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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

ſ	Content
03	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.
)4	
	Greetings,
	my dearest friends.
	May your questions and my answers to them
	bring you the
	• blessings,
	the
	• help and
	• strength
	that are indeed available
	if you
	• reach for them,
	if you
	• avail yourself of
	the possibilities
	that exist for you.

```
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.
```

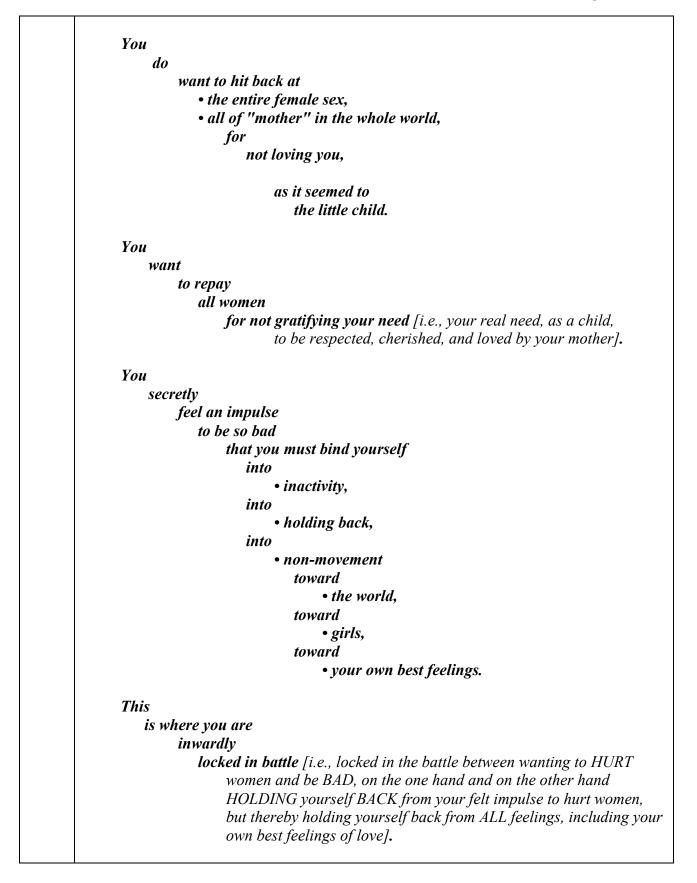
When you • perceive and • meet *that moment* [*i.e.*, *that moment of letting go of something* that seems to keep you invisibly bound], declaring that you do not wish to remain in this position [i.e., not wish to remain in this position of being bound up and unable to move in spirit, mind, and body], 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.
	AUESTION
	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],
	<i>but it</i> [i.e., but this problem of feeling UNACCEPTABLE] <i>did begin when you were a child.</i>
	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
	<i>made you interpret them</i> [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.
~ 7	
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
	<i>experience their reality [i.e., you EXPERIENCE the reality</i>
	of these images EMOTIONALLY],
	you
	<i>connect with them</i> [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.

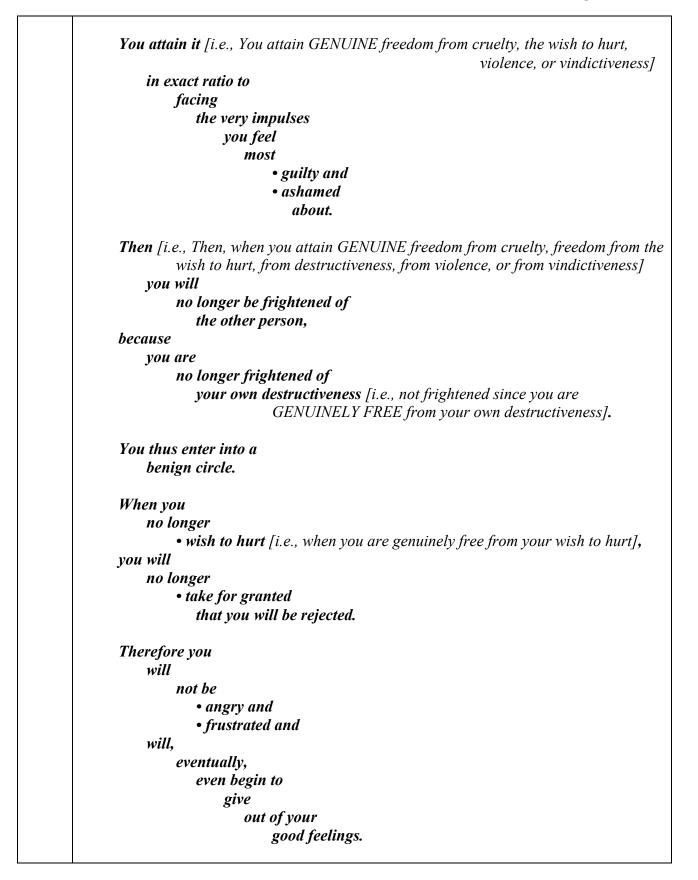
08	
	If you
	feel unacceptable to girls,
	it is only because you
	do not accept yourself.
	<i>This</i> [i.e., This state of NOT ACCEPTING yourself] <i>is</i>
	not only because
	originally you
	felt you were
	not accepted by your mother,
	but mainly because of
	<i>your reaction to that</i> [i.e., not accepting yourself is because of your REACTION to feeling you were not accepted by your mother].
	<i>This</i> [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.
	<i>This</i> [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
	• 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.
	cun tove you.
	<i>In this inner battle</i> [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.



