## Pathwork Lecture 190: Importance of Experiencing All Feelings, Including Fear – The Dynamic State of Laziness

1996 Edition, Original Given March 26, 1971

This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, *devotionally*.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.* 

*For clarity:* The **original text** is in **bold and** *italicized*. [*My adds of commentary/clarification/interpretation are in brackets, italicized, and* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

9	Content
03	
	Greetings,
	my dearest friends here.
	There is a great power of • blessing and
	• love
	• forthcoming
	and
	• generated
	in this room.
0.4	
04	Every once in a while I give a lecture
	which is an
	• outline or
	blueprint
	• shedding new light on the path
	as an overall venture,
	and also
	• casting light on
	0 0
	the specific stage
	in which you happen to be at the time you hear it.



05 We all know, my friends, how • important and • essential it is to • face and • accept those • aspects, • feelings, • convictions and • attitudes in you which are either • not at all conscious or • not sufficiently so [i.e., not sufficiently conscious]. Unless *this awareness* [of what is not yet sufficiently conscious] is cultivated, it is impossible to free • the innermost center of your being, • the nucleus from which all life springs. This has been said many times and you have done much work already. Let us now try to see where you are with respect to the ground still to be covered within yourself. How much have you unearthed [already]?

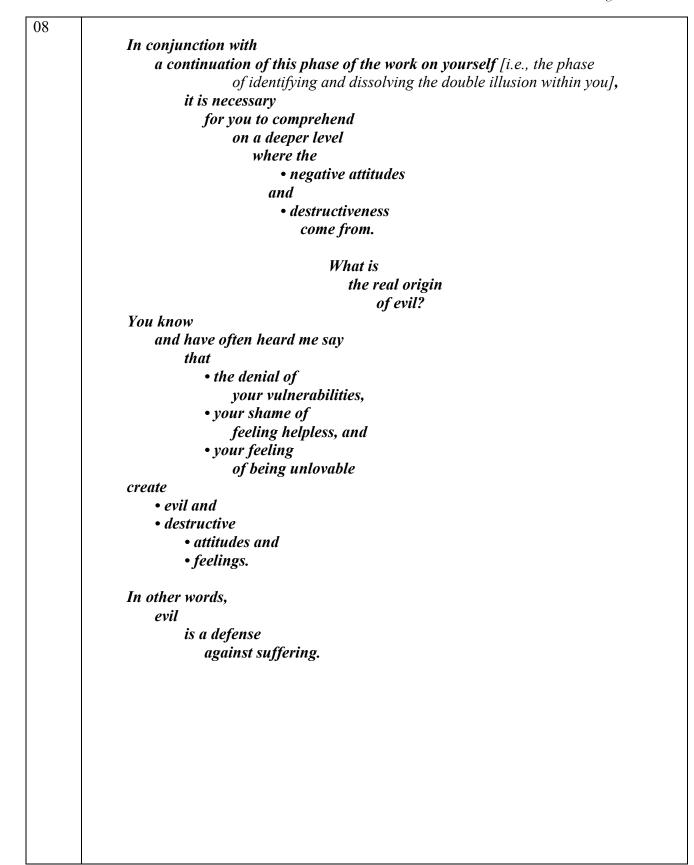
How much are you aware of • what is really going on in you, as opposed to • the superficial explanations you have so handy? When I address all of you together, I do not mean to convey that everyone is at the identical • place or • phase within his or her own path. But an overall picture can nevertheless be conveyed that is applicable to every one of you. Even those of you who started relatively recently can be included, for you have benefited from the work that others have done before. It is as though the efforts of others have paved your way to some extent, so that if you are truly willing you can accomplish • more, and • faster [than you could have accomplished had they not done this work before you started your work].

06	
	As far as it is possible
	to generalize,
	I can say that
	by now
	many of you
	are in a position
	to acknowledge
	your
	• destructive,
	• negative,
	• cruel,
	• hostile, and
	• selfish
	• feelings and
	• attitudes.
	You are able to see
	the mechanisms
	of your defenses
	to some extent.
	But even
	this partial awareness [of the mechanism of your defenses]
	makes so much difference!
	<i>It</i> [i.e., <i>this partial awareness of the mechanism of your defenses]</i>
	shifts
	your entire position
	toward yourself.
	You no longer
	require yourself
	• to defend
	your defenses
	or
	• to pretend
	to be so perfect
	that everything in you
	ought to be
	"right."

The capacity	
to own up to	
being	
• fallible,	
• human,	
• vulnerable,	
• irrational,	
• wrong,	
• needy,	
• defenseless,	
• weak and	
• unhappy	
must	
by necessity	
increase your capacity to be	
• strong,	
• truly right	
and not	
self-righteous,	
• truly independent, and	
• fulfilled.	
The admission	
of heretofore	
apparently inadmissible	
feelings	
is	
the bridge to	
• inner unity and	
• fulfilling self-expression of life.	
The acceptance of your	
• hate	
will make you	
• more loving,	
the acceptance of your	
weakness	
will make you	
• stronger,	
the acceptance of your	
• pain	
will allow you to be	
• more blissful.	

I have pointed out these apparent paradoxes often and I believe that many of you have actually begun to experience their truth. To whatever degree you • have accomplished this shedding of defenses and • have thus become that much more real, you have gained significant ground. This will make the further steps in that direction easier, for the beginning of any given phase is always the most difficult in every respect.

)7	
	To remove
	self-illusions
	seems at first
	insurmountably difficult,
	since
	all human beings
	vaguely believe
	that
	• the underlying truth [i.e., the truth underlying their illusions
	about themselves]
	is
	unacceptable
	and therefore
	that
	• they themselves
	are
	unacceptable.
	Thus
	a double illusion
	must be removed:
	• the underlying belief in question [i.e., the illusory belief that
	underneath your illusion you yourself are unacceptable],
	as well as
	• the cover you put over it [i.e., the illusory cover itself that you
	put over your belief that you yourself are unacceptable].
	And this [i.e., seeing and removing this double illusion – the illusion that you
	are your illusion and the illusion that what your illusion
	covers, the real you, is unacceptable]
	is always
	the most arduous part of the pathwork.
	Nor can it [i.e., Nor can removing this double illusion]
	be accomplished
	in one fell swoop,
	<i>but rather it</i> [i.e., But rather than all at once, removing this double illusion]
	proceeds in
	• stages and
	• sections.



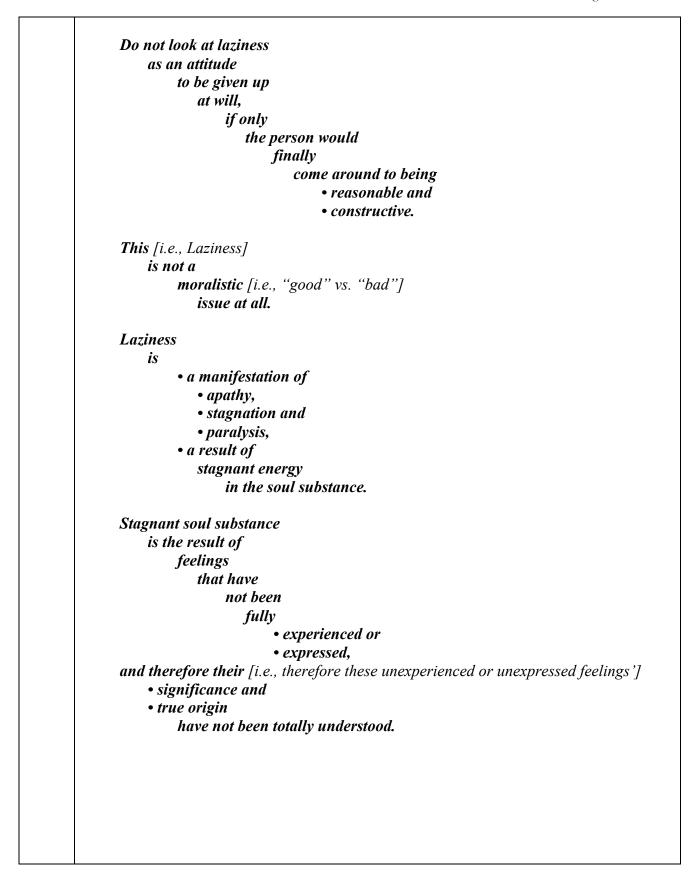
	All defenses [including defenses against suffering, i.e., defenses brought
	about by evil]
	create
	• more suffering
	as well as
	• confusion,
	<b>since</b> [your wall of defenses protecting you from suffering also blocks out all other feelings]
	you can
	no longer be connected with
	the real feelings in the self.
09	
	It is therefore obvious
	that your further direction on the path
	can now be
	more directly concerned
	with the
	• hurts and
	• sufferings
	you
	• have endured
	in your early life
	and
	have defended against
	so far [your entire life].
	You who have learned
	to emotionally re-experience
	past feelings
	can corroborate
	as a felt reality
	what I have reiterated
	for so many years:
	the denial
	of the original experience [that caused you hurt and suffering]
	compels you
	to re-experience it [i.e., to re-experience the original experience
	that brought you hurt and suffering early in your lifetime
	and against which you built walls to defend yourself]
	over
	and over again.

