

Pathwork Lecture 155: Fear of Self – Giving And Receiving

1996 Edition, Original Given October 13, 1967

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

¶	Content
03	<p><i>Greetings, my dearest friends.</i></p> <p><i>May this evening [i.e., May this time we now spend together in this lecture]</i></p> <ul style="list-style-type: none">• <i>prove</i><ul style="list-style-type: none">• <i>helpful and</i>• <i>strengthening</i> <i>for all of you,</i> <p><i>and thus</i></p> <ul style="list-style-type: none">• <i>become the blessing</i> <i>that further opens</i> <i>your path</i> <i>to self-realization.</i>
04	<p><i>In order to become</i> <i>what you truly are,</i> <i>the fundamental prerequisite</i> <i>is fearlessness.</i></p> <p><i>Overcoming</i> <i>fear of self</i> <i>is the key.</i></p>

by Eva Broch Pierrakos

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	<p><i>Every kind of fear amounts, in the last analysis, to fear of</i></p> <ul style="list-style-type: none">• <i>self;</i> <p><i>for if there were no fear of</i></p> <ul style="list-style-type: none">• <i>your innermost self,</i> <p><i>you could not possibly fear</i></p> <ul style="list-style-type: none">• <i>anything in life.</i> <p><i>In fact, you could not even fear</i></p> <ul style="list-style-type: none">• <i>death.</i>
05	<p><i>Before one embarks on any intensive path of self-confrontation, one does not know that one really fears only one's own unknown depths.</i></p> <p><i>People project</i></p> <ul style="list-style-type: none">• <i>this real fear [i.e., project fear of one's own unknown depths of the self]</i> <p><i>onto any number of</i></p> <ul style="list-style-type: none">• <i>other fears.</i> <p><i>The displaced fears may be</i></p> <ul style="list-style-type: none">• <i>denied and</i>• <i>covered up</i> <p><i>as well [i.e., covered up just as one's fear of oneself is covered up].</i></p> <p><i>A person may, for example, fear</i></p> <ul style="list-style-type: none">• <i>any [particular] aspect of living.</i>

*All the power
of the
hidden
fear of self
may converge on it [i.e., may converge on that fear of a particular
aspect of living].*

Or

- *life itself
may be*
- *feared*

and thus

- *avoided,*

just as

- *the self
is avoided
to the degree it is feared.*

*This general
fear of*

- *life*

*may further be projected on
the fear of*

- *death,*

*since they [i.e., since life and death]
are really
one and the same.*

*Whoever fears the one
must fear the other.*

06

Only when

- *your pathwork
has become concentrated and*
- *your awareness
has sufficiently increased*

*do you realize that
you are really
most afraid of
yourself.*

You recognize this fear [of your deepest self]

- *by the constraint
with which you encounter yourself,*
- *by all
the more or less obvious
forms of resisting [what arises from the depths of your self],*
- *by your terror of*
 - *letting go of your defenses and*
 - *allowing the [spontaneous] expression
of your
natural
feelings.*

*The degree
of guardedness
is not clear
to begin with;
these guards
have become such second nature
that you do not even realize*

- *that they [i.e., that your guards]
are unnatural and*
- *that you could be quite different
if you would let them go.*

*Your inability
to let
[spontaneous] involuntary
forces
guide you
is a sign of
how much you distrust
your innermost self.*

07

*I wish to stress again
that people who constrict
their natural soul movements
do so
because
they are*

- *afraid of them [i.e., afraid of their natural soul movements],*
- *afraid of where they [i.e., where their soul movements] will lead.*

	<p><i>Those who are aware of this fear [i.e., Those who are aware of their fear of their natural spontaneous soul movements] have made a substantial step toward self-liberation, for without being aware of the fear of self, it [i.e., the fear of self, the fear of one's natural soul movements] cannot be overcome.</i></p>
08	<p><i>Fear of letting go means that the real self cannot manifest.</i></p> <p><i>The [real] self can manifest only as a spontaneous expression.</i></p> <p><i>Such spontaneity exists, for example, when knowledge manifests</i></p> <ul style="list-style-type: none"><i>• intuitively from within yourself,</i><i>• not through a learning process introduced from outside.</i>

*Only people
who do not fear themselves,
at least to some degree,
can*

- even register
the presence of the self,
let alone*
- summon the courage to*
- acknowledge and*
- follow through
such*
- intuitive,*
- spontaneous
manifestations
of their
inner being.*

*• The real artists
and*

- the great scientists
make their important discoveries
through this process.*

*In this respect,
they [i.e., real artists and great scientists]
must be
unafraid of
their inner self.*

*In other respects [i.e., in respects other than their specialty as artists or scientists]
they, too,
may block it out [i.e., block out the intuitive and spontaneous messages
from their inner beings].*