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
	<i>dissolve them</i> [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.

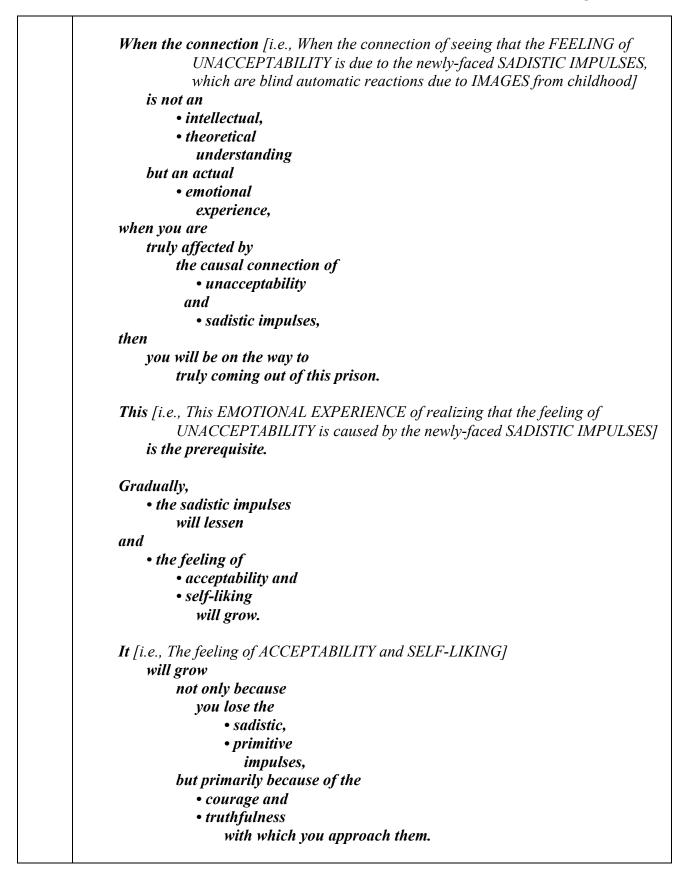


	As you
	• learn to go through this process
	and gradually
	• lose the fear of
	what is in you,
	you diminish
	the force of
	the impulse to hurt.
	You understand
	• that such impulses [i.e., such impulses to HURT the woman]
	are conditioned reflexes [i.e., conditioned reflexes based on IMAGES],
	• that you are
	not
	fundamentally
	• bad and
	 different from others
	<i>because of them</i> [i.e., because of these impulses to HURT].
10	
	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,
	violence, or vindictiveness]
	is a
	• pretense.
	The latter [i.e., the GENUINE freedom from cruelty, the wish to hurt,
	violence, or vindictiveness]
	is the
	• truth.



	The move you ean
	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?
11	
	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?

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.



	The decency to
	face up to
	what seems
	• unfaceable
	must produce
	healthy love for
	the self.
13	
	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,
	I ,
	proportionately
	increases
	his or her
	• self-respect and
	 sense of adequacy.
	Уои
	increase
	your • strength and
	• resourcefulness,
	your
	• free energy flow.
	This begins to operate
	even before
	the negative condition
	has ceased to exist.

