Pathwork Lecture 156: Questions and Answers

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>03</td>
<td>Upon general request, we issue a part of the last Question and Answer session as a lecture. Those present felt that because of the universal usefulness of the topics, the transcript should be made available to all who could not attend in person.</td>
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<tr>
<td>04</td>
<td>Greetings, my dearest friends. May your questions and my answers to them bring you the   • blessings,   • help and   • strength that are indeed available if you   • reach for them, if you   • avail yourself of the possibilities that exist for you.</td>
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For only too often
human beings
believe themselves to be
• bound,
• paralyzed,
• helpless and
• unable to move
  in
  • spirit,
  in
  • mind,
and therefore in some way also
• move
  with their
  • physical being.

This heaviness [i.e., This heaviness – human beings believing themselves to be bound, paralyzed, helpless, and unable to move in spirit, mind, and physical being]
is perhaps
the most difficult barrier to overcome.

Once
• the first attempts are made
  and
• the initial inertia overcome,
it [i.e., movement in spirit, mind, and body]
ceases to be difficult.

It is but a moment,
as it were,
of
• gathering yourself
  and
• letting go of something
  that seems to keep you invisibly bound.
When you
• perceive and
• meet

that moment [i.e., that moment of letting go of something
that seems to keep you invisibly bound],

declaring that
you do not wish to remain in
this position [i.e., not wish to remain in this position of being
bound up and unable to move in spirit, mind, and body],
something
can happen
within yourself.

Now let us try
together
to
make
this "something"
happen.

Wherever you find yourself
stuck,
it is possible
to move out.

For those of you
who cannot avail themselves of
the possibility
to receive help
even here,

it will be
more difficult to move.

Such inertia
requires
more
• willpower,
more meaningful
• mental work and
• activity.
Now let us begin with your questions.

**QUESTION:**
I find myself facing a repeating problem,

which is

the feeling of being unacceptable —

by girls, especially.

I worked on this in the past

but it still seems to be very strong in me.

I would like to try and understand
the origin of this.

I know my mother's role is important here,

but I don't think that is all.

I'd like to get to the bottom of it and see what it is.

**ANSWER:**
You are quite right that it is not all [i.e., your mother’s role is NOT ALL of your problem in feeling UNACCEPTABLE, especially with women],

but it [i.e., but this problem of feeling UNACCEPTABLE]

did begin when you were a child.

Later on, when you ceased being a child,
your reaction
to

• what took place [i.e., to what took place with your mother],
to the sense of

• deprivation and

• unfulfillment

in you,

made you

• withdraw from your feelings and

made you

• turn them [i.e., made you turn your feelings]

into a negative force.
In other words,
   it is not so much that
       an actual rejection took place,
   but
       your childish misunderstanding
           of the conditions
               made you interpret them [i.e., made you interpret the conditions
                                                        with your mother]
               as a personal slight.

You
   • became very angry about it all
   and
   • wanted to hit back at
       those who seemed to have frustrated you –
           primarily the woman.

Mother is represented, of course,
   in
       all women.

On your path,
   you begin to come face to face with
       your images.

That is,
   you begin to
       feel
           how you emotionally react
               according to them [i.e., you REACT according to your images,
                                                     here your image that ALL women reject and frustrate you],

       experience their reality [i.e., you EXPERIENCE the reality
                                                of these images EMOTIONALLY],

       connect with them [i.e., you connect with these images of rejection
                                 and frustration by women emotionally],

       as opposed to before,
           when this was not the case [i.e., it was NOT the case BEFORE
                                      that you would experience and CONNECT with the reality of
                                      these IMAGES from your childhood days with your mother].
Certain emotional experiences come out from the depths of your being, but it is just the beginning.

I do not mean that
• many more different realizations must be made,
or
• new and different negative emotions faced.

It is more a question of the qualitative experience of what you already know in principle.

It is the beginning of becoming more intensely aware of what is in you,

for you are still frightened of facing the reaction you have to feeling • frustrated and • rejected.
If you feel unacceptable to girls, it is only because you do not accept yourself.

This [i.e., This state of NOT ACCEPTING yourself] is not only because originally you felt you were not accepted by your mother, but mainly because of your reaction to that [i.e., not accepting yourself is because of your REACTION to feeling you were not accepted by your mother].

This [i.e., This REACTION to feeling you were not accepted by your mother] • was – and • still is – the wish to hurt [i.e., to HURT the woman].

It [i.e., This wish to HURT the woman] is • a response, • an automatic reflex reaction and, as that, it [i.e., this automatic reflex reaction] is blind.

This [i.e., The fact that your automatic reflex reaction to hurt the woman is BLIND to what is going on in you, BLIND to what is CAUSING you to want to hurt] makes you feel so • guilty [i.e., feel so GUILTY for wanting to HURT the woman], so • bad and • unacceptable that you cannot imagine that anyone can love you.

In this inner battle [i.e., In the battle between wanting to hurt on the one hand and on the other hand feeling guilty, bad, and unacceptable for wanting to hurt] you cannot win.
You do want to hit back at
• the entire female sex,
• all of "mother" in the whole world,
  for
  not loving you,

  as it seemed to
  the little child.

You want to repay
all women
  for not gratifying your need [i.e., your real need, as a child, to be respected, cherished, and loved by your mother].

