negative magnetic field.
That is,
you can [directly] examine
  • yourself,
your
  • thoughts,
  • feelings, and
  • attitudes
in this regard.

You can
directly control
whether
you wish
either
to continue
  the same
  • thoughts,
  • feelings, and
  • attitudes,
or
to change
  them.

You can
determine
  • whether you
    remain
    in a vague climate of
    • helplessness and
    • hopelessness,
or
  • whether you
    decide to
    clarify
    this inner climate
    by
    • properly formulating it [i.e., by properly formulating
      the vague inner climate]
and subsequently
  • stating your desire
    to change it
    by creating
    a new positive attitude.
No one is more superstitious and fatalistic than the materialistically oriented person who ignores the spiritual realities behind manifestation.

This is particularly true of those who believe in "good luck" and "bad luck" because they cannot see beneath the surface.

Since these people refuse to conceive of spiritual realities, they cannot perceive them [i.e., they cannot perceive spiritual realities].

Neither can they see that they have an influence over those areas of their lives in which they appear to be unlucky.

These [“unlucky”] areas [in one’s life experiences] cannot be changed without • deep and • honest self-confrontation.

First the realization must be made that a possibility of change does exist, and then the desire has to awaken to follow through, without shirking the effort that such a deep change requires.
When caught in a negative magnetic field, a person cannot press for change with the outer will; [rather] the outer will must be used to discover
  • what the negative self-perpetuating field consists of,
  • why it exists, and
  • what is it in the self that has created it.

Having done this [with the outer will], the person will automatically be able to institute a positive field.

As long as there is
  • negativity and
  • destructiveness within you,

you must fear to let go of your
  • outer,
  • controlling ego.

Since your destructiveness
  • comes from a negative magnetic field and
  • perpetuates it still further, letting go of outer control means giving this uncontrolled [negative and destructive] force free rein.
From this point of view
your refusal
to let go of the ego
is
• understandable
and even
• healthy self-protection.

It is understandable then, my friends,
that you would
fear to let go
as long as
there is
a negative magnetic field
in any area of your life.

You will note your fear of letting go
when you
use your volitional faculties
to uncover
in what specific areas
negative magnetic fields manifest.

Ask
what are
the specific areas
of the negative magnetic fields?

See them
• clearly and
• precisely.

However,
it is very important
that you see
both
• the positive
and
• the negative
areas
side by side.
There is no one among you who has only negative magnetic fields. When you compare these two modes of functioning [i.e., identify and compare both the positive and the negative magnetic fields that function in you], you will find it much easier to feel relaxed about uncovering the nature of the negative magnetic fields.

This [working with the negative magnetic fields in you], of course, is your path [i.e., is your pathwork], but I would now like you to do the work with a more exact understanding of how self-perpetuating force fields operate. This will lead you to immediately understand the existence of particular negative fields. You will also see that until now you have lacked this precise awareness. You will observe how you pressure ego energy into the wrong channel and [then you] will be able to change its direction.
The negative fields contain all your destructive patterns of
• believing,
• thinking,
• feeling, and
• willing,
which make you fear giving up the little ego.

You will understand clearly
• why you fear happiness,
• why you fear letting go of outer control.

But once the negative magnetic fields are known and understood, they already begin to weaken in effect, and thereby a positive self-perpetuating magnetic field is slowly beginning to form.

Wherever positive fields are at work, whether
• consciously or
• unconsciously, there must be trust.
• The more positive and
• the fewer negative fields exist in your human psyche, the greater must be your trust in the energy fields which create your life apparently independently of your volitional ego.

The more such trust [in the energy fields that create your life apart from your ego] exists, the less problematic will it be to give up your
• little,
• outer ego-self.

Let it [i.e., let your little outer ego-self] • flow and • integrate with your inner greater being which has all the • forces and • resources you will ever need.

This is the only way in which trust • in life, • in self; and • in God can be established.

How can you let go of the little ego with its tight control if there is no trust?
And how can trust in the universe be established in any other genuine way than by correcting negative fields with their ever-repeating undesirable and painful patterns?

To say you must trust in a faraway God outside of you is a completely meaningless command, that becomes an impossible demand.

The trustworthiness of life and therefore of God – or of cosmic universal powers and laws – will be self-evident when you understand how and why negative fields work, why they exist, and the fact that they need not exist.
Even before they [i.e., even before negative fields]
are transformed into
positive fields,
you will already know in principle
• that trust is justified,
• that underneath
  these negative fields
  there is something
  that can be
  • trusted and
  • activated
  by your outer
    • mind,
    • will, and
    • thought orientation.

