

Pathwork Lecture 138: The Human Predicament of Desire For, and Fear Of, Closeness

1996 Edition, Original Given November 26, 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

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03	<p><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>I bring blessings</u></p> <ul style="list-style-type: none">• <u>for this meeting</u> [<i>and for this time you now spend with this lecture</i>] <u>and</u>• <u>for</u> <u>every</u><ul style="list-style-type: none">• <u>step and</u>• <u>effort</u><u>you make</u> <u>toward</u><ul style="list-style-type: none">• <u>growth and</u>• <u>development.</u> <p><u>May this lecture</u> <u>be another stepping stone</u> <u>on your road</u> <u>to</u><ul style="list-style-type: none">• <u>selfhood and</u>• <u>self-realization.</u></p>

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04

The greatest struggle
for human beings
is
between
their desire
to overcome

- isolation and
- loneliness

and
their
simultaneous
fear
of

- close,
- intimate

contact
with another being.

Often

- the desire

and

- the fear

are
equally strong,
so that
people are

- pulled

and

- pushed

in opposite directions.

This causes
a tremendous strain.

The pain of isolation
will always
push people
into attempts
to escape from it.

When such attempts [to escape from the pain of isolation]
seem to succeed,
the fear of closeness
induces them
to

- pull back again and
- push away
the other.

And so
the cycle goes on
with human beings

- first erecting
and
- then destroying
the barriers
between
 - themselves
and
 - others.

05

All individuals
who find themselves
on a path such as this [pathwork]
must
sooner or later
see
their own predicament
from this perspective.

All their

- disturbances,
- disharmonies, and
- sufferings

can finally be brought down to
the struggle
between

- the desire [for]
and
- the fear of
closeness

as
the simple common denominator.

• Your destructiveness
and
• your insistence on
holding on to
both feelings [i.e., the feelings of desire for and fear of closeness]
are the barriers
which keep
you
separated from
others.

06

Your relationship
to another person
can be successful
only
when you are
motivated by
your innermost being.

If
the relationship [to another person]
is determined
solely
by the
outer
• intellect and
• will,
these faculties [i.e., these faculties of intellect and will]
cannot find
the delicate balance
of
• allowing
your
self-expression
and also
• receiving
the other's
self-expression.

Since
no rule
can be made
about the rhythm
of this mutual interchange [between your and the other's
allowing and receiving self-expression],
the outer brain [with its intellect and will faculties as its only faculties]
is unable
to effect the balance.

Nor can
the ego-mind [i.e., outer brain]
find the balance
between
• self-assertion
and
• giving in,
between
• giving
and
• receiving, or
between
• active
and
• passive
participation.

These delicate balances
cannot possibly
be determined
in a prescribed way [as required by the ego-mind for it to discriminate].

Yet
the outer intellect
is an instrument
that
• prescribes,
• predetermines, and
• thinks
mechanically;
it [i.e., the outer intellect]
determines
• rules and
• laws.

By itself

it [i.e., the outer intellect, the outer brain, the ego-mind using intellect and will]
is not sufficiently

- **intuitive and**
- **flexible**
 - **to meet each moment as it comes and**
 - **to respond to it [i.e., to respond to each moment as it comes] adequately.**

For such a flexible response

the core of your being [rather than your outer brain or ego-mind]
must be activated.

Then [i.e., when the core of your being is activated]

relationship
with another
can be

- **spontaneous and**
- **mutually satisfying.**

07

Not in contact with

your innermost being,
• **you can neither**
function properly
where life requires
creative responses,

- **nor can you**
contact
another person's
innermost being.

But this [contacting another person's innermost being from your own
innermost being],

after all,
is

- **the real relating,**
- **the closeness**
which eliminates
isolation.

Intimate

- self-expression and
- relating
 - flows with the lifestream and
 - brings dynamic peace.

Everything else [other than intimate self-expression and intimate relating]
is

- strain,
- effort, and
- difficult discipline,
which is
not conducive to
the great
 - freedom and
 - joy
of intimacy.

08

As you already know,
human beings
are
terrified of themselves.

They do everything possible
to avoid
looking at themselves.

When you have overcome
a specific
• difficulty and
• resistance,
you find that
your fears
were
not
justified.

You feel
• relief,
along with
• moments of aliveness,
because
at one particular moment
you have contacted
your innermost being.

When this
inner you
is evaded,
real
contact with others
is impossible.

You also know that
evasion [of this innermost being, this inner you]
can exist
in many forms.

If you have
not contacted
your true self [i.e., not contacted this innermost being, this inner you]
first,
you cannot
allow yourself
the
• freedom and
• lack of control
necessary
for responding [to others or to life]
from within.

09

Why is
the fear of
• self and
the fear of
• contacting others
so great?