You secretly feel an impulse
to be so bad
  that you must bind yourself
  into
  • inactivity,
  into
  • holding back,
  into
  • non-movement
    toward
    • the world,
    toward
    • girls,
    toward
    • your own best feelings.

This is where you are
inwardly locked in battle [i.e., locked in the battle between wanting to HURT women and be BAD, on the one hand and on the other hand HOLDING yourself BACK from your felt impulse to hurt women, but thereby holding yourself back from ALL feelings, including your own best feelings of love].
The more you face these feelings [i.e., these destructive feelings of an impulse to be so BAD and HURTFUL that you bind yourself to inactivity, holding back, and non-movement toward the world, toward girls and toward your own best feelings],
the more you allow them [i.e., the more you ALLOW these destructive feelings to be so BAD and HURTFUL to women]
to come out into your consciousness –
  • without judging yourself,
yet
  • knowing that they are destructive
and
  • understanding why they are there,
as well as
  • knowing that they do not have to stay in you –
the sooner you will dissolve them [i.e., the sooner you will dissolve these destructive feelings to be so BAD and HURTFUL to the woman]

The more you go through these feelings [i.e., these destructive feelings to be so BAD and HURTFUL] –
not by
  • acting them out
but by
  • facing them,
  • feeling them,
  • expressing them in the way you have learned to do here –
the more you will genuinely lose the urge to hurt.

It must be that way [i.e., You must genuinely LOSE the urge to HURT when you face and feel these destructive feelings within you],
because this [i.e., because NOT wanting to be BAD and HURT] is natural.
If nature is not squashed, if
"good behavior" is not superimposed over
a seething pool of
• anger,
• fear,
• anxiety
and all sorts of
• guilt feelings,
• conflicts and
• confusions – such as
  • wanting closeness
  and
  • fearing it,
  therefore becoming more
  • deprived
  and consequently more
  • frustrated and more
  • angry –
then nature must
manifest
in its full beauty.

The more you hold in check the negative
• reactions and
• confusions
by
  • covering them up,
  • denying their existence,
the less you can
• cope with them and
the further you must
• alienate yourself from your true nature.
As you
• learn to go through this process
and gradually
• lose the fear of
what is in you,
you diminish
the force of
the impulse to hurt.

You understand
• that such impulses [i.e., such impulses to HURT the woman]
  are conditioned reflexes [i.e., conditioned reflexes based on IMAGES],
• that you are
  not
  fundamentally
  • bad and
  • different from others
    because of them [i.e., because of these impulses to HURT].

I cannot sufficiently stress
the difference
between
• an apparent freedom from
  • cruelty,
  • the wish to hurt,
  • violence or
  • vindictiveness,
and
• the genuine freedom from
  • those emotions.

The former [i.e., the APPARENT freedom from cruelty, the wish to hurt,
violece, or vindictiveness]
is a
• pretense.

The latter [i.e., the GENUINE freedom from cruelty, the wish to hurt,
violece, or vindictiveness]
is the
• truth.
You attain it [i.e., You attain GENUINE freedom from cruelty, the wish to hurt, violence, or vindictiveness]
in exact ratio to
facing
the very impulses
you feel
most
• guilty and
• ashamed
about.

Then [i.e., Then, when you attain GENUINE freedom from cruelty, freedom from the wish to hurt, from destructiveness, from violence, or from vindictiveness]
you will
no longer be frightened of
the other person,
because
you are
no longer frightened of
your own destructiveness [i.e., not frightened since you are GENUINELY FREE from your own destructiveness].

You thus enter into a benign circle.

When you
no longer
• wish to hurt [i.e., when you are genuinely free from your wish to hurt],
you will
no longer
• take for granted
  that you will be rejected.

Therefore you will
not be
• angry and
• frustrated and
will,
eventually,
even begin to
give
out of your good feelings.
The more you can connect
   • your fear of others
   with
   • the secret wish to hurt [i.e., the secret wish to hurt, due to images],
the less
   this wish [i.e., the less this wish to hurt]
   will exist.

Do you understand that?

QUESTION:
Yes, I do.

You seem to be implying
   that I have
   sadistic feelings toward women.

I may also have to face
   the feeling of
   unacceptability
   more than I already have.

Is that true?
ANSWER:
I would put it this way:

When you can
   fully face
     the sadistic feelings,
   without the
     • threat and
     • terror
   you still experience about them –
     although not as strongly as you did in the past,
   because
     now you
     • are aware of them and
     • can talk about them –

then you will understand much better
   • why you have them [i.e., why you have these sadistic feelings
     toward women – automatic reactions based on images]
   in the first place;
   • that you are still a
     valuable person
   in spite of their existence;
and, last but not least,
   • that their existence in you [i.e., that the existence of these sadistic
     feelings in you]
   not only
     • does not protect you or
     • is not favorable for you,
   but
     • is the very means
       that continually reproduces the
       • rejection and
       • frustration.

In other words,
   you will
   connect
     • the feeling of unacceptability
   with
     • the newly-faced sadistic impulses.

That connection [i.e., That connection of seeing the feeling of UNACCEPTABILITY
   as being due to the newly-faced SADISTIC IMPULSES due to images]
   is the important thing.
When the connection [i.e., When the connection of seeing that the FEELING of UNACCEPTABILITY is due to the newly-faced SADISTIC IMPULSES, which are blind automatic reactions due to IMAGES from childhood]

is not an
• intellectual,
• theoretical understanding

but an actual
• emotional experience,

when you are truly affected by
the causal connection of
• unacceptability
and
• sadistic impulses,

then
you will be on the way to
truly coming out of this prison.