The more
this vaster power,
even underneath
the strongest negative self-perpetuation,
is contacted –
because such a negative [self-perpetuation] process
is only conceived
in your own outlook –
the easier
it is
for you
to switch the energy currents
from
• destructive
into
• constructive
  channels.
Only in this way can the ego
  • become
    • strong and
    • healthy and
  • integrate with that utterly reliable inner being which functions in an indirect way.

In this "indirection" life happens effortlessly, yet you are not a passive recipient.

Things do not happen • for you;
[rather.] they happen • with and • through you and make you automatically respond in an adequate way.

When people want to • be left out of the life process and • remain passive recipients, they have not grasped • the nature of life and • the part they are to play.
The same holds true [i.e., they have not grasped the nature of life and the part then are to play in it] when they want to take too great control of the reins.

The ego must neither be
* shoved aside
nor
* overburdened.

The balance [of the role of the ego between these two extremes of being shoved aside or overburdened by taking too great a control of the reins] cannot be established until people realize that they each possess a powerful inner being which can be activated.

If there were no such inner power, how could a person help but
* overburden the ego and
* charge it with tasks it is not equipped to execute?

Only by activating the inner being is harmonious integration between
* it [i.e., between the inner being] and
* the ego possible.
This, my friends,
is how
• integration,
• trust, and
• the relaxed state
  of the
• inner,
• richer,
• wider
  being
  can manifest:
  not by
• escaping into cut-off spirituality,
  but by
• complete integration
  of
  • the ego
  with
  • the inner self.

Now, are there any questions?

QUESTION:
What is
  the intermediate process
  for reaching that state of integration?
  Is there any particular process?

ANSWER:
The particular process
  is the work of this path [i.e., the work of this pathwork]
  which I
  • have given and
  • continue to give
    to you.
It is the process of recognition, which sounds like an easy word, my friends, but it [i.e., recognition] is not so easy to do; for human beings are often governed by • impulses and • drives they can very glibly rationalize but whose real nature they fail to understand.

Deep self-recognition is a • long and • consistent path requiring the greatest courage of truthfulness with oneself.

This is the only possible way that leads to such integration.

There is no other way.

QUESTION:
Lately, I have had mental blocks.

Whenever I • concentrate and • work and • use the methods you just described, there is just a blank.
It is
• very
• difficult
to go through it [i.e., to go through this mental block], and
• very
• tiring and
• energy-consuming.

Can you help me in this?

ANSWER:
In the first place,
when you
observe yourself very closely,
you will find
that when certain topics come up –
• topics that you want to
discuss or
• meditate about, or even
topics that
come to you from the outside –
you feel an anxiety.

First
this anxiety may register
only as
a vague feeling of
• unrest, of
• impatience, or
• irritation.

Instead of
immediately trying to
• penetrate the anxiety or
• explain it away,
put down some
key words in writing.

It is important to do so [i.e., is important to put down some key words in writing],
because otherwise
it [i.e., the anxiety]
eludes you so easily.
• Just what are these moments when you feel uneasy?

• What was the occasion?

• What fleeting thought passed through you when the camouflaged anxiety came up?

Try to pinpoint it.

Hold it fast.

When you collect this information over a period of
• a few days or
• a week,
you will have a whole list of key words.

Out of this [exercise]
• a clear pattern or
• a common denominator
will arise.

This may be comparatively easy for you to do and you will soon sense an overall larger negative energy field which you block because you evade the truth.

Such evasion [of truth in such matters] always causes
• needless suffering,
• an oppressive burden,
• fears, and
• escape from the self.
Once this area [of your personality] is totally faced,
• relief and
• growth
become possible.

As you acknowledge that you fear the truth, you can then say to yourself,

"I will not fear the truth.

This is an
• irrational,
• illogical,
• unfounded
fear.

My fear has no foundation in reality.

I will not give in to it [i.e., I will not give in to my fear].

I determine to make up my mind to face whatever it [i.e., whatever the truth] is.

And I request all the help to do so."

When you thus determine with your
• outer,
• volitional self
what the negativity is, the way will open again and the blocks will yield.
If you cannot see
  • the common denominator
and therefore
  • the problem
    which you are still reluctant to face,
    perhaps one session with the medium
    may open the way.