09	<p><i>The manifestation of the real self is always a profoundly creative process, whether it surfaces</i></p> <ul style="list-style-type: none">• <i>as intuitive knowing or</i>• <i>as the</i><ul style="list-style-type: none">• <i>fullness and</i>• <i>depth</i> <p><i>of feelings that make the personality</i></p> <ul style="list-style-type: none">• <i>vibrantly alive and</i>• <i>joyous</i> <p><i>on all levels of being.</i></p>
10	<p><i>Fear of not conforming to the social environment is another aspect of the fear of self.</i></p> <ul style="list-style-type: none">• <i>The inner reality may be at variance with</i>• <i>the environment;</i> <p><i>the real values of</i></p> <ul style="list-style-type: none">• <i>the self</i> <p><i>may differ from the values of</i></p> <ul style="list-style-type: none">• <i>society.</i> <p><i>Only those who do not fear their inner selves in this respect [i.e., in respect to their deepest values] will refuse the ready-made values handed down to them.</i></p> <p><i>Outer values, whether right or wrong, are still shackles if they are not freely chosen.</i></p>

11

*One of the
most important aspects of
the fear of*
• *self*
is fear of
• *pleasure.*

For
humans
are created
for the purpose of
experiencing
• *pleasure supreme,*
• *intense joy,*
though
the majority of individuals
do not experience it [i.e., do not experience pleasure and joy]
at all.

The truly
• *healthy and*
• *fulfilled*
individuals,
who function
as they are meant to
according to
their inborn capacities,

can
completely
surrender to
the life force
with its [i.e., with the life force's]
pleasure currents
as it [i.e., as the life force]
manifests in them.

	<p><i>They will spontaneously express this powerful force;</i></p> <p><i>they will not</i></p> <ul style="list-style-type: none">• <i>fear or</i>• <i>reject</i> <p><i>it.</i></p> <p><i>This [i.e., this act of spontaneously and freely expressing the life force with its pleasure currents]</i></p> <p><i>will enliven their entire system with beautiful</i></p> <ul style="list-style-type: none">• <i>strength,</i>• <i>energy, and</i>• <i>delight.</i>
12	<p><i>Those</i></p> <ul style="list-style-type: none">• <i>who are caught in</i>• <i>guardedness and</i>• <i>defensiveness and</i>• <i>who are</i> <p><i>constantly watching themselves so that these [powerful, spontaneous, and pleasurable life] forces cannot manifest,</i></p> <p><i>numb themselves.</i></p> <p><i>They become dead.</i></p> <p><i>The prevalent manifestation in this world, today no more than at other times, is what may be called</i></p> <ul style="list-style-type: none">• <i>self-alienation, or</i>• <i>lack of aliveness, or</i>• <i>disconnectedness.</i>

It [i.e., this self-alienation, or lack of aliveness, or disconnectedness]

is

- *a deadness of feelings*
- that also brings in its wake*
- *a sense of*
 - *emptiness and*
 - *meaninglessness.*

It [i.e., this self-alienation, or lack of aliveness, or disconnectedness]

is

deadness

because

the life force

in its vibrant flow

is

willfully

- *interrupted and*
 - *prohibited*
- by an*

• *overly watchful,*

• *denying*

attitude

of the outer ego.

13

The average human being

- *experiences*

some

aliveness

at least at certain times,

but

- *is so inhibited*

compared to what he or she

could be

that

the full aliveness,

even if there were a way to describe it in adequate words,

would sound

unbelievable.

You do not even know

- *how you could function and*
- *what your life could be like.*

You have only

- a vague*
 - *longing,*
- a vague*
 - *sense that life could be different.*

Unfortunate are those

- *who ascribe this longing*
 - *to illusion,*
 - *to lack of realism, and*
- *who then resign themselves to a half-dead life on the assumption that this is the way it [i.e., the way life] must be.*

Fortunate

- are those who have the courage to*
 - *acknowledge this longing, no matter how late in life,*
- and then*
 - *begin [manifesting this deep longing] by allowing for the possibility that this longing*
 - *is justified and*
 - *means that much more can be had in life.*

*And more
can be had out of life
if
you become alive.*

*But you can
become alive
only to the degree
you overcome
the fear of self.*

14

*Now let us consider
this fear of self
a little more closely, my friends.*

*Why
are people afraid
that
if they are
not*

- guarded and*
- constantly watchful*

with their

- will and*
- mind,*

*something dangerous
might happen?*

*This
dangerous something
would manifest
from
the spontaneous depth of their being.*

*What is it [i.e., What is this dangerous something that might manifest
spontaneously from the depth of their being]?*

*Fundamentally
there are
two possibilities.*

*There is the possibility that
something*

- *negative and*
- *destructive*

would come out.

*And there is the possibility that
something*

- *creative,*
- *constructive,*
- *expanding, and*
- *pleasurable*

would come out.

*It is
not true,
as it might be believed offhand,
that
only the former [i.e., that only something negative and destructive
might come out]
is feared.*

*Fear of
the negative
is, of course,
one very substantial reason
why the individual
prohibits*

- *the free-flowing soul movements,*
- *the cosmic flow*

*as it manifests in each human being
if it [i.e., if the cosmic flow manifesting
in each human being]
is unhampered.*

*The destructive forces
of*

- *hate,*
- *hostility,*
- *resentment,*
- *anger, and*
- *cruelty*

that the individual fears

may vary

in every conceivable degree.

