

Pathwork Lecture 156: Questions and Answers

1996 Edition, Original Given: October 27, 1967

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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|----|--|
| 03 | <p><i>Upon general request, we issue a part of the last Question and Answer session as a lecture.</i></p> <p><i>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.</i></p> |
| 04 | <p><i>Greetings, my dearest friends.</i></p> <p><i>May your questions and my answers to them bring you the</i></p> <ul style="list-style-type: none"><i>• blessings,</i> <p><i>the</i></p> <ul style="list-style-type: none"><i>• help and</i><i>• strength</i> <p><i>that are indeed available if you</i></p> <ul style="list-style-type: none"><i>• reach for them,</i> <p><i>if you</i></p> <ul style="list-style-type: none"><i>• avail yourself of the possibilities that exist for you.</i> |

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Format Posted 2/3/21

***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.*

05

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.

06

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.*

07

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

08

***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].

09

**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.*

| | |
|----|---|
| | <p><i>As you</i></p> <ul style="list-style-type: none">• <i>learn to go through this process and gradually</i>• <i>lose the fear of what is in you,</i> <p><i>you diminish the force of the impulse to hurt.</i></p> <p><i>You understand</i></p> <ul style="list-style-type: none">• <i>that such impulses [i.e., such impulses to HURT the woman] are conditioned reflexes [i.e., conditioned reflexes based on IMAGES],</i>• <i>that you are not fundamentally</i><ul style="list-style-type: none">• <i>bad and</i>• <i>different from others because of them [i.e., because of these impulses to HURT].</i> |
| 10 | <p><i>I cannot sufficiently stress the difference between</i></p> <ul style="list-style-type: none">• <i>an apparent freedom from</i><ul style="list-style-type: none">• <i>cruelty,</i>• <i>the wish to hurt,</i>• <i>violence or</i>• <i>vindictiveness,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the genuine freedom from</i><ul style="list-style-type: none">• <i>those emotions.</i> <p><i>The former [i.e., the APPARENT freedom from cruelty, the wish to hurt, violence, or vindictiveness]</i></p> <p><i>is a</i></p> <ul style="list-style-type: none">• <i>pretense.</i> <p><i>The latter [i.e., the GENUINE freedom from cruelty, the wish to hurt, violence, or vindictiveness]</i></p> <p><i>is the</i></p> <ul style="list-style-type: none">• <i>truth.</i> |

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.*

| | |
|----|--|
| | <p><i>The more you can connect</i></p> <ul style="list-style-type: none">• <i>your fear of others</i> <p><i>with</i></p> <ul style="list-style-type: none">• <i>the secret wish to hurt [i.e., the secret wish to hurt, due to images],</i> <p><i>the less</i></p> <p><i>this wish [i.e., the less this wish to hurt]</i> <i>will exist.</i></p> <p><i>Do you understand that?</i></p> |
| 11 | <p>QUESTION: <i>Yes, I do.</i></p> <p><i>You seem to be implying that I have sadistic feelings toward women.</i></p> <p><i>I may also have to face the feeling of unacceptability more than I already have.</i></p> <p><i>Is that true?</i></p> |

12

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.

| | |
|----|--|
| | <p><i>The decency to face up to what seems</i></p> <ul style="list-style-type: none"><i>• unfaceable</i> <p><i>must produce healthy love for the self.</i></p> |
| 13 | <p><i>This, my friends, is always the way it works, in whatever respect:</i></p> <p><i>Whoever begins to</i></p> <ul style="list-style-type: none"><i>• face and</i><i>• accept and</i><i>• intelligently deal with</i> <p><i>the hitherto unacceptable,</i></p> <p><i>proportionately increases his or her</i></p> <ul style="list-style-type: none"><i>• self-respect and</i><i>• sense of adequacy.</i> <p><i>You increase your</i></p> <ul style="list-style-type: none"><i>• strength and</i><i>• resourcefulness,</i> <p><i>your</i></p> <ul style="list-style-type: none"><i>• free energy flow.</i> <p><i>This begins to operate even before the negative condition has ceased to exist.</i></p> |