	You • recreate the denied experience [i.e., You recreate the experience that had originally caused you hurt and suffering and which you denied in order not to feel the pain and suffering it caused], and thus [i.e., and thus by recreating this original experience again and again you] • increase the accumulated • pain and • hurt.
	More of this re-experiencing must still be done, and now it [i.e., and now this re-experiencing] can be done safely [since you are an adult and not a child, and are conscious of what is going on in this re-experiencing].
10	Too much of what you suffered as children, especially the extent of your unhappiness [caused by this suffering], is still only intellectual knowledge for you.
	You do not feel how unhappy you really were as a child, and for a long time you believed just the opposite about your childhood [i.e., you believed you were really quite happy as a child].

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Gaining this knowledge [about how unhappy you were as a child]
    first
        intellectually
is the necessary preparation
      to
         experiencing
            it [i.e., to experiencing and feeling how unhappy you were as a child].
Without
    such intellectual awareness
         of the truth
            of your childhood [i.e., the truth of the unhappiness of your childhood]
the defenses [against feeling the true unhappiness of your childhood]
    cannot be sufficiently weakened
        for safe re-experiencing [of your unhappiness as a child]
            on the
                emotional level.
When the defenses [against feeling the true unhappiness of your childhood]
    are still strong
they block
    the path
        to the emotional experience
            so that
                • the attempt
                   to get to the feelings
                       is choked off,
            or
                • the sudden
                   crashing through the defense
                       causes injury to the psyche
                           which
                               • can, and
                               • should
                                  be.
                                      avoided.
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	You are
	now
	truly ready, my friends,
	to venture into
	the depths of your being.
	<i>There</i> [i.e., In the depths of your being]
	you can
	• let go, and
	• give yourself freely
	to all the accumulated feelings
	which up to now
	could never leave your system.
	<i>They</i> [i.e., Your accumulated feelings regarding the unhappiness of your childhood] <i>could not be transformed</i>
	before now
	into their
	natural energy-stream
	precisely because
	you had
	locked the gates
	against feeling
	your feelings.
11	
	Some time ago,
	I was asked to discuss
	the problem of laziness.
	There is
	an intimate connection
	between
	• the problem of laziness
	and
	• feelings
	that have not been
	fully experienced.
	J J I



	When feelings
	When feelings
	are not thus
	• experienced, • understood and
	• expressed,
	they
	• accumulate and
	• stop the flow
	of the life force.
12	
	It is
	not enough
	to deduce [intellectually, logically and rationally]
	that you must have
	in you
	certain past feelings
	which must have
	logically
	brought about
	the present circumstances.
	Such deductive knowledge,
	however,
	is often
	the necessary opening
	to allowing yourself
	the deeper experience [of certain past feelings of which you
	are unaware and have not as yet fully experienced].
	It [i.e., Such deductive knowledge that you must have within your being of certain
	past feelings which must have logically brought
	about present circumstances]
	permits you
	to make room for
	the possibility
	of
	• existent
	• but defended [and denied, hence as yet unfelt
	and unexperienced]
	feelings
	to emerge
	in a full emotional experience.

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However,
    the knowing,
         by itself,
            can be a barricade
when you
    replace
         • the feeling
      with
         • knowing.
In this case [i.e., When you know about the feeling
                        but have not fully experienced the feeling]
    the unity
         of these two functions [i.e. the unity of the two functions of
                                                     knowing and feeling]
            is interrupted
                in the same way
                   as when you
                        • feel
                   and do
                        • not know
                           • what the feelings mean,
                           • why and
                           • how
                               they came about,
                        nor
                           • how they still
                               direct your life now.
    • Feeling
and

    knowing

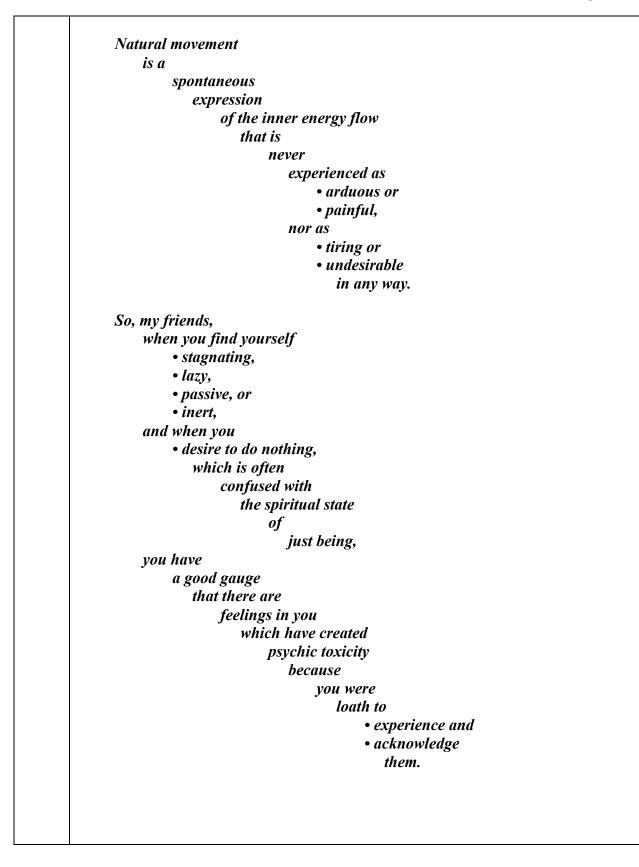
         are
            not
                really
                   two separate functions
but rather
    tail ends
         of the same phenomenon.
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	<b>Thus</b> [i.e., since feeling and knowing are not two separate functions but rather tail ends of the same phenomenon],
	• knowing [that a feeling must exist]
	can be as much
	a defense against
	<i>feeling</i> [i.e., a defense against experiencing and feeling a feeling]
	as
	• not knowing the feeling [i.e., not knowing that the feeling exists at all]
	or
	• <i>denying the knowledge of the feeling</i> [i.e., <i>denying any knowledge you may have about the feeling's existing</i> ]
	<i>can be</i> [ <i>i.e.</i> , <i>can be a defense against experiencing the feeling</i> ].
	This shows that
	no rules can be established
	to ascertain
	when an emotion
	is blocked out
	by knowledge
	and vice versa.
	You will
	always
	have to look into yourself
	to see how you
	• use
	0r
	• misuse
	a given approach.
13	
15	There still exist
	many defenses
	against
	the full experience
	of accumulated feelings in you, my friends,
	in spite of
	all your progress.
	uu your progress.

