Pathwork Lecture 191: Inner and Outer Experience

1996 Edition, Original Given April 23, 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*.

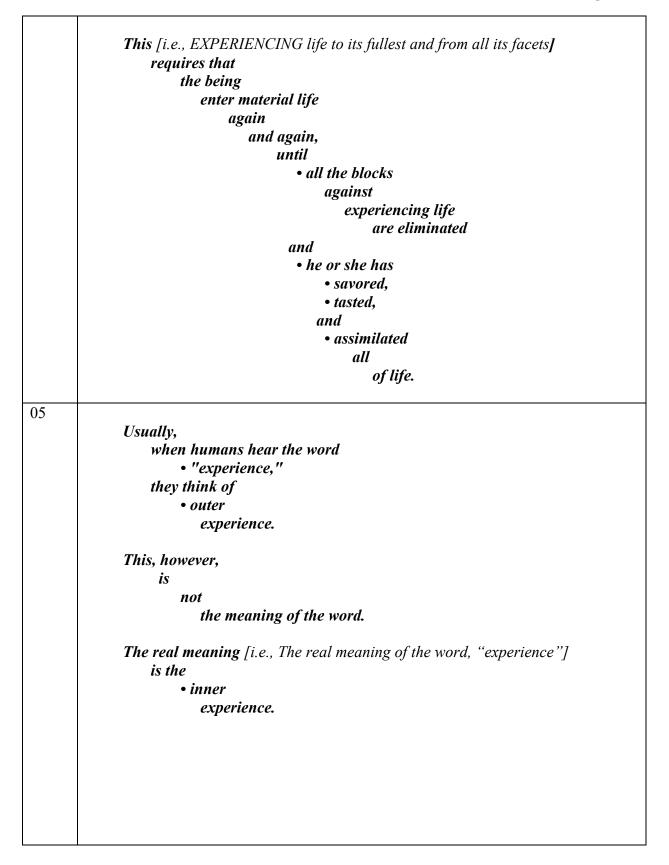
The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words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

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¶	Content
03	
	Greetings.
	• Blessings
	and
	• love
	are pouring forth
	for everyone here,
	wherever you need them most
	on your journey through life.
0.4	
04	Many philosophics agree on
	Many philosophies agree on the importance of
	experience.
	experience.

They [*i.e.*, *Many philosophies*] postulate that the true meaning of life is experiencing it [i.e., the true MEANING of life *is EXPERIENCING life*] in all its • facets and • variations, in its full • *depth and* • breadth. A being who enters • this sphere of life, • the material earth, is drawn into it because of his or her limited state of consciousness, in which true reality is blurred to a large extent. The only way the consciousness can be expanded is by experiencing life • to its fullest and • from all its facets.



You know that you may experience all things outwardly, but if the • inner experience is inhibited, the • outer experience will mean little. You can travel all over the world. You can • be in many different situations and • *experiment with* every conceivable "experience" under the sun. You can • approach life in all its different facets: • art, • nature, • science. You can • do all things, • learn everything your brain can master, but if your capacity for inner experience is dead, all outer experiences will add little, if anything, to your conscious life.

	Often a
	• full outer experience
	without the
	• inner experience
	even increases
	despair, because
	one does not understand
	the causes
	of the experience, and that [i.e., and not understanding
	the causes of the experience] is very disquieting.
	is very aisquieting. Having
	5
	everything they ever wanted, people
	still cannot remove
	a nagging dissatisfaction.
	u nugging uissuusjucuon.
	The faster
	they run,
	the more
	they grab,
	the more
	elusive life seems,
	because
	the capacity for
	inner experience
	 has not been cultivated
	or, worse, it
	 has been inadvertently eliminated.
06	
00	Inner experience
	is possible
	only when
	you can feel.
	<i>y y</i>
	If feelings
	are blocked,
	no inner experience
	is possible.

Lack of feelings • deadens all of life and • makes it impossible for you to fulfill yours [i.e., IMPOSSIBLE for you to fulfill YOUR life]. You will have to come back, over and over, until you learn to savor experience to whatever degree this is possible at your particular stage of consciousness. To savor life in its fullest, you must • eliminate your defenses against feelings. You must • go through your fear of • unpleasurable, • painful feelings. That which is feared must be • accepted, • experienced as it is at this moment.

The way it is
at this moment
may well be
the result of
feelings from the past
that
• have
not been
fully experienced
and thus
• lie stagnant, forming a block in your system
forming a block in your system.
When you
fear a
feeling,
you
• block
the experience.
Уои
• anesthetize yourself.
• Numbing
and
• denying
often seems
the only protection against
unbearable
• pain and
• suffering.
And yet,
as many of you on the path have begun to find out,
it is the
fight against
what you fear
that creates
<i>your</i>
real suffering.

	No matter
	what is inflicted upon you
	from the
	outside
	when you are
	 helpless and
	• defenseless,
	• it cannot become
	a detriment in your life,
	• it cannot cripple you
	when you learn
	to receive it in the
	• right and
	• healthy
	way.
	This [i.e., This receiving in the right and healthy way what is inflicted upon
	you from the outside when you are helpless and defenseless]
	is
	the only way
	you can
	truly eliminate
	what is undesirable.
	When you
	dare experience
	inwardly
	what comes to you,
	it will
	cease to be a threat.
07	
	In this lecture
	I shall point out further
	• the ramifications and
	• the significance
	of
	inner emotional experience,
	and
	• what happens to the human entity
	when such [i.e., when such INNER]
	• experience and
	• feelings
	are blocked.
	ure vivencu.

the mo	st destructive emotion imaginable.
Fear	
that is not	
• met	
and therefor	
• transcen	
becom	
-	poisonous,
• te	oxic
	energy.
Fear	
that	
	en conscious
and therefor	re
• appears	
indirec	•
is	that much more debilitating.
The fear of	
feelings	
is perhaps	5
	st insidious of all,
for	r
	if you fear
	a real danger,
	it is something you can overcome.
Even exaggerated	fear of
an outer occui	
would not	t be so harmful,
except	
-	ch an unrealistic phobia
	must be an expression of
	 unrecognized and
	 unexperienced
	feelings.

