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

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/

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<td>Greetings, my dearest friends here.</td>
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<td>There is a great power of</td>
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<td>• blessing and</td>
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<td>04</td>
<td>Every once in a while I give a lecture which is an</td>
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<td>• outline or</td>
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<td>• blueprint</td>
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<td>• shedding new light on the path as an overall venture, and also</td>
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<td>• casting light on the specific stage in which you happen to be at the time you hear it.</td>
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I mean, of course, [the lecture sheds light for the overall venture and for stage your are in] [for] those of you who are really committed to and involved in your own intensive work of self-development, self-confrontation, and growth – in short, [for those committed to and involved in] the path.

I will attempt to give an overview of all that we have covered so far, and also an outline of the principles governing human life and your relationship to the universe.

Some of the material I touch upon must be necessarily a repetition, but this [repetition] is so that you can be helped on a new and deeper level to perceive, connect, unify and comprehend the principles of life, your own growth within it [i.e., within life], and the spiritual laws that govern the soul.
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].
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!

It [i.e., this partial awareness of the mechanism of your defenses] 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.
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, but rather it [i.e., But rather than all at once, removing this double illusion] proceeds in 
• stages and 
• sections.
In conjunction with
a continuation of this phase of the work on yourself [i.e., the phase
of identifying and dissolving the double illusion within you],
it is necessary
for you to comprehend
on a deeper level
where the
• negative attitudes
  and
• destructiveness
  come from.

What is
the real origin
of evil?

You know
and have often heard me say
that
• the denial of
  your vulnerabilities,
• your shame of
  feeling helpless, and
• your feeling
  of being unlovable
create
• evil and
• destructive
  • attitudes and
  • feelings.

In other words,
evil
is a defense
against suffering.
All defenses [including defenses against suffering, i.e., defenses brought about by evil]

create
  • more suffering
  as well as
  • confusion,

since [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.

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 | **You**
| --- | ---
| • recreate | • 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 | • 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].

| 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]. |
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.
You are now truly ready, my friends, to venture into the depths of your being.

There [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.

They [i.e., Your accumulated feelings regarding the unhappiness of your childhood] could not be transformed before now into their natural energy-stream precisely because you had locked the gates against feeling your feelings.

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.
Do not look at laziness as an attitude to be given up at will, if only the person would finally come around to being • reasonable and • constructive.

This [i.e., Laziness] is not a moralistic [i.e., “good” vs. “bad”] issue at all.

Laziness is • a manifestation of • apathy, • stagnation and • paralysis, • a result of stagnant energy in the soul substance.

Stagnant soul substance is the result of feelings that have not been fully • experienced or • expressed, and therefore their [i.e., therefore these unexperienced or unexpressed feelings'] • significance and • true origin have not been totally understood.
When feelings are not thus
- experienced,
- understood and
- expressed,
they
- accumulate and
- stop the flow
  of the life force.

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.
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.
Thus [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
  **feeling** [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
- **denying the knowledge of the feeling** [i.e., denying any knowledge you may have about the feeling’s existing]
  can be [i.e., can be a defense against experiencing the feeling].

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
  or
  - misuse
  a given approach.

There still exist
many defenses
against
the full experience
of accumulated feelings in you, my friends,
in spite of
all 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.

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To recapitulate:
  all
  that is
  • evil,
  • destructive, and
  • negative
  in human nature
  is a result of
  defending against
  experiencing
  • painful,
  • undesirable
  feelings.
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.
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.
Natural movement
is a
spontaneous
expression
of the inner energy flow
that is
never
experienced as
• arduous or
• painful,
nor as
• tiring or
• undesirable
in any way.

So, my friends,
when you find yourself
• stagnating,
• lazy,
• passive, or
• inert,
and when you
• desire to do nothing,
which is often
confused with
the spiritual state
of
just being,
you have
a good gauge
that there are
feelings in you
which have created
psychic toxicity
because
you were
loath to
• experience and
• acknowledge
them.
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.
Over

and over again

you are entrapped

in the cycle

of reproducing the past

in one way or another

until

you can summon the courage

to choose

• now

what was

not lived through

• before

because of

your defenses.