This [i.e., This EMOTIONAL EXPERIENCE of realizing that the feeling of UNACCEPTABILITY is caused by the newly-faced SADISTIC IMPULSES] is the prerequisite.

Gradually,
• the sadistic impulses will lessen

and
• the feeling of
• acceptability and
• self-liking will grow.

It [i.e., The feeling of ACCEPTABILITY and SELF-LIKING] will grow
not only because
you lose the
• sadistic,
• primitive impulses,
but primarily because of the
• courage and
• truthfulness
with which you approach them.
The decency to face up to what seems
\[ \text{unfaceable} \]
must produce healthy love for the self.

This, my friends, is always the way it works, in whatever respect:

Whoever begins to face and accept and intelligently deal with the hitherto unacceptable,

proportionately increases his or her self-respect and sense of adequacy.

You increase your strength and resourcefulness, your free energy flow.

This begins to operate even before the negative condition has ceased to exist.
The attitude one adopts
to what one
dislikes about the self –
  • secretly
  or
  • semi-consciously
  or, at times, even
  • quite consciously –
is what
induces the change
in how one feels about oneself.

A reasonable attitude to
what seems "unfaceable"
means
  • a sense of proportion,
  • not exaggerating
and
  • not denying,
  • not whitewashing the self,
  • nor dramatizing oneself into an
    all-bad
    human being.

All this [i.e., All these factors making up one's attitude to what seems “unfaceable”]
  • often takes place
    on an unconscious level
and
  • what remains on the surface
    is a vague feeling of
    being unacceptable,
    without quite understanding why.

Unconsciously,
you feel you have
no redeeming feature,
while on another level
you blame
  • everyone else and
  • the whole world
  for your misery.
The ambivalence is

• that while you feel,

"I am so bad
that if the truth were known
I would be shunned,
so I must keep the secret,
even from myself;"

• you also express the attitude that

"the world is horrible,
everyone is
• bad and
• against me,
it is everyone's fault
but my own
that I am miserable."

The feeling of unacceptability cannot cease
as long as its cause remains unconscious.

The moment it [i.e., The moment the CAUSE of your feeling of unacceptability] becomes conscious, reason can be applied.

Your sense of fairness will then be directed at
• everyone,
also at
• yourself.

You will respect yourself more
and more for going through a process most people shy away from.

Is all that clear?
QUESTION:
Yes.

But will I have to meditate about it?

ANSWER:
Yes,

nothing could be more helpful than
meditation
to really get through.

Again
and again,
the resolution must be made
that one wants to
• go all the way,
that one wants to
• face the whole truth about the self,
without shirking
• the slightest
or
• the worst
aspect.

Again
and again,
the mind
• must formulate
such intents
and
• elicit the help from
the supreme intelligence,
depth within the self.
Say words to that effect, if possible every day, such as

"I want to face the truth, I want to let come up whatever is in me. I want to let out what there is. I have the • courage and • honesty to do this. I request help to guide me. This is what I decide to do.

I will not • run away from myself.

I will not • deceive myself.

I will stop living a life of • self-deception" – which everyone does to the extent he or she feels discontented with life.
To the extent
  life begins to open up
  with
    • light
    and
    • hope
    and
    • fullness
    and a sense of
    • "life is good,"
  to that extent
  one has practiced
  truthfulness.

Such meditations
  have a most
    • powerful and
    • immediate
effect.

This goes for
  everyone,
  of course.

**QUESTION:**
I would like to ask a question
  that relates to the problem just discussed.

In what way is
  his problem, as you just described it,
  different from
  the one that I am facing now.

Or in what way is
  mine
  different from
  his?
ANSWER:
It [i.e., Your problem] essentially is the same problem –
as it exists in so many people.

What varies is
• the degree,
• the way it manifests,
• how one covers it up.

The difficulty here is that
• these forces,
• these cruel impulses [i.e., these cruel impulses to HURT another]
are so contradictory to
the image people have of
• themselves
and of
• how they feel they should be,
• how they want to be,
• how they present a different front to the world.
The difference of
  how you human beings
    • want to be
  and
  how you
    • really are
      is tragic
        only as long as you
        ignore
          that your fundamental nature
            is so much more wonderful
              than any
                • ideal and
                • false
                  presentation of it
                    could be.

The discrepancy
  between what you
    • partly are
  and what you
    • pretend to be –
      also to [i.e., also what you pretend to be to]
        yourself –
          is one of the
            most severe stumbling blocks
              holding up progress.

If you can overcome
  this obstacle [i.e., this obstacle of PRETENDING to be something
    OTHER THAN what you PARTLY actually ARE],

nothing
  can stop you
    from becoming
      your real self.
The obstacle [i.e., The obstacle of PRETENDING to be something OTHER THAN what you PARTLY actually ARE]

stems from
the fact that, as a child,
you would not have been accepted
had it been known that you harbored
• feelings and
• thoughts
of a nature that was
less than saintly.

If such impulses [i.e., If such negative and “unsaintly” impulses, thoughts or feelings]
would have been known [i.e., would have been known to exist in you],
you would have been
gravely punished.