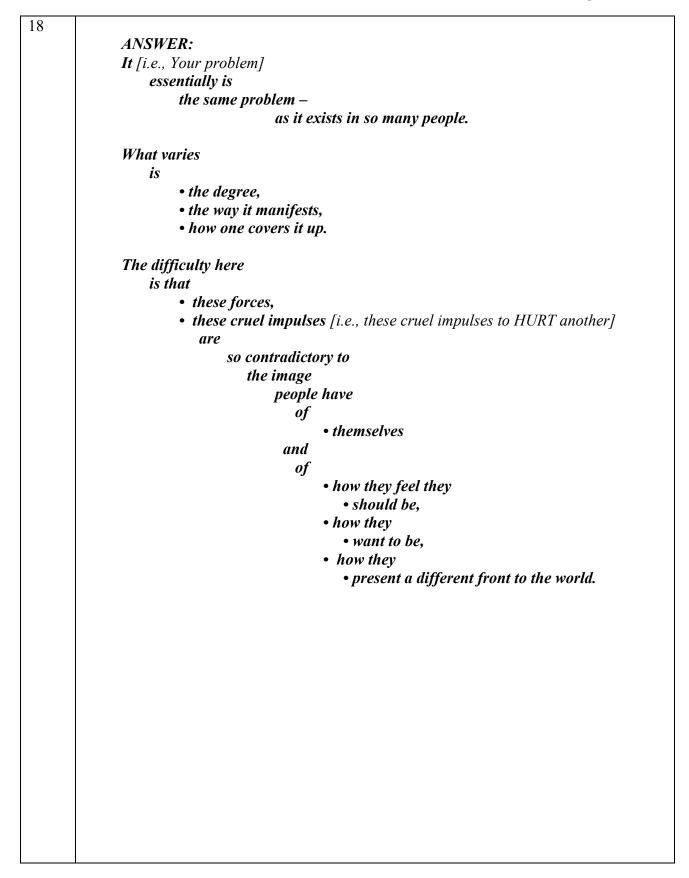
	The attitude one adopts
	The attitude one adopts
	to what one dislikes about the self
	dislikes about the self –
	• secretly
	or
	• semi-consciously
	or, at times, even
	• quite consciously –
	is what
	induces the change
	in how one feels about oneself.
	A reasonable attitude to
	what seems "unfaceable"
	means
	• a sense of proportion,
	• not exaggerating
	and
	• not denying,
	• not whitewashing the self,
	• nor dramatizing oneself into an
	all-bad
	human being.
	8
14	
	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.
	joi your misery.

	The ambivalence is • that while you feel,
	• mai while you jeel,
	"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."
15	
	The feeling of unacceptability
	cannot cease
	as long as its cause
	remains unconscious.
	remains anconscious.
	<i>The moment it</i> [i.e., <i>The moment the CAUSE of your feeling of unacceptability</i>]
	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?

16	
	QUESTION:
	Yes.
	Dertenill I have to mediate about it?
	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
	0r
	• the worst
	aspect.
	Again
	and again,
	the mind
	• must formulate
	such intents
	and
	• elicit the help from
	the supreme intelligence,
	deep within the self.
	ucep minin ine seij.

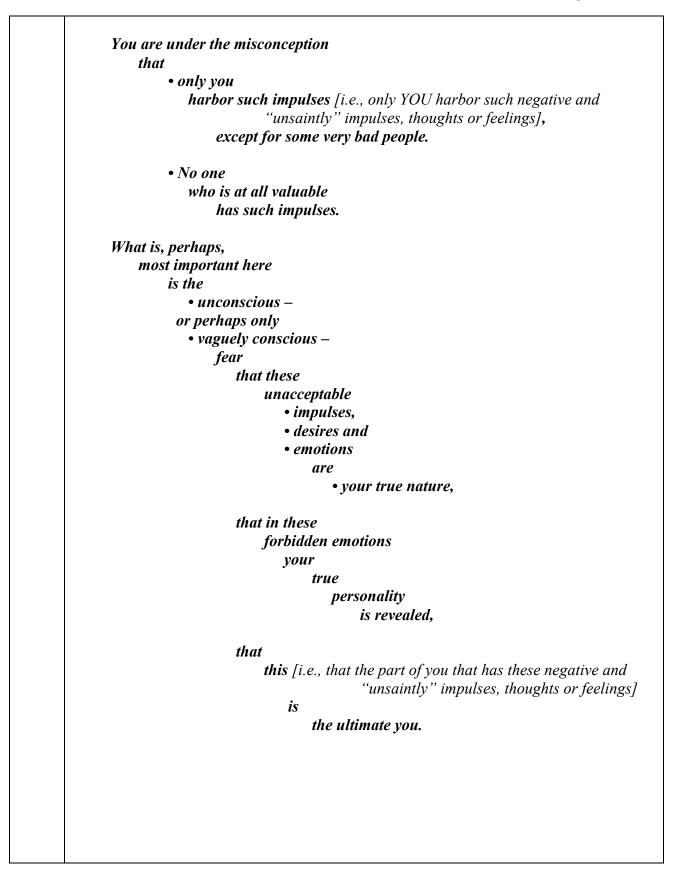
Say words to that effect,
<i>if possible</i>
every day,
such as
"I want to
face the truth,
I want to let come up
whatever is in me.
I want to let out
what there is.
I have the
• courage and
• honesty
to do this.
I request
help to guide me.
This is what I
decide to do.
I will
not
• run away from myself.
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.
	ejjeci.
	This goes for
	everyone,
	of course.
	of course.
17	
	QUESTION:
	I would like to ask a question
	that relates to the problem just discussed.
	mui retutes 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.
	ine one inter 1 um jucing now.
	Or in what way is
	mine
	different from
	his?
	ms:

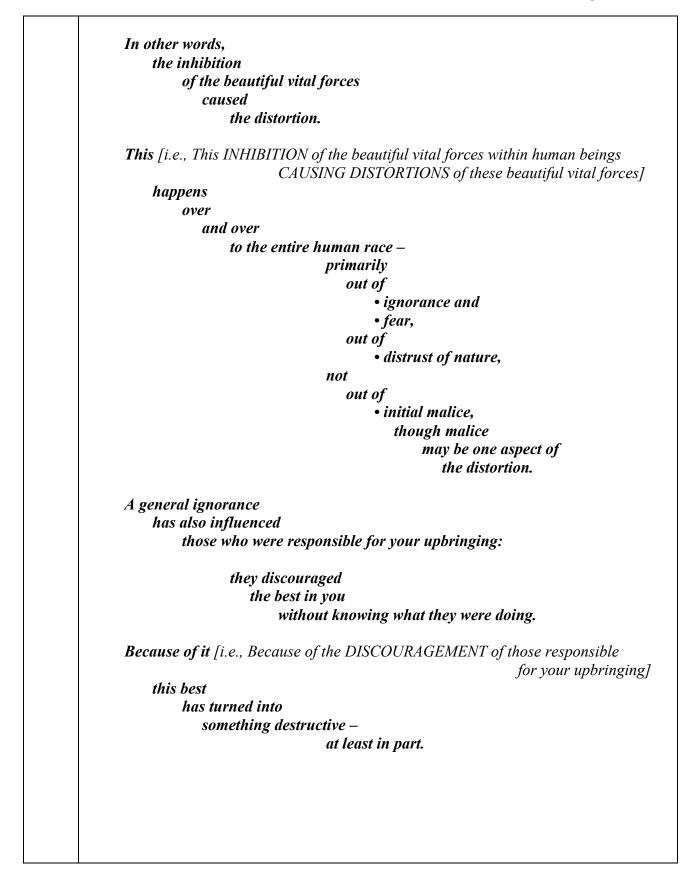


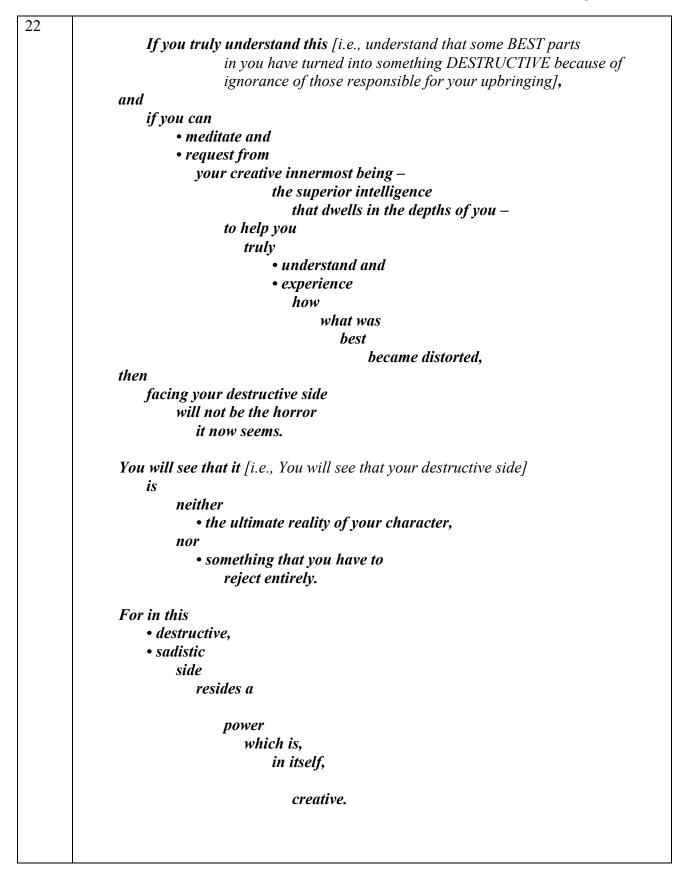
	The difference of
	how you human beings
	• want to be
	and
	how you
	• really are
	is tragic
	only as long as you
	ignore
	that your fundamental nature
	is so much more wonderful
	than any
	• ideal and
	• false
	presentation of it
	could be.
19	
17	The discrepancy
	between what you
	• partly are
	and 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.
	0 1 1 0
	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.
	<i>If such impulses</i> [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
	<i>deny them</i> [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.
20	As time goes by
	and you grow up,
	you adopt
	the same attitude
	<i>the parents had [i.e., you adopt the same attitude toward</i>
	yourself that you thought the parents had toward you].
	You feel
	• <i>you</i>
	cannot accept
	what
	• they
	did not accept.



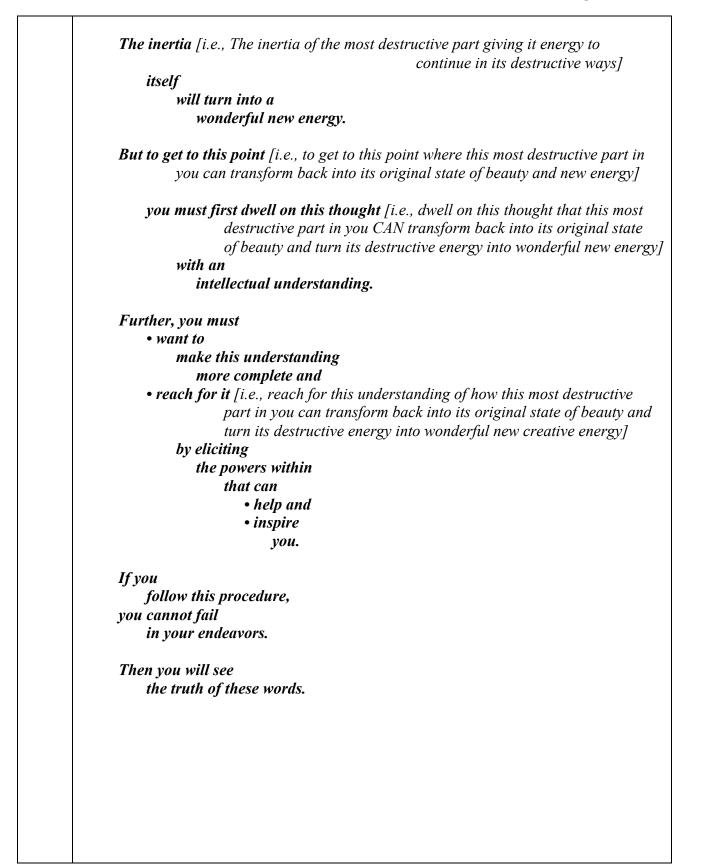
	This [i.e., This BELIEF that the part of you that has these negative and
	"unsaintly" impulses, thoughts or feelings IS the ULTIMATE YOU]
	is
	• the greatest stumbling block,
	• the fear that blocks you,
	for, quite naturally,
	you do
	not want to accept
	that this is who you are.
21	
	When you
	truly 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
	in you began to be • distorted and • inhibited.





```
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.



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.
	uoginui
	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.
	• <i>tose</i> .
25	
25	
	The truth of all life
	is that
	your
	• innermost being,
	interniesi eenig,
	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	
	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.
27	
	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.
	vury.

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.
1	