You

cannot come out of these repetitive cycles,

no matter

• how good

your intentions are

and

• how much effort

you use in other ways

as a substitute for

experiencing

your [earlier] feelings,

unless

you

• really

• fully

re-experience

your earlier feelings.

You

must cross

the barrier

behind which

you still harbor

deep feelings

so tucked away

that you are

not at all aware of them [i.e., you are not at all aware of your earlier 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.

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.

Lack of awareness of what you • feel and what you • really believe creates another manifestation of the split.
When you unify
   • knowing 
   and 
   • feeling,
you work toward 
   • mending and 
   • integration, 
   which 
   manifests as 
      a wonderful 
         • new awakening and 
         • sense of wholeness.

When feelings are not 
   experienced 
      in their full intensity, 
the inner life flow must become 
   stagnant.

People [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].
The truth is that
a sense of
• futility and
• confusion
  about
  • life and
  • your role in it
  must
  envelop you
when you
resist
living through
the feelings you harbor;
you go on harboring them
because
you delude yourself
that
• avoiding
  the feelings
  will hurt you less
than
• exposing
  them.

There are many other manifestations [i.e., There are many other manifestations of closed doors to one’s talents, needs, and even one’s very self when one’s inner life flow is stagnant because one has not experienced one’s earlier feelings in their full intensity].

The inability
to
• feel pleasure or
to
• fully experience life
  is one of the most widespread general effects.

However, there is
no other way
to become fully alive
than to
keep experiencing
  your real feelings.
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.
The total experience
   of a feeling
   is as available
   as your
   • willingness and
   • readiness
   to venture into 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
  of previous incarnations
    is blotted out,
      so that
        you have
          only this life’s
            past experiences
              to draw on.

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
  • denying awareness and
  • refusing to feel
    the experience
      of what you have lived through
        in this very life,

you
  perpetuate
    • the process
      of dimming memory.

Thus [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.

You
can do this, my friends,
if you trust
in
• the process
and
in
• the venture of
  • letting go,
  • truly
    letting go.
And here [i.e., And here in trusting the process and the venture of truly letting go] again
is the problem.

You
cannot
let go
if
your innermost being
defends against
feeling
your feelings,
[feelings] which you
know
exist inside of yourself.

Actually
you defend against
establishing
a connecting link
between
• those feelings,
• your inner knowledge,
and
• your current action patterns.

The paralysis
• that is often deemed
laziness,
and
• about which
you moralize
as if
it [i.e., as if laziness]
were that [i.e., were actually just a bad habit of laziness],
is therefore
to be viewed
as a very indirect symptom [i.e., a symptom of your defending against feeling all your feelings].
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.

Laziness
is a protection against
the movement of
the soul substance
which [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
• effect [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.

By fully understanding this [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.

The true, serene state of being which every soul unconsciously longs for is not cautious passivity which
• must avoid movement and
• makes movement appear undesirable.
The true spiritual state of being is a very active state, although it is a calm and relaxed state at the same time.

It is joyous movement and action.

It is only the passivity of the fearful self that creates frenzy as a counter-action against the stagnation.
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, you must come to feel the fear that lies in
• laziness
and in
• all types of stagnation.

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.

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.
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.
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,
so that it multiplies.

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 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.

The same is true [not only with the feeling of pain but also] with [the feelings of]

- fear,
- anger,
- frustration, or
- whatever the feeling may be.

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 than

- its denial [i.e., easier to bear than the denial of feeling beneath the original fear],
- 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].
And the [original] fear itself
is more bearable
than the [secondary fear.]
[the] fear
of the [original or primary] fear.