| | |
|----|--|
| | <p><i>The attitude one adopts to what one dislikes about the self –</i></p> <ul style="list-style-type: none">• <i>secretly</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>semi-consciously</i> <p><i>or, at times, even</i></p> <ul style="list-style-type: none">• <i>quite consciously –</i> <p><i>is what induces the change in how one feels about oneself.</i></p> <p><i>A reasonable attitude to what seems "unfaceable" means</i></p> <ul style="list-style-type: none">• <i>a sense of proportion,</i>• <i>not exaggerating</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>not denying,</i>• <i>not whitewashing the self,</i>• <i>nor dramatizing oneself into an all-bad human being.</i> |
| 14 | <p><i>All this [i.e., All these factors making up one's attitude to what seems "unfaceable"]</i></p> <ul style="list-style-type: none">• <i>often takes place on an unconscious level</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>what remains on the surface is a vague feeling of being unacceptable, without quite understanding why.</i> <p><i>Unconsciously, you feel you have no redeeming feature, while on another level you blame</i></p> <ul style="list-style-type: none">• <i>everyone else and</i>• <i>the whole world for your misery.</i> |

| | |
|----|---|
| | <p><i>The ambivalence is</i></p> <ul style="list-style-type: none">• <i>that while you feel,</i> <p><i>"I am so bad that if the truth were known I would be shunned, so I must keep the secret, even from myself,"</i></p> <ul style="list-style-type: none">• <i>you also express the attitude that</i> <p><i>"the world is horrible, everyone is</i></p> <ul style="list-style-type: none">• <i>bad and</i>• <i>against me,</i> <p><i>it is everyone's fault but my own that I am miserable."</i></p> |
| 15 | <p><i>The feeling of unacceptability cannot cease as long as its cause remains unconscious.</i></p> <p><i>The moment it [i.e., The moment the CAUSE of your feeling of unacceptability] becomes conscious, reason can be applied.</i></p> <p><i>Your sense of fairness will then be directed at</i></p> <ul style="list-style-type: none">• <i>everyone,</i> <p><i>also at</i></p> <ul style="list-style-type: none">• <i>yourself.</i> <p><i>You will respect yourself more and more for going through a process most people shy away from.</i></p> <p><i>Is all that clear?</i></p> |

16

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,
deep 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.*

17

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?*

18

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.*

19

*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.*

| | |
|----|--|
| | <p><i>The obstacle [i.e., The obstacle of PRETENDING to be something OTHER THAN what you PARTLY actually ARE]</i></p> <p><i>stems from</i> <i>the fact that, as a child,</i> <i>you would not have been accepted</i> <i>had it been known that you harbored</i></p> <ul style="list-style-type: none"><i>• feelings and</i><i>• thoughts</i> <p><i>of a nature that was</i> <i>less than saintly.</i></p> <p><i>If such impulses [i.e., If such negative and “unsaintly” impulses, thoughts or feelings]</i></p> <p><i>would have been known [i.e., would have been known to exist in you],</i> <i>you would have been</i> <i>gravely punished.</i></p> <p><i>The child had to</i> <i>deny them [i.e., The child had to DENY such negative and “unsaintly” impulses, thoughts or feelings that existed in him or her]</i></p> <p><i>to</i></p> <ul style="list-style-type: none"><i>• remain safe and secure</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• retain the parents' love.</i> |
| 20 | <p><i>As time goes by</i> <i>and you grow up,</i> <i>you adopt</i> <i>the same attitude</i> <i>the parents had [i.e., you adopt the same attitude toward yourself that you thought the parents had toward you].</i></p> <p><i>You feel</i></p> <ul style="list-style-type: none"><i>• you</i> <p><i>cannot accept</i> <i>what</i></p> <ul style="list-style-type: none"><i>• they</i> <p><i>did not accept.</i></p> |

*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.