```
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,
    vou
        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.
```

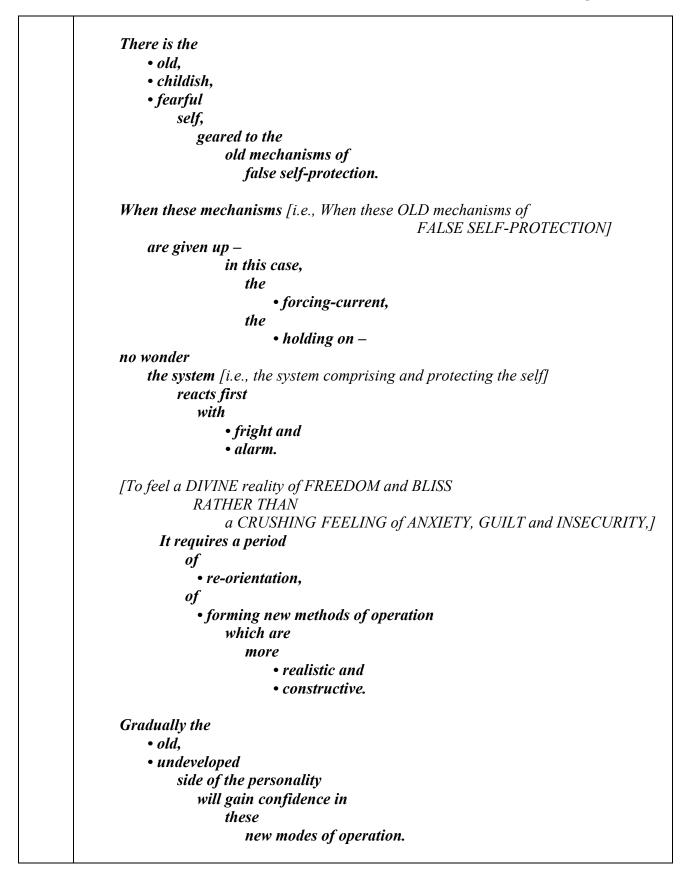
29 What also vary, almost infinitely, are the • assumed characteristics to • deny and • cover up the basic fear of oneself, and also • which attitude is sexualized. All these aspects, and many more, cover up the fundamental similarity which is that one • fears the self to be unacceptable as it is and 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.

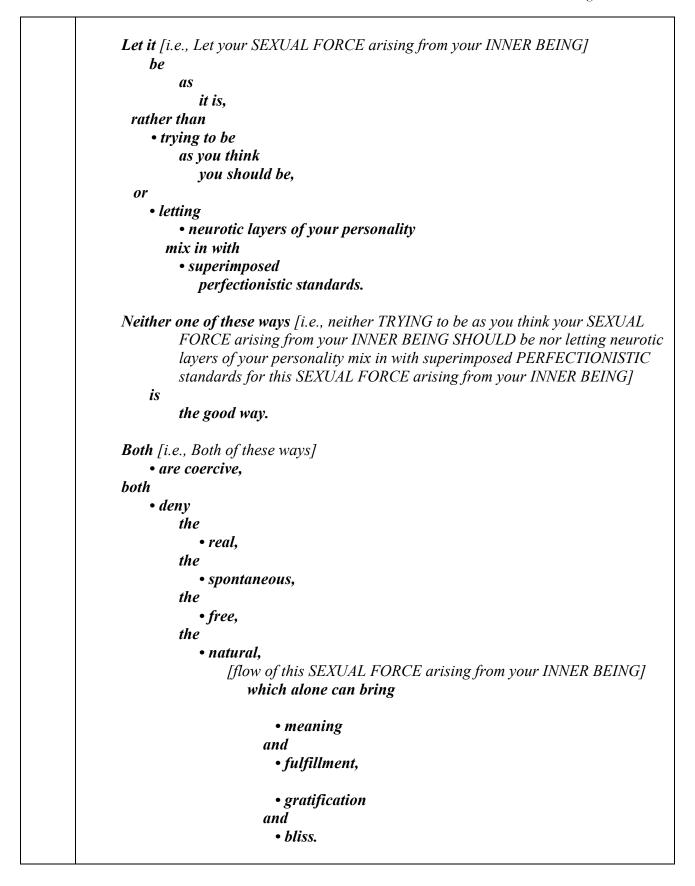
31	
	QUESTION:
	I am now allowing
	• myself and
	• others
	total freedom.
	The effect has been
	staggering.
	It is like being on a new planet.
	I think that
	taking this step [i.e., this step of allowing myself and others total freedom]
	is necessary for me at this time,
	as I believe it will lead me
	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.
	<i>The other is</i> [i.e., <i>The other mood is</i>]
	• a crushing feeling of
	• anxiety,
	• guilt and
	• insecurity.
	- msecuruy.
	What more can you tell me about
	this state of being?
32	
32	ANSWER:
	I shall be glad to comment on it.
	I shall be glua 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.
	- maturity.
33	
55	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,
	<i>FEEL, and ACT in accord with one's true momentary TRUTH</i>
	cannot be made in one sweep.



	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
	<i>that</i> [i.e., and that first INSTANT reaction to RESTRICT the
	free flow of the SEXUAL FORCE]
	in itself
	causes anxiety.
34	
5.	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].



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 vou 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
<i>conditioned reflexes</i> [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.
~

Pathwork Guide Lecture No. **156** (1996 Edition) Page 48 of 69

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.
```

