**Pathwork Lecture 155: Fear of Self – Giving And Receiving**


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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

*Gary Vollbracht*

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| 03 | *Greetings,*  
*my dearest friends.*  

*May this evening* [i.e., *May this time we now spend together in this lecture]*  
• *prove*  
  • *helpful and*  
  • *strengthening*  
  for all of you,  
and thus  
• *become the blessing*  
  that further opens  
your path  
to self-realization. |
| 04 | *In order to become*  
*what you truly are,*  
*the fundamental prerequisite*  
is *fearlessness.*  

*Overcoming*  
*fear of self*  
is *the key.* |
Every kind of fear amounts, in the last analysis, to fear of • self; for if there were no fear of • your innermost self; you could not possibly fear • anything in life.

In fact, you could not even fear • death.

Before one embarks on any intensive path of self-confrontation, one does not know that one really fears only one's own unknown depths.

People project • this real fear [i.e., project fear of one's own unknown depths of the self] onto any number of • other fears.

The displaced fears may be • denied and • covered up as well [i.e., covered up just as one's fear of oneself is covered up].

A person may, for example, fear any [particular] aspect of living.
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.

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.

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.
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.

Fear of letting go means that the real self cannot manifest.

The [real] self can manifest only as a spontaneous expression.

Such spontaneity exists, for example, when knowledge manifests
• intuitively from within yourself,
• not through a learning process introduced from outside.
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

The manifestation of the real self is always a profoundly creative process, whether it surfaces as intuitive knowing or as the fullness and depth of feelings that make the personality vibrantly alive and joyous on all levels of being.

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Fear of not conforming to the social environment is another aspect of the fear of self.

The inner reality may be at variance with the environment; the real values of the self may differ from the values of society.

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.

Outer values, whether right or wrong, are still shackles if they are not freely chosen.
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 pleasure currents as it [i.e., as the life force] manifests in them.
They will spontaneously express this powerful force; they will not fear or reject it.

This [i.e., this act of spontaneously and freely expressing the life force with its pleasure currents] will enliven their entire system with beautiful strength, energy, and delight.

Those who are caught in guardedness and defensiveness and who are constantly watching themselves so that these [powerful, spontaneous, and pleasurable life] forces cannot manifest, numb themselves.

They become dead.

The prevalent manifestation in this world, today no more than at other times, is what may be called self-alienation, or lack of aliveness, or disconnectedness.
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.

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 [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.

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.

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.
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.

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.
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<td>the acceptance of this cooperation [of the spontaneous inner nature] hinges on meeting what is feared [in this spontaneous inner nature].</td>
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<td>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.</td>
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| • Frustration and emptiness increase • anger and rage, thus fear of self grows, and so on. |

| 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.

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.
In fact,
the
• relief and
• liberation,
the
• coming to life
is so
• real and
• wonderful
that the hesitation [i.e., the hesitation to face oneself by living through and dynamically experiencing one’s negative feelings]
seems foolish
in retrospect.

Those
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,
for life
begins to open up
only
then.

It is necessary to
• let go and
• let what is there [including negative feelings]
come out,
whatever
the feeling
may be.

I emphasize again,
to avoid all possible misunderstanding,
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.
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.
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.

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.

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
• directly expressed and
• lived through.

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.

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.

This again depends on several factors, some of which we shall discuss.
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.
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.
Both
• soul
and
• body
require
pleasure;

without it [i.e., without pleasure]
• you become
crippled,
• your growth
stunted.

It is true
that the helpless child
depends on
receiving all its needs
from others;
however,
far too little emphasis has been put on
the importance of
giving out.

The frustration resulting from
not sufficiently
• receiving
has been overemphasized in the last decades,
while the frustration of
not sufficiently
• giving
has been very much neglected.

It has been correctly postulated
that those
who did not
receive enough in childhood
would find it difficult
to give of themselves,
but usually
this is as far as it goes.
The healing of damage from insufficient receiving can be much better accomplished when you realize

- 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],
- 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];

but this [i.e., but establishing a new balance of receiving in your life, offsetting your lack of receiving in childhood]
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.

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

- that they have been shortchanged,
- that they have not received enough in their childhood, and
- that they have to continue as cripples.
The ability to
• unfold and
• give
always
exists,

once it is [i.e., once giving is]
• contemplated,

once it is [i.e., once giving is]
• taken into consideration.

So much more
of the pain
in your inner life
is the pain of
withholding
what you have to give,
rather than
of not having
sufficiently received
in the past.

This is quite easy to understand
when you think about it
dispassionately.

If
more
and more
• of any substance,
• of any force,
• of anything
accumulates,
the surfeit [i.e., the excess, the uncomfortable fullness]
will create
more tension.
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].

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.
By "function"
I mean
work according to
the laws of life
that prescribe
that
- the positive forces [in you]
  be passed on [from you]
  to others

and
that
- you receive
  from others
  what they let flow into you.

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Religion
has emphasized
giving.

It has preached for a long time
that
- giving love
  is more blessed than
- receiving it.

It [i.e., religion]
constantly stresses,
in one form or another,
the importance
- 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.

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.
One must then fear love doubly:

- either one
  - gives in to its spontaneous manifestation, then it becomes "wicked,"
- or one
  - cuts out the very [pleasurable and natural] feeling that makes up its force, then it becomes an unpleasant duty.

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Humanity fluctuates between these two extremes: either
to remain the
- greedy,
- selfish child,
  - demanding to receive exclusively and
  - not being disposed to giving in the least,
or
straining for the false concept of love I just described [i.e., the fearful concept where one is either “wickedly spontaneously loving” or “dutifully sacrificing self for love of others”].

Since each of the two alternatives proves undesirable, people usually switch back and forth, although the tendency to one extreme may be stronger.
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
and
• receiving
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,    |
| self-depriving|
| the personality becomes. |

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

| 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
  • censorship,
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.

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.
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.

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
• prefer to gloss over it and
• do not allow themselves to acknowledge the tiny points of decision about so many issues in daily living.

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
• acknowledged and
• truly faced, it [i.e., the point of decision where you must choose] may appear like a precipice.

The
• new way may appear to be • risky,
and the
• old, • separating way to be • safe,
although you all know that this [i.e., that the new way being risky and the old, separating way safe] cannot be true, that it
• does not make sense.
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.
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
        • cusp,
          at this
            • 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.
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.

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.

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,
of
• the constant turnover,
• the constant movement
that takes place in the life process.

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.
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.
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.
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.

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.
Perhaps they [i.e. Perhaps these words]  
kindle a spark in you  
so that

you can
• see and  
• decide,  
little by little,  
to relinquish  
everything  
that bars the way  
to your destination.

This destination  
is
• complete fulfillment and  
• pleasure supreme.

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Be blessed,  
be in peace,  
be in God.

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