*They [i.e., these many destructive forces]
exist*

in every human being.

*They [i.e., these many destructive forces]
exist*

to the degree that

positive expressions

have been prohibited,

- *first by*
 - *the parents and*
 - *the environment*

in the ignorant belief

*that they [i.e. that these positive expressions
of the life force, of the free-flowing soul
movements, of the cosmic flow in each
individual]*

- *are harmful and*
 - *may lead to danger, and*
- *later by*
 - *you yourself.*

*This is very important to understand,
my friends:*

*You are
not*

constrained,

*once you are an adult,
by your past.*

*You constrain
yourself
when you continue to hold back
the constructive forces
that were
originally forbidden
by others.*

15

*Here, again, is one of those
famous vicious circles
that result from
every error
instituted in human living.*

Because

- *positive forces
are restricted,*
- *negative forces
grow.*

*Or, to put it more accurately,
the positive force
is*

- *twisted,*
- *disturbed,*
- *converted,*
- *distorted,*

and thus

*[the positive force]
becomes
a negative force.*

*This [negative force]
is not*

*a different force [i.e., this negative force is not all together different from
the original positive force of which it is a distortion]
that comes
newly
into existence,
as you know.*

*The rage
is not
a new
• emotion or
• energy current.*

*It [i.e., the rage]
consists of
the same original substance
as love and
can turn back into
love
if it [i.e., if the rage]
is allowed
to do so [i.e., if the rage is allowed to turn back into love].*

*In fact,
it is easy
for the negative emotion
to reconvert
to its original manifestation,
for this [i.e., for this original manifestation]
is its
natural form.*

*For example,
once rage
is
• admitted and
• fully experienced
under the proper circumstances
in a way that is
• not destructive to anyone, and
at the same time
• lets one
fully identify with the emotion
yet keep a sense of proportion about it,
not rejecting
the total personality
because of it,*

*the rage
will transform itself into
• warmth,
• pleasure, and
• love.*

***This transformation [of rage into warmth, pleasure, and love]
may occur***

- ***directly or***
- ***indirectly***

via

***a number of other emotions,
such as***

- ***sadness,***
- ***self-pity,***
- ***pain,***
- ***healthy aggression, and***
- ***self-assertion.***

All

***negative energy currents
must be***

- ***experienced and***
- ***owned up to.***

***They [i.e., all negative energy currents]
must be allowed***

***to exist
at the moment,***

as long as

***they
naturally
exist.***

***Then [i.e., Then when the negative energy currents naturally exist],
and then only,***

will whatever is

- ***unnatural and***
- ***destructive***

***[i.e., will whatever is unnatural and destructive
in the negative currents]***

reconvert itself.

16

*Now let us go back to
the vicious circle,
which perpetuates itself
when a healthy procedure
as outlined here
is avoided.*

*The greater the rage,
the worse the fear of it becomes;*

*consequently,
the more you guard yourself.*

*The more guarded you are,
the less possible it is
for you*

- to be spontaneous*

and thus

- to allow the destructive emotion
to reconvert to
its original pleasure current.*

17

*As I said,
not only are*

- the destructive forces
feared,*

but often

- love and
• pleasure
are feared
as much
if not even more,
because
the child
has been made to understand
that they [i.e., that love and pleasure]
are*
 - wrong and
• dangerous.*

*They [i.e., love and pleasure]
are feared
because they [i.e., because love and pleasure]
require
an unguardedness
that
trusts
the spontaneous
inner nature.*

*Love forces
can remain
alive
only when
the self
is totally
unafraid of
itself.*

*Giving up
guardedness
seems like
annihilation
because
then [i.e., when guardedness is given up]
something other than
the watchful ego
cooperates in
the process of living.*

*Without the cooperation
of the
spontaneous
inner nature
life
becomes
impoverished.*

But
the acceptance of this cooperation [of the spontaneous inner nature]
hinges on
meeting
what is feared [in this spontaneous inner nature].

Thus
in the vicious circle
the love forces
are feared
because
they [i.e., the love forces]
demand
giving up the

- watchful,
- stilted,
- premeditated

attitudes
that make
all
spontaneity
impossible.

• Frustration and
• emptiness
increase
• anger and
• rage,
thus
fear of self
grows,
and so on.

18

Those who are
unable
to make the decisive step
to overcome
their resistances
to meeting their inner fears
are caught in this cycle.