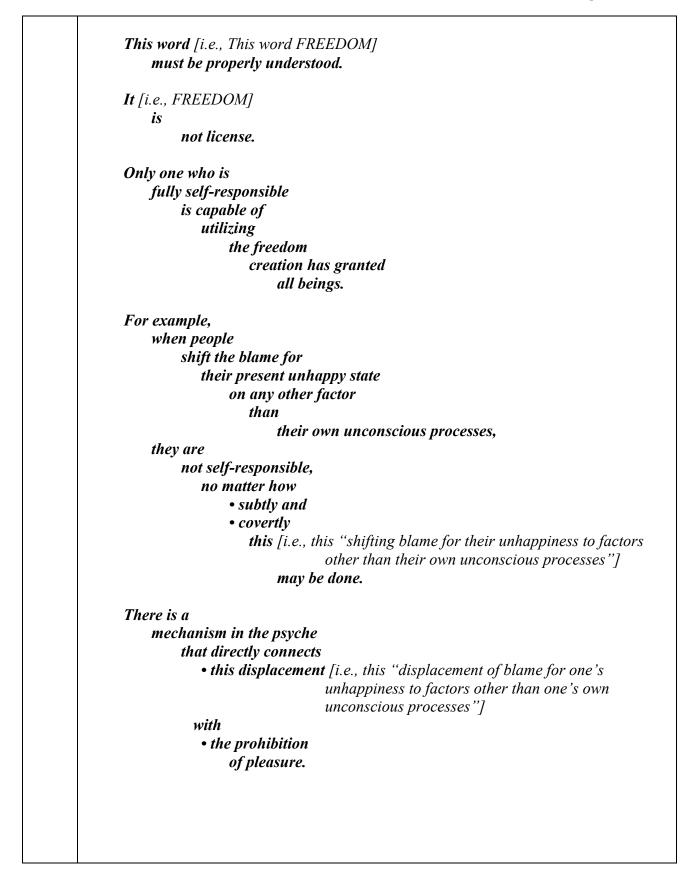
As you put such intentions into practice, you will permit yourself happiness, you will not cringe away from the delight life is in its essence. You will no longer feel obliged to submit to senseless rules of restriction. The moment you let be what there is, you will find • yourself – which is a treasure, 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	<i>This</i> [i.e., <i>This phase of Pathwork</i>]
	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
	<i>is not</i> [<i>i.e.</i> , 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.

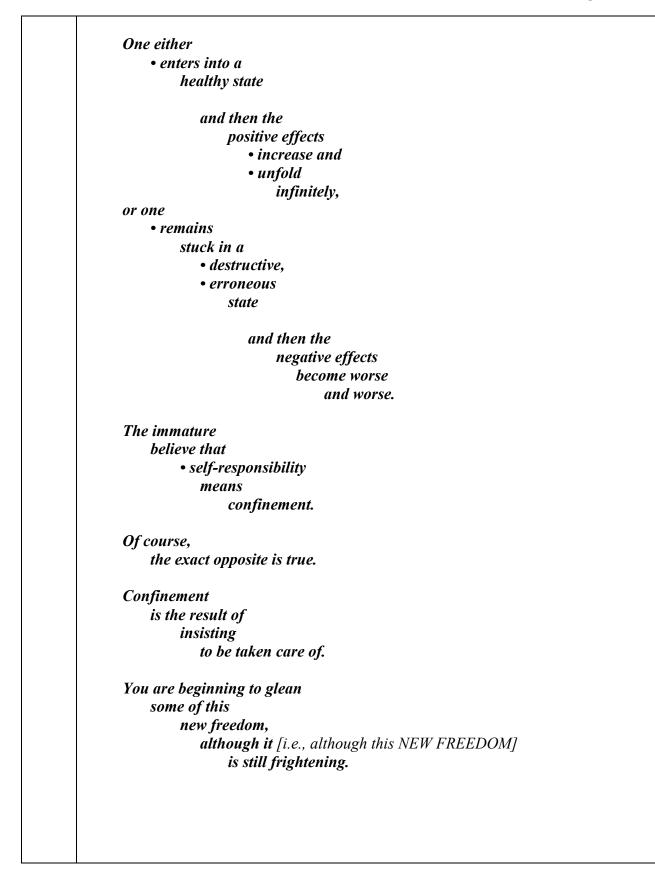
40	
	ANSWER:
	Yes, that [i.e., Yes, ACTING maturely on the OUTSIDE while just SPEAKING to the CHILD on the inside]
	is a very good process,
	which I have suggested a long time ago
	but, unfortunately,
	people forget it.
	It is good at this point
	to remind all of you:
	Do
	not
	repress that child.
	Nor 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	
	Continue your question.
	QUESTION:
	After I could
	grant freedom to
	others –
	that they did
	not have to do what I wanted –
	I made this
	remarkable discovery
	of heing free muself
	• being free myself, of
	• allowing myself
	full pleasure.
	J F
	I have
	no more anxiety about that [i.e., about allowing myself full pleasure].
42	
42	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.