Basically
the fear
is due
• to people's
destructive aims,
and specifically
• to your aim
of refusing
to give yourselves
over to
life.

Doing the work
on such a path as this [pathwork],
many of my friends
have encountered
exactly this kind of [destructive] attitude [that refuses to give to life]
deep within themselves.

• If all people
were truly willing
to give
what they are,
both
• their potential
and
• their already realized selves,

• if they
• were to
willingly
offer their best to life and
• deliberately held this [aim of giving their best to life]
as their goal,

they
could not be in conflict
• with themselves or
• with life.

For
each one of you
has so many wonderful assets
which you

- neglect or
- only vaguely sense [that you have].

And even when you
do sense them,
it does not occur to you
to offer these assets
to life.

Once you
deliberately
do that [i.e., once you deliberately offer your many
wonderful assets to life],
something
must
begin to happen.

A great inner movement
takes place
which you have
no reason to fear,
for it [i.e., for this great inner movement in you]
must all happen in

- beautiful order and
- harmony.

10

You
as an individual
can change
from

- being an isolated creature
- keeping your assets for yourself,
- sometimes leaving them completely unused,
- never intending
to give these assets
for the benefit of
 - life and
 - evolution,

except perhaps in a vague way.

The moment
you change
to the new state of
deliberately
dedicating
the best of who you are
to life,

the change
• within you and
• in your outer life experience
will be
so drastic
that words cannot describe it.

What
was
• difficult,
• laborious,
• fearful,
• bleak,
• strained, and
• lonely

will become
• easy,
• self-perpetuating,
• relaxed,
• safe, and
• bright.

You will
feel
a deep sense of oneness
with
• the world,
with
• others,
with
• the entire process of creation.

11

Until this change [of attitude of giving your best to life] takes place,
you
must be
eternally
in the whirlpool of

- wanting

and

- fearing

the same thing.

And this
truly is
torture.

At times
you

- desire more;

at other times
you

- fear more.

The outcome
will be

- problematic,
- painful, and
- fraught with conflict

because
you

- pull

and

- push

in opposite directions.

The moment
you change your attitude
in the way I just described [i.e., to an attitude of intending to give
the best of who you are to life],
everything
will fall into place
automatically.

This is
the real key.

The struggle
of
• wanting
and
• fearing
closeness
with others,
as well as
of
• wanting
and
• fearing
intimate contact
with one's innermost self,
cannot
be settled
by making up one's mind
to give up
one
of the two alternatives of
• closeness
or
• separateness.

This [choosing either closeness or separateness with others or
choosing either closeness or separateness with one's innermost self]
can never work.

It [i.e., the struggle of wanting and fearing closeness with others and the
struggle of wanting and fearing closeness with one's innermost self]
can be resolved
only when
• negative and
• destructive
aims
are surrendered,
and
• the best of who you are
is
joyfully
offered to life.

	<p><u>Only then</u> [i.e., <u>Only when destructive aims are given up and the best of who you are is joyfully offered to life</u>]</p> <p><u>do you</u> <u>experience</u> <u>that there is</u> <u>nothing to fear from life</u> <u>except</u> <u>your own destructiveness.</u></p> <p><u>When</u> <u>this destructiveness</u> <u>is given up,</u> <u>the key to life</u> <u>is found.</u></p>
12	<p><u>Devote a few minutes</u> <u>every day</u> <u>to thoughts such as these:</u></p>
13	<p><u>"Whatever</u> <u>I already am,</u> <u>I want to devote to life.</u></p> <p><u>I deliberately</u> <u>want life</u> <u>to make use of</u> <u>the best of</u> <ul style="list-style-type: none">• <u>what I</u> <u>have</u><u>and</u> <ul style="list-style-type: none">• <u>who I</u> <u>am.</u><p><u>I may not be sure</u> <u>at this moment</u> <u>in what way this could happen,</u> <u>and even if I have ideas,</u> <u>I will allow for</u> <u>the greater</u> <ul style="list-style-type: none">• <u>intelligence and</u>• <u>wisdom</u><u>deep within me</u> <u>to guide me.</u></p></p>

I will let
life itself
decide
how
a fruitful interchange
can take place
between
• it [i.e., between life itself]
and
• me.

For
whatever
I give to life,
I have received from it,
and
I wish to return it
to the great cosmic pool
to bring
more benefit
to others.

This [returning what I have received from life to the great cosmic pool in order
to bring more benefit to others], in turn,
must
inevitably
enrich my own life
to the exact measure
that I
willingly
give to life:
for truly
• life
and
• I
are one.