*Encounter with
their fears
is the one thing
most people
wish to avoid
like the plague.*

*It does not suffice
to acknowledge
in a*

- *vague*
- *theoretical*

*way
the existence of
some negative feelings.*

*It does not suffice
to make abstractions
about them [i.e., abstractions about some of your negative feelings].*

*They [i.e., your negative feelings]
must truly be*

- *lived through and*
- *dynamically experienced.*

*This [i.e., This living through and dynamically experiencing your negative feelings]
• is*

- *inevitable and*
- *necessary and*

*• constitutes
the facing of the self
we are always talking about.*

19

*Once this [i.e., Once this facing of oneself by living through and dynamically
experiencing one's negative feelings]
is undertaken,
it proves
not as*

- *difficult or*
- *dangerous*

as first anticipated.

	<p><i>In fact, the</i></p> <ul style="list-style-type: none">• <i>relief and</i>• <i>liberation,</i> <p><i>the</i></p> <ul style="list-style-type: none">• <i>coming to life</i> <p><i>is so</i></p> <ul style="list-style-type: none">• <i>real and</i>• <i>wonderful</i> <p><i>that the hesitation [i.e., the hesitation to face oneself by living through and dynamically experiencing one's negative feelings] seems foolish in retrospect.</i></p> <p><i>Those</i></p> <p><i>who can bring themselves to make this step [i.e., the step of facing themselves honestly by living through and dynamically experiencing their negative feelings] are blessed indeed,</i></p> <p><i>for life</i></p> <p><i>begins to open up only then.</i></p> <p><i>It is necessary to</i></p> <ul style="list-style-type: none">• <i>let go and</i>• <i>let what is there [including negative feelings] come out, whatever the feeling may be.</i>
20	<p><i>I emphasize again,</i></p> <p><i>to avoid all possible misunderstanding,</i></p> <p><i>that this [living through and dynamically experiencing one's negative feelings] does not mean acting out one's pent-up anger, which only comes back to the self in retaliation.</i></p>

What I mean [by facing oneself by living through and dynamically
experiencing one's negative feelings]

is that

**these [negative] emotions
must be**

- **felt and**
- **expressed**

**in certain circumstances,
under therapeutic supervision,
where they can cause no harm.**

In fact,

the more

- **the destructive feelings
are acknowledged and**
- **the responsibility for them
assumed,**

the less

**will you be driven
against your will
to act them out.**

Such

**acting out [of negative and destructive feelings]
is always
explained away;**

also

people

**often remain unaware of
how much more strongly
they feel
in a particular situation
than is warranted.**

**This [i.e., having stronger negative feeling in a situation than is really warranted]
inevitably affects others
whether one admits it or not.**

	<p><i>The acting out that happens daily in everyone's life may not take violent forms, but it [i.e., but the acting out that happens daily in everyone's life] is all the more destructive indirectly.</i></p> <p><i>This phenomenon [i.e., the phenomenon of daily acting out being more destructive indirectly than is some direct and more violent acting out] is very much underestimated.</i></p>
21	<p><i>All this [i.e., All this acting out of negative feelings and the resulting destructiveness] can be avoided if the full strength of a destructive feeling is</i></p> <ul style="list-style-type: none"><i>• directly expressed and</i><i>• lived through.</i> <p><i>The more totally this can be done [i.e., The more totally the full strength of a destructive feeling can be directly expressed and lived through], the more quickly the transformation [of these negative and destructive feelings] into pleasure will take place.</i></p> <p><i>What happens afterwards [i.e., What happens after the negative and destructive feelings are transformed into pleasure] depends on the extent to which you are able to experience pleasure.</i></p> <p><i>This again depends on several factors, some of which we shall discuss.</i></p>

22

*Some of the foregoing
sheds a little more light
on the process of
fearing oneself.*

*The fear [i.e., the fear of oneself]
makes itself known
in indirect ways,
which you continue to
rationalize.*

*As long as
fear
of self
exists,
• freedom and
• fulfillment of one's life
are
• impossible,
my friends,
• absolutely impossible.*

*It is so much better
• to acknowledge
the fear of self,
• to own up to it
and say,*

*"Here is where I am
at this moment.*

*I cannot
allow to let out
whatever is in me,
for whatever reason,"*

*than [it is to]
• push it away [i.e., push the fear of the self away] and
• make believe
you do not have this fear.*

23

*From here, my friends,
we go a step further
and look at another topic
that is directly connected with
this one [i.e., directly connected with the fear of self].*

*It will give you
a new slant
on your
inner
life.*

*Psychology
has postulated*

- *for some time, and*
- *quite correctly so,*

that
*a human being's
unfulfilled needs
to receive
create
damaging conditions
in the psyche.*

*Much emphasis
has been given to this.*

*Just as
the body
becomes thwarted
when*

- *its needs are not fulfilled and*
- *it is not given the proper sustenance,*

so
*the human soul
becomes thwarted
when*

- *its needs are not fulfilled and*
- *it is deprived of sustenance on which it thrives –*
 - *love,*
 - *affection,*
 - *warmth,*
 - *acceptance of its own individuality.*