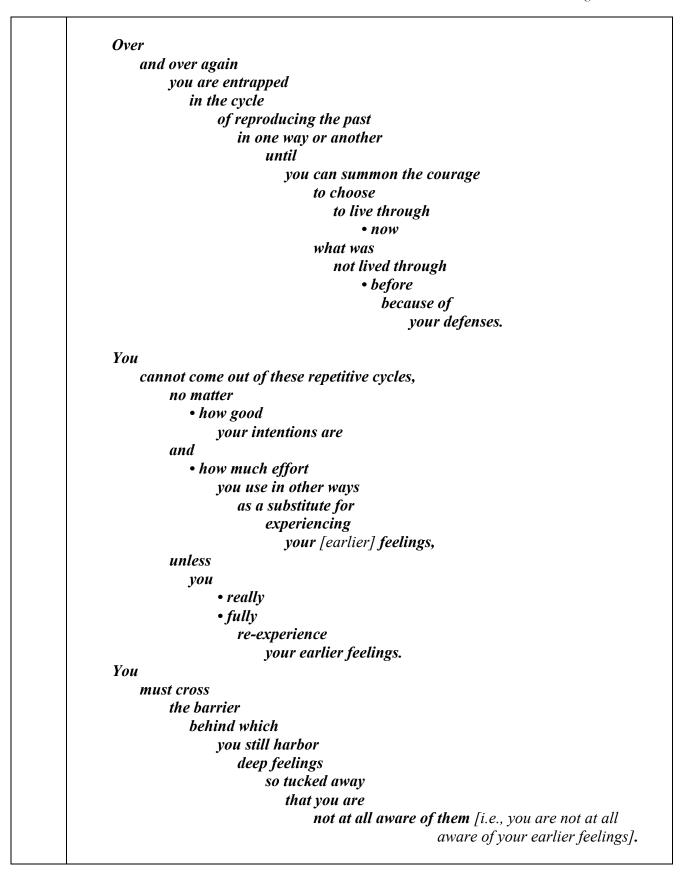
	Keeping this in mind [i.e., Keeping in mind this fact that many defenses still exist in
	you that block your full experience of accumulated feelings in you]
	will help you
	to focus your
	• attention and
	• awareness
	upon these defenses
	to overcome them
	more and more.
	You can
	systematically
	lower the threshold
	of defending against
	your deep
	accumulated experiences
	which have become
	poisonous
	from not being released.
	These
	painful experiences
	cannot be released
	if they are
	not
	• felt,
	• known,
	• expressed, and
	• lived through
	as fully as possible.
14	
17	To recapitulate:
	all
	that is
	• evil,
	• destructive, and
	• negative
	in human nature
	is a result of
	defending against
	experiencing
	• painful,
	• undesirable
	feelings.
	jeeungs.

```
This denial [of painful, undesirable feelings]
    stagnates
         energy.
When
    feelings
         stagnate,
    energy
         stagnates;
and if
    energy
         stagnates,
you
    cannot move.
As you know,
    feelings
         are
            moving
                energy currents.
They [i.e., Feelings]
    transform
         constantly
           from
                one
                   • set or
                   • type
                       of feeling
            into
                another
                   [set or type of feeling],
                       as long as
                           the energy
                              flows freely.
Not experiencing
    feelings
        stops
            • the movement of those currents [i.e., stops the movement of those
                               energy currents, energy currents that are feelings]
       and therefore
         stops
            • the living energy.
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When the natural energy flow is halted within your soul substance, you find yourself in the position of feeling laziness, that state where movement is possible only when it is forced painfully by the outer will. This explains the hankering that exists in so many people for a seemingly desirable inactive life. It is not enough to say that these people find the difficulties of life too much for them because they are immature. *This* [i.e., "Immaturity"] is merely • a label or • an explanation of an effect.



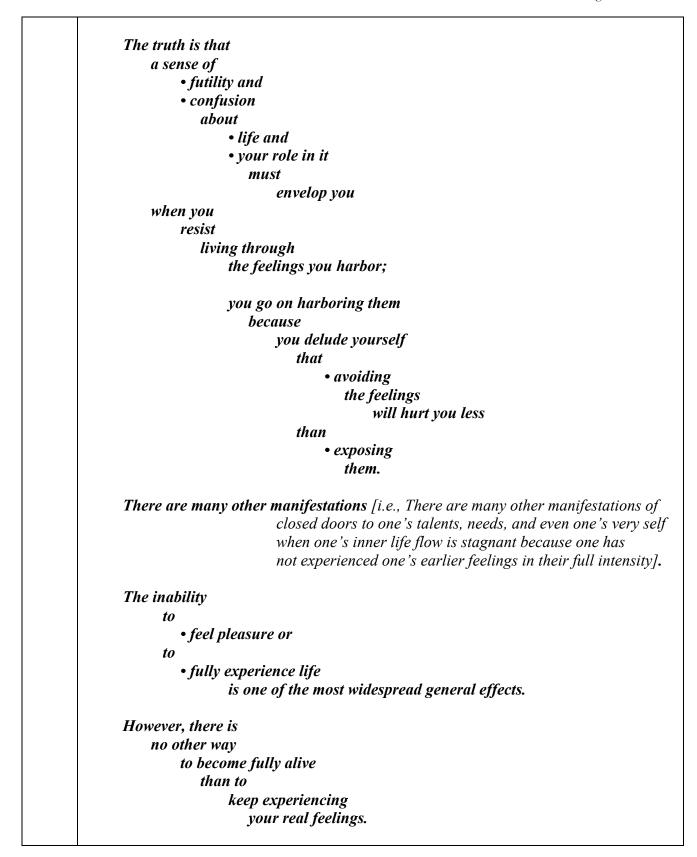
15 The stagnation of energy currents traps not only • feelings but • concepts as well. You • generalize from single occurrences and • hold on to the resulting false beliefs. It is rare that stagnant • feelings do not also include stagnant • conceptualizations of life. These [i.e., These stagnant conceptualizations of life] may exist in the deepest recesses of the soul, totally hidden from consciousness. This is what I called years ago the "images" that are held within the psyche. I helped you find these images, and you saw how you were compelled to re-experience • misconceptions and • stagnant feelings.



	And for that reason [i.e., And for the reason that you are not at all aware of
	your feelings experienced earlier in your life]
	you can still
	delude yourself
	that
	• unhappiness and
	bad moods
	just befall you
	out of nowhere, or
	that
	• you have bad luck.
	you have bud men.
16	
- •	We mentioned many times
	that the human predicament
	is the dualistic split,
	which is nothing but
	a delusion of
	perception. This delusion
	has many facets,
	one facet being
	a split
	in the human consciousness itself.
	Human beings may
	• feel
	one thing,
	• believe
	another, and
	• act
	without knowing
	how both these functions [i.e., how both the feeling and
	believing functions]
	govern them.
	govern mem.
	Lack of awareness
	of
	what you
	• feel and
	what you
	·
	• really believe
	creates another manifestation of the split.

	Whan you
	When you unify
	• knowing
	and
	• feeling,
	you work toward
	• mending and
	• integration,
	which
	manifests as
	a wonderful
	new awakening and
	• sense of wholeness.
17	
	When
	feelings
	are
	not
	experienced
	in their full intensity,
	the inner life flow
	must become
	stagnant.
	<b>People</b> [whose inner life flow is stagnant because they have
	not experienced their earlier feelings in their full intensity]
	will find themselves
	inexplicably
	• paralyzed.
	Their actions
	will become
	• ineffectual;
	life
	will seem to
	• obstruct
	all
	their
	• goals and
	• desires.

```
They [i.e., People whose inner life flow is stagnant because they have
                 not experienced their earlier feelings in their full intensity]
            find
                 • closed doors
                    to realizing
                        their
                            • talents,
                        their
                            • needs,
                        their
                            • selves.
So-called
    • laziness
         may be one manifestation of
            this paralysis.
    • A lack of
         creativity
  or
    • a feeling of
         general despair
            may be another.
In this latter instance [i.e., In this latter instance of the manifestation of
                                               a feeling of general despair],
    people
         may often use
            • a current event
         or
            • difficulty
                 to explain away
                    their inner state [of general despair].
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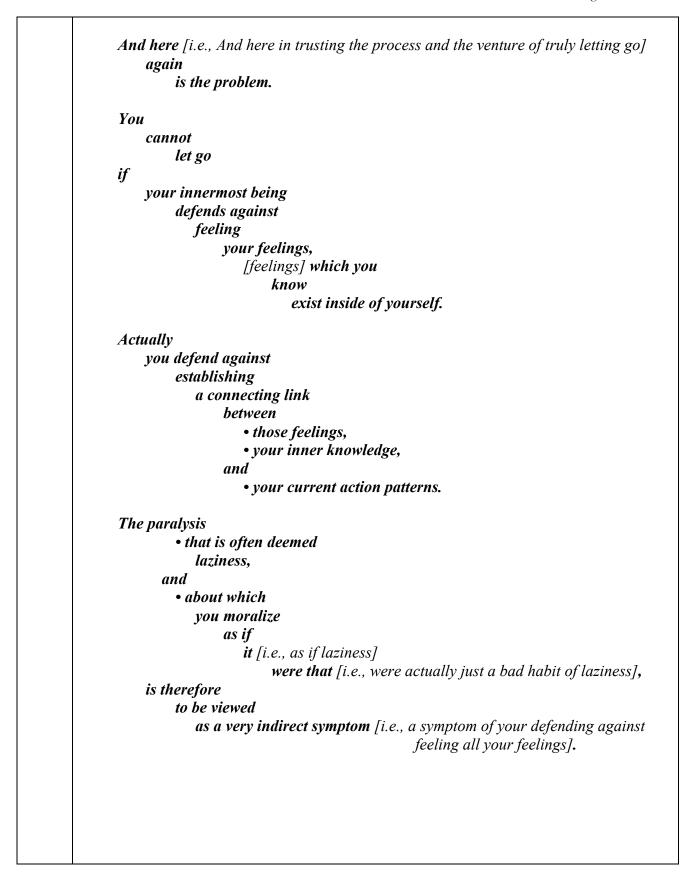


18 The necessity of bringing together • feeling and knowing must become more obvious to you, my friends, also as a result of the progress of your own inner journey. You have already tasted how it feels when you release the waste material of years of accumulated feelings. Such waste material has its own toxicity which you accumulate when you do not feel your feelings. You also think thoughts you do not know you think, and act without knowing what motivates your actions, subsequently contriving explanations for them.

19	
	The total experience
	of a feeling
	is as available
	as your
	• willingness and
	• readiness
	to venture into it.
	to venture thto it.
	These feelings
	are often
	accumulations of
	• centuries and
	• millennia –
	not just
	• decades.
	Each
	life incarnation
	presents the task
	of cleansing yourself
	by
	• experiencing and
	• understanding
	them [i.e., by experiencing and understanding these
	unexperienced feelings which have
	accumulated in one's soul substance over
	the past centuries and millennia].
	You are purified
	when there is
	no more
	waste material.
	After you terminate
	this life cycle,
	the
	• conditions,
	• circumstances, and • environment
	of your next life
	into which you are drawn
	by an inexorable law of life
	will afford you the opportunity
	to bring to the fore
	any previously accumulated waste material.