The child had to
deny them [i.e., The child had to DENY such negative and “unsaintly” impulses, thoughts or feelings that existed in him or her]
to
• remain safe and secure
and
• retain the parents’ love.

As time goes by
and you grow up,
you adopt
the same attitude
the parents had [i.e., you adopt the same attitude toward yourself that you thought the parents had toward you].

You feel
• you
cannot accept
what
• they
did not accept.
You are under the misconception that

- only you
  harbor such impulses [i.e., only YOU harbor such negative and “unsaintly” impulses, thoughts or feelings],
  except for some very bad people.

- No one
  who is at all valuable
  has such impulses.

What is, perhaps, most important here is the

- unconscious – or perhaps only
  - vaguely conscious – fear
    that these unacceptable
    - impulses,
    - desires and
    - emotions are
      • your true nature,

that in these forbidden emotions your true personality is revealed,

that this [i.e., that the part of you that has these negative and “unsaintly” impulses, thoughts or feelings] is

the ultimate you.
This [i.e., This BELIEF that the part of you that has these negative and “unsaintly” impulses, thoughts or feelings IS the ULTIMATE YOU] is
• the greatest stumbling block,
• the fear that blocks you,
  for, quite naturally, you do not want to accept that this is who you are.

When you truly understand that these cruel impulses are not the last and final reality about your hidden self, you will have the courage to go all the way.

They [i.e., These parts of you that have these negative and “unsaintly” impulses, thoughts or feelings] are
• temporary;
they are
• distortions;
they are
• the result of something that happened to you once upon a time, so that all that is
  • great,
  • wonderful and
  • beautiful in you began to be
    • distorted and
    • inhibited.
In other words, the inhibition of the beautiful vital forces caused the distortion.

This [i.e., This INHIBITION of the beautiful vital forces within human beings CAUSING DISTORTIONS of these beautiful vital forces] happens over and over to the entire human race – primarily out of • ignorance and • fear, out of • distrust of nature, not out of • initial malice, though malice may be one aspect of the distortion.

A general ignorance has also influenced those who were responsible for your upbringing:

they discouraged the best in you without knowing what they were doing.

Because of it [i.e., Because of the DISCOURAGEMENT of those responsible for your upbringing] this best has turned into something destructive – at least in part.
If you truly understand this [i.e., understand that some BEST parts in you have turned into something DESTRUCTIVE because of ignorance of those responsible for your upbringing], and if you can

• meditate and
• request from your creative innermost being – the superior intelligence that dwells in the depths of you – to help you truly

• understand and
• experience how what was best became distorted,

then facing your destructive side will not be the horror it now seems.

You will see that it [i.e., You will see that your destructive side] is

neither

• the ultimate reality of your character,

nor

• something that you have to reject entirely.

For in this

• destructive,
• sadistic side resides a power

which is, in itself,

creative.
Once you have the courage to experience the power in its negative aspect – so that:

• no one is harmed,
• not by acting out –

• then you will know, as a personally felt experience, that this very same power, or force, turns back into the beautiful thing it was before it turned destructive.

• Then you will be unable to feel so guilty and self-rejecting about it [i.e., about this destructive negative aspect of yourself];

• nor will you feel the urge to deny, to embellish, to justify and to project onto others what you cannot accept in yourself.
There is no single part of your being that you need to reject as such. And I mean:
• any of you, of course –
• everyone.

Even the most destructive aspects are, in themselves, components of something:
• beautiful and
• highly worthy.

You have to give them [i.e., You have to give these most destructive parts in you] a chance to transform back into their original state of beauty.

This [i.e., Giving a most destructive part in you a chance to transform back into its original state of beauty] requires that first
• you allow it [i.e., that you allow this most destructive part in you] to emerge in its destructive way and that
• you take cognizance of it [i.e., that you acknowledge both it and its destructiveness to yourself and to others].

If you reach for that understanding [i.e., that understanding of how this most destructive part in you can transform back into its original state of beauty] in your meditation, the tremendous
• resistance and
• inertia [i.e., tremendous resistance to transforming this most destructive part and the inertia allowing this destructive part to continue its destruction] will vanish.
The inertia [i.e., The inertia of the most destructive part giving it energy to continue in its destructive ways]

itself

will turn into a

wonderful new energy.

But to get to this point [i.e., to get to this point where this most destructive part in you can transform back into its original state of beauty and new energy]

you must first dwell on this thought [i.e., dwell on this thought that this most destructive part in you CAN transform back into its original state of beauty and turn its destructive energy into wonderful new energy]

with an

intellectual understanding.

Further, you must
• want to

make this understanding more complete and
• reach for it [i.e., reach for this understanding of how this most destructive part in you can transform back into its original state of beauty and turn its destructive energy into wonderful new creative energy]

by eliciting

the powers within

that can
• help and
• inspire

you.

If you

follow this procedure,

you cannot fail

in your endeavors.

Then you will see

the truth of these words.
When I show you the way to self-realization, as I do now, I once again wish to make clear that you should never accept anything [i.e., never accept anything I say] as dogma.

You are • invited and • advised to give yourself the chance to confirm the truth of my words by putting them into practice.

You have nothing to • risk and nothing to • lose.

