

Pathwork Lecture 136: The Illusory Fear of the Self

1996 Edition, Original Given October 1, 1965

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this rendition of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, sometimes underlined, but never bolded.]

To learn more of my Devotional Version and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary Vollbracht

¶	Content
03	<p><u>Greetings,</u> <u>my dearest,</u> <u>dearest friends.</u></p> <p><u>Blessings</u> <u>for every one of you.</u></p> <p><u>Blessed be</u> <u>each and every</u> <u>step</u> <u>on your road to</u> <u>• liberation and</u> <u>• fulfillment.</u></p>
04	<p><u>Your greatest</u> <u>• joy and</u> <u>• freedom</u> <u>comes</u> <u>when you</u> <u>give</u> <u>according to</u> <u>your potential.</u></p>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Version Posted 8/18/15

Conversely,
your greatest pain
is
not giving
• to life and
• to others
according to
your potential.

All
other
• pains and
• frustrations
derive from
the pain
of not giving out
what is within,
just as all
other
• satisfactions and
• pleasures
flow from
giving oneself
to life
without restriction.

• The refusal
to give yourself
freely,
• the involvement
in a pattern of
compounded pain,
stems from
your fear
of your innermost being –
the part of you
that you do not
yet
fully
• know and
• acknowledge.

05

As long as
you keep part of yourself
hidden,
you cannot possibly
be free.

You then must

- constantly be on guard, and
you must
- pretend [rather than spontaneously and unguardedly be your real self].

Therefore,

where you
harbor distortions,

you
live a lie [rather than live the truth of your real self] –
a needless lie
that you live
because of
false fear of
yourself.

06

Some individuals
meet that

- private,
- hidden

part [of themselves]
comparatively quickly,

and
despite their fear
overcome it
and evolve as
free creatures.

Many others –
even those
who have the best
outer
intent
to find themselves –
skirt the issue.

	<p><u>Vaguely</u> <u>they</u> [i.e., those that skirt their hidden parts rather than face and expose them] <u>hope</u> <u>that they can accomplish the goal</u> [of life] <u>without</u> <u>fully exposing</u> <u>every last bit</u> <u>of themselves.</u></p>
07	<p><u>The fear of</u> <u>• the self</u> <u>is the basic fear</u> <u>behind</u> <u>the fear of</u> <u>• life</u> <u>and even</u> <u>the fear of</u> <u>• death.</u></p> <p><u>Neither could</u> <u>the fear of</u> <u>• others</u> <u>possibly exist</u> <u>without the fear of</u> <u>• oneself.</u></p> <p><u>A number of my friends</u> <u>are now approaching</u> <u>the point</u> <u>where</u> <u>the "big lie"</u> <u>of</u> <u>• the mask and</u> <u>• the pretense</u> <u>must</u> <u>be given up.</u></p> <p><u>A battle rages</u> <u>in the face of</u> <u>this decision</u> [to give up the "big lie," to give up the mask and pretense].</p>

	<p><u>It is exceedingly important</u> <u>now</u> <u>to discuss</u></p> <ul style="list-style-type: none">• <u>where your</u> <u>fear of self</u> <u>comes from and</u>• <u>what it [i.e., what this fear of self]</u> <u>does to you</u> <u>if it [i.e., if this fear of self]</u> <u>is</u><ul style="list-style-type: none">• <u>coddled</u> <p><u>instead of</u></p> <ul style="list-style-type: none">• <u>overcome.</u>
08	<p><u>Fear of self</u> <u>[if it is not overcome]</u> <u>can end</u> <u>only in</u> <u>self-alienation.</u></p> <p><u>It [i.e., this fear of self]</u> <u>therefore</u> <u>cheats you</u> <u>of your birthright</u> <u>to be a</u></p> <ul style="list-style-type: none">• <u>happy,</u>• <u>free,</u>• <u>unfolding</u> <u>creature</u> <u>who</u><ul style="list-style-type: none">• <u>gives</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>receives</u> <u>in full measure.</u>

As
the inner processes
become
inverted [i.e., as the inner processes become influenced by the need to
create masks and pretenses imposed by the outer ego instead of
being influenced solely by the innermost being, by the real self],
you
lose contact
not only with

- your innermost being

but also with

- the
 - cause

and

- effect

within yourself
and with

- that inner mechanism
that affords you
 - relaxed
self-government

and thus

- the capacity
to build your life
in a
 - rewarding,
 - realistic

way.