You can then go on from there.

Sometimes
  an opening can occur
in one session of
  • good and
  • deep
    discussion.

If you can discover the negativity
without such outside assistance,
you will know the way
automatically.

You can also ask me again
  and I will try to help you
  from another angle.

Do you understand?

Do you think you will do this?

COMMENT:
I will work at it, I think I will...

ANSWER:
If you say,
  "I think I will,"
[in speaking these very words] you are capable of observing
  how you are
    deliberately blocking,
    even quite consciously.
This is exactly where you have direct recourse to your [ego’s] outer will faculties.

This block is not completely out of your reach; hence you are not a helpless victim of it, for it is within the realm of the possible for you to say,

• "I will do this"
  • "I think I will," and mean it, too.

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QUESTION:
I think I have some very positive magnetic fields.

And then there are some very unhappy ones.

Now, where the ego is concerned, I have the feeling that either
  • the ego runs the show or
  • it goes away completely.

It is sort of an either/or business.

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ANSWER:
That is exactly what I meant in this lecture.

You are a wonderful demonstration and example and it is therefore good that you bring it out here, for it shows what I mean in an actual case.
Because
the negative magnetic field
exists in you,
letting go of your ego
is naturally
very frightening to you.

It appears as if
you were giving yourself up to
something dangerous.

The other alternative is
that you hold on
too tightly
which, of course, is
what you habitually do.

It is therefore necessary for you
now
to use the approach I have outlined in this lecture,
where you
first of all
assert the fact,

"Here is a negative field.

This negative field
need not exist.

It [i.e., this negative field]
is not something
given to me by a fate
which cannot be changed.

It can be changed,
provided
I understand exactly
• why the negative field exists and
• what makes it a
  • negative,
  • self-perpetuating
    process.
Therefore, I declare that
I am going to build
a positive field
which can only be done
when my own
• negativity and
• destructiveness
in this particular area
become conscious.

Where in this respect
is my pleasure principle
attached to a destructiveness?

I intend to see all this."

This then
will show you quite clearly
how the energy
is constantly regenerated
through the attachment
of the pleasure principle
to the negativity.

This is the way you can go about it.

As I have indicated in the past,
a negative self-perpetuating field
can only exist
when the pleasure drive
is negatively attached to
a particular destructive pattern.
Part of your resistance to correcting these unhappy areas is a
  • hidden,
  • irrational fear
which comes from
the misconception:

"If I give up
  • this entire structure,
  • this entire field,
    consisting of
    • my negativity and
    • the pleasure attached to it,
then there will be
  no pleasure [in this area of my life]."

The fear is
  that your pleasure [in this area of your life]
will be taken away
  when the negativity is given up.

The fear must be countered by the
  • conscious,
  • rational
  • thinking self,
once it has been ascertained that one's pleasure is not being taken away [in this area of one's life].

[In fact.] Pleasure can be yours in
  • infinitely better and
  • more desirable ways
    in a positive situation.
In fact,
a human being's
• natural,
• original
  inclination
  before any distortion has taken place
  is to be in
  utter positive pleasure.

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COMMENT:
Very often we put a
false price
on paying for pleasure.

It is not necessary.

There is no price [for pleasure].

ANSWER:
Right, exactly.

Any other questions?

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QUESTION:
I started a new relationship
and I think I could be
very fond of this person,
ultimately.

I would like to be somehow
appreciated by this person
more than I actually am.

There is a
compulsiveness in me
about this relationship
because
  I feel I can't progress more now
  than the pace of my work allows,
  and my still-existing problems
  may impede the relationship
  and ultimately cut it off.
ANSWER:
I will first answer
the last part of your question.

You fear
that your still existing blocks
• will impede the relationship and
• might even
  • jeopardize or
  • destroy
  it.

Now this, of course,
is perfectly true.

It would not be honest
of anyone
to tell you
that this could not happen.

But [also] think of
how much more this [self-destruction of relationships] could happen
again and again
until you would [eventually] become
so bitter
that you would
completely withdraw from living.

Think of
• how much more painful it must be
  when one ascribes these occurrences [of failed relationships]
to false reasons, and
• how much more constructive your life is
  when you
  learn from
everything
  you experience.

For no one,
  absolutely no one,
  goes through life
  without destroying
  some chances.
Every single incarnated soul has
  • unresolved problems and
  • blocks.