	<p><i>Both</i> • <i>soul</i> <i>and</i> • <i>body</i> <i>require</i> <i>pleasure;</i></p> <p><i>without it [i.e., without pleasure]</i> • <i>you become</i> <i>crippled,</i> • <i>your growth</i> <i>stunted.</i></p>
24	<p><i>It is true</i> <i>that the helpless child</i> <i>depends on</i> <i>receiving all its needs</i> <i>from others;</i></p> <p><i>however,</i> <i>far too little emphasis has been put on</i> <i>the importance of</i> <i>giving out.</i></p> <p><i>The frustration resulting from</i> <i>not sufficiently</i> • <i>receiving</i> <i>has been overemphasized in the last decades,</i> <i>while the frustration of</i> <i>not sufficiently</i> • <i>giving</i> <i>has been very much neglected.</i></p> <p><i>It has been correctly postulated</i> <i>that those</i> <i>who did not</i> <i>receive enough in childhood</i> <i>would find it difficult</i> <i>to give of themselves,</i> <i>but usually</i> <i>this is as far as it goes.</i></p>

	<p><i>The healing of damage from insufficient receiving can be much better accomplished when you realize</i></p> <ul style="list-style-type: none"><i>• that you are not helpless about your past [i.e., you are not helpless as an adult regarding the damage in your past due to insufficient receiving as a child],</i><i>• that you [as an adult] contain forces that can establish a new balance [i.e., a new balance of receiving what you need in life, offsetting today the lack of receiving in childhood];</i> <p><i>but this [i.e., but establishing a new balance of receiving in your life, offsetting your lack of receiving in childhood]</i></p> <p><i>can be done only when you comprehend the far worse pain [i.e., a pain far worse than the pain of not having received what you needed in childhood] caused by the frustration of not giving what you have.</i></p>
25	<p><i>The overemphasis of one psychological aspect [i.e., the aspect of insufficient receiving as a child] has created a generation of self-pitying people who go around in life moaning</i></p> <ul style="list-style-type: none"><i>• that they have been shortchanged,</i><i>• that they have not received enough in their childhood, and</i><i>• that they have to continue as cripples.</i>

	<p><i>The ability to</i></p> <ul style="list-style-type: none">• <i>unfold and</i>• <i>give</i> <p><i>always</i> <i>exists,</i> <i>once it is [i.e., once giving is]</i></p> <ul style="list-style-type: none">• <i>contemplated,</i> <p><i>once it is [i.e., once giving is]</i></p> <ul style="list-style-type: none">• <i>taken into consideration.</i>
26	<p><i>So much more</i> <i>of the pain</i> <i>in your inner life</i> <i>is the pain of</i> <i>withholding</i> <i>what you have to give,</i> <i>rather than</i> <i>of not having</i> <i>sufficiently received</i> <i>in the past.</i></p> <p><i>This is quite easy to understand</i> <i>when you think about it</i> <i>dispassionately.</i></p> <p><i>If</i> <i>more</i> <i>and more</i></p> <ul style="list-style-type: none">• <i>of any substance,</i>• <i>of any force,</i>• <i>of anything</i> <p><i>accumulates,</i> <i>the surfeit [i.e., the excess, the uncomfortable fullness]</i> <i>will create</i> <i>more tension.</i></p>

***The overfullness
exists, my friends,
whether or not
• you know it,
whether or not
• you hold the overflow back
in fear.***

***Therefore
many of you
are pained at least as much [as you are pained when you perceive that
you did not sufficiently receive what you needed as a child]
because
you do not
allow yourself [now as an adult]
to give
whatever it is
you
• bemoan not having received [as a child] and
• wish to receive from others [now as an adult].***

27

***The energy flow
of these soul movements
forms a continuum.***

***The movements
create
an ongoing process
in which
you
must cooperate
in order to be
• healthy and
• fulfilled,
by
allowing it [i.e., by allowing the
ongoing process]
to function.***

	<p>By "function" I mean work according to the laws of life that prescribe that</p> <ul style="list-style-type: none">• the positive forces [in you] be passed on [from you] to others <p>and that</p> <ul style="list-style-type: none">• you receive from others what they let flow into you.
28	<p>Religion has emphasized giving.</p> <p>It has preached for a long time that</p> <ul style="list-style-type: none">• giving love is more blessed than • receiving it. <p>It [i.e., religion] constantly stresses, in one form or another, the importance</p> <ul style="list-style-type: none">• of loving – that is, • of giving • love, • mercy, • understanding, and • other gifts of the spirit.

*Here [i.e., in religion's emphasis to love others]
the distortion*

- *was,*
and often

- *still is,*
that

love

is a pious command

that is fulfilled

through sacrifice.

Then

the image

forms

that

- *to love*

means

- *to impoverish oneself.*

Loving

acquires the connotation of

self-sacrificing deprivation.

If one

does not suffer

- *through loving and*

- *for the love of another*

by shortchanging oneself

in some fashion,

it is

not considered

love.

29

The command of love

- *became more of an abstraction and*

- *contained the threat*

of forcing upon individuals

certain actions

that went against

their interests.