Being alienated
from yourself,
because
you are still
unwilling to
expose yourself,
you come to
a crossroads
where you seem to be
confronted with
one

- good

and
one

- bad

alternative.

I have discussed this [*crossroads where you seem to be confronted with one good and one bad alternative*]
before
in other connections.

Let us now look at it again
in this context [*i.e., in the context of the fear of self*].

09

When you
fear
yourself,
it is because
in some way
you
cannot
be
what you
want to
be.

What you
want to be
is an ideal,
which you
pretend

- *to be or*
- *to become.*

But
this ideal
is

- *unrealistic and*
- *unrealizable*

because
it is
outside of
yourself.

The ideal
is
the apparently "good" alternative;
the "bad" alternative
seems to be
that which you are
at the moment.

Your concept
of your
present self [as "bad"]
is also unrealistic
because
it [i.e., because your concept of your present self as "bad"]
is as

- exaggerated and
- distorted

as
the goal
you feel
you should accomplish.

The problem
is not merely
that

- your goal is unrealistic
because it is
better than
what you
can be, or

that

- you see yourself
now
as
worse than
you actually are.

What you
judge
unforgivably bad
in yourself
will no longer appear that way
when

- it is out in the open and
- you understand
 - cause

and

- effect.

At the same time,

- you will discover
negative trends
in yourself and
- you will understand
their undesirability
as you have never done before –
without, however,
feeling diminished by
your awareness [of these negative trends in you].

Whenever

- you are
 - crushed by
what you are, or
 - fear
what you are,
- you have
no realistic perception
of yourself.

Similarly,

- your idealization
of yourself,
when investigated closely,
often proves
less desirable
than it seems.

A

- flat,
- unliving
quality
 - constricts
both the
 - good
 - and the
 - bad
 - alternatives
- and thus
 - deadens
the rich
life substance.

10

A negative chain reaction
is triggered by
your refusal to

- *give up*
the inner lie [i.e., *refusal to give up the inner lie of pretense as well as the inner lie of thinking yourself worse than you are*] *and*
- *look at*
your whole self.

The first link
in the [negative] chain reaction
is a
narrow choice
between

- *good*
- and*
- *bad,*

which forces
not only

- *the self*

but

- *many other aspects of life*
into
the same narrow mold.

Almost every issue
turns into
a narrow
"either/or"
choice.

The [narrow "either/or"] choice
is impossible to make,
because
even
the so-called goodness
is problematic.

Since
the ideal
has always been

- *unrealistic,*

it [i.e., the ideal]
becomes

- *unattainable –*

even

- *undesirable.*

*The whole of life,
starting with
the self,
seems to be divided
between a
• rigid
• sterile
good
and a
• flatly
bad
alternative.*

*The self
cannot
feel at ease
in either alternative.*

*Both [the good and bad alternatives]
• are a strain and
both [the good and bad alternatives]
• feel distinctly unreal.*

11

*The next link
in the negative chain reaction,
following self-alienation,
is that
these
apparently
• good
and
• bad
alternatives
turn into
two
• equally
undesirable
alternatives.*

*We have discussed this phenomenon in the past,
on many occasions.*

*However,
it is important
that you see it
in this sequence.*

*When you feel
you are confronted with
two equally undesirable alternatives,
your sense of
• truth and
• beauty
is distorted.*

*Even
the most desirable aspects of life
• turn sour or
• hold elements in them
that you may feel
as undesirable,
although you may
also feel
that you ought
not
to feel them as such.*

*You become
more
and more
confused.*

12

*A
• typical and
• important
example of this state
is the dichotomy
between
• desire
and
• fulfillment.*

In

- health and
- truth

these two aspects [i.e., the two aspects of desire and fulfillment]

become one,

even while

they remain separate

within you;

the free person,

not alienated from

his or her real self,

feels no

- pang or
- conflict

about either [desire or fulfillment].

[Conversely,]

The self-alienated person

experiences

both

- desire

and

- fulfillment

as something

negative.

Healthy desire

is

- a relaxed expansion,

- a reaching for

ever new

- possibilities and

- fulfillment;

in distortion,

the desire

becomes

frustration.

- Desire and

- frustration

appear the same

in the psyche

and are therefore

unwelcome.

Similarly,
in distortion,
fulfillment
turns into
• satiation,
• stagnation –
a dead-end street.

The individual
then fluctuates between
the equally undesirable states
of
• frustration [i.e., frustration in the unfulfilled desire in distortion]
and
• satiation [i.e., fulfillment in distortion].