	Anything
	outside of you
	can be dealt with
	on the level of
	outer action.
	Feelings
	can be dealt with
	only as they are
	• being experienced,
	not when they are
	• denied.
08	
	When you are afraid
	of
	• pain,
	• loneliness,
	0r
	of a
	• hurt to your pride
	or a
	• rejection,
	or
	• frustration
	of your
	• will or
	• desires –
	in all these cases,
	your primary feeling
	is
	fear.
	Only when you
	experience
	what you fear – say, rejection –
	will you
	experience
	<i>the pain of it</i> [i.e., will you experience the PAIN of REJECTION].
	So we are dealing basically with
	the fear of
	pain [i.e., we are dealing with the FEAR of pain, NOT PAIN itself].

	When you
	go into the
	• fear,
	you can
	experience the
	• pain.
	1
	Only then
	• will the pain
	genuinely dissolve,
	and
	• you will have mastered
	a slice of life
	that you no longer need to avoid.
09	
• •	When you
	blindly avoid
	your fear of pain
	until
	you
	• no longer know
	that you fear
	a specific pain
	and
	• are not aware
	why you feel
	 numbed and
	• deadened,
	you create
	a magnetic energy block
	within
	your psychic system.
	This magnetic block
	is a powerful force
	that inevitably
	draws to you
	the very experience
	you wanted to avoid.

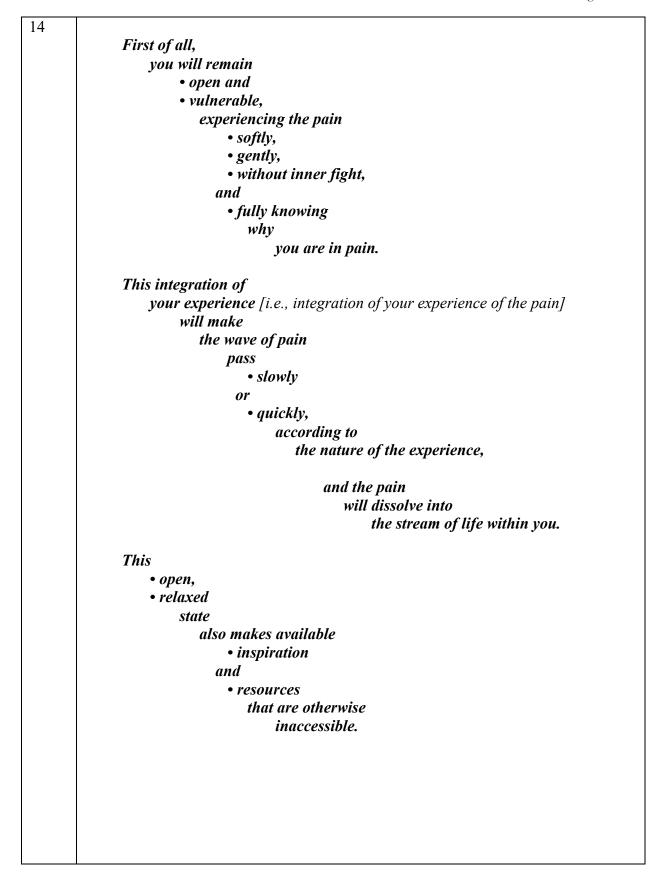
The pain you avoid must come to you from outside, again and again, until you can no longer avoid it. This is a law of life. If you come into this life with such a fear, your life circumstances will bring forth the very condition that you avoided previously. I have said this many a time. When life circumstances in your early childhood again inflict • pain and • deprivation upon you, and you again protect yourself by • denying the pain rather than • experiencing it to its fullest, *later life circumstances* will replicate those early conditions until you • open up to what you fear and • *let the experience* be in you, so that it can dissolve.

	When you
	fully savor
	the painful experience,
	then you are
	truly overcoming it.
	Then
	• the energy
	of the magnetic block
	dissolves,
	entering into
	the general flow of life
	within you,
	and
	• the previously feared experience
	will no longer come to you.
	wa no tonger come to you.
10	
	You may
	temporarily
	avoid the feared experience
	because
	your inner defenses
	shut off life so successfully
	that
	nothing touches you.
	And your willpower
	may build
	an eventful
	outer life
	that fills
	your inner void to a degree,
	as long as
	you do not hold still.
	you uo noi noia sua.
	However,
	this is but
	temporary peace
	before the storm.

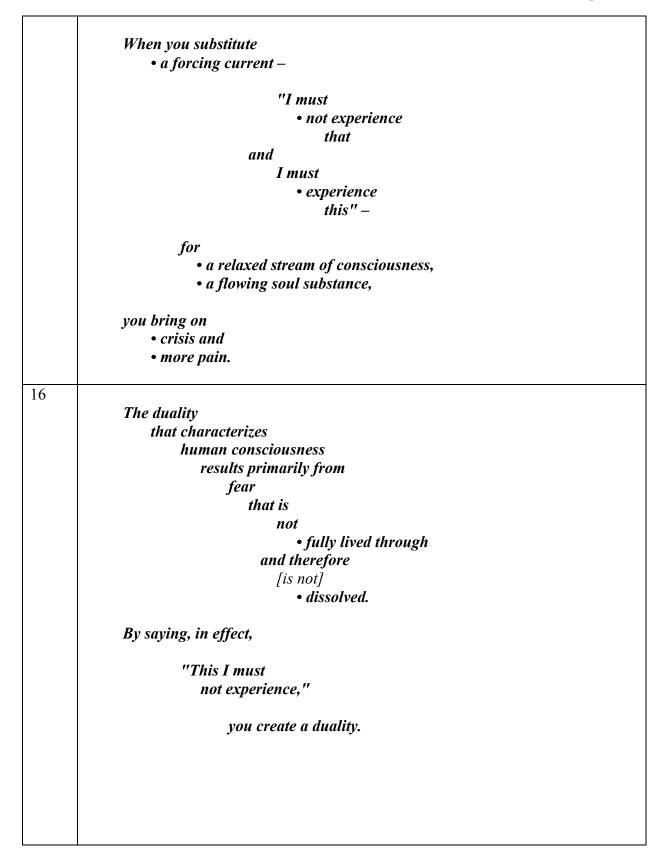
	Crisis
	must come to you eventually
	to give you
	another opportunity
	to overcome your fear.
	The more
	you run from
	what you fear,
	• the more
	energy you invest
	into blocking off
	the feared feeling,
	• the more potent
	the magnetic energy block becomes,
	and
	• the more certainly you
	attract the crisis
	that could be the healing agent
	whenever you choose to
	change
	the direction of your focus
	to inner living.
	to ninei tirnig.
11	
	Only a
	fearless soul
	can experience
	• bliss,
	• pleasure,
	• joy, and
	• peace.
	peuce.
	You can fulfill your potential for
	• creativity
	and
	• expansion of your spiritual being
	only when
	you are
	• fearless
	and
	• relaxed.