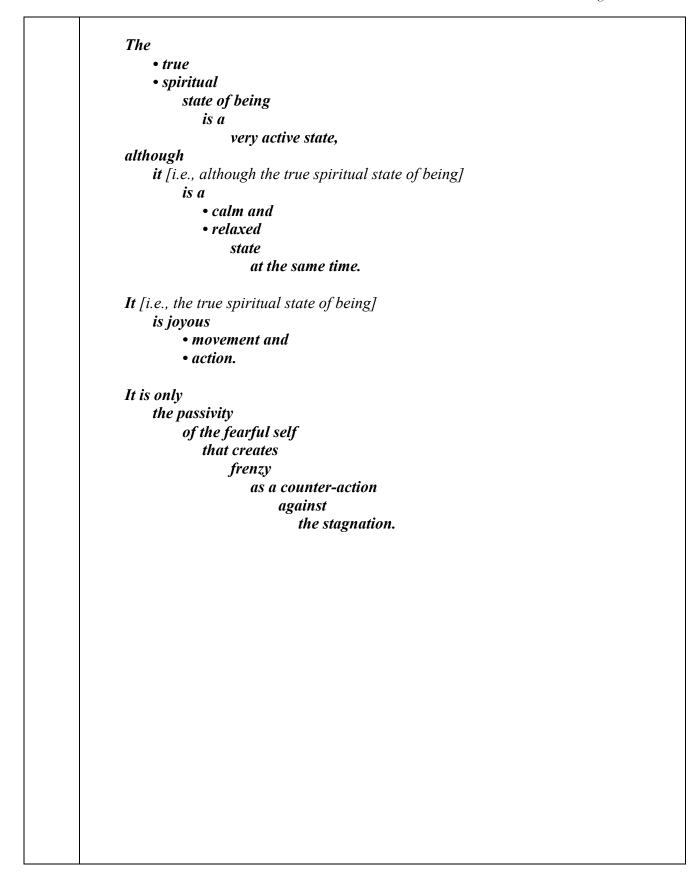
	But memory
	But memory of previous incarnations
	is blotted out,
	so that
	you have
	only this life's
	past experiences
	to draw on.
20	
	The dimming of memory [of previous incarnations]
	is a byproduct
	of the life/death cycle
	in which
	everyone
	is caught
	who denies
	feeling experience.
	When you go on
	<ul> <li>denying awareness and</li> </ul>
	• refusing to feel
	the experience
	of what you have lived through
	in this very life,
	you
	perpetuate
	• the process
	of dimming memory.
	<b>Thus</b> [i.e., By perpetuating the process of dimming memory by denying awareness
	and refusing to feel the experience of what
	you have lived though in this very life]
	you
	perpetuate
	• the cycle of
	• dying
	and
	• being born,
	and this process [i.e., this cycle of dying and being born]
	always manifests as
	a break
	in the continuity
	of awareness.

Conversely, you eliminate • this discontinuity of awareness, and with it • the entire cycle of • dying and • being born, by living through whatever has accumulated from this life wherever it is possible to re-establish the links of memory. If all the feelings of this lifetime are fully experienced, all residual matter of previous lives will automatically be dealt with because the trauma of the now is only a trauma because the previous pains had been denied. 21 You can do this, my friends, if you trust in • the process and in • the venture of • letting go, • truly letting go.



	It seems as though
	this [i.e., this symptom of paralysis or laziness,]
	as well as
	many other symptoms
	have prevented you from
	living.
	But
	what really prevents you from
	fully living
	is your
	• fear of
	and
	• resistance to
	living the feelings
	you did not accept
	when they first came to you
	so painfully.
22	
	Laziness
	is a protection against
	the movement of
	the soul substance
	<i>which</i> [i.e., the movement of the soul substance which]
	threatens
	to bring up the feelings
	you think you can
	go on avoiding
	without blocking your very life.
	Thus laziness
	is simultaneously an
	• <i>effect</i> [i.e., laziness is the resulting effect of not letting go and
	of the stagnation of the soul that follows]
	as well as a
	• defense [i.e., laziness is a defense against feeling all one's feelings].

	Movement
	stirs up
	what lies stagnant.
	<b>By fully understanding this</b> [i.e., By fully understanding that movement stirs up what lies stagnant],
	you can
	redirect your
	• inner will and
	• intent
	toward
	overcoming
	this self-induced protective stagnation [i.e., overcoming
	this laziness],
	by mustering the courage to feel
	what is there
	to feel.
	iv jeei.
23	
	The
	• true,
	• serene
	state of being
	which every soul
	unconsciously
	longs for
	is
	not
	cautious passivity
	which
	• must
	avoid movement and
	<ul> <li>makes movement</li> </ul>
	appear undesirable.



It is as though the personality • fought hard against the stagnation by superimposing compulsive action, and then • became more alienated from • the truth of its stagnation, and from • the reason for the stagnation, which is the fear of feeling • all feelings *including* [the fear of feeling] • fear. **Only** when *this truth* [*i.e.*, *the truth that the personality's superimposed compulsive* action to overcome stagnation only led the personality to discover that in so doing it became even more alienated *from both the truth of and reason for its stagnation*] is fully • felt and • understood, when you • stop fighting against it [i.e., when you stop fighting against the stagnation] and • dissolve *what causes it* [*i.e.*, *dissolve what causes the stagnation*] by feeling your feelings, can you come out of both • the frenzy of overactivity and • the paralysis.

	In other words
	In other words,
	you
	must
	come to
	feel the fear
	that lies
	in
	• laziness
	and
	in
	• all types of stagnation.
24	
	This fear [that lies hidden in laziness and in all types of stagnation]
	sits in
	• everyone,
	even in
	those of you
	• who are
	not
	overtly
	lazy, or
	• who are
	not aware of
	other symptoms
	which this
	denied fear
	creates.
	This basic human condition
	of fear [i.e., the fear of feeling all of one's feelings]
	must be allowed
	to express itself
	outwardly.
	Vou must allow it fi a Vou must allow some fam of failing all fam failing 1
	You must allow it [i.e., You must allow your fear of feeling all of your feelings] to take over,
	in the right setting of course.
	in the right setting of course.

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And when you
    experience
         this fear [i.e., this fear of feeling all of your feelings],
you will find
    two basic elements
         within it [i.e., within this fear of feeling all of your feelings].
The first [basic element within this fear of feeling all of your feelings]
    is
         the childhood conditions
            which were so painful
                that you thought
                   you could
                        not
                           let yourself
                               feel them,
                                   so you cut yourself off from them.
And the second
    even more
         • important and
         • significant
            element
                is
                    • the fear of
                        the fear;
                    • the fear of
                        experiencing
                           the fear.
                                This [fear of experiencing the fear of feeling all
                                                                     your feelings]
                                   is where
                                       the real harm lies.
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25	
	A number of years ago I spoke to you
	in a lecture on the phenomenon of self-perpetuation [Reference: Pathwork
	Lecture 142: The Longing For And The Fear Of Happiness –
	Also, The Fear of Releasing the Little Ego – April 15, 1966],
	and I illustrated
	how a denied feeling
	compounds itself
	so that it multiplies.
	For example:
	denied fear
	creates
	fear of
	fear,
	and then
	the fear of
	feeling the fear of
	the fear,
	and so on.
	The same is true
	about other feelings.
	Denied anger
	creates anger
	at being angry.
	Then when this [anger at being angry]
	is denied,
	one becomes
	even angrier
	6
	for being unable
	to accept the anger,
	and on
	and on.

Frustration itself is bearable when you fully go into it. But when you are frustrated because you "ought" not to be frustrated, and then are even more frustrated because you deny it [i.e., you deny that you are frustrated when you think you "ought" not be frustrated], *the pain* [of frustration] extends. *This process* [of self-perpetuation of unfelt feelings] is so significant because it points clearly to the necessity *of feeling directly* [and immediately the feelings that are there so they do not, by your denying them, self-perpetuate], no matter how undesirable feelings may be. If you compound your pain because you deny feeling your pain, this secondary pain [i.e., the compounded pain, or the pain of *resisting feeling the original pain*] must become • bitter, • twisted, and • unbearable. If you • accept and • feel the pain, a dissolving process begins automatically.