13

When
the self
is no longer
feared,
neither
• desire
nor
• fulfillment
need to be feared,
for the self
then knows
that
• desire
will be
• fulfilled
and
• fulfillment
will be
not
• an end
but
• a new beginning.

• Distorted and
• disconnected from
the real self,
one's outlook
is so negative
that
the fulfillment of desire
is inconceivable.

Hence [, when in distortion and disconnected from the real self,]
even
healthy desire
is rejected;
the person
in this state
withdraws from
desiring.

As a compensation,
the soul
strains
in self-willed greed –
from the conviction that
fulfillment
• does not exist
as a natural part of life,
hence [fulfillment]
• must be
• fought for and
• grasped.

Convinced
that fulfillment
is impossible,
you cannot
dare to
desire.

When you
do not
desire
• freely and
• openly –
which is possible
only when you
meet yourself
equally
• freely and
• openly –

frustration
is indeed
inevitable.

Yet
partial fulfillment
does occur
even
in the distorted
inner state.

Why does it [i.e., Why does even partial fulfillment]
then inevitably
turn into
satiation?

Fulfillment
can remain
vibrant
only when
the inner being
is
• open and
• free.

Then [i.e., when the inner being is open and free]
all cosmic energies
vibrate
in the eternal now,
• where there is
no end to bliss,
• where all universal forces
continuously
• grow and
• unfold.

But
when the soul
is even partially shut off,

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

is rigid, and

- **the vital energies**

cannot reach
the secret chamber [of the soul].

Since
the self
is felt
as

- **finite**

and not as

- **infinite,**

every activity
has

- **a beginning**

and

- **an end.**

In finiteness
fulfillment

- **is a**

- **flat,**

- **accomplished**

end and

- **must become a**

- **burden.**

It [i.e., fulfillment]
also appears
futile,
leaving a confused feeling of
"what for?" –
a feeling
that there is
no sense to anything
if even
fulfilled desires
turn sour.

14

For the soul
in truth
• with itself
and thus
• with the universe

fulfillment
• is a
• vibrant,
• unending,
• deeply satisfying
continuum
and therefore [fulfillment]
• cannot be feared.

In the distortion,
you
fear
desire
no matter what happens:

you fear it
when it remains unfulfilled
because
the frustration [of unfulfillment]
hurts the soul.

And you fear it
when it is fulfilled,
for the psyche
then
does not know what to do with it.

You
• fear and
• reject
both
• desire and
• fulfillment
to the degree
that you
fear
your own hidden self.

15

My dearest friends,
I think most of you
can become aware of
how you
fear fulfillment
because
fulfillment
is distorted into

- satiation

and therefore is

- a dead-end street.

You can also ascertain
how you
constantly
fluctuate between
the two
equally undesirable
alternatives:

- frustration [due to unfulfilled desires]

and

- satiation [due to the dead-end and “so what?” nature of fulfilled desires].

Only
when you are
no longer
alienated from yourselves
will you
live in that
vibrant experience

- where desire
is never painful and, therefore,
- where
 - desire and
 - fulfillmentbecome one –
as
you
become one
with yourself.

16

A further chain reaction
of self-alienation
is
losing oneself
in the illusion
that
one cannot determine
what goes on in the self –
believing oneself
helpless
in the grip of
one's

- feelings,
- attitudes,

and even

- thoughts or
- actions.

When you
fear
that
your negative emotions
are going to control you,
you forget
that
you
have something to say about it.

You ignore the fact
that
no

- act or
- thought

can exist
without
your
allowing it.

Your
apparent
lack
of self-government
is an illusion.

How often you exclaim,

"But I
feel
thus and thus,"

as though

- this [i.e., as though feeling "thus and thus"]
were all there was to it and
- this prevailing feeling [of "thus and thus"]
makes
any way out
impossible!

You overlook
the simple fact
that

- you
determine
- your
 - thought,
 - feeling, and
 - action,
 - even how you
want to
 - feel and
 - react.

This
self-determination
is not

- a superimposition or
- self-deception

when you
fully
meet your self.

Since [when you fully meet your self]
you then know

- what you
really
feel,
you can
- desire and
 - determine
to feel
differently.

17

This
desire [*alone to feel differently, over time,*]
has its effect [*on how you actually feel*].

When it comes to
• your choice of
action or
• your
attitude toward
what you find
in the hidden chamber
of your psyche,
you need not
even wait for
an effect.