	If no part of your
	inner being
	has anything to
	• cover up,
	• defend, or
	• protect,
	then
	the full potential of your
	• creativity and
	• capacity for pleasure
	can manifest in your personality.
	But if you
	guard
	against
	• one
	expression of life in you,
	against
	• one
	type of inner experience,
	it is logical
	that
	• all other types [i.e., all other types of inner experience] must be equally hindered.
	This should be easy to see.
12	
	In protecting yourself against
	• your fear of
	• pain, or
	• any other undesirable experience,
	you put yourself
	in a state of tension.
	• Guardedness
	is
	• tension.
	• Pleasure and
	• creativity
	can thrive
	only in a state of
	• relaxation.

You cannot express yourself when you hold tight against a movement in your inner life. You separate yourself from a vital part in yourself. No wonder that you • lose touch with yourself and • no longer know • who you are or • what you are doing! You live in a constant state of guardedness unbeknownst to your conscious mind. Therefore, the first task on your path is to explore yourself deeply, so that you become conscious of your defenses. Only then can you explore the next question: What is it precisely that you guard against? In the last analysis *it* [*i.e.*, *that precisely which you guard against*] is always a pain you have suffered [i.e., a pain you have suffered in the past]. 13 You cannot, of course, go further back than this lifetime. But • this lifetime is all you need. Your early pains in • this life are essentially those you have suffered in • previous lives. Your accumulated residual energy block not only • attracts the same events over again, but also • makes you incapable of *meeting new feeling experiences* in a • free and • spiritually hygienic way. The new feeling that cannot live in you is added to your residual reservoir. On the other hand, • once your residual reservoir [i.e., once your reservoir of feelings that could not live in you previously because of old energy blocks] is emptied and • you have *fully experienced the past accumulations* [i.e., fully experienced past accumulations of feelings that could not live in you previously], the flow of your being will deal with new pains in a very different way.



	You will be guided
	from within
	to find new ways of action
	that will be effective
	in
	your
	• life
	and
	<i>your</i>
	• environment.
	A
	• new,
	• ever-increasing
	vibrancy
	will fill your being
	when
	you live in this way.
	You will be filled
	with
	the joyousness
	of knowing that
	all is well in the universe.
15	
	When you
	• use your will
	to avoid feared feelings
	and
	• try forcefully
	to produce
	the joy that you cannot have
	unless
	you live in an unguarded state,
	your will
	must again
	and again
	be smashed by life,
	which cannot be manipulated by the
	• fearful,
	• small,
	• controlling
	mind.
	<i></i>



	• Your fear
	creates
	both a
	• Yes current [i.e., "Yes, I MUST experience this,"]
	and a
	• No current [i.e., "No, I MUST NOT experience that"],
	and
	• that split current
	is the entire basis of
	the painful state of
	duality.
	Such duality
	can thrive
	only in
	a state of • avoidance,
	a state of the sta
	• being closed to
	one thing,
	which creates a
	• tense,
	• urgent
	grabbing movement
	in the opposite direction [i.e. grabbing of a
	thing in the direction opposite to the
	direction of the one thing avoided],
	which in turn
	prohibits
	the real flow of life.
17	When
	strong inner denial
	exists,
	• rage and
	• violence
	follow.

	Daga dissolute
	Rage dissolves
	when
	• the fear of pain
	is given up
	and
	• the pain
	fully experienced.
	The pain
	dissolves into
	its original nature,
	the
	• blissful,
	• peaceful
	vibrancy of
	the river of life
	that
	• flows through you
	and
	of which
	• you are a part.
18	
	Your fear of feelings
	therefore
	not only
	• blocks
	• bliss and
	 the expression of creative life through you,
	but also
	• splits you into
	a state of disunity.
	You can achieve a
	higher unified
	state of consciousness
	only by
	• going through what you fear,
	never by
	• avoiding it.