In that way [i.e., By working down
from
(1) feeling the secondary fear, the fear of feeling, and hence
denying, the primary or original fear;
to
(2) feeling the primary fear, the fear of feeling, and hence
denying, the feeling that is beneath the primary fear,
to
(3) feeling the feeling itself that is beneath the primary or original
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
of denied feelings [i.e., the accumulated waste energy of
feelings that have been denied and not yet been felt].

• Fighting your feelings

and

• defending against them [i.e., defending against feeling your feelings]
creates
a whole extra layer of experience [i.e., the extra layer of experience
of fighting and defending against feeling your feelings]
that is
• alienated from your core
and therefore
• artificial and
• more painful
than the original experience [i.e., the original experience of
feeling all the feelings that are present]
it [i.e., the extra layer of experience of fighting against
feeling all the feelings that are present]
fights against.
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.

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.
It is important now to focus your meditation.

Those of you who have become convinced of the great power you thus generate [i.e., the great power you generate through focused meditation] have learned that the specific focusing and conscious direction you give to your meditations evokes an inner guidance in the right and balanced measure, which you can then apply to your life.

The proper direction is twofold.

First you need a commitment to go in and not around yourself.

Humankind is, with few exceptions, continually going around rather than through.
This voluntary commitment to
going
  • in
  and
  • through
    your feelings
    should be
    the driving force
    in this specific meditation.

Your
  • declaration and
  • statement
    that this [i.e., that going in and through your feelings]
    is what you
    • want
    and
    • intend
to do
  must create
  a new condition
  in your soul substance.

You can then [i.e., You can then, when you have declared that you want and intend to go in and through your feelings,]
request
  specific guidance
  which will
  immediately
  loosen up
  some of the stagnant matter.

The laziness
  that makes you
  • avoid,
  • postpone, and
  • procrastinate
  will disappear sufficiently
  at this point
  to set
  a new energy influx
  in motion.
<table>
<thead>
<tr>
<th>• The voluntary attitude of commitment [i.e., the commitment to going in and through your feelings]</th>
<th>will create • an involuntary energy influx and activate • the guiding wisdom of your spiritual self.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stating in your meditation your • intent and • wish to • experience all accumulated feelings and • rid yourself of waste is the • best and • most effective beginning [for your meditation].</td>
<td></td>
</tr>
</tbody>
</table>

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| In addition to right • balance and • timing, • inner and • outer guidance will be set up in just the way you need it for your personal situation. |
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].

The first [i.e., the involuntary self manifesting as the higher wisdom and guidance]

- helps and
- guides

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].

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.
The second important aspect of meditation is to summon your faith that "going in" will not annihilate 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.

Together with this [i.e., with this artificial doubt about the safety of the process] comes an artificial illusion that "going in" can be avoided and still permit you to achieve • integration, • health, and • a full life.
Avoidance of feelings 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].


I said that the path of • self-realization and • unification contains many junctures where it is necessary to let the self fall into what appears to be a bottomless abyss.

Falling into it [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,
• holding on and • not daring to jump.
The individual is 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 she 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.

The same applies to letting yourself fall into the apparent abyss of your blocked feelings –
• painful,
• frightening feelings.
Unless you do so [i.e., Unless you let yourself fall into the apparent abyss of your blocked painful and frightening feelings], you will remain in the
• crouched,
• uncomfortable position
  in which it is really quite impossible
to
• live and
• enjoy yourself.

The necessary faith
to take the jump can be activated by
• confronting the issue squarely and
• examining what is at stake.

You have to give consideration to the fundamental question which can be summed up as follows:

"Is there really a bottomless pit of
• negativity,
• destruction, and
• evil
  at the foundation of the human condition?

Or are these [i.e., or are negativity, destruction, and evil] aspects of a distortion that need not exist?"
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.
Having your doubts [i.e., your doubts about humanity’s ultimate spiritual nature]
in the open
will, at least,
protect you from
the illusory nature of
your faith in
• humanity and
• its [i.e., humanity’s]
  spiritual destiny.