*To this day,
many people's
unconscious
concept of love
is exactly this [i.e., their concept of love is that love forces upon
individuals certain actions that go against their own interests].*

*No wonder
people fear
loving;
it [i.e., loving]
is represented as a*

- pleasureless,*
- sacrificial, and*
- depriving*

*act
that impoverishes
the self
for the sake*

- of being "good" and*
- of pleasing*

an authoritarian god.

*No wonder
love
is rejected,
since
the pleasurable feelings
it [i.e., love] causes [naturally and automatically]
in the body
are*

- denied and*
- accused as being sinful.*

	<p><i>One must then fear love doubly: either one</i></p> <ul style="list-style-type: none"><i>• gives in to its spontaneous manifestation, then it becomes</i><i>• "wicked,"</i> <p><i>or one</i></p> <ul style="list-style-type: none"><i>• cuts out the very [pleasurable and natural] feeling that makes up its force, then it becomes</i><i>• an unpleasant duty.</i>
30	<p><i>Humanity fluctuates between these two extremes: either</i></p> <ul style="list-style-type: none"><i>to remain the</i><i>• greedy,</i><i>• selfish child,</i><i>• demanding to receive exclusively and</i><i>• not being disposed to giving in the least,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>straining for the false concept of love</i> <p><i>I just described [i.e., the fearful concept where one is either "wickedly spontaneously loving" or "dutifully sacrificing self for love of others"].</i></p> <p><i>Since each of the two alternatives proves undesirable, people usually switch back and forth, although the tendency to one extreme may be stronger.</i></p>

31

*Only when
you look at yourself
with*

- *great honesty and*
- *a great deal of discernment*

*will you find
both these distortions
within yourself.*

*Now,
how can
a healthy flow
of*

- *giving*
- *receiving*

*and
be created
when such faulty attitudes
bar the way?*

*The fear of self
must exist
in both instances,
for*

- *the natural impulse,*
- *the spontaneous urge,
is to give abundantly –*

as

- *abundantly and*
- *generously*

as all of nature does!

*This [natural impulse to give abundantly]
applies
on the most*

- *outer material level*

*as well as
on the most*

- *subtle level.*

The greater the
• *natural,*
• *generous*
giving is,
the less
• *masochistic,*
• *suffering, and*
• *self-depriving*
the personality becomes.

The more
the false giving
by
• *self-impoveryment and*
• *lack of self-assertion*
takes over,
the less
real
• *generosity and*
• *spontaneous outflow*
exist.

32

There are
innumerable occasions
in people's daily life
when they
stand at a point of decision
whether to
• *hold back the self*
or
• *give.*

The issue itself
may not be important,
but the underlying attitude
is [important].

*The question may be
whether to hold on to*

- *one's old grudges,*
- *one's old ways,*

*which
exclude others
in*

- *resentment or*
- *ensorship,*

or to allow

- *a new spontaneous attitude
to come forth
from the depth
of the self.*

*The latter [i.e., the new spontaneous attitude coming from the depth of the self]
happens*

- *naturally,*
- *not by force;*

*it [i.e., the new spontaneous attitude coming from the depth of the self]
includes*

- *seeing new realities
about the other person
that make
the holding of a grudge
meaningless;*

*it [i.e., the new spontaneous attitude coming from the depth of the self]
sees*

- *no*
 - *shame or*
 - *humiliation*

*in giving up
arrogant pride;*

*it [i.e., the new spontaneous attitude coming from the depth of the self]
sees*

- *no*
 - *"lack of character"*

in

- *understanding and*
- *forgiving.*

*Many such
"little" incidents
loosen up*

- *the block of withholding*

*that causes
more pain
than*

- *any lack of receiving.*

*From there [i.e., from the many such "little" incidents that
loosen up the block of withholding from others]
it becomes*

- *easier and*
- *more and more natural
to allow
feelings of warmth
to flow.*

*But at one point
the self
must make this choice:*

- *to stick with the*
 - *old,*
 - *excluding,*
 - *restricting
way,*

or

- *to*
 - *allow for
a new strength
from within*

and

- *follow it.*

33

*Needless to say,
the point of decision [i.e., the point of decision between sticking with old or
following a new strength that you allow to arise from within]
must be noticed.*

	<p><i>It [i.e., the point of decision between sticking with old or following a new strength that you allow to arise from within] is never unconscious the way certain truly unconscious material is.</i></p> <p><i>It [i.e., the point of decision between the old and new way of choosing your action] is quite on the surface, only most people</i></p> <ul style="list-style-type: none"><i>• prefer to gloss over it and</i><i>• do not allow themselves to acknowledge the tiny points of decision about so many issues in daily living.</i>
34	<p><i>When this point [i.e., When this point of decision is reached where you must choose between the old and new way of behaving and acting] is</i></p> <ul style="list-style-type: none"><i>• acknowledged and</i><i>• truly faced,</i> <p><i>it [i.e., the point of decision where you must choose] may appear like a precipice.</i></p> <p><i>The</i></p> <ul style="list-style-type: none"><i>• new way may appear to be</i><i>• risky,</i> <p><i>and the</i></p> <ul style="list-style-type: none"><i>• old,</i><i>• separating way to be</i><i>• safe,</i> <p><i>although you all know that this [i.e., that the new way being risky and the old, separating way safe]</i></p> <ul style="list-style-type: none"><i>• cannot be true,</i> <p><i>that it</i></p> <ul style="list-style-type: none"><i>• does not make sense.</i>

*Giving yourself to
this apparently new inner force
seems like
going with a*

- *great,*
- *unknown*

wave.