19	
	When
	fear of your feelings
	induces you
	to block off
	your capacity to feel,
	the impoverishment
	creates
	the need for a substitution [i.e., a substitution for FEELING].
	The mind
	then becomes
	<i>this substitution</i> [<i>i.e.</i> , <i>this substitution for FEELING</i>].
	In order
	not
	to feel
	• your deadness,
	• the impoverishment of
	your inner being,
	and
	to have
	• a sense of existing,
	you use your
	outer mind
	much more than is natural.
	If you
	cannot exist
	through your
	• flowing,
	• feeling
	being,
	your
	• intellect
	and
	• will
	take almost exclusive charge
	of your
	 deadened feeling part.

```
They [i.e., Your intellect and will]
    temporarily
         give you
            the illusion
                of
                    being alive.
But the aliveness [i.e., But this ILLUSION of aliveness
                                created by the overactive intellect and will]
    is precarious.
It [i.e., The illusion of aliveness given you by your intellect and will]
    is, in the long run,
         not even convincing,
            because
                 • consciousness
              without
                 • feeling
                    lacks
                        the spark of the spirit
                           that puts a glow on life.
Such incompleteness
    is
         • dry and
         • sterile.
You may arrive at
    the most brilliant formulations
         with your
            mind,
but if
    your mind
         is not unified with
            your inner feeling experience,
you will,
         in secret moments,
    doubt
         • your aliveness,
         • the reality of your being.
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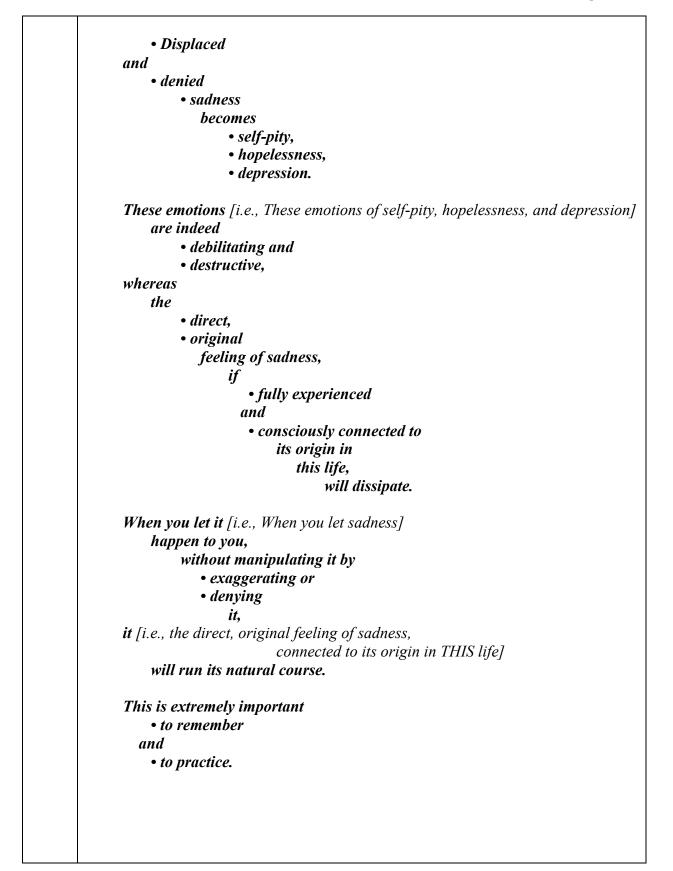
In this • stage of evolution, in this • civilization, humans frequently find themselves with highly developed minds, but unable to live fully. What is usually called an identity crisis is the condition of being split off from the feeling self, which in turn [i.e., being split off from *the feeling self in turn]* exists only when feelings are • avoided and • repressed. A person can never know who she or he is when the mind substitutes • its so-called "life" for the • inner, • feeling self. 20 Let us now look at what happens to specific feelings when they are denied. Let us take sadness.

	When something in you says,
	" nen somenning in you suys,
	"I must not
	be sad,
	I should not
	be sad,"
	you rebel against
	a feeling [i.e., rebel against any feeling of SADNESS]
	that exists in you.
	This rebellious attitude
	soon creates
	the misconception in you
	that
	being sad
	is catastrophic
	and
	that,
	if this catastrophe [i.e., this "catastrophe" of feeling sad] befalls you,
	you must perish.
	This
	• unspoken,
	• unarticulated
	assumption [i.e., assumption that feeling SAD is a CATASTROPHE] creates
	• fear,
	and often,
	as the assumption becomes exaggerated,
	• fear
	turns into
	• terror.
	The terror
	of sadness
	creates a
	compulsive urge
	to avoid
	sadness.
I I	

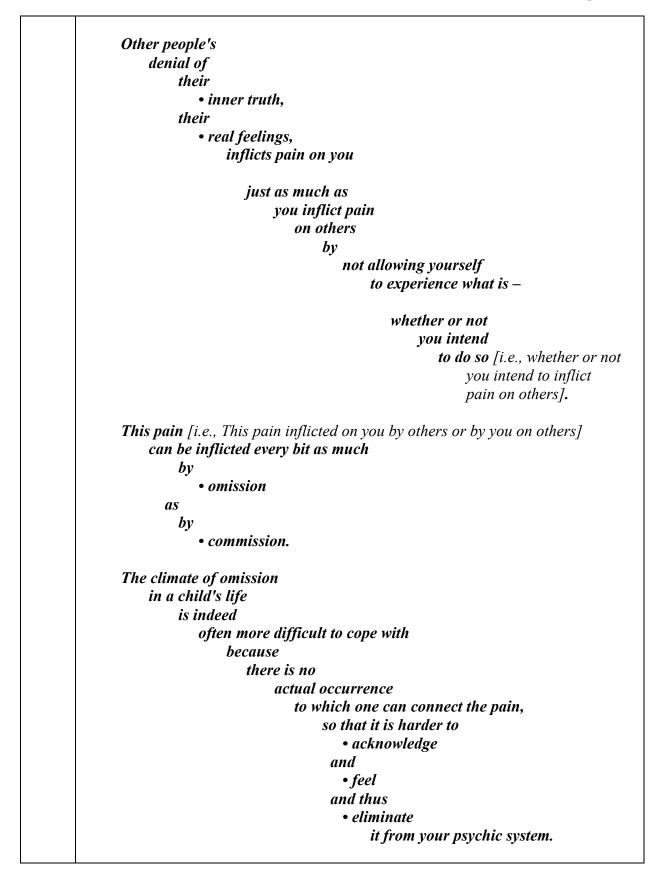
If life
finally
forces you
to feel your sadness
through
the circumstances
you inevitably attract,
your terror,
arising from your conviction that
you must perish,
produces
such strong inner turmoil
that you may indeed
break down.
You may be
utterly unaware
of the
• rebellious anger in you
that fuels your terror
and
of the
• misconception [i.e., misconception that sadness is a catastrophe]
that makes you struggle so
• arduously and
•
• painfully against the sadness.
uguinsi the suaness.
When you then
experience
sadness
in this
• mental and
• emotional
state,
the experience
is indeed
unbearable –
but
not
because
straight sadness
cannot be borne.

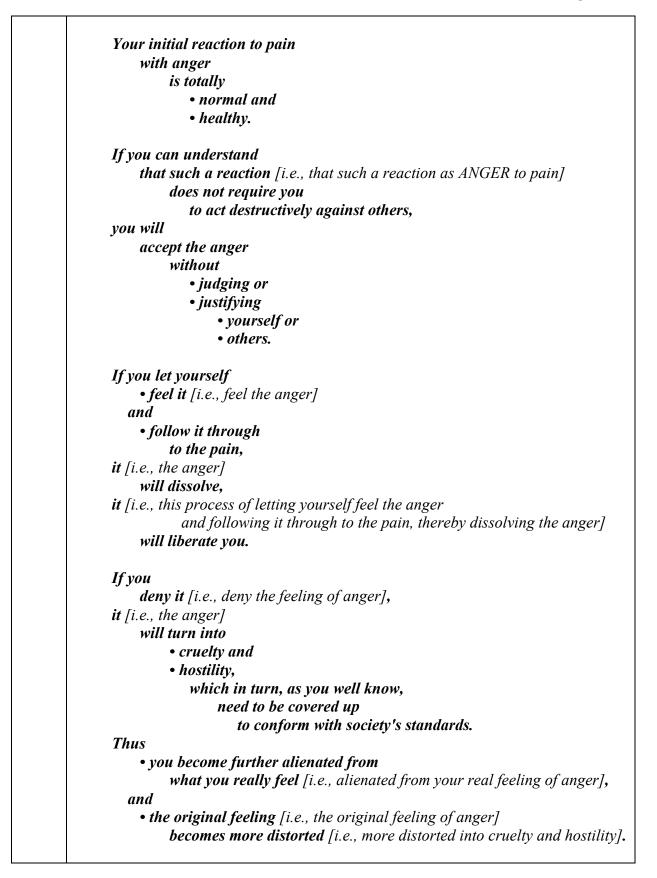
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21	
	Any
	• straight,
	• clean
	feeling
	can easily be borne,
	no matter
	• what it is
	and
	• why it exists.
	What
	is
	unbearably
	• painful,
	• frightening, and
	• hopeless
	is the inner struggle
	that the misconception [i.e., the inner struggle that the
	misconception that feeling SAD is a CATASTROPHE]
	creates.
	This is the world as a second s
	This is the real meaning of
	the scriptural saying,
	"According to thy belief
	it shall be done unto thee."
	It [i.e., This scriptural saying]
	does
	not mean
	there are
	• magical intercessions from heaven,
	• reward for faith and
	• punishment for doubt.
	It [i.e., This scriptural saying]
	simply describes the dynamics I discuss here.
	The overactive mind –
	not necessarily conscious –
	produces the image,
	"I will perish
	if I have to be sad."

	You build mental concepts
	that sustain the belief
	that
	sadness is
	• unbearable
	and even
	• dangerous,
	and thus you
	justify your refusal
	to feel sad.
	You may do this [i.e., You may justify your refusal to feel sad]
	by building cases against
	people who make you sad.
	Your mind
	attempts to justify
	why you should not have to endure
	this feeling.
	Thus
	you build illusions.
	And it always seems
	most difficult
	to abandon
	one's cherished illusions.
22	
	Whenever
	an original experience –
	say, of
	• sadness and
	• pain –
	is denied,
	it becomes
	displaced.
	It [i.e., The original experience – say of sadness and pain]
	will be reexperienced
	in subsequent situations.



	If the
	• original,
	• clean
	experience of sadness
	is denied in any way
	and thus
	becomes distorted,
	it will form part of a
	vicious circle,
	from which
	it is always difficult to extricate oneself.
	Another part of the vicious circle
	is the
	denied
	• anger and
	• rage
	for being
	made sad
	by
	• life
	and
	by
	• others.
23	Now let us consider the feeling of
	anger.
	If it [i.e., If anger]
	is
	cleanly experienced
	when someone perhaps
	• damages or
	• hurts
	you,
	<i>it</i> [i.e., anger]
	will resolve itself.





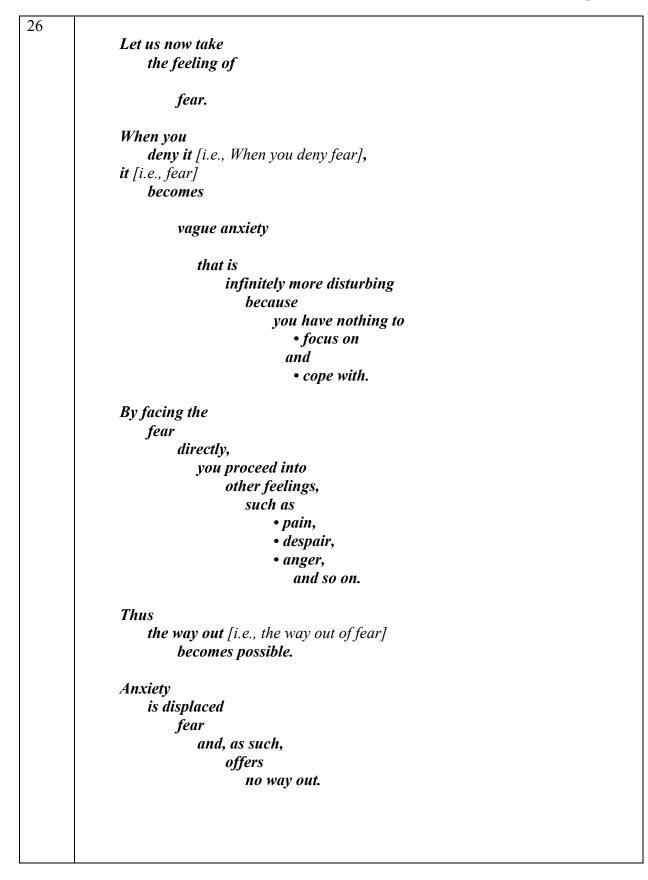
24	
	Let us now see what happens
	when the original feelings of
	• despair and
	• loneliness
	are denied,
	when the inner person says,
	"I should not have to feel this ever;
	I should be spared
	this experience of despair."
	By this denial
	you turn your feeling of
	• despair
	into
	• bitterness,
	• isolation,
	• faithlessness –
	the apprehension
	that there is no way out for you.
	If the original despair
	is experienced
	directly,
	without
	• conclusions and
	• mental concepts,
	the feeling
	will dissolve relatively quickly.
	If you
	If you • allow yourself to
	feel it,
	without
	making something more of it,
	and
	• are attuned to
	what is happening in you,
	you will come out of
	yet another tunnel
	into the light
	of the life stream.
	5 5

When I speak of the clean experience of momentary despair, I do not mean the subtly forced hopelessness that results from a forcing current. The forcing current is a manipulative process that expresses • into life and • toward everybody whom one substitutes for those who caused the original hurt in childhood: "• You must now give me all I ask for, and • you must protect me from all unpleasurable feelings. My hopelessness will convince you that this is what you must do for me."

	When such impational messages
	When such irrational messages
	of the hidden self can be
	• deciphered and
	• admitted,
	the
	• manipulative,
	• artificial
	hopelessness –
	which is
	always
	unbearable –
	will give way to
	a new insight
	which will lead back to the
	• clean,
	• original
	feeling
	one has avoided.
25	
	If you can
	so discern
	your hidden messages,
	you will make
	a great step toward
	self-awareness,
	which then will enable you
	to
	• experience original feelings
	and
	• go through their tunnel,
	at whose end
	you will find the
	realistic good tidings
	of spiritual reality –
	of spirinal reality
	that life
	is ultimately benign.

