Pathwork Lecture 191: Inner and Outer Experience

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

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

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

Gary Vollbracht

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<td>Many philosophies agree on the importance of experience.</td>
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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.
This [i.e., EXPERIENCING life to its fullest and from all its facets] requires that the being enter material life again and again, until
• all the blocks against experiencing life are eliminated
and
• he or she has
• savored,
• tasted,
and
• assimilated all of life.

Usually, when humans hear the word "experience," they think of
• outer experience.

This, however, is not the meaning of the word.

The real meaning [i.e., The real meaning of the word, “experience”] is the
• inner experience.
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.

Having everything they ever wanted, people still cannot remove a nagging dissatisfaction.

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.

Inner experience is possible only when you can feel.

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.

When you fear a feeling, you • block the experience.

You • 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 your 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.

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.
As I have often said, fear is the most destructive emotion imaginable.

Fear that is not met and therefore transcended becomes poisonous, toxic energy.

Fear that is not even conscious and therefore appears indirectly is that much more debilitating.

The fear of feelings is perhaps the most insidious of all, for if you fear a real danger, it is something you can overcome.

Even exaggerated fear of an outer occurrence would not be so harmful, except that such 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.

When you are afraid of • pain, • loneliness, or 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 the pain of it [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.

Only then will the pain genuinely dissolve, and you will have mastered a slice of life that you no longer need to avoid.

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 numb 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.

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.

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.

Only a fearless soul can experience
• bliss,
• pleasure,
• joy, and
• peace.

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.

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].
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.
**First of all,**
   you will remain
   • open and
   • vulnerable,
   experiencing the pain
   • softly,
   • gently,
   • without inner fight,
   and
   • fully knowing
   why
   you are in pain.

**This integration of**
   your experience [i.e., integration of your experience of the pain]
   will make
   the wave of pain
   pass
   • slowly
   or
   • quickly,
   according to
   the nature of the experience,
   and the pain
   will dissolve into
   the stream of life within you.

**This**
   • open,
   • relaxed
   state
   also makes available
   • inspiration
   and
   • resources
   that are otherwise inaccessible.
You will be guided from within to find new ways of action that will be effective in your life and your 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.

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.
When you substitute
  • a forcing current –

  "I must
    • not experience
      that

    and

    I must
    • experience
      this" –

  for
  • a relaxed stream of consciousness,
  • a flowing soul substance,

you bring on
  • crisis and
  • more pain.

The duality
  that characterizes
  human consciousness
  results primarily from
  fear
  that is
  not
  • fully lived through
  and therefore
    [is not]
    • dissolved.

By saying, in effect,

  "This I must
    not experience,"

you create a duality.
• 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
• 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.

When strong inner denial exists,
• rage and violence follow.
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.

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.
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
this substitution [i.e., this substitution for FEELING].

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.
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.

Let us now look at what happens to specific feelings when they are denied.

Let us take sadness.
When something in you says,

"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.
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.

When you then experience sadness in this • mental and • emotional state, the experience is indeed unbearable – but not because straight sadness cannot be borne.
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 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.

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.
• Displaced
  and
• denied
  • sadness
    becomes
    • self-pity,
    • hopelessness,
    • depression.

These emotions [i.e., These emotions of self-pity, hopelessness, and depression] are indeed
• debilitating and
• destructive,
whereas the
• direct,
• original feeling of sadness,
if
  • fully experienced
    and
  • consciously connected to its origin in this life,
    will dissipate.

When you let it [i.e., When you let sadness] happen to you, without manipulating it by
• exaggerating or
• denying it,
it [i.e., the direct, original feeling of sadness, connected to its origin in THIS life]
    will run its natural course.

This is extremely important
• to remember
  and
• to practice.
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.

Now let us consider the feeling of
  anger.

If it [i.e., If anger]
  is
  cleanly experienced
  when someone perhaps
  • damages or
  • hurts
    you,

it [i.e., anger]
  will resolve itself.
Other people's denial of their
• inner truth,
their
• real feelings,
inflicts pain on you

just as much as you inflict pain on others by not allowing yourself to experience what is –

whether or not you intend
to do so [i.e., whether or not you intend to inflict pain on others].

This pain [i.e., This pain inflicted on you by others or by you on others] can be inflicted every bit as much by
• omission
as
by
• commission.

The climate of omission in a child's life is indeed often more difficult to cope with because there is no actual occurrence to which one can connect the pain, so that it is harder to
• acknowledge and
• feel and thus
• eliminate it from your psychic system.
Your initial reaction to pain with anger is totally:
• normal and
• healthy.

If you can understand that such a reaction [i.e., that such a reaction as ANGER to pain] does not require you to act destructively against others, you will accept the anger without:
• judging or
• justifying
  • yourself or
  • others.

If you let yourself
• feel it [i.e., feel the anger] and
• follow it through to the pain, it [i.e., the anger] will dissolve, it [i.e., this process of letting yourself feel the anger and following it through to the pain, thereby dissolving the anger] will liberate you.

If you deny it [i.e., deny the feeling of anger], it [i.e., the anger] will turn into:
• cruelty and
• hostility,
  which in turn, as you well know, need to be covered up to conform with society's standards.
Thus
• you become further alienated from what you really feel [i.e., alienated from your real feeling of anger], and
• the original feeling [i.e., the original feeling of anger] becomes more distorted [i.e., more distorted into cruelty and hostility].
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
- 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.
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 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.