*You may even
sense the*

- *joy and*
- *liberation*

*of it [i.e., the joy and liberation of giving yourself to this new, great,
unknown, spontaneous force arising from within],*
*but it still makes you
fear*
*its further implications [i.e. you fear the further implications of giving
yourself to this apparently new unknown inner force].*

If you can

- *let go and*
- *give up*

the destructive attitude,

- *whatever it may be,*
- *no matter how covertly it manifests outwardly,*

*you institute
an entirely new way
of inner living.*

*It is the healing
you have*

- *sought and*
- *hoped*

for.

*This
is*

- *the way*
it comes about –

no

- *other way.*

35

*Even after
you come to this point of observation [i.e., the point of observing these two
choices – the old way or the new way],
you will
not be able to take the step [i.e., the step of giving yourself to the spontaneous
new force arising from within rather than going the old familiar way]
immediately.*

You will

- *dwell a while
in this teetering position and*
- *observe
quite clearly*
 - *how you
exclude yourself,*
 - *how,
by holding on,
you*
 - *restrict
the cosmic forces
within your soul and*
 - *constrict
the outgoing flow.*

*When you
observe yourself
at this cusp,
you become aware of
the implications of
both alternatives –*

- *the old constricting way,
with all its*
 - *rigid formulations and*
 - *pat ways,*

as well as

- *the new vistas
that open up.*

When you

- *observe yourself
for some time
at this*
- *culp,*
- *point of decision,*

and then

- *do not pressure yourself*
- but*
- *simply observe fully and*
 - *remember what each way means,*
- you will
finally*

become capable of

- *letting go of
the old way
that refuses*
- *life,*
- *love,*
- *feelings,*
- *happiness,*
- *unfoldment,*
- *giving forth of
what you have to give.*

At this moment

*you may
not yet
have*

- *the strong feelings [i.e., you may not yet have the strong
feelings including those strong feelings of love and pleasure],*

but

*you will
have*

- *a new understanding
that includes others.*

36

*The new way
increases steadily,
provided
you
do not
stop
the [outgoing] flow.*

*The [spontaneous outgoing] flowing movement
is so beautiful
that it cannot be
adequately described.*

*It [i.e., the spontaneous outgoing flowing movement]
contains
a wonderful
self-regulating mechanism
that can be utterly trusted.*

To the degree you

- *let go and*
- *give up a*
 - *self-centered,*
 - *selfish,*
 - *self-pitying, or*
 - *self-destructive*

*attitude,
fear of self
automatically
decreases.*

*Something
new
begins to happen
from
within.*

*The creative powers
begin to function.*

*Thus,
you will no longer
thwart yourself [i.e., no longer frustrate yourself and prevent yourself
from accomplishing your purpose].*

*You will no longer
inflict*

- *frustration*

and therefore

- *pain*

upon yourself,
because
the immense pleasure
of following
the natural movement
will fill your being.

The pleasure of

- *giving*

and

- *receiving*

will become possible.

37

For
you cannot receive
as long as
you remain
in the old position
of

- *refusal and*
- *isolation.*

As long as
you fail
to let go
of the self-imposed restrictions,
you not only
make your

- *giving*

impossible,
you
make

- *receiving*

equally impossible.

*A vessel
that is
closed
cannot be
• filled
any more than it can be
• emptied.*

*When you hold yourself
• tight and
• guarded,
you not only
• fail to protect yourself from
danger,
but you
• close yourself to
all the healthy universal forces –
those that
• could and
• should
stream
out of you,
and that
• could and
• should
stream
into you.*

38

*Because
guardedness
• impoverishes and
• deprives,
you inevitably
become enraged.*

Most people find themselves

- *in the preposterous predicament of holding themselves*
 - *tight and*
 - *restricted,*
 - *guarded and*
 - *overwatchful,*
- *unable to be spontaneous,*
- *always determining with*
 - *the mind and*
 - *the will,*
- *never allowing the creative processes to manifest.*

Therefore

- *they frustrate their tremendous need to be part of the creative process.*
- *They frustrate themselves by withholding from themselves the intense*
 - *delight and*
 - *pleasure**of being in the flow of*
 - *giving*
 - and
 - *receiving.*

It [i.e., the pleasure of being in the flow of giving and receiving] is not an

- *esoteric,*
 - *otherworldly pleasure,*
- disconnected from the body.*

It [i.e., the pleasure of being in the flow of giving and receiving] involves physical pleasure as well.