[*With regard your choice of action or your attitude*
toward what you find in your psyche]

You can
immediately
determine
• whether to
• give in
to resistance and
• act
destructively,
• or
• choose
constructive ways
which call for
• meeting yourself and
• determining your course [*accordingly*].

Your belief
that
you must go on
feeling destructively
until something
other than yourself
liberates you
is
an illusion.

You can be
instantly
liberated
from destructiveness
by
desiring
that which is
most constructive
at this particular moment of your life.

But
to arrive at
a constructive desire
is possible
only when
you know

- what and
- who

you are.

As long as
you keep
a destructive part of yourself

- separated and
- secret, or
- hazy and
- vague,

the relevant constructive desire
will not even
be known to you.

18

Suppose

- you find
 - hate or
 - hostilityin yourself,

and

- you fear
its effect on
 - you and
 - your actions.

Simply state,
"I shall
fully face
these destructive feelings,
which will
not
force me
into actions,
for
I am master over
all feelings.

I determine actions.

I determine
what
I want to

- *do,*
- *think, and*
- *feel.*

I now want to
see what is in me.

And I

- *desire and*
- *intend*

to change these emotions
into

- *truthful and*
- *constructive*

ones.

I choose my attitude
to meet these emotions.

If I encounter
an inner distaste
for giving up
such destructive feelings,
I shall neither

- *deny this inner refusal*

by repression
nor

- *give in to it [i.e., nor give in to this refusal to give up*

such destructive feelings].

	<p><u>I shall meet this</u> [inner refusal to give up destructiveness], too, <u>and not be vanquished by it</u> [i.e., not be defeated by my refusal to give up destructiveness].</p> <p><u>I determine</u> <u>truth</u> <u>in myself, and</u> <u>I choose</u> <u>constructive ways.</u>"</p>
19	<p><u>Such determination</u> [to discover truth in yourself and <u>to choose constructive ways]</u> <u>is the first step back</u> <u>from self-alienation.</u></p> <p><u>It</u> [i.e., <u>such determination to discover truth in yourself and</u> <u>to choose constructive ways]</u> <u>is the way</u> <u>to achieve</u></p> <ul style="list-style-type: none">• <u>relaxed and</u>• <u>truthful</u> <u>self-government</u> <p><u>rather than</u></p> <ul style="list-style-type: none">• <u>strained</u> <u>superimposition.</u> <p><u>This deep inner decision</u> [to achieve this relaxed and truthful self-government] <u>can be made</u> <u>at any moment.</u></p> <p><u>But you labor</u> <u>under the illusion</u> <u>that</u> <u>you cannot help</u></p> <ul style="list-style-type: none">• <u>feeling</u> <u>as you do,</u> <p><u>or even</u></p> <ul style="list-style-type: none">• <u>thinking and</u>• <u>acting</u> <u>as you do.</u>

Acting
includes
attitudes,
such as
the determination
to remain
passively controlled
by

- resistance or
- negative emotions.

You labor under
the illusion
that
you are at the mercy
of what you

- feel,
- think, and
- will.

"But this is the way I feel,"
you say,
setting
a period
after this,
as though

- this were all there was to it, and
- nothing further could be done.

You wait
for some miracle
from outside
to make you
feel
differently.

It does not occur to you
that you must
first
want
to feel differently
before
you can come out of the trap.

And
if you
do not
want
to feel differently,
you must
know
that you
do not want to,
instead of
deceiving yourself
with the pretense
that
you want to
but
cannot.

Once you
know
that you
do not
want
to feel differently,
you can find out
why
you want to
remain
in a

- negative,
- undesirable

state.

20

By denying
the truth
that you
can
choose your

- attitudes,
- thoughts, and
- actions,

you lose
the greatest power at your disposal –
self-government.

You confuse
this [self-government in which you choose your attitudes, thoughts and actions],
my friends,
with
a false control
you constantly exert
over your guards
to keep
the secret part [of yourself]
hidden [behind your mask and pretense].

Every
vestige of energy
is geared to
controlling
your secret self.

When you
misapply
your energy [in this way by expending it to build your mask and pretense
in an effort to guard your secret self]

you
lose control over
that part
that could determine a

- fruitful,
- constructive,
- expanding

life.

21

Imagining that you
must keep
a part of yourself
secret
comes from
not believing in
your real self.

Yet,
as long as
you do not commit yourself
wholeheartedly
to exposing
that which you fear [in yourself],
you cannot
convince yourself
of your
innermost being,
which is
utterly

- trustworthy,
- wise, and
- good.