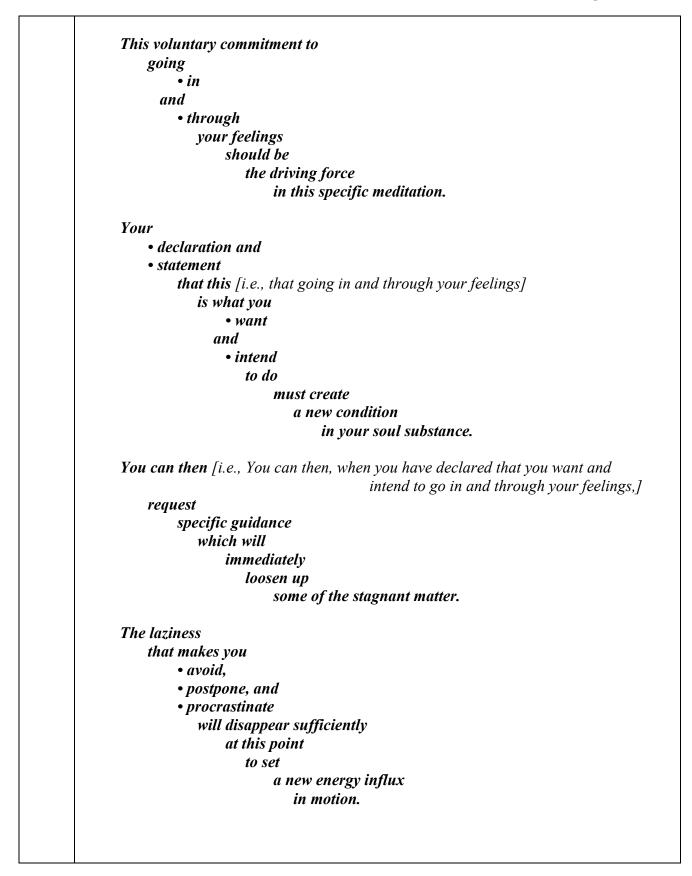
	Many of you have experienced this truth [i.e., this truth that if you accept and feel the pain instead of resisting or denying it, a dissolving process begins automatically so that the pain begins to lessen in intensity] a number of times in your pathwork.
	<ul> <li>The same is true [not only with the feeling of pain but also]</li> <li>with [the feelings of]</li> <li>fear,</li> <li>anger,</li> <li>frustration, or</li> <li>whatever the feeling may be.</li> </ul>
26	Thus, when you • feel the fear of [feeling] your [original] fear
	and • can let yourself drop into [and feel] the [original] fear itself [i.e., drop into feeling the original fear instead of staying in the secondary fear, the fear of feeling the original or primary fear],
	this [primary or original] fear will very quickly give way to another denied feeling.
	The denied feeling [i.e., this feeling beneath the original fear] – whatever it [i.e., whatever this denied feeling beneath the original fear] may be – will become easier to bear
	<ul> <li>than <ul> <li>its denial [i.e., easier to bear than the denial of feeling beneath the original fear],</li> <li>the [original] fear [i.e., the denial of the feeling beneath the original fear IS the original fear and this original fear is harder to bear than the feeling it is covering].</li> </ul> </li> </ul>

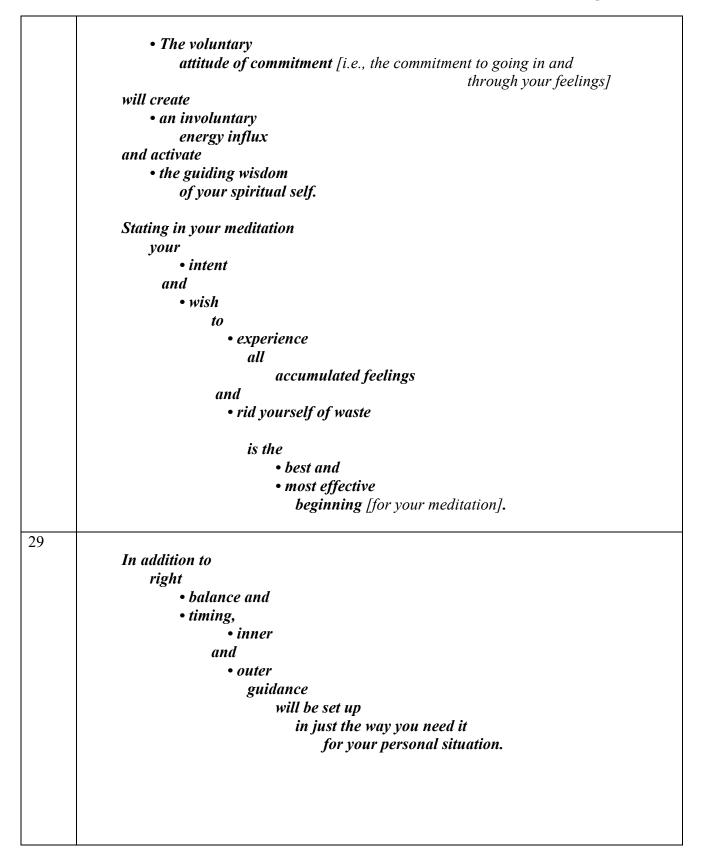
	is more bearable
	than the [secondary fear,]
	[the] <b>fear</b>
	of the [original or primary] fear.
I	n that way [i.e., By working down
	from
	(1) feeling the secondary fear, the fear of feeling, and here
	denying, the primary or original fear; to
	(2) feeling the primary fear, the fear of feeling, and henc denying, the feeling that is beneath the primary fear,
	to
	(3) feeling the feeling itself that is beneath the primary o fear, which is the fear of feeling the underlying feeling whatever that underlying feeling may be.]
	you can progress
	to the nucleus
	of the accumulated waste energy
	<b>of denied feelings</b> [i.e., the accumulated waste energy of feelings that have been denied and not yet been felt].
	• Fighting
	your feelings
a	nd
	• defending against
	<i>them</i> [i.e., <i>defending against feeling your feelings</i> ]
С	reates
	a whole extra layer of experience [i.e., the extra layer of experience
	of fighting and defending against feeling your feeling
	that is
	• alienated from
	your core
	and therefore
	• artificial and
	• more painful
	<b>than the original experience</b> [i.e., the original experience of feeling all the feelings that are
	<b>it</b> [i.e., the extra layer of experience of fighting against feeling all the feelings that are

Γ

	Your whole conscious self
	has to
	• gather
	all its
	• faculties,
	all its
	• resources,
	and
	• use all the ground
	you have gained
	in order
	to be fully determined
	to experience
	the fear of
	• deep,
	• painful,
	• hurtful,
	• frightening
	feelings in you.
27	
	I have often said to you,
	"The only way out
	is
	• in
	and
	• through."
	Few of you, my friends,
	were able to
	completely
	heed these words,
	but sufficient progress has been made
	to facilitate
	the new influx of energy
	which will now permit
	all those who want to go deeper into their selves
	to do so
	and come out
	• freed and
	• cleansed and
	• able to truly live.

tion.
ion.
ion.
e convinced
power
generate [i.e., the great power you generate through
focused meditation]
learned
at the
• specific focusing and
<ul> <li>conscious direction</li> </ul>
you give
to your meditations
evokes
an inner guidance
in the
• right and
• balanced
measure,
which you can then apply
to your life.
to your tije.
a commitment
n
not around
yourself.
eptions,
Ľ





```
You will learn to
    • become attuned to
         this [inner and outer] guidance
   and
    • sense it [i.e., sense this inner and outer guidance],
rather than
    • miss out
   and
    • be
         • blind and
         • deaf
            to it [i.e., rather than be blind and deaf to this inner and outer guidance].
For it [i.e., For this inner and outer guidance]
    always exists
         as a waiting potential –
                 not just for
                    • this phase of the path, of course,
                 but for
                    • every single, specific phase
                        that is necessary
                           for you to go through.
The
    • outer,
    • volitional
         self
            must
                 voluntarily
                    play its part
so that the
    • involuntary
         self
            can then take over.
```

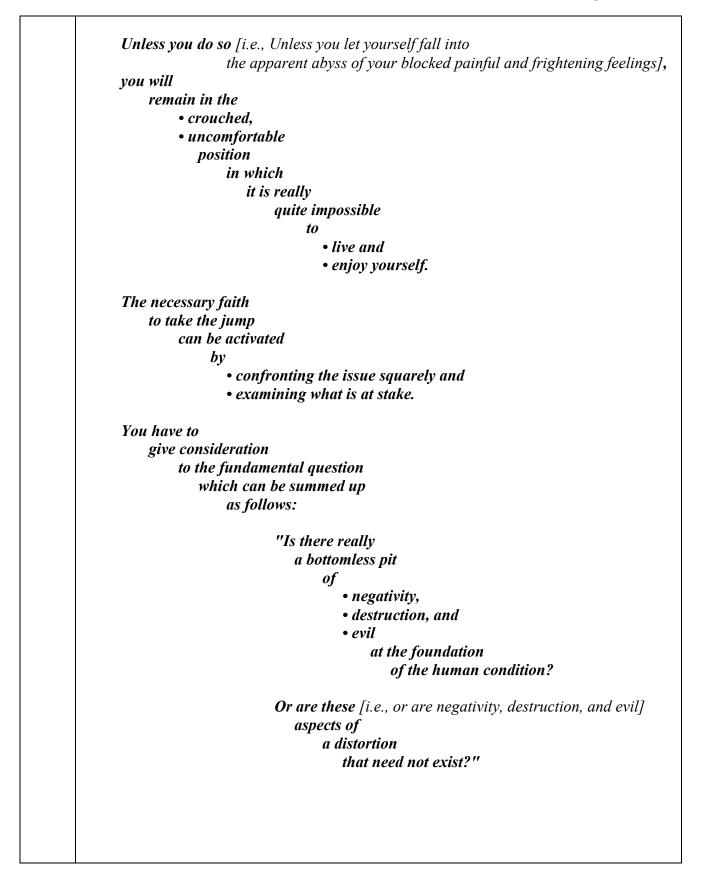
	This involuntary self [that takes over after the volitional self has played its part of stating its wish and intent to experience all accumulated feelings] manifests in two entirely different ways: • the higher • wisdom and • guidance just mentioned, and • the surfacing of the self that often writhes in pain but denies the experience of the residual pain of long ago [i.e., pain of childhood].
	<ul> <li>The first [i.e., the involuntary self manifesting as the higher wisdom and guidance]</li> <li>helps and</li> <li>guides <ul> <li>the latter [i.e., the involuntary self surfacing as the self writhing in pain but who denies the experience of the residual pain of long ago].</li> </ul> </li> </ul>
30	Through this meditational approach [i.e., this meditational approach in which you voluntarily state your intention to experience all your accumulated feelings and rid yourself of waste and wait both for the involuntary response of your higher self for guidance and also for the surfacing of that self that writhes in pain but at the same time denies and refuses to feel the experience of the residual pain of long ago], energy is released that can be directed to this all-important purpose [i.e., the purpose of feeling all your feelings and thereby purifying the self by disposing of all the accumulated waste energy of feelings that have been denied and not yet been felt].