*The irony then
is that these same people [i.e., these people who hold themselves in the old,
tight, restricted ways rather than surrender
to the spontaneous forces arising from within]
resent the world
for not giving to them.*

*The world
wants
to give to them,
and yet
they can never see
what is given.*

*They do not even know quite
what they are
not
getting.*

*They resent
most
those*

- who really
want to give
to them and*
- whose giving they reject,
thus depriving themselves
even more
of whatever wants to flow into them.*

*Allowing
this [i.e., Allowing this receiving what is given to them]
to happen
would help them*

- to give,*
- to become
part of the creative process
again.*

***In other words,
they [i.e., those who do not receive what is given to them]
disconnect themselves
from the***

- cosmic,***
- creative***

flow
of

- giving and receiving,***
- the constant turnover,***
- the constant movement***

that takes place in the life process.

39

***Now, my friends,
what I am saying [about giving and receiving]
is not***

- impractical philosophy,***
- beautiful perhaps,***

***but not realizable
in one's daily life.***

***These words [about giving and receiving]
express***
***the most practical reality,
applicable
at any moment you choose.***

***The truth of this [principle about giving and receiving]
applies to***
all levels of your being –

- physical,***
- mental,***
- emotional, and***
- spiritual –***

that is,

- your total being.***

40

*Your impoverishment
is self-inflicted
because*

*you cannot face
that "moment" I spoke of
when you refuse
both*

- *what is given to you*
- and
- *what wants to flow out of you.*

*The
new outflow
wants to eliminate,
once and for all,
the*

- *constricted,*
- *resentful,*
- *destructive,*
- *enraged,*
- *rigid*

*place in you
from which
you do not want to budge.*

*Those of you
who can*

- *find this place in yourselves and*
- *observe yourselves on the cusp*

*have
the best chances.*

*Your
goodwill*

- *to heal,*
- *to become free,*

*can make you
reach for
the inner*

- *strength and*
- *resources*

to

- *make and*
- *follow through
the decision
to adopt the new way.*

All

- *fear of self*
will
eventually
vanish
as you express your negativity
under the proper circumstances,

and as this fear [of self] vanishes,

- *the new fears*
can be tackled:
the fear
of
 - *pleasure,*of
 - *happiness,*of
 - *fulfillment,*the fear
of
 - *being in the stream*
without constriction.

You will then see
that

- acclimatizing to*
 - *happiness and*
 - *pleasure**is not as difficult*
as it first seems

when

- you wish to give*
what is in you.

It [i.e., a climate of happiness and pleasure]
is unbearable

- only as long as*
you want to
 - *receive**but not to*
 - *give.*

41

Those
who are still hooked,

- *consciously or*
- *unconsciously,*

on receiving
will
fear

- *fulfillment and*
- *pleasure.*

Because they [i.e., Because those who are still hooked on receiving]
are unaware of
the

- *ramifications and*
- *total significance*

of their predicament,
such people
complain that
the world
leaves them
unfulfilled.

Their

- *complaints and*
- *resentments*

may take as many forms
as there are human personalities.

Many people
are not even aware of
making such a general complaint
against life.

This [i.e., This making such a general complaint against life], too,
may be rationalized.

It is part of your pathwork

- *to discover it [i.e., to discover your general complaint against life]*
within yourself,
- *to discover*
 - *how resentful you become and*
 - *how you refuse to budge from*
the negative position
because you feel deprived.

42

*You
must
feel deprived
because
you*

- *make it impossible
to give out of your wealth and*
- *are therefore
afraid of receiving.*

*You are
doubly
frustrated.*

*Your
refusal
to let go of the negativity
and the
refusal
to give of yourself
makes you
unable
to receive*

- *pleasure,*
- *delight,*
- *happiness –*

often even

- *material success,
which does not involve the emotions.*

*Although
you sense
the existence of
great joyousness,*

*it [i.e., great joyousness]
must
remain unattainable
to you.*

You cannot tolerate it [i.e., You cannot tolerate great joyousness];

it [i.e., great joyousness]

frightens you

precisely because

you are stuck

in that spot

where you simply want

to soak in

from others.

It [i.e., attaining great joyousness]

cannot work

that way [i.e., cannot work by merely

soaking in from others].

All efforts

to attain

• liberation and

• well-being

require

equal attention to

the frustration of

not

• giving and

not being able to

• receive.

43

My dearest friends,

may these words

open up the way for you

that makes possible

the transition

you

• seek so ardently

with

• one part of your nature

but still

• deny yourself

with

• another part.

	<p><i>Perhaps they [i.e. Perhaps these words] kindle a spark in you so that you can</i></p> <ul style="list-style-type: none"><i>• see and</i><i>• decide,</i> <p><i>little by little, to relinquish everything that bars the way to your destination.</i></p> <p><i>This destination is</i></p> <ul style="list-style-type: none"><i>• complete fulfillment and</i><i>• pleasure supreme.</i>
44	<p><i>Be blessed, be in peace, be in God.</i></p>

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