When you do that [i.e., when you do commit yourself to giving up the mask and
pretense and to exposing that which you fear],
you find out
that there is
nothing to fear.

22

Your fear,
first of all,
is your suspicion
that there is
no

- reliable,
- rich

aspect of your inner being
from which

- you can be nourished,

from which

- you can draw.

Therefore,
you fear
that the ultimate in you
is the part that

- hates and
- nurtures

destructive

- wishes and
- desires.

You begin
by hiding it [i.e., hiding your real self]
from

- others

but end up
hiding it [i.e., hiding your real self] also
from

- yourself.

Therefore
you lose contact with
your total self.

23

All of you
must

- comprehend
this mechanism
thoroughly and
- discover
the means you resort to
when you
make believe
that you are honest with yourself
all the way,

thereby [i.e., by comprehending and discovering your ways of hiding yourself]
[you are]

- letting go of
the last vestiges of control
over
the secret in you, and
- meeting yourself
for what you are.

Only then [when you remove your mask and meet yourself for what you are]
can you
get down to the serious business
• of self and
• of living.

When I say
"serious business,"
I mean this
in the positive sense
of discovering
the ultimate
in yourself,
which
you do not have to hide
once you know it.

As long as
a part of you
remains in hiding,
you live
by proxy,
as it were.

It is
always
• "as if";
it is
never
• whole and
• real.

Then [i.e., when part of you is in hiding behind the mask and the pretense]
all
• goals and
• fulfillments
are,
in a sense,
• make-believe.

24

The great human struggle

for

• life

or

• death

is as illusory as

• death itself.

For

no matter

how many

• destructive,

• undesirable

facets

you may find in yourself,

your

fear of them [i.e., your fear of destructive and undesirable facets you may find]

is based on

illusion.

And

the fear of them [i.e. fear of the destructive and undesirable facets in you]

builds up

more

• fear,

more

• guilt,

more

• pretense,

more

• neurosis,

and therefore

more

• loss of

healthy control

over that in you

which can be controlled,

namely,

what you

desire to

• think,

• feel, and

• do –

the inner direction you take.

And since

• you

and

• life

are one and the same –
they cannot be different –

you can

fear

• life

only to the exact extent that you

fear

• yourself.

You can

fear

• others

only to the extent that you

fear

• yourself.

You can

fear

• nothing

if you

do not fear

the part of you

that you keep secret –

secret

even from yourself,

or half so.

You can easily find

the vague feeling

of hiding something

if

you set out to do so.

But
you jealously defend
this secret [i.e., the secret of the destructive and undesirable facets in you],
and in this defense
you
alienate yourself
more
from the

- vital live energy and
- meaningful presence

within yourself
that alone
can

- inspire you and
- guide you

to fulfillment.

You thus
make
yourself

- uselessly and
- needlessly

unhappy.

25

Soon
you must pretend
that you do not believe in
the existence
of that part in you
which you have every reason to trust.

This [pretense that you do not believe in that in you that can be trusted], my friends,
is
a very subtle
pretense.

It somehow
seems easier to
• doubt
your vital energy
than to
• admit
your fear
of your secret
and
• give up
the lie of your life [i.e., give up the pretense and mask you have used].

Even if that lie
exists
only
in a small part of your being,
its pervading effect
is that somehow
everything
seems a lie [i.e., seems to be a mask or pretense] –
even that
which you are
truthful about.

Your
very being alive
can only be
a truthful phenomenon
• when there is
nothing
to hide,
• when you make
the great decision
not to be ruled
by your negativity,
regardless of
what
• emotions,
• thoughts, and
• desires
you
secretly
harbor.

If you

- state and
- restate

the desire to,
above all else,
give up

this inner secret [regarding the destructive and undesirable facets in you],

- you
meet

the whole of you;

if you

- cultivate this [desire to expose and to give up this inner secret regarding the destructive and undesirable facets in you]
day in and day out

and you

- mean it,
 - you cannot
feel
 - lost,
 - stagnant, or
 - disharmonious
 - with yourself or
 - with others.

- There will be
 - no anxiety,
 - no befuddlement,
 - no bitter hurt.

All this [anxiety, befuddlement, and hurt]
can be avoided

only

with the simple procedure outlined here –
meeting
the whole of yourself
without
further hiding.

To the degree
that you were willing
to do this [i.e., willing to meet the whole of yourself without hiding]
in the past,
you did
experience
its [positive] effects,
but
you forget that.