```
And when I say
    "ultimately" [i.e., When I say you will find that life is "ultimately" benign]
I do
    not mean in a faraway beyond;
I mean that
    • whenever you have
        • the courage
       and
        • the faith
            to
                • truly feel and
                • explore
                   what is in you;
    • when you
        let happen
            what is in you;
    • when
        • the hardened armor plate
            of your defense against
                unpleasant feelings
                   is loosened up and
        you
            • feel
      and
        you
            • cry,
        you
            • tremble
      and
        you
            • writhe,
      and
        you
            • experience
                • directly and
                • cleanly
                   the original feeling,
    then
        all residual feelings
            will dissolve.
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```
The new experience of
    everyday living
        will be
           a wave of life
                as it comes to you.
You will
    not live behind
        a wall
           through which
                nothing
                   can come
                       • to you
              and
                nothing
                   can come
                       • out of you.
That state [i.e., That state behind a wall where nothing can come TO you and
                                              nothing can come OUT OF you]
    is the
        true isolation
           of the
                • disunified,
                • fearful
                   being,
                       who
                          • issues a forcing current into the world
                              saying,
                                  "I must
                                      not feel this,
                                  I say
                                      no to it,"
                        and
                          • is therefore
                               in a state of
                                  tight
                                      • denial and
                                      • defense.
```



27	
	If you feel
	vaguely
	• disturbed or
	• irritated,
	without really knowing
	what has happened to you,
	do
	not gloss over it.
	That [i.e., Glossing over times when you feel vaguely disturbed or irritated without really knowing what has happened to you]
	will create
	further layers of
	• disunity and
	• disorientation.
	Focus on your
	sensations,
	trust in the fact
	that
	something
	• more tangible,
	something
	• that you
	can
	deal with,
	waits for you
	to take it out of hiding.
	This will lead you to
	a fuller experiencing
	of your
	• present
	and
	• past
	feelings.
	jeemgs.

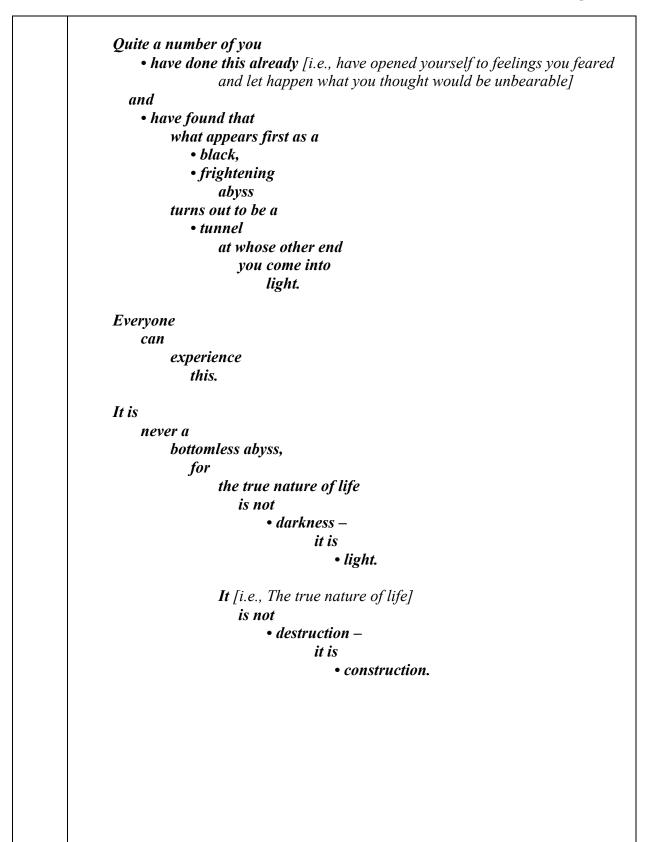
	And when you empty out
	the past accumulations [i.e., past accumulations of
	avoided and hence unexperienced feelings],
	the present
	will truly be
	the present,
	rather than
	the illusion
	that you react to
	• the present
	when you really react
	over and over to
	• the past you keep avoiding.
28	
	Anyone of you
	who truly decides to go into
	the nucleus of your being
	can do so
	at any time.
	<i>It</i> [i.e., Going into the nucleus of your being] <i>requires</i>
	your decision
	to
	• look,
	• feel, and
	• experience,
	to
	• no longer project
	what is in you.
	When you can
	let a feeling –
	• pain,
	• fear,
	• disappointment –
	• happen to you
	and
	• go to its very end,
	its energy current
	transforms itself
	into its original life flow.

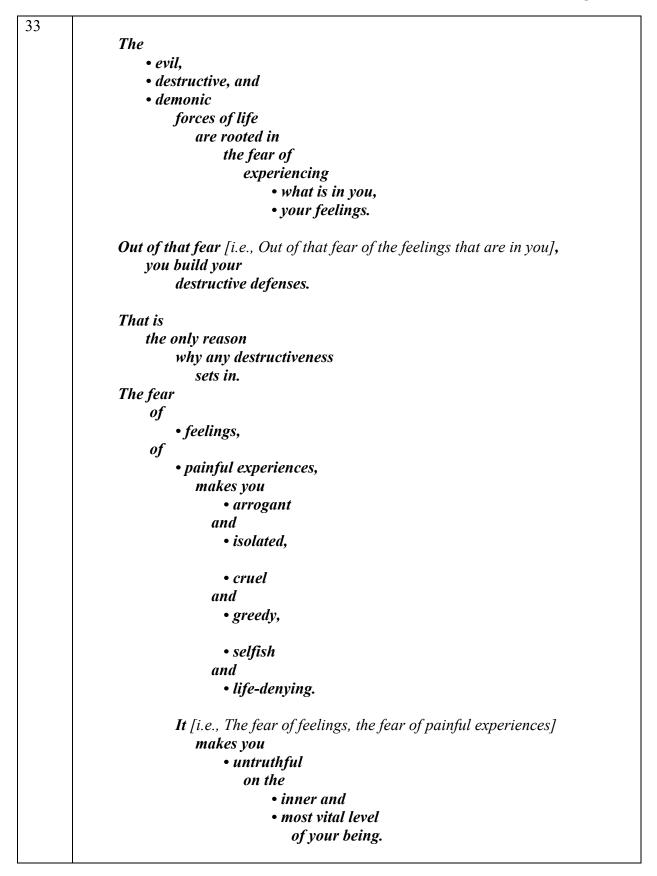
Thus, when you no longer fear a feeling, then that feeling can no longer come to you. 29 29 You must understand, my dearest friends, that anything undesirable that happens to you only because you say, "• No, I must not experience that,	
fear a feeling, then that feeling can no longer come to you. 29 You must understand, my dearest friends, that anything undesirable that happens to you comes to you only because you say,	
 a feeling, then that feeling can no longer come to you. 29 You must understand, my dearest friends, that anything undesirable that happens to you comes to you only because you say, 	
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that anything undesirable that happens to you comes to you only because you say,	
anything undesirable that happens to you comes to you only because you say,	
that happens to you comes to you only because you say,	
comes to you only because you say,	
only because you say,	
because you say,	
"• No I must not experience that	
ito, i musi noi experience mui,	
and	
• what can I do to avoid it?"	
Indeed,	
most people	
are motivated to	
start spiritual work like this	
because what they really seek	
are	
better ways	
to avoid	
the undesirable feelings.	
When it finally dawns on them	
that exactly	
the opposite direction	
must be taken,	
many	
leave the path,	
unwilling to accept	
the truth	
that avoidance is futile.	
They insist on	
<i>their illusion</i> [i.e., their illusion that undesirable feelings can be avoided].	

30	
	It is therefore
	of utmost importance
	that you ask yourself
	to what degree
	you are afraid of
	a feeling in you.
	What feeling is it?
	For nothing
	outward
	can
	in itself
	be so frightening –
	only
	• what it [i.e., only what that which is outward] will
	do to you,
	• what unpleasurable feelings it [i.e., only what unpleasurable feelings
	that which is outward]
	will
	elicit in you
	<i>[i.e., only your FEARS of that which is outward will do to you</i>
	or your FEARS of what unpleasurable feelings that which
	is outward will elicit in you will be so frightening to you].
	is bulward will elicit in you will be so frightening to youj.
	By
	going into
	<i>the undesirable feeling</i> [i.e., By going into the unpleasurable feelings that that which is outward elicits in you],
	you will see
	the miracle happen
	as a
	• stark reality,
	not as a
	• principle
	you hear expounded:
	you neur expounded.
	that
	the acceptance of pain
	makes
	the pain
	pleasure.
	L L

	The less
	you block
	• pain,
	the more
	and
	the sooner
	will
	• pain
	turn into
	• pleasure.
	Thus you
	witness
	the process of
	unifying duality.
31	
	From this point,
	we shall go more
	and more
	into the
	• deepest,
	• most direct
	experiences
	of your
	 residual feelings,
	alternating with your
	• present feelings.
	By learning to
	give up
	the fight against them [i.e., give up the fight against
	both residual and present feelings],
	you will,
	for the first time,
	lose fear.
	I will
	• help and • guide
	• guide
	you, as usual
	as usual.

	Start now – all who • listen tonight and all who • read these words.
	What are the feelings you fear?
	Really face that.
	And then try • to open yourself to the feared feelings and • to let happen
	what you thought would be unbearable.
32	You will see that many of the concepts I have discussed over the years are not mere faraway philosophies.
	They have a • concrete and • immediate meaning you can verify if you truly follow through.