The truth of all life is that your • innermost being, your • real self, can unfold only when you go this way.
That innermost being
can manifest
only
when you
  • cease to be frightened by
    the involuntary processes,
when you can
  • let go
  and
  • allow to unfold from within you
    whatever is there,
even if
    it cannot be immediately controlled
    with your
    • mind and
    • will.

Then,
  and then only,
  will you activate
    that which can bring you
    fulfillment in life.

This fulfillment
  is
    your true heritage.

As long as
  the apparently unacceptable
  is not
    • met and
    • transcended
    in the sense I presented to you,
  • the intense delight,
  • the supreme pleasure
    • life
      can be,
    • that your own
      • body and
      • soul
        can give you,

must remain
  inaccessible.
QUESTION:
I had a similar question in mind about being afraid to let go.

Is the answer to my question not also covered by what you just said?

It seems to me that way.

ANSWER:
The same could be said to everyone.

These are universal factors, no matter how personal they may seem to each one of you.

Only the • emphasis and • degree vary from individual to individual.

• The chain reactions, • the levels of projection vary.
In your case it works this way:

On the level
  where my two friends who asked the previous questions
  wish to hurt
  the female sex
  out of
  • anger,
  • frustration and
  • revenge,
the sexual force
  has entered into this urge [i.e., this urge to HURT the woman].

Thus
  • sexuality
  and
  • the wish to hurt
    have temporarily melded into
    one stream.

In your case
  • rage,
  • anger,
  • cruel instincts
    are there,
but
  not so much
  sexualized.

You have turned
  all this
  • cruelty and
  • anger
    against
    yourself.

What is
  more sexual
  is
    the masochistic element.
On the one hand, you need to express the
  • anger and
  • rage
and want to let it out –
  this [i.e., this urging to express the anger and rage]
  is the natural urge.

On the other hand, you fear to do that [i.e., you FEAR to let out this natural urge
to express the anger and rage].

In this sense your pressure is a different kind of pressure.

But fundamentally the same applies to
  • you
  • everyone else – especially what I said about
    • the fear
    that
    the self
    is ultimately bad,
and
  • how this [i.e., and HOW this assumption that
    the SELF is ULTIMATELY BAD]
    can be proven to be
    a false assumption.
What also vary,
   almost infinitely,
are the
   • assumed characteristics to
   • deny and
   • cover up
     the basic fear of
     oneself,
and also
   • which attitude
     is sexualized.

All these aspects,
   and many more,
cover up
   the fundamental similarity
   which is
   that one
   • fears
     the self
     to be unacceptable
     as it is
   and therefore
   • hides
     it [i.e., hides the “unacceptable” self as it is],
     even from oneself.

Thus,
   the treasure
   that the self is –
   one’s true worth –
   must remain hidden
   as well [i.e., one’s TRUE WORTH must remain hidden just like
   the “unacceptable,” self AS IT IS, must be hidden].

Therefore,
   answers to such questions
   apply to everyone.
It is extremely regrettable
for all those friends who
• are also on this path
and
• do not come to
  the question-and-answer sessions
that they do not choose to witness
  these meetings.

Thus they
don't avail themselves of
an additional aspect of help
that is far more important
than they want to realize now.

They would often find
new
• light,
new
• strength,
new
• insight,

and therefore
new
• hope.

They would
find a way out
that may not be open to them now.

They truly
shortchange themselves
by not taking advantage of this.
QUESTION:
I am now allowing
• myself and
• others
  total freedom.

The effect has been
staggering.

It is like being on a new planet.

I think that
taking this step [i.e., this step of allowing myself and others total freedom]
is necessary for me at this time,
as I believe it will lead me
to my salvation.

However,
two moods
have set in at different times.

One is [i.e., One mood is]
• a divine feeling of
  • freedom and
  • bliss.

The other is [i.e., The other mood is]
• a crushing feeling of
  • anxiety,
  • guilt and
  • insecurity.

What more can you tell me about
this state of being?

ANSWER:
I shall be glad to comment on it.
But first of all,
to avoid any possible misunderstanding,
I want to clarify
that by
total freedom
you do
not mean
license to
act out
destructive impulses.

Some people may misunderstand.

You mean by
freedom
to permit
• the other person,
as well as
• yourself;
to be
the self.

Not granting this freedom,
in a subtle way
one wants to
force
• others
and
• the self
to
• be
what one
is not,
to
• feel
• what one
does not feel,
to
• act
contrary to
one's own
• inner,
• momentary
truth.
The child
- makes such demands [i.e., makes such FORCING demands]
  on the parents,
- wants to possess
  them [i.e., the child wants to POSSESS the parents, making them give
  and do whatever the child wants of them]
and
- is thus possessed,
  as in
  "Mother,
   you must do what I want,
   otherwise I am lost."

Your new freedom
no longer
- acts and
- feels
  according to such dictates.

And that is a
- tremendous milestone
  on the road
  from
  - infanthood,
    - childhood,
      - adolescence,
        into
          - maturity.

As to the problem of the
- occasional recurrence of anxiety,
it is
- natural and
- understandable.

Such a transition [i.e., Such a transition into FREEDOM for self and others to BE,
  FEEL, and ACT in accord with one’s true momentary TRUTH]
cannot be made in one sweep.
There is the
• old,
• childish,
• fearful
self,
geared to the
old mechanisms of
false self-protection.