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—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

  • feel
  and
  • cry,
  you
  • tremble
  and
  • writhe,
  and
  • experience
    • directly and
    • cleanly
      the original feeling,

then

all residual feelings
will dissolve.
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.
Let us now take the feeling of fear.

When you deny it [i.e., When you deny fear], it [i.e., fear] becomes vague anxiety that is infinitely more disturbing because you have nothing to
• focus on and
• cope with.

By facing the fear directly, you proceed into other feelings, such as
• pain,
• despair,
• anger, and so on.

Thus the way out [i.e., the way out of fear] becomes possible.

Anxiety is displaced fear and, as such, offers no way out.
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.
| 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. |

| Anyone of you who truly decides to go into the nucleus of your being can do so at any time. |

| It [i.e., Going into the nucleus of your being] requires 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.

You must understand, my dearest friends,
   that
      anything undesirable
      that happens to you
      comes to you
         only
         because you say,

      "● No, I must not experience that,
      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
   their illusion [i.e., their illusion that undesirable feelings can be avoided].
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] will elicit in you [i.e., only your FEARS of that which is outward will do to you or your FEARS of what unpleasurable feelings that which is outward will elicit in you will be so frightening to you].

By going into the undesirable feeling [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:

that the acceptance of pain makes the pain pleasure.
The less you block
  • pain,
the more
and
the sooner will
  • pain
    turn into
  • pleasure.

Thus you witness
the process of
unifying duality.

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
    you,
  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.

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.
Quite a number of you
• have done this already [i.e., have opened yourself to feelings you feared
and let happen what you thought would be unbearable]

and
• have found that
  what appears first as a
  • black,
  • frightening
  abyss
  turns out to be a
  • tunnel
    at whose other end
    you come into
    light.

Everyone
can
experience
this.

It is
never a
bottomless abyss,
for
  the true nature of life
  is not
    • darkness –
      it is
        • light.

It [i.e., The true nature of life]
is not
• destruction –
  it is
    • construction.
The evil, destructive, and demonic forces of life are rooted in the fear of experiencing what is in you, your feelings.

Out of that fear [i.e., Out of that fear of the feelings that are in you], you build your destructive defenses.

That is the only reason why any destructiveness sets in.

The fear of feelings, of painful experiences, makes you arrogant and isolated,

cruel and greedy,

selfish and life-denying.

It [i.e., The fear of feelings, the fear of painful experiences] makes you untruthful on the inner and most vital level of your being.
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.
It [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.

The negation of your original pain in this life leads to
• greedy,
• 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."
In both instances [i.e., In both the instance of SUBMITTING in order to have the other meet your demands, and the instance of REBELLING because you are ashamed of your submission and feel you must prove your “independence”]

you violate
the interests of
your real self.

In neither [i.e., In neither the instance of SUBMITTING nor the instance of REBELLING]

are you aware of
the blind drives
that lead you into
• submission
and
• rebellion.

You can truly be
deeply independent
only when
you cease
making the demands.

This [i.e., This ceasing to make demands on the other]
will happen
when you are willing
to experience
whatever comes to you,
knowing that
• you have produced it [i.e., that you have produced whatever comes to you]

and that
• it exists within you [i.e., and that whatever comes to you exists within you].
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 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.
**Feeling pain**
- directly and fully
  - strengthens
    - resilience and
    - the ability to live
      - fruitfully and
      - productively,

*and it [i.e., and feeling pain directly and fully]*
- certainly increases the capacity for experiencing
  - pleasure and
  - deep feelings.

*It [i.e., Feeling pain directly and fully]*
is the living principle of

"Do not resist evil."

*It requires blindness not to see*
that children actually have this capacity to a great degree.

*They can*
- cry bitterly
  - in one minute
and
- laugh genuinely
  - in the next,

*just because*
the pain has taken its natural course.
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.

May the power that is within your own inner being be allowed to fill your
- whole substance,
- whole organism – your
  - spiritual,
  - emotional,
  - mental, and
  - physical being.
The full experience of
your feeling self
• is spiritual hygiene
and
• prevents the stagnation of your soul.

It [i.e., The FULL EXPERIENCE of your FEELING SELF]
• is the metabolism of
your total organism.

Just as the accumulation of
physical waste
that is not
• expelled and
• eliminated
creates disease in
the body,
so does
• unassimilated,
• unexperienced
feeling matter
cause
disease of the soul.

• Your full commitment to
everything
you can possibly feel;
• your observation of
• feelings
you fear and
• the events that
bring forth those feelings;

and
• your commitment at last
to try to
• face and
• experience
them [i.e., face and experience the feelings you fear and events that caused them]

constitute
the healing process
that will
unify
your entire being.
This [i.e., This healing process that will UNIFY your ENTIRE BEING]
• will make
  your life
  the fullest experience possible
and
• will
  permeate you with
  the realization
  that you are
  using your life
  to its
  • fullest and
  • best,
  with its
  • deepest meaning.

A lot of love
is pouring forth
for all of you.

May you be able to
feel it!

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