```
For if you
    deny
         what you
            feel,
you are
    not
         in truth
            with yourself.
All of this [i.e., All of this denying, avoiding, and defending against
                                               experiencing what you feel]
    is evil,
         if you wish to use this word.
Destructiveness
    lies exclusively
         in the walls you build
            against
                experiencing
                    what is in you.
You thus
    convert
         • constructive energy
    into
         • destructive energy.
The inner lie of
    denying experience
         of the feeling self
            creates a falsification of
                your real self.
It [i.e., The inner lie of denying experience of the feeling self]
    falsifies
         you
            until you no longer know
                 who you really are.
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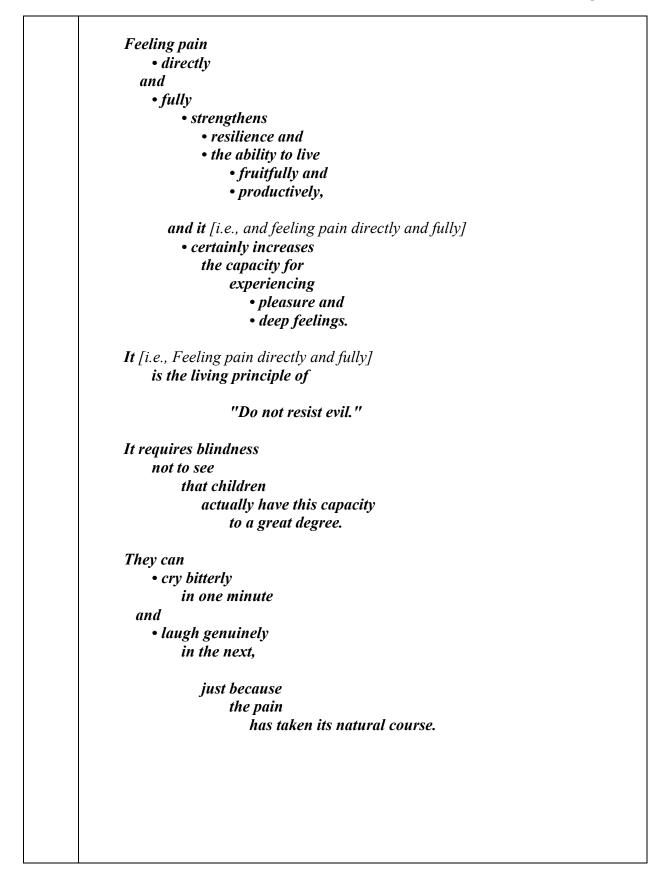
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	<i>It</i> [i.e., The inner lie of denying experience of the feeling self]
	creates
	the false hope
	that you can
	eliminate
	any undesirable feelings
	by avoiding them,
	and it [i.e., and the inner lie of denying experience of the feeling self]
	creates
	the false hopelessness
	that the tunnel of painful feelings
	is a bottomless pit of
	• horror and
	• annihilation.
	Thus you
	-
	waste your life energies
	by stemming against
	the truth
	and so
	create
	unnecessary pain.
34	
51	The negation of
	your
	original pain
	in
	this life
	leads to
	• greedv,
	• insatiable
	demands,
	such as
	to be spared
	• all frustration,
	to never be
	• criticized,
	to be always
	• loved
	and
	• loved your way.