[Instead,] You allow yourself
to be ruled
by unreasonable defenses
against
the truth in you.

26

Watch
your evasions.

Notice
how busy
you make yourself
with other issues
that have nothing to do with
this great question [regarding the whole truth in you].

See how you
would rather
deal with
inclement [i.e., unpleasant] issues
even
within yourself.

When you
overlook
telltale

- reactions and
- opportunities for
 - clarification and
 - liberation,

you fail to use
an important key.

27

Know
that many of you here
have been
immediately
touched by what I said.

Some may even feel
that this lecture
was exclusively directed
at them,
because
it happens to touch
their immediate problem.

But
I speak

- to everyone here, and
- to those who are not here tonight.

Some
need it
more specifically
at this moment,
whereas others
are quite

- vigorously and
- favorably

involved
in the process I recommend.

But
the involvement
fluctuates.

It is therefore
important
to remember the simple formula

- of taking hold of yourself

instead

- of allowing yourself
to be controlled
by your negativity
and thereby
compounding

- fear,
- guilt, and
- helplessness.

When you
let your destructiveness
control you,
you move
further
and further
away from
that point within you
where you
can change,
without
• strain or
• unnatural exertion of control.

It is up to
you
to change.
Your life
can be
the most
• dynamic,
• rich, and
• blissful
experience
imaginable

when
you do not allow yourself
to be a victim
of your
• negativity and
• destructiveness.

Simply declaring
your vigorous intent
to not let
• cowardice and
• fear
defeat you
will set those powers in motion
that will bring you
out of this trap.

All your fears
must then dissolve
like fog in the sun.

28

My dearest friends,
the fear
of your

- negativity and
- destructiveness

is so heavy
only
because
you believe that it is

- final and
- static,

like a
hard object
made of
an unchangeable substance.

This fear
is justified
in a way,
but

- differently

from how you feel it, and

- justified

only as long as

- you cling to it and
- allow yourself

to be controlled by it.

For that length of time [i.e., as long as you cling to the fear in you and
allow yourself to be controlled by it]

you
cannot
come out of it.

The

- negative and
- destructive

substance you fear in yourself
is unchangeable
only
as long as

- you do not wish to change it, or

as long as

- you avoid looking at it
- closely,
- in detail.

It [i.e., changing the negative and destructive substance in you]
is
always
your choice.

As long as
you
refuse
• to look at
what is and
• to give up
what is destructive,
this,
as all choices,
must be honored.

But
once you
choose
for
the
positive
alternative,
whatever negativity exists in you
no longer
feels disastrous,
because
then [having chosen for the positive alternative]
you
know
that it [i.e., know that whatever negativity exists in you]
is not final.

No matter
how bad it [i.e., the negativity in you] is,
it does not seem so bad,
because
you begin to understand
its [i.e., this negativity's]
• cause
and
• effect.

This [understanding of the cause and effect of the negativity in you]

- *makes a drastic difference*
in your
inner
 - *experience and*
 - *climate and*
- *determines*
the course you take [in dealing with the negativity in you].

When

you are willing to give it [i.e., give the negativity] up,

- *the worst [of the negativity in you]*
is not one-tenth
as hard to bear as
- *a tiny imperfection*
that troubles you
when the self
 - *keeps it secret and*
 - *is unwilling to give it up.*

So

what is
bad

about the

- *secret,*
- *hidden*
self

is not

the actual measure of badness –
if there were such a thing –

but

the refusal
to

- *expose it,*
- *see it, and*
- *let go of it.*

29

Meditating on
your intent
• to face it [i.e., your intent to face the negativity in you] and
• give it up
is an activity
of the part in you
that is available
for self-determination
at this moment.

Through it [i.e., Through meditating on your intent
to face and give up your negativity]
you will
experience
that there is
absolutely nothing
to fear.

You must
finally
come face to face
with that
• rich,
• forever renewed, and
• unchangeably wonderful
part in yourself
through which
you
vibrantly live
in absolute self-trust.

Here
all
the limitations of life
must dissolve.

You will find
the world
such a wide place,
with
so many possibilities
of beautiful experience
• right here and
• right now.

In this
new widening of life
there are
not just
two alternatives,
• one falsely good
and
• one falsely bad,
or in fact
• two bad ones.

In this
new reality
there are
many
beautiful alternatives.

In reality
all
good
can be had.

There is
no fear of
fulfillment
because it [i.e., because fulfillment]
supposedly
becomes stale.