When these mechanisms [i.e., When these OLD mechanisms of FALSE SELF-PROTECTION]
are given up –
in this case,
the
• forcing-current,
the
• holding on –
no wonder
the system [i.e., the system comprising and protecting the self]
reacts first
with
• fright and
• alarm.

[To feel a DIVINE reality of FREEDOM and BLISS RATHER THAN a CRUSHING FEELING of ANXIETY, GUILT and INSECURITY.]
It requires a period
of
• re-orientation,
of
• forming new methods of operation which are more
• realistic and
• constructive.

Gradually the
• old,
• undeveloped
side of the personality will gain confidence in these new modes of operation.
Whenever the individual does anything that is contrary to the old restrictions and measures, anxiety must arise.

Whenever the sexual force is allowed its free flow, the first instant reaction will be to restrict it – and that [i.e., and that first INSTANT reaction to RESTRICT the free flow of the SEXUAL FORCE] in itself causes anxiety.

When we go to the most fundamental level on which this problem [i.e., on which THIS PROBLEM of ANXIETY arising when your SEXUAL FORCE comes up AND you REACT instantly by RESTRICTING the free flow of the SEXUAL FORCE] can be directly resolved, instead of dwelling on the in-between levels, we find the intense fear of letting your inner being be [i.e., we find the intense FEAR of letting your INNER BEING just BE AS IT IS, in other words, FEAR of letting the feeling of the SEXUAL FORCE that arises in your INNER BEING to BE AS IT IS when it arises within you].
Let it [i.e., Let your SEXUAL FORCE arising from your INNER BEING]
be
as
it is,
rather than
• trying to be
  as you think
  you should be,
or
• letting
  • neurotic layers of your personality
    mix in with
  • superimposed
    perfectionistic standards.

Neither one of these ways [i.e., neither TRYING to be as you think your SEXUAL FORCE arising from your INNER BEING SHOULD be nor letting neurotic layers of your personality mix in with superimposed PERFECTIONISTIC standards for this SEXUAL FORCE arising from your INNER BEING]
is
the good way.

Both [i.e., Both of these ways]
• are coercive,
both
• deny
  the
    • real,
    the
    • spontaneous,
    the
    • free,
    the
    • natural,
  [flow of this SEXUAL FORCE arising from your INNER BEING] which alone can bring
  • meaning
    and
  • fulfillment,
  • gratification
    and
  • bliss.
Perversely, humans fear nothing as much as
the very
• essence of themselves,
the very
• truth
that alone is their salvation.

You harken to everything but
the truth of yourself.

You try so hard not to be yourself;
the harder you try [i.e., the harder you try NOT to be yourself]
the further away you get from
• peace and
• wellbeing
and
the more
• confused and
• anxious you must become [i.e., the more confused and anxious you must become regarding this SEXUAL FORCE arising from your INNER BEING].
This generality also applies to you particularly, my friend.

If you do not fear to follow through, you will experience shortly something new [i.e., something NEW regarding this SEXUAL FORCE evolving out of you whose existence you never expected.]

This something [i.e., This something NEW regarding this SEXUAL FORCE evolving out of your INNER BEING] will be
• clear and
• strong.

It [i.e., This something NEW regarding this SEXUAL FORCE evolving out of your INNER BEING] will not know submission, and yet it will not be a compulsion to have your own way.

It [i.e., This something NEW regarding this SEXUAL FORCE evolving out of your INNER BEING] will let you
• be free and thereby
• find a wide-open world in which you will find many
  • possibilities and
  • reasons for self-respect.
You will feel the transformation from
  • anxiety
to
  • pleasure,
as you no longer
    • deny the anxiety,
nor
    • force it away by artificial means.

But you must be prepared that your conditioned reflexes [i.e., that your conditioned reflexes to instantly restrict the free flow of the sexual force evolving out of your inner being] cannot be re-conditioned so quickly.

Whether you consciously intend to or not, your soul substance makes you react in the old way of pulling back from unpleasant feelings.

Do not lose patience with yourself.

The moment you become aware of this old habit pattern, you have a way out – and little by little a new habit pattern will be formed.
Nothing seems to require as much courage at first as partaking in the pleasure supreme which
• creation is and which
• the created entity is destined to experience,

if it [i.e., IF the created entity] is not • interfered with and is not • distorted.

You have to muster courage again and again, by deliberately instructing your still
• unwilling and • tentative unconscious:

"I let go,

I let myself be in pleasure."
The possibility for it [i.e., The possibility for BEING IN PLEASURE as I ALLOW the free flow of the SEXUAL FORCE evolving out of my INNER BEING]

exists in me,

I reach for it,

I claim it,

and

I want to fulfill

all conditions to make it a reality.

Whatever stands in the way – all

• violation of my integrity, all

• untruthfulness and role playing, all

• cowardly defenses, all

• self-centeredness that makes me treat others
differently from the way I want to be treated –

I intend with all my being to

• face
and
• change."

Such meditations set up a powerful force.
As you put such intentions into practice, you will permit yourself happiness, you will not cringe away from the delight life is in its essence.

You will no longer feel obliged to submit to senseless rules of restriction.

The moment you let be what there is, you will find

• yourself – which is a treasure,

    even if what manifests first is distasteful to you.

You will find

• bliss, the universal state of being.