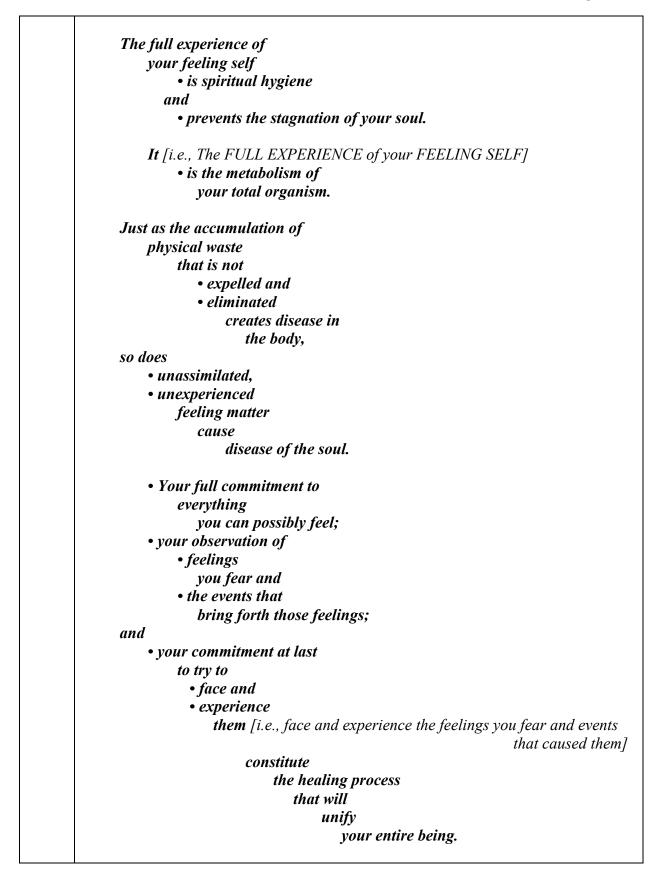
Until you • recognize and • abandon these demands and • go through the original pain, you will be caught in the see-saw of • submission and • rebellion, which is another vicious circle. You • submit to another's equally • insatiable, • unreasonable demands and • join in a power struggle for control so that you can finally have the other do your bidding. You • rebel because you • are ashamed of and • hate yourself for your submission, and • believe you must prove your "independence."