The healthy approach
I recommend would be this:

"Yes,
  I have a problem here.

It is very possible
  that my still-existing problems
    might contribute to
      an imperfect relationship
        which might finally cease.

But
  • this is life and
  • I intend to
    • learn the utmost
      from everything and
    • bring the most constructive attitude
      to what comes to pass."

You also must know
  that you cannot be drawn
    to anyone
      who does not have
        equal problems –
          more or less.

Therefore
  the other person
    must be equally responsible
      if the relationship
        does not work.
It is not only your doing; it cannot only be your doing.

It is neither yours nor her doing exclusively; it must be the creation of you both.

When you feel that
• others cannot blunder and you feel
  • guilty for not being "like others,"
    then you will feel
    • compulsive and
    • overanxious.

But when you know
• that perfection does not exist and
• that no one can do more than his or her best in any given phase,
  you will be more relaxed.

The most important thing is that you accept your present limitations with all their consequences.

This [acceptance of your present limitation] is a fundamental requirement to eliminate the limitation.
In that spirit [of accepting your limitations]
you can still derive
- a great deal of joy,
- even increasing joy,
  out of each encounter.

And each new contact
will be an improvement
until
  you are no longer afraid
    - of people,
    - of contact,
    - of love,
    - of yourself.

In this way
- you will derive
  - more of a lesson,
  - more help,

and
- you will also contribute more
to the other person
  which in turn
    will increase
      your own security.

With this attitude,
- you will not be
  - in illusion or
  - in distortion and
- you will
  - see reality and
  - grow from what you see.

You cannot expect
to have your blocks
disappear
  in one fell swoop.

And yet
you will get
  more pleasure
    out of such encounters
      than before.
Do not think
  • that on the other side of the fence are all other human beings and
  • that they have
    • no problems and
    • only complete relationships.

Do not believe
  • that they never destroy anything while you are all alone on this side.

Do not think
  • that if only you could quickly get rid of this block, you too would be among the privileged ones.

All people destroy chances
  • constantly and
  • inadvertently in the sphere of human life.

But mistakes are not the end of the world.

If you
  • learn and
  • look at it in this way, you will not need to be so frightened.

The fact that every relationship is a mutual proposition, whether or not that relationship is good, must be brought home to all who are involved.
Relationship
cannot be
a one-sided thing.

When you know this,
you will also
discover
your own power.

There is a
• strange and
• apparently paradoxical
  balance:
  the more egocentric
  the little child
  within a person
    is,
  the more one-sidedly
  it expects
    only to receive.
  The
  • weaker and
  • more helpless
  such egocentric people become,
  the more
  they tend to
    blame themselves
      alone
      for the failure of a relationship.

Since they experience
only their own
• needs and
• desires, and
since they believe
only they [themselves] count,
  they cannot share [with the other person]
    the brunt of failure
      when the relationship
        does not work.

Nor can such a person
be aware of
  his or her inner power
    to give to another person.
On the other hand, when egocentricity has been outgrown and you can experience yourself as being on the same level [as that of the other person], your concern for the other in a relationship must grow.

This will automatically give you the feeling that you have as much power to make someone happy or unhappy as you had hitherto ascribed only to the other person.

Hence you will feel much more secure.

Once you are willing to give, you will feel entitled to receive.

When that shift occurs, you will experience a certain fluctuation between • blaming the other and • blaming yourself.

When you do not go to the other person as a begging child, you will know • your strength and • your potential to give.
This [i.e., knowing your strength and potential to give]
will enable you
to use
• intelligence,
• observation, and
• intuition.

It [i.e., knowing your strength and potential to give]
will also help you to
distribute your energies
between making both
• active
and
• passive
contributions to the relationship.

It must give you
• freedom and
• a sense of proportion
to realize
that both of you
are involved.

If the other person
were free of problems,
his or her healthy state
would overcome
all difficulties,
for this [overcoming of all difficulties]
is the strength of
true spiritual health.

My dearest friends,
the spiritual food I have offered you
can indeed
be taken in
by all of you.
It [i.e., the spiritual food I have offered you] can indeed enrich you in your expansion, enabling you to • find and • determine where • positive and • negative magnetic fields exist in you.

It [i.e., the spiritual food I have offered you] can also help you to consider the possibility that the negative can be reversed if you • truly desire this and • are prepared to go through with it [i.e., go through with this process, all the way].

Be blessed, my dearest ones.

Be in peace.

Be in God.
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