This [i.e., Finding BLISS, the UNIVERSAL state of BEING] does not need to wait for a life after death.
It [i.e., BLISS, the UNIVERSAL state of BEING,] is available
  • at any minute,
  • in any human being's life,
    right
    • here
    and
    right
    • now.

But you must
  • be realistic
  and
  • expect fluctuations [i.e., fluctuations in MOODS – varying from moods of FEAR and ANXIETY in the old destructive patterns you are growing out of and BLISS in the new patterns into which you are evolving].

They [i.e., These fluctuations in moods] must be calmly observed.

Such a major transition can never be accomplished in one sweep.

Speeding up the process to connect with the
  • dissenting,
  • fearful side –
  the side that resists the liberation – is so much more effective than
  • repressing it [i.e., than REPRESSING the dissenting, fearful side that resists liberation]
  and then
  • becoming impatient
  and
  • putting pressure on oneself.
| 38 | \begin{quote}
This [i.e., This phase of Pathwork]
   is a new beginning
   of a new phase
   and
   there is, indeed,
   a beautiful vista to behold.

A new land
   must open up
   when one gets to this point –
   a state that usually seems
   • unattainable and
   • hopelessly far away.

But it really
   is not [i.e., But this state is NOT unattainable and is NOT hopelessly far away].

It truly
   is not!

Is that clear?
\end{quote} |
| 39 | \begin{quote}
QUESTIONER:
Yes it is.

I just want to say one more thing about this.

I have tried those dialogues
   with the child in me,
   and that has helped me a great deal.

In this way I can
   easily
   • act maturely
     on the outside
   and just
   • speak to the child
     inside.
\end{quote} |
ANSWER:
Yes, that [i.e., Yes, ACTING maturely on the OUTSIDE
while just SPEAKING to the CHILD on the inside]
is a very good process,
which I have suggested a long time ago
but, unfortunately,
people forget it.

It is good at this point
to remind all of you:

Do
not
repress that child.

Nor do you need to
completely identify with it,

for you are
not
only
this child.

Therefore,
• encounter it [i.e., encounter this child within]
and
• talk with it.

See it [i.e., See this child within]
manifest
and
listen to it,

then you can speak
without
• pushing,
without
• coercing.

Just see its expression
for what it is worth.
QUESTION: 
After I could
grant freedom to
others –
that they did
not have to do what I wanted –
I made this
remarkable discovery
of
• being free myself,
of
• allowing myself
  full pleasure.

I have
no more anxiety about that [i.e., about allowing myself full pleasure].

ANSWER: 
Oh yes,
you have [i.e., Oh yes, you DO have ANXIETY about being FREE
and allowing yourself full PLEASURE].

On deeper levels of your being
you still have
the fear of pleasure.

There still is
anxiety about
allowing yourself
full
• pleasure
and
full
• freedom.
This word [i.e., This word FREEDOM] must be properly understood.

It [i.e., FREEDOM] is not license.

Only one who is fully self-responsible is capable of utilizing the freedom creation has granted all beings.

For example, when people shift the blame for their present unhappy state on any other factor than their own unconscious processes, they are not self-responsible, no matter how subtly and covertly this [i.e., this “shifting blame for their unhappiness to factors other than their own unconscious processes”] may be done.

There is a mechanism in the psyche that directly connects • this displacement [i.e., this “displacement of blame for one’s unhappiness to factors other than one’s own unconscious processes”]

with • the prohibition of pleasure.
• The more childishly you hang on to a parent substitute,
  • making him or her responsible,
  • wanting to be taken care of and
  • refusing the consequences of your own
    • actions and
    • decisions,

• the more you want to
  • have your cake and
    • eat it too,

the less you are able to utilize
  the great freedom.

You
• incarcerate yourself
  within imaginary fences
  and
• entangle yourself
  in conflicts
    that make life become
    one big trap.

Then
the meaning of the word freedom
  is no different from
  • expressing destructiveness and
  • acting out of
    • rebellion and
    • spite.
Only those who
stand on their own two feet

on
• the deepest and
• the most material
levels of life,
will step into

the great freedom
of finding

every possible fulfillment available.

That freedom
is so staggering –

and, perhaps, first even

frightening –

that the child
shies away from it,
preferring

the pseudo-safety of
• restriction,
• inhibition,
• dependency,
• pleasurelessness.

When that state [i.e., When that “child’s state” of pseudo-safety of
restriction, inhibition, dependency, pleasurelessness]
worsens,

the suffering
becomes

unbearable –
for

nothing
can remain static.
One either
• enters into a
  healthy state

and then the
positive effects
• increase and
• unfold
  infinitely,

or one
• remains
  stuck in a
  • destructive,
  • erroneous
  state

and then the
negative effects
  become worse
  and worse.

The immature
believe that
• self-responsibility
  means
  confinement.

Of course,
  the exact opposite is true.

Confinement
  is the result of
  insisting
  to be taken care of.

You are beginning to glean
some of this
  new freedom,
  although it [i.e., although this NEW FREEDOM]
  is still frightening.
QUESTION:
Can you say something about this blissful state?

I understand the anxiety, but this bliss is almost unbelievable.

ANSWER:
It is [i.e., This bliss IS almost unbelievable].

However, it is almost impossible to put such profound truths of existence into language.

I shall try.

Words
• cannot do it justice and
• will make it sound trite.