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.	
	Уои	
	• 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 –
	<i>J. S</i>
	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.



45	
	QUESTION:
	Can you say something about
	this blissful state?
	I understand the
	anxiety,
	but
	this bliss
	is almost unbelievable.
46	
	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.
	<i>In reality it</i> [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,
	Spirit,
	you cannot experience
	the true bliss of
	unity.
	2
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
	0r
	• 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

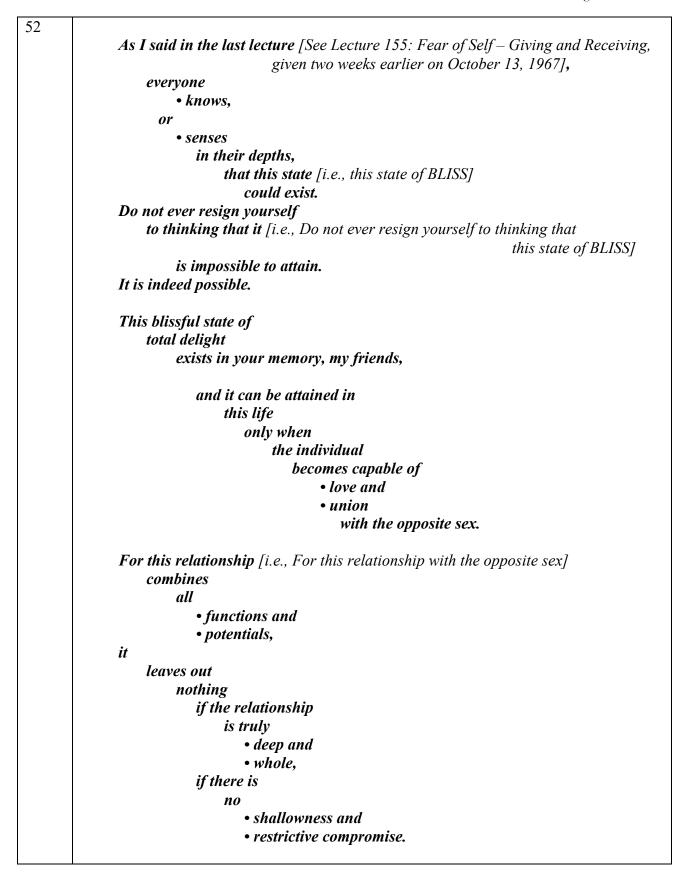
    thought

                  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	
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
	Some schools of thought
	concentrate on
	one aspect,
	others
	on
	the other.
	Each
	may think
	their approach is the
	• true
	and
	• only
	one.
	\mathbf{D}_{-4}
	Both [i.e., BOTH "the KNOWING of TRUTH" AND
	"the FEELING of PLEASURE"]
	• together,
	• combined,
	form
	one whole.



	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.
53	
	Be blessed,
	my dear friends.
	Be in God.

For information to find and participate in Pathwork activities world wide, please write: The Pathwork[®] Foundation PO Box 6010 Charlottesville, VA 22906-6010, USA Call: 1-800-PATHWORK, or Visit: www.pathwork.org The following notices are for your guidance in the use of the Pathwork[®] name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.