That [staleness of fulfillment]
happens
only
when you
keep a tight check on yourself.

When you
• let go and
• vibrate
unchecked
in fearless expansion,
fulfillment
becomes
a state of
being
in the now.

It [i.e., fulfillment]
need not be feared
as an end;
nor does
desire
for all the good in creation
need to be feared
as

- a beginning
without future,
- a beginning
that will end
either in
 - disappointment [in your desire's unfulfillment]

or in

- a precarious fulfillment [of your desire]
that you do not know
 - what to do with or
 - how to keep alive.

Hence,
oneness
is established
between

- the outer

and

- the inner
you.

You
give up
the struggle
between

- the outer

and

- the inner
you

when
there is no longer
a secret
that has to be guarded [by a rigid outer pretense or mask].

30

Now
it is up to
• you,
• all of you,
to take
this final step.

Some of you
have begun,
and to these I say:

- Do not let up.
- Renew
forevermore
your intent
to unguardedly
reveal
yourself
to
yourself;
nothing
needs to be
 - hidden,
 - feared,
 - avoided.

And to those
who still struggle
at this point –
regardless of
how long ago
they started this pathwork –
I say,

- try it.
- Use
the meditation I have suggested.
- Mean it!
- And when you discover your fear,
work on it [i.e., work on your fear of the
negativity in you].

- **Expose it** [i.e., expose your negativity and your fear of facing and letting go of the negativity in you] **for what it really is.**

- **Stop denying it** [i.e., stop denying your negativity].

For only then
will you discover

- **that there is nothing to fear,**
- **that all your**
 - **distortions and**
 - **contortions****are useless.**

For
being
what you really are,

- **right now,**
- **even in your soul's**
most secret chamber,

is so much better to bear
than what you now inflict
upon your psyche.

31

My dearest friends,
this lecture
can indeed be a key
if you find yourself
stuck.

If you are not [stuck],
it will help
to make the phases that are to follow
much easier.

32	<p><i>Are there any questions?</i></p> <p>QUESTION: <i>For the longest time, I have had <u>difficulties with meditation.</u></i></p> <p><i><u>Now that I have overcome some of them</u> [i.e., <u>overcome some of my difficulties with mediation</u>], <u>the results</u> [of my meditation] <u>have been</u> <u>nothing short of</u> <u>miraculous.</u></i></p> <p><i><u>I would like to ask</u> <u>what this miracle is.</u></i></p>
33	<p>ANSWER: <i><u>The miracle</u> [of your meditation practice] <u>is</u> <u>a law of life</u> <u>that you</u> <u>just</u> <u>discovered.</u></i></p> <p><i><u>The law is</u> <u>that</u> <u>whatever concept you hold</u> <u>must</u> <u>manifest in your life.</u></i></p> <p><i><u>The</u> • <u>truth of life,</u> <u>the</u> • <u>reality of life,</u> <u>is</u> <u>unlimited good.</u></i></p>

To the extent
you can
embrace this possibility [that the truth and reality of life is unlimited good],
even in an attitude of
honest questioning,
to that extent
this truth –
in whatever area you conceive it –
must unfold itself to you.

This unfolding of goodness
appears
miraculous
to the person who has hitherto
embraced
only
negative possibilities
and therefore
could not see beyond them [i.e., could not see
beyond only negative possibilities].

One's

- concept and
- expectations

of life
are fences
around the possibilities of

- experience and
- unfoldment.

When
more possibilities are discovered,
the fences [around the possibilities of experience and unfoldment]
recede accordingly.

The greater
the scope of the mind
to grasp
• blissful,
• joyful
experience,
the more
of it [i.e., the more of this blissful and joyful experience]
must
come into being,
because
in reality it [i.e., in reality blissful and joyful experience]
is all there,
available
in unimaginable abundance.

The narrow fences [around the possibilities of experience and unfoldment]
are
always
a result of
personal distortion.

34

You cannot
experience
more than
what you conceive
of the possibility of experience.

If you believe that
happiness
is impossible,
how can you
experience
happiness?

This is as logical
as any
physical law.

*For instance,
if you move your body
from here
to there,
your body
can be
only at the spot
you have moved it to,
not at any
different spot.*

*This [example]
is*

- *no more and*
- *no less*

*miraculous
than
the laws of the mind.*

*As far as
you can move it,
this is where you find yourself with it.*

If you find yourself in a

- *dingy,*
- *narrow*
- *little*

*room,
you need not remain there.*

*You cannot
convince yourself of this fact [i.e., the fact that you do not have to remain
there in the dingy, narrow little room]*

*unless
you walk out of it [i.e., unless you walk out of the
dingy, narrow little room]*

*and discover
that there are
a lot of nicer places
outside this little room.*

If you
resist
any attempt
to help you out of it [*i.e., help you out of the dingy, narrow little room*],
on the grounds
that maybe there is no other

- *room or*
- *space*
for you,

you cannot come out,
regardless of how long you argue about it.