What I will say is that usually, when you hear of such things [i.e., such things as “a state of BLISS”], you think of
• another world,
a
• different,
• spiritual world.

In reality it [i.e., In reality, this state of BLISS being possible ONLY in a different, spiritual world and NOT being POSSIBLE in the world you are in.] is not so.
True spirituality
is
not
a state up in heaven.

This misunderstanding [i.e., This misunderstanding that
true spirituality is a state up in heaven]
is, in a sense,
a tragedy
because it
• creates
  a split
and thus
• makes
  spiritual self-realization
  impossible.

As long as human beings
separate
• earth
  from
  heaven,
• body
  from
  spirit,
you cannot experience
the true bliss of
unity.

The blissful state of
spiritual realization
combines
the
  • spirit,
the
  • mind,
the
  • emotions
and
the
  • body.
In the middle of the body
is
the solar plexus.

For years and years
I have spoken about this.

Right in
• that region [i.e., that region of the solar plexus],
right in
• the body,
  all
    bliss
  exists —
    not as something
    • unphysical,
    but as something
    • that must be
        felt
    within
    the body.

If you expect
spiritual bliss
  as something
  away from
  your body,

you find yourself
on a way
  of
    • duality
    and
    • error,

  of
    • conflict
    and
    • dissension.
A nucleus of energy will make itself known, right in the body.

It [i.e., This NUCLEUS OF ENERGY that makes itself known right in the BODY] comes from the real self.

Its [i.e., This NUCLEUS OF ENERGY’s] intense reality makes the truth of all these teachings a profound experience that cannot be

• denied

or

• thought to be illusion.

It is this

• truth and

• reality

[i.e., It is this 1) intense REALITY of this nucleus of energy coming from the real self AND 2) the TRUTH of all these teachings making a profound EXPERIENCE when the reality of this nucleus of energy comes from the real self]

that is so

• reassuring and so

• hopeful, no matter

what relapses may occur.

When compressed energy

• dissolves and

• flows through a person’s entire being,

one enters into this blissful state.
Compressed energy is the result of
• holding back,
• fearful denial of what is.

The dissolution of this compressed energy is the result of
the process I so often describe, in so many ways.

The more
• the self is met,
the more
• aware you become –
  first of the compression that feels almost like
  a foreign body, as I said before.

As you
• acknowledge this foreign body and
• meet it in the right way,
  it begins to dissolve.

And this opens up paradise on earth.
There are many, many degrees in which the fluidity of energy, spiritual matter and substance, thought and feelings, can be experienced.

The degree [i.e., The degree to which this fluidity of energy, spiritual matter and substance, thought and feelings can be experienced] depends on the state of growth.

First people fear this fluid state more than anything.

They think they must make themselves compact;

they hold on to this compactness as if it alone could guarantee life.

It is only when the compactness becomes too painful that they may reverse the direction and set out to make the compression fluid again.
This experience [i.e., *This EXPERIENCE of FLUIDITY of energy, of spiritual matter and substance, of thought and feelings*]

makes you

one with the universe.

It [i.e., *This EXPERIENCE of FLUIDITY*]

is

totally safe.

Everything

feels

• home

and

• peaceful

and

• so intensely pleasurable

that it is almost like

a physical taste in your mouth.

The bliss

also comes from the fact

that you

know

you can

cope with

any situation

because you

• do

not

have to have your way,

because you

• can lose without suffering —

or if it is painful at first,

• the pain is not the end of the world

and

• you know you can meet it.

Thereby [i.e., *By knowing that the pain is NOT the end of the world and that you CAN meet it*]

it ceases to be

pain.
You begin to
• see and
• perceive
  in an entirely new way.

Whatever you
experience
will have
a new
• tone
and
a new
• flavor,
  a new
• color.

You will
never have to fear
any longer,
because
you now know
that
all
• the treasure of life
  is embedded in you,

all
• truth,
all
• wellbeing,
all
• answers
to all your
• problems and
• questions.
There are two basic aspects of self-realization:

- the knowing of truth and
- the feeling of pleasure.

Both [i.e., BOTH “the KNOWING of TRUTH” AND “the FEELING of PLEASURE”] are equally important and both should be cultivated.

Some schools of thought concentrate on one aspect, others on the other.

Each may think their approach is the true and only one.

Both [i.e., BOTH “the KNOWING of TRUTH” AND “the FEELING of PLEASURE”]

- together, combined,
  form one whole.
As I said in the last lecture [See Lecture 155: Fear of Self – Giving and Receiving, given two weeks earlier on October 13, 1967],

everyone
• knows,
or
• senses in their depths, that this state [i.e., this state of BLISS] could exist.

Do not ever resign yourself to thinking that it [i.e., Do not ever resign yourself to thinking that this state of BLISS] is impossible to attain.
It is indeed possible.

This blissful state of total delight exists in your memory, my friends,
and it can be attained in this life only when the individual becomes capable of • love and • union with the opposite sex.

For this relationship [i.e., For this relationship with the opposite sex] combines all • functions and • potentials, it leaves out nothing if the relationship is truly • deep and • whole, if there is no • shallowness and • restrictive compromise.
Once the afflictions have been overcome,
• the possibilities of expansion of the real self,
• the degrees of
  • pleasure and
  • delight,
• the degrees of
  • more creative unfoldment,
are infinite.

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Be blessed, my dear friends.

Be in God.

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