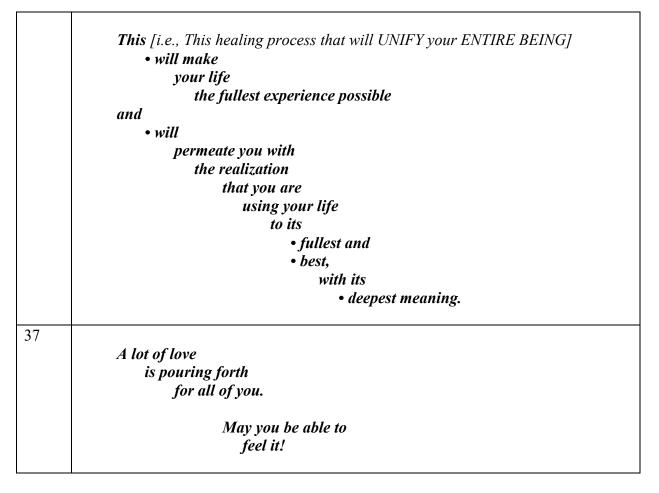


35	
55	Current nevel alom
	Current psychology
	often says
	that a child is
	incapable of
	reacting differently to pain
	than by
	building its numbing defenses.
	This is true
	only when
	in previous lives
	residual pain was
	not
	• experienced fully
	and thus [i.e., and thus, by the residual pain not having been
	experienced fully in a previous life, and hence not]
	• eliminated.
	To the decrease
	To the degree
	that a human being has done this [i.e., To the degree that a human being
	has experienced the residual pain fully in a
	previous life and thereby eliminated this pain],
	even in childhood
	the severest of circumstances
	will be experienced
	in an undefended way.
	The pain
	will be
	• endured and
	• gone through
	until it naturally ceases,
	without leaving a mark,
	just because
	it was fully felt.



	It is only where pain
	has
	not been experienced
	that
	 defensive numbness
	occurs –
	and hence
	• neurosis,
	• destructiveness,
	• deadness.
	It is false
	to generalize that
	no child
	can help but
	react
	in this self-numbing way
	to all
	• traumatic and
	• difficult
	situations.
	struttons.
36	
	May the power
	that is within
	your own inner being
	be allowed to
	fill
	your
	• whole
	substance,
	your • whole
	organism –
	your
	• spiritual,
	• emotional,
	• mental, and
	• physical
	being.





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