If you then come out
with the conviction
that you really believe
human nature
is
ultimately
• bad,
• destructive,
• fearsome, and
• chaotic,
the true
• motive and
• reason
for this belief
must also be examined.

Such confrontation with
what one
• truly believes
versus
what one
• thinks one believes
must always be
honestly
worked through.
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 for this specific purpose [i.e., for the specific purpose of distinguishing between what one truly believes and what one thinks one believes].

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

• why [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].
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.
The pressure of this denial [i.e., The pressure of this denial of the real state you are in]

then creates
fear,
and the fear
in turn
requires the person
to concoct theories
to justify the fear.

If people
convince themselves
that it is indeed
dangerous
to feel their feelings [and to jump into the abyss],
this conviction [that it is indeed dangerous to feel their feelings]
may bring about
• a breakdown and
• a crisis
that is merely a result of
this deep conviction [i.e., this deep conviction that it is indeed dangerous to feel their feelings].

It says in Scripture,

"According to thy belief
it will be done unto thee."

This is
not
a magical process.

If
the fear
of feeling your feelings
is very strong,
it leads to
terror,
and the terror
can bring the person
into an acute state of crisis.
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] which the individual [as an adult still believes is true and] is too ashamed to expose.

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].

Only thus [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.
Such an approach [i.e., Such meditation] and attitude will build the climate you need to go into the abyss of fright, loneliness, helplessness, pain, and the anger generated by the suffering you had to endure.

Every tear not shed is a stoppage.

Every protest not voiced sits in you and makes you express it where it is inappropriate.

All these feelings seem like bottomless pits, but once you jump into them [i.e., jump into all these painful negative feelings] you are bound to find that there is deep inside of you that divine nucleus which dwells in you and of which you are an expression.
It [i.e., That divine nucleus deep inside of you] is
a
• light,
a
• warmth,
an
• aliveness,
and a
• security.

All these [i.e., Light, warmth, aliveness, and security] are
stark realities
but can be
experienced
only when
you go through
the heretofore denied
reality
of
avoided feelings.

Your spiritual self with all its
• joy,
• safety and
• peace
is right behind the
• sadness and
• pain.
It [i.e., The spiritual self] cannot be activated by
• a direct act of will,
nor by
• practices and
• actions
  that leave out
  the necessity
to
  experience
  all
  your feelings.

But your spiritual center does manifest inexorably as a byproduct, the result of the direct act of will to go through your denied feelings.

I will end this lecture by telling you that the fear [of feeling your feelings] is not real.

It [i.e., The fear of feeling your feelings] is truly an illusion, but you must go through it [i.e., go through the fear of feeling your feelings] by feeling it [i.e., by feeling the fear of feeling your feelings].
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 they [i.e., all these feelings and states] are caused by anything you experience now or fail to experience now.

Whatever the now brings forth is only the result of the past which still resides in your system.

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.
There is no way around what has accumulated in you and has poisoned your whole system – your spiritual, your psychological, and often also your physical system.

This poison [in your spiritual, psychological, and physical system] can be eliminated only by feeling what you hoped you could avoid feeling.

Then [i.e., Then when you are really feeling what you hoped you could avoid feeling] a new energy influx comes in ever greater measure.

Many of you have experienced to some degree what I am saying here, and therein [i.e. in your having experienced to some degree this new energy influx that occurs when you have really felt what you had hoped you could have avoided feeling] lies your growth.

But you all have to go further in this regard.
The self-punishment
for
• hatred and
• spite,
for
• cruelty and
• greed,
for
• selfishness and
• one-sided demands upon others
must be released
so you can
go into
the terror
of
your
• fear,
your
• shame,
your
• pain.

When you
stop fighting this [i.e. stop fighting this process of going into the terror of your fear, shame and pain],
you will become
• real,
• open, and
• truly alive.