You
must make
the actual move.

35

This
is what you must do
with your mind.

When you discover
that the room beyond
actually exists,
it will appear
miraculous.

- *Spiritually,*
- *mentally,*
- *emotionally,*
you so often
remain in a
 - *dingy*
 - *little*
hole,

with no possibility

- *to stretch,*
- *to unfold,*
- *to experience beauty.*

When you
finally

- test it [i.e., test the belief that the little room is all there is] and
- discover
the beautiful world
outside the room, and
- see how
 - safe and
 - satisfying

it [i.e., the world outside the room] is,
you experience it [i.e., you experience the world outside the room]
as a miracle.

You then

- stretch and
- stretch
your mind to
 - more and
 - more possibilities
to
 - unfold and
 - experience
good,
 - to
 - give and
 - receive
good.

That is

the miracle of creation,
as natural
as your moving
from one place
to another.

As long as

your limbs are healthy,
that possibility is given to you.

And if you have allowed your limbs

to atrophy too long by unnecessary incarceration,
through

- exercise and
- treatment
they will heal.

This is what you do
with your psyche
after it has lived too long in a climate of

- *negativity,*
- *limitation, and*
- *isolation*

because of
your misguided
fear of yourself.

Once this limitation [brought on by your misguided fear of yourself]
is given up,
the "miracle"
must come
to each and every
creature in the universe.

It is
as logical a law
as any law
you no longer find
miraculous.

The reality of creation
is that
there is unlimited

- *freedom and*
- *possibility*

for experiencing
the good.

That possibility
is given to
everyone.

The healing of
the "limbs" of your psyche
to take advantage of
that
unlimited

- *freedom and*
- *possibility*

was the topic of the very lecture I just gave:
giving up
the frantic struggle
to guard
your inner secret chamber.

As long as
you struggle
to keep your secret,
you cannot
experience
the wide-open possibilities

- of living and
- of your innermost being.

I beg of you,
do not
close your eyes
to the fact
that you struggle against
exposing
the secret part of you.

Understand
that this struggle [against exposing the secret part of you]
is a useless pain
you inflict upon yourself
and that you can get rid of
today,
if
you so desire!

36

With these words,
I bless
all of you,
my friends.

With these blessings
I give you
greater strength
to activate the resources within you
that will help you in your efforts.

Go on,
do not let up
in this

- beautiful,
- deeply meaningful and
- rewarding

undertaking.

*Do everything possible
in this direction.*

*Realize that
the area you*

- *most fear and*
- *are unwilling to see*

is the one

- *you most need*
to focus on and
- *where you will*
feel
most
 - *rewarded and*
 - *liberated.*

The

- *freedom and*
- *safety*

you will
experience
cannot be conveyed in words.

These are
not
empty promises.

Those of you
who have experienced
to some degree
the truth
of what I say,
please help
those who are
momentarily stuck
in a state of

- *denial and*
- *limitation.*

	<p><i><u>Those who are stuck,</u></i> <i><u>please do not</u></i> <i><u>separate yourself</u></i> <i><u>from those of your friends</u></i> <i><u>who can help you</u></i> <i><u>overcome the hurdle.</u></i></p> <p><i><u>Do not be</u></i> <i><u>too proud,</u></i> <i><u>even if</u></i> <i><u>they</u></i></p> <ul style="list-style-type: none">• <i><u>outwardly</u></i> <i><u>have not done this work</u></i> <i><u>for as long a time or</u></i>• <i><u>are less knowledgeable.</u></i> <p><i><u>Please</u></i> <i><u>help each other.</u></i></p> <p><i><u>You will not regret it.</u></i></p> <p><i><u>Much help can thus be exchanged.</u></i></p>
37	<p><i><u>Be in peace,</u></i> <i><u>know</u></i> <i><u>how wonderful is</u></i> <i><u>the peace of truth</u></i> <i><u>by</u></i> <i><u>not</u></i> <i><u>shirking</u></i> <i><u>this truth.</u></i></p> <p><i><u>Be in God!</u></i></p>

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.