You often persuade yourself that you lack • the energy and • the time to go into the depths of your feelings [through such a meditation process]. At the same time you spend a lot of energy on other activities which may well seem more important at the moment. No matter how vitally important the other activities are, they can never be more important than this exploration [of your deepest accumulated unexperienced feelings from long ago], for attending to *this life task* [*i.e.*, *this life task of purification by the removal of* your waste of accumulated unexperienced *feelings from long ago]* is your true reason for living. In addition, it [i.e., the removal of your waste of accumulated *unexperienced feelings from long ago]* is the key to productive living for you right now.

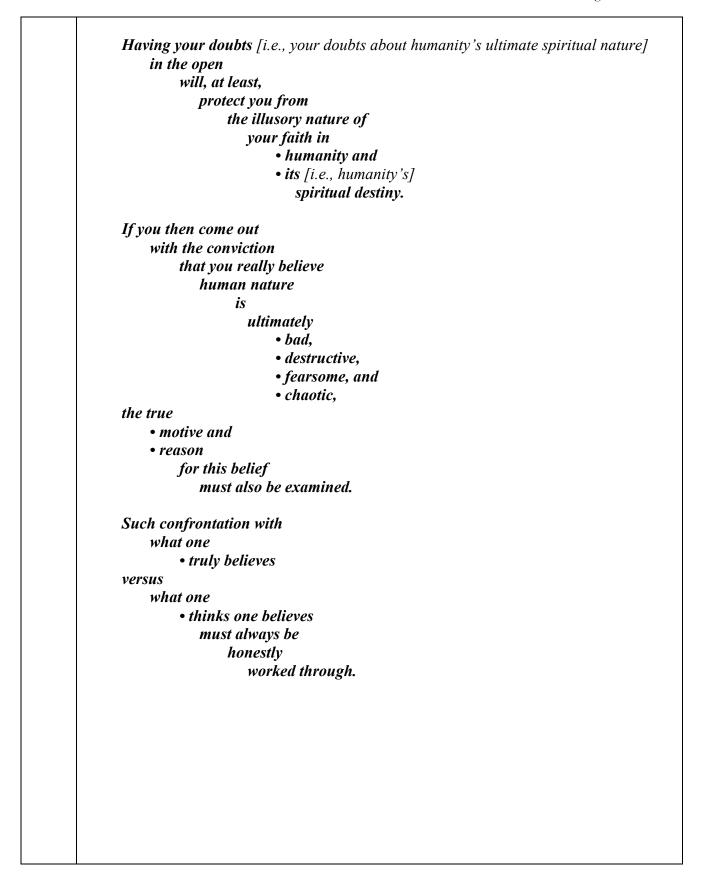
31	
51	The second important aspect of meditation
	is to summon
	your faith
	that "going in"
	will not annihilate you.
	wiii noi unniniuue you.
	What I say about this now
	may help you to do so [i.e., may help you to summon your faith that "going in"
	will not annihilate you].
	Without this act of faith
	you will not have the courage
	to do it [i.e., will not have the courage to "go in" to your denied and
	unfelt accumulated feelings of long ago].
	To put it differently,
	if the
	• safety and
	• validity
	of this course
	is not clearly conceived
	at the outset,
	your disinclination
	to experience
	painful feelings
	will inadvertently lead you
	to manufacture an artificial doubt
	about the safety of the process.
	about the sujety of the process.
	<b>Together with this</b> [i.e., with this artificial doubt about the safety of the process] <b>comes</b>
	an artificial illusion
	that "going in"
	can be avoided
	and still permit you
	<i>to achieve</i>
	• integration,
	• health, and
	• a full life.
	a juu aje.

Avoidance of feelings always creates
always creates
such dualistic paradoxes of
false
• doubt [i.e., a false doubt about the safety of
feeling all your accumulated feelings]
and
false
• hope [i.e., a false hope that "going in" and experiencing all your accumulated feelings can be avoided and still permit you to achieve integration, health, and a full life].
Many years ago
in a lecture called
"The Abyss of Illusion" [Reference: Pathwork Lecture #60 The Abyss of
Illusion – Freedom and Self-Responsibility, March 4, 1960],
I said that
the path of
<ul> <li>self-realization and</li> </ul>
• unification
contains
many
junctures
where it is necessary
to let the self
fall into
what appears to be
a bottomless abyss.
<i>Falling into it</i> [i.e., falling into the abyss of illusion]
threatens to
annihilate
the entity.
I said that
up to a certain point in the individual's evolution,
he or she
crouches in front of this abyss,
<ul> <li>holding on</li> </ul>
and
• not daring to jump.