| | |
|----|---|
| | <p><i>This [i.e., This BELIEF that the part of you that has these negative and “unsaintly” impulses, thoughts or feelings IS the ULTIMATE YOU]</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><i>• the greatest stumbling block,</i><i>• the fear that blocks you, for, quite naturally, you do not want to accept that this is who you are.</i> |
| 21 | <p><i>When you truly understand that these cruel impulses are not the</i></p> <ul style="list-style-type: none"><i>• last and</i><i>• final reality about your hidden self,</i> <p><i>you will have the courage to go all the way.</i></p> <p><i>They [i.e., These parts of you that have these negative and “unsaintly” impulses, thoughts or feelings]</i></p> <p><i>are</i></p> <ul style="list-style-type: none"><i>• temporary;</i> <p><i>they are</i></p> <ul style="list-style-type: none"><i>• distortions;</i> <p><i>they are</i></p> <ul style="list-style-type: none"><i>• the result of something that happened to you once upon a time, so that all that is</i><i>• great,</i><i>• wonderful and</i><i>• beautiful in you began to be</i><i>• distorted and</i><i>• inhibited.</i> |

*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.*

22

*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.*

23

***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
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.***

24

*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.*

25

*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.*

| | |
|----|---|
| 26 | <p>QUESTION: <i>I had a similar question in mind about being afraid to let go.</i></p> <p><i>Is the answer to my question not also covered by what you just said?</i></p> <p><i>It seems to me that way.</i></p> |
| 27 | <p>ANSWER: <i>The same could be said to everyone.</i></p> <p><i>These are universal factors, no matter how personal they may seem to each one of you.</i></p> <p><i>Only the</i></p> <ul style="list-style-type: none">• <i>emphasis and</i>• <i>degree</i> <p><i>vary from individual to individual.</i></p> <ul style="list-style-type: none">• <i>The chain reactions,</i>• <i>the levels of projection</i> <p><i>vary.</i></p> |

28

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*

as to

- *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.*

29

*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.*

30

*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.

31

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?*

32

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,***
it [i.e., the child]
- ***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.***

33

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.

| | |
|----|---|
| | <p><i>Whenever the individual does anything that is contrary to the old</i></p> <ul style="list-style-type: none"><i>• restrictions and</i><i>• measures,</i> <p><i>anxiety must arise.</i></p> <p><i>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.</i></p> |
| 34 | <p><i>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,</i></p> <p><i>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].</i></p> |

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].*

35

*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.*

36

*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."

37

*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

*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?

39

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.*

40

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.**

| | |
|----|---|
| 41 | <p>Continue your question.</p> <p>QUESTION: <i>After I could grant freedom to others – that they did not have to do what I wanted – I made this remarkable discovery of</i></p> <ul style="list-style-type: none"><i>• being free myself,</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• allowing myself full pleasure.</i> <p><i>I have no more anxiety about that [i.e., about allowing myself full pleasure].</i></p> |
| 42 | <p>ANSWER: <i>Oh yes, you have [i.e., Oh yes, you DO have ANXIETY about being FREE and allowing yourself full PLEASURE].</i></p> <p><i>On deeper levels of your being you still have the fear of pleasure.</i></p> <p><i>There still is anxiety about allowing yourself full</i></p> <ul style="list-style-type: none"><i>• pleasure</i> <p><i>and full</i></p> <ul style="list-style-type: none"><i>• freedom.</i> |

***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.***

43

- *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.*

44

*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.

| | |
|----|---|
| 45 | <p>QUESTION: <i>Can you say something about this blissful state?</i></p> <p><i>I understand the anxiety, but this bliss is almost unbelievable.</i></p> |
| 46 | <p>ANSWER: <i>It is [i.e., This bliss IS almost unbelievable].</i></p> <p><i>However, it is almost impossible to put such profound truths of existence into language.</i></p> <p><i>I shall try.</i></p> <p><i>Words</i></p> <ul style="list-style-type: none">• <i>cannot do it justice</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>will make it sound trite.</i> <p><i>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</i></p> <ul style="list-style-type: none">• <i>another world,</i> <p><i>a</i></p> <ul style="list-style-type: none">• <i>different,</i>• <i>spiritual world.</i> <p><i>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.</i></p> |

*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.*

47

*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.*

48

*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.*

49

*Compressed energy
is the result
of*

- *holding back,*

of

- *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,*

of

- spiritual*
 - matter and*
 - substance,*

of

- 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.*

50

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.*

51

*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.*

52

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.

| | |
|----|---|
| | <p><i>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.</i></p> |
| 53 | <p><i>Be blessed, my dear friends. Be in God.</i></p> |

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