very, very miserable in this state [i.e., this state of crouching in front of the abyss of illusion holding onto the edge and not daring to jump in], but still believes that the pseudo-safety of this • cramped, • fearful position [at the edge of the abyss of illusion] is preferable to annihilation [i.e., the annihilation he or states)		The individual is
<ul> <li>very miserable         <ul> <li>in this state [i.e., this state of crouching in front of the abyss of illusion holding onto the edge and not daring to jump in],</li> <li>but</li></ul></li></ul>		
in this state [i.e., this state of crouching in front of the abyss of illusion holding onto the edge and not daring to jump in], but still believes that the pseudo-safety of this • cramped, • fearful position [at the edge of the abyss of illusion] is preferable to annihilation [i.e., the annihilation he or ss expects if he or she were to jump into the abyss of illusion]. Only after finally summoning sufficient trust to risk the jump can the person find out that he or she actually floats. Many such junctures are necessary for making the discovery all over again that it is safe to jump.		
33          still believes         that the pseudo-safety         of this         • cramped,         • fearful         position [at the edge of the abyss of illusion]         is preferable to annihilation [i.e., the annihilation he or s.         expects if he or she were to jump into         the abyss of illusion].         Only after         finally         summoning sufficient trust         to risk the jump         can the person find out         that he or she         actually floats.         Many         such junctures are necessary         for making the discovery         all over again         that         it is safe to jump.		in this state [i.e., this state of crouching in front of the abyss of illusion,
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<ul> <li>• cramped,</li> <li>• fearful         position [at the edge of the abyss of illusion]         is preferable to annihilation [i.e., the annihilation he or si         expects if he or she were to jump into         the abyss of illusion].</li> <li>Only after         finally         summoning sufficient trust         to risk the jump             can the person find out             that he or she             actually floats.</li> <li>Many         such junctures are necessary         for making the discovery         all over again         that         it is safe to jump.</li> <li>33</li> <li>The same applies         to letting yourself         fall into         the apparent abyss         of your blocked feelings -</li></ul>		
<ul> <li>position [at the edge of the abyss of illusion] is preferable to annihilation [i.e., the annihilation he or su expects if he or she were to jump into the abyss of illusion].</li> <li>Only after finally summoning sufficient trust to risk the jump can the person find out that he or she actually floats.</li> <li>Many such junctures are necessary for making the discovery all over again that it is safe to jump.</li> <li>The same applies to letting yourself fall into the apparent abyss of your blocked feelings – • paintful, • frightening</li> </ul>		•
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<ul> <li>finally         <ul> <li>summoning sufficient trust                 to risk the jump                 can the person find out                 that he or she                 actually floats.</li> <li>Many                 such junctures are necessary                 for making the discovery                 all over again                     that</li></ul></li></ul>		<i>is preferable to annihilation</i> [i.e., the annihilation he or she expects if he or she were to jump into
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to risk the jump         can the person find out         that he or she         actually floats.         Many         such junctures are necessary         for making the discovery         all over again         that         it is safe to jump.         33         The same applies         to letting yourself         fall into         the apparent abyss         of your blocked feelings –         • painful,         • frightening		
33 33 33 The same applies to letting yourself fall into the apparent abyss of your blocked feelings – • painful, • frightening		
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<ul> <li>all over again that it is safe to jump.</li> <li>33</li> <li>33</li> <li>33</li> <li>33</li> <li>34</li> <li>34</li> <li>35</li> <li>35</li> <li>36</li> <li>37</li> <li>38</li> <li>39</li> <li>30</li> <li>30</li> <li>33</li> <li>34</li> <li>35</li> <li>36</li> <li>36</li> <li>37</li> <li>38</li> <li>38</li> <li>39</li> <li>30</li> <li>30</li> <li>31</li> <li>32</li> <li>33</li> <li>34</li> <li>35</li> <li>36</li> <li>36</li> <li>37</li> <li>36</li> <li>36</li> <li>37</li> <li>38</li> <li>38</li> <li>39</li> <li>30</li> <li>30</li> <li>30</li> <li>30</li> <li>31</li> <li>32</li> <li>33</li> <li>34</li> <li>35</li> <li>36</li> <li>37</li> <li>36</li> <li>37</li> <li>37</li> <li>38</li> <li>38</li> <li>39</li> <li>39</li> <li>30</li> <li>30</li> <li>30</li> <li>30</li> <li>30</li> <li>31</li> <li>32</li> <li>32</li> <li>33</li> <li>34</li> <li>34</li> <li>34</li> <li>35</li> <li>36</li> <li>37</li> <li>38</li> <li>39</li> <li>39</li> <li>30</li> <li>30</li> <li>30</li> <li>30</li> <li>30</li> <li>31</li> <li>31</li> <li>31</li> <li>31</li> <li>32</li> <li>34</li> <li>34</li> <li>34</li> <li>34</li> <li>36</li> <li>37</li> <li>38</li> <li>39</li> <li>30</li> <li>30</li> <li>31</li> <li>31</li> <li>31</li> <li>32</li> <li>32</li> <li>33</li> <li>34</li> <li>34</li> <li>34</li> <li>34</li> <li>35</li> <li>36</li> <li>36</li> <li>37</li> <li>38</li> <li>38</li> <li>39</li> <li>30</li> <li>31</li> <li>31</li> <li>32</li> <li>32</li> <li>33</li> <li>34</li> <li>34</li> <li>34</li> <li>34</li> <li>34</li> <li>34</li></ul>		such junctures are necessary
33       The same applies to letting yourself fall into the apparent abyss of your blocked feelings – • painful, • frightening		for making the discovery
it is safe to jump.         33         The same applies to letting yourself fall into the apparent abyss of your blocked feelings – • painful, • frightening		all over again
33 The same applies to letting yourself fall into the apparent abyss of your blocked feelings – • painful, • frightening		
The same applies to letting yourself fall into the apparent abyss of your blocked feelings – • painful, • frightening		it is safe to jump.
to letting yourself fall into the apparent abyss of your blocked feelings – • painful, • frightening	33	
fall into the apparent abyss of your blocked feelings – • painful, • frightening		••
the apparent abyss of your blocked feelings – • painful, • frightening		
of your blocked feelings – • painful, • frightening		
• painful, • frightening		
frightening		
jeeungs.		
		jeeungs.

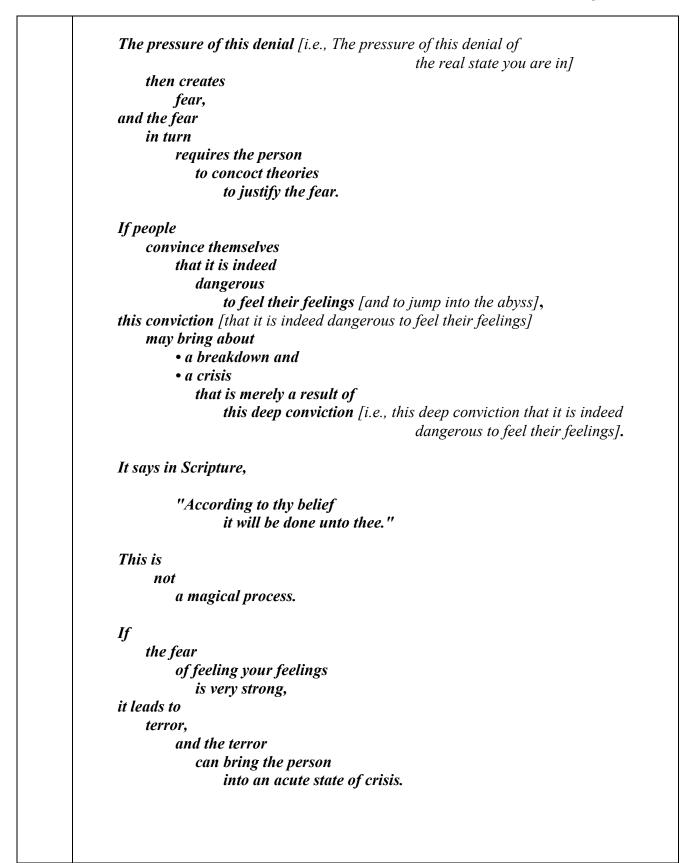


If the universe is • benign and • trustworthy, • good and • safe, then you • cannot and need not fear to *let yourself be* what you are. There are many junctures where a human being's faith is put to the test. You have to face the discrepancy between what you • claim to believe and what you • actually do believe. If you believe in humanity's ultimate spiritual nature, then you have nothing to fear. If you do not [believe in humanity's ultimate spiritual nature], it is necessary to • be aware of this underlying doubt and • confront its [i.e., confront the doubt's] real nature.

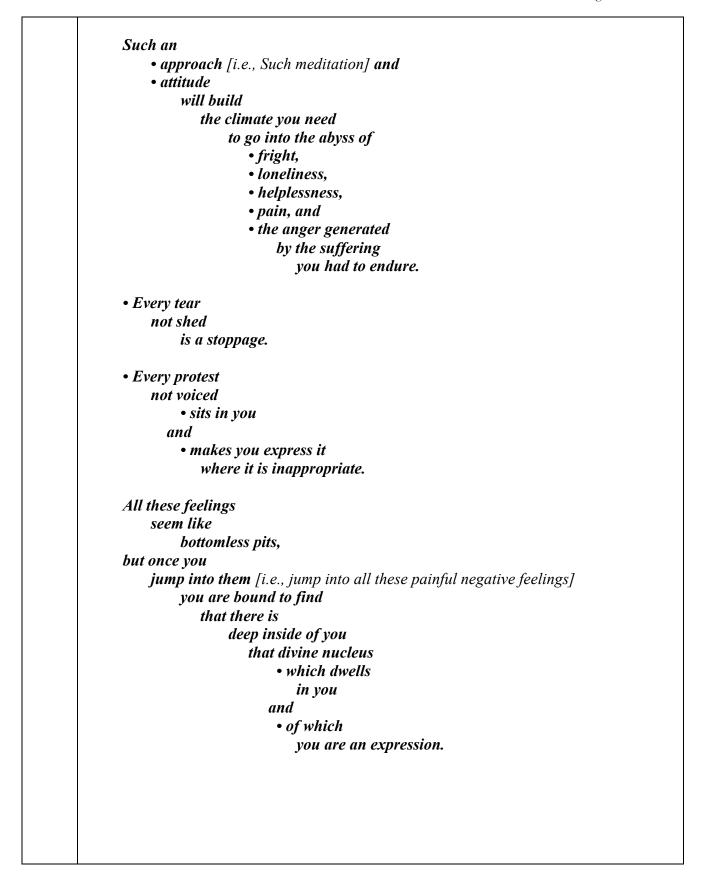


	This [i.e., This distinguishing between what one truly believes
	and what one thinks one believes]
	is true for
	any single issue of importance.
	• Help and
	• guidance
	can and should
	also be activated
	through meditation
	<i>for this specific purpose</i> [i.e., for the specific purpose of distinguishing between what one truly believes and what one thinks one believes].
34	
	Also state in your meditation
	• that you wish to be aware of
	your special
	methods of avoidance [i.e., your special methods by which you avoid
	jumping into the abyss of feeling your accumulated unfelt feelings],
	and
	• that you no longer
	want to
	deceive yourself in this regard [i.e., in regard to your methods of
	avoiding jumping into the abyss of feeling your
	accumulated unfelt feelings from long ago].
	It is better
	to go on
	• avoiding the jump into the abyss [i.e., the abyss of feeling your accumulated unfelt feelings from long ago]
	and
	• knowing
	• that
	you do so
	and
	• <i>why</i>
	[you do so],
	than
	to
	• deny your fear of it [i.e., deny your fear of jumping into the abyss of
	feeling your accumulated unfelt feelings from long ago]
	and
	• pretend to be unafraid [of doing so].

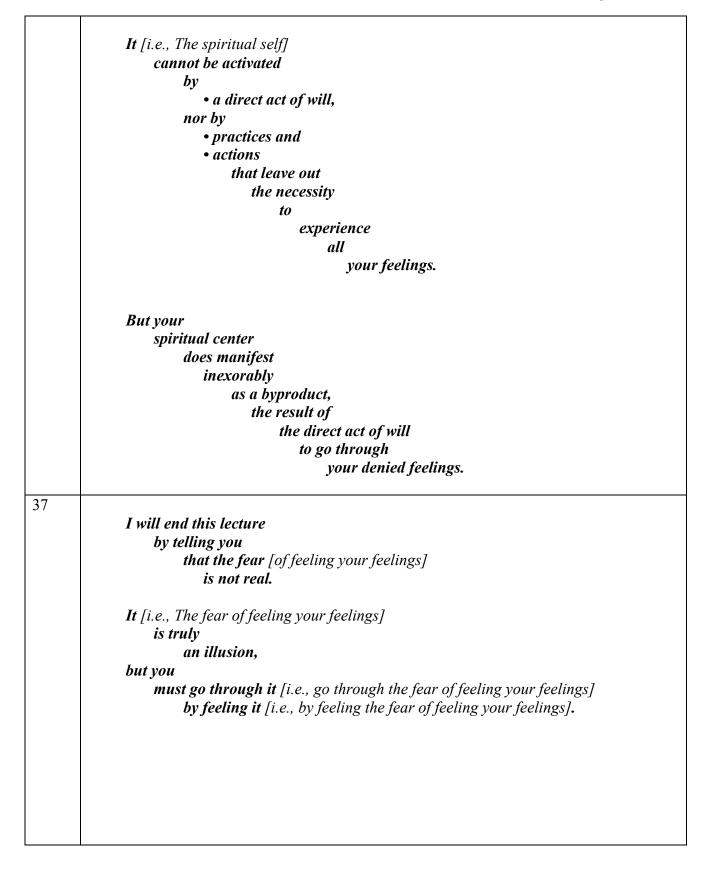
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By freely admitting
    your fear [i.e., admitting your fear of jumping into the abyss of
                        feeling your accumulated unfelt feelings from long ago],
        you are
            more in touch with
                yourself
                   than when
                       you deny the fear.
By confronting
    the validity of the fear,
you may often find that
    the real reason
         behind the fear
              is
                • shame
            and its partner,
                • pride.
Denied
    • pride and
    • shame
         often create
           fear.
    • The idea
         that it is
            humiliating
                to
                   • have certain feelings or
                   • be in certain
                        vulnerable states,
along with
    • the idea
         that you ought not to be
            where you are [i.e., the idea that you ought to be more developed],
and
    • the feeling
         that your past suffering as a child
            is due to
                your being
                   • unacceptable and
                   • unlovable,
all create the tendency
    to deny
         the state you are in.
```



	But the true underlying core feeling [i.e., the feeling underlying the fear of feeling all feelings] is often merely • shame/pride and • the misconception that the childhood pain existed because of personal inadequacy [i.e., because the child believed he or she was unacceptable and unlovable]
	<i>which the individual</i> [as an adult still believes is true and]
	is too ashamed to expose.
35	Crossing the barrier of • embarrassment, • humiliation, • shame, and • pride will often dissolve fear. You must • confront and • squarely face these issues [i.e., squarely face these feelings that underlie the fear of feeling all these feelings].
	<b>Only thus</b> [i.e., Only by squarely facing undesirable feelings that underlie the fear of feeling all these undesirable feelings]
	can the way be smoothed to let yourself go into yourself [and feel all your feelings and truly live].
	Meditation [in the way I have described here] is a requirement without which the way [i.e., the path to full aliveness] becomes unnecessarily difficult.

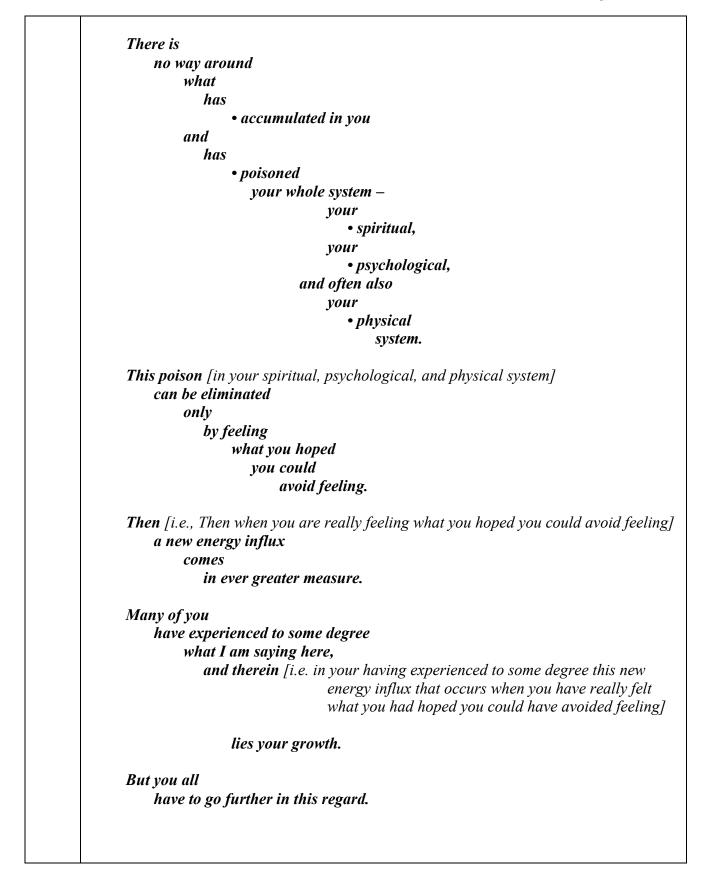


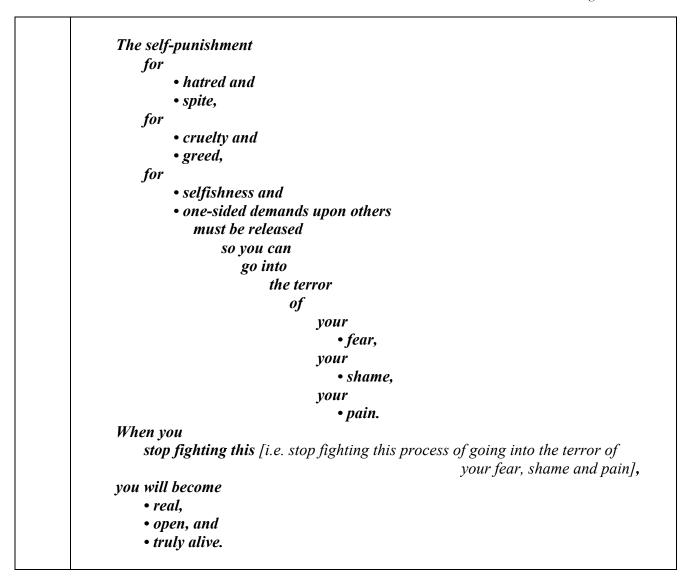
	It [i.e., That divine nucleus deep inside of you]
	is
	a
	• light,
	a
	• warmth,
	an
	• aliveness,
	and a
	• security.
	<i>All these</i> [i.e., Light, warmth, aliveness, and security] <i>are</i>
	stark realities
	but can be
	experienced
	only when
	you go through
	the heretofore denied
	reality
	of
	avoided feelings.
36	
36	Your spiritual self
36	Your spiritual self with all its
36	
36	with all its • joy, • safety and
36	with all its • joy, • safety and • peace
36	with all its • joy, • safety and • peace is right behind the
36	with all its • joy, • safety and • peace is right behind the • sadness and
36	with all its • joy, • safety and • peace is right behind the
36	with all its • joy, • safety and • peace is right behind the • sadness and
36	with all its • joy, • safety and • peace is right behind the • sadness and
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36	with all its • joy, • safety and • peace is right behind the • sadness and
36	with all its • joy, • safety and • peace is right behind the • sadness and



Through the gateway of feeling your • weakness lies your • strength; through the gateway of feeling your • pain lies your • pleasure and • *joy*; through the gateway of feeling your • fear lies your • security and • safety; through the gateway of feeling your • loneliness lies your capacity to have • fulfillment, • love and • companionship; through the gateway of feeling your • hate lies your capacity to • love; through the gateway of feeling your • hopelessness lies true and justified • hope; through the gateway of accepting the • lacks of your childhood lies your • fulfillment now.

	When you
	experience
	all
	these
	• feelings
	and
	• states,
	it is essential
	that you
	do not delude yourself
	into believing
	<i>they</i> [i.e., all these feelings and states]
	are caused by
	anything you
	• experience
	[now]
	0ľ
	• fail to experience
	now.
	Whatever
	• the now
	brings forth
	is only the result of
	• the past
	which
	still resides in your system.
38	
20	Through these gateways
	you will find
	true life.
	All the many temptations
	that beckon you
	to follow paths
	which imply
	that it is possible
	to find
	the spiritual reality of yourself
	without
	going through these gateways
	are wishful thinking.





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Call: 1-800-PATHWORK, or Visit: www.pathwork.org

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