14	<p><u>When I withhold from life,</u> <u>I withhold from myself.</u></p> <p><u>When I withhold from others,</u> <u>I withhold from myself.</u></p> <p><u>Whatever I already am,</u> <u>I want to let flow into life.</u></p> <p><u>And whatever more in me can be utilized,</u> <u>still waiting to be brought to fruition,</u> <u>• I request,</u> <u>• I decide, and</u> <u>• I desire</u> <u>that it be put to constructive use,</u> <u>so as to enrich the atmosphere around me."</u></p>
15	<p><u>If such thoughts were</u> <u>• deliberately pursued and</u> <u>• deeply meant,</u> <u>• problems would have to resolve themselves,</u> <u>• pain would cease,</u> <u>• solutions would appear on the horizon</u> <u>even to problems which had hitherto seemed</u> <u>absolutely insoluble.</u></p>

	<p><i><u>I can assure you, my friends,</u></i> <i><u>that</u></i></p> <ul style="list-style-type: none">• <i><u>this promise [that when you dissolve your destructiveness and give your best to life, problems will resolve themselves and pain dissolve],</u></i> <p><i><u>as well as</u></i></p> <ul style="list-style-type: none">• <i><u>all other promises I have ever made,</u></i><ul style="list-style-type: none">• <i><u>will be borne out and</u></i>• <i><u>will prove to be true.</u></i>
16	<p><i><u>On the other hand,</u></i> <i><u>if</u></i></p> <p><i><u>in pronouncing such words [of your intention to find and dissolve your destructiveness and give your best self to life],</u></i></p> <p><i><u>you</u></i> <i><u>feel</u></i></p> <ul style="list-style-type: none">• <i><u>an inner disinclination,</u></i>• <i><u>a no-current, or</u></i>• <i><u>a resistance,</u></i> <p><i><u>then you know</u></i> <i><u>what is responsible</u></i></p> <ul style="list-style-type: none">• <i><u>for the pain</u></i> <i><u>you feel</u></i><ul style="list-style-type: none">• <i><u>in your isolation and</u></i>• <i><u>for the pain</u></i> <i><u>when you are</u></i><ul style="list-style-type: none">• <i><u>relating to others.</u></i> <p><i><u>They [i.e., the pain in your isolation and the pain</u></i> <i><u>in your relating to others]</u></i></p> <p><i><u>must both be</u></i> <i><u>the same.</u></i></p> <p><i><u>To the degree</u></i> <i><u>that you suffer from</u></i> <i><u>isolation,</u></i> <i><u>to that degree</u></i> <i><u>interrelationship</u></i> <i><u>must be</u></i></p> <ul style="list-style-type: none">• <i><u>problematic and</u></i>• <i><u>painful</u></i> <i><u>for you.</u></i>

To the degree

you stem against [i.e., to the degree you fight against and resist]
overcoming isolation,
isolation
must be painful.

The key lies

in the desire
to offer to life
• what you already are and
• whatever more
you can still be.

When you

follow this desire [to offer to life all of what you are and still can be],
you
automatically
• release and
• bring to fruition
more hidden potentialities
than
you could possibly visualize
in this moment
while you are still
in your painful seclusion.

17

To be in harmony with life,

first
call
deliberately
upon the powers within you.

Knowing that these powers exist [within you],
even before

you have fully experienced them,
must activate them
in whatever constructive way
you choose,
provided you have
deliberately stated
that you indeed
accept their reality [as powers within you, rather than deny
that such powers could possibly exist within you].

18

The second approach [i.e., second to the approach of acknowledging
and calling upon the higher powers within]

to reaching

this great harmony

with

• the universe,

with

• your real self and

with

• others,

is to cultivate

an overall attitude

deep within

compatible with

the higher powers

in the kernel of your being.

Such a

compatible attitude

means

complete constructiveness

in all

• endeavors,

in all

• desires, and

in all

• aims.

If you meet

each situation

• with total honesty fully

• instead of

in the usual superficial way

of meeting life situations,

unconscious destructive aims

must fall away.

Paying only
shallow attention
to the self
as it manifests in life situations
makes you
overlook the fact
that you often
take for granted
a general positive goal
that is only

- secondary [to the personality],

while the

- primary aim
of the personality
is in fact
destructive.

Covering up
the more powerful [primary and] destructive aim
can be subtle
but it [i.e., but the destructive aim] nevertheless
has a great impact.

Through

- totally meeting
each issue
as it comes up and
- paying full attention
to every aspect of it,
including
what your
real
 - feelings and
 - desiresare,

you will find

- what your attitude
really is and
- how it could be
more
 - constructive,more
 - sincere,more
 - fair.

	<p><u><i>If this approach is cultivated,</i></u> <u><i>then</i></u> <ul style="list-style-type: none">• <u><i>the outer you</i></u><u><i>will be compatible with</i></u> <ul style="list-style-type: none">• <u><i>the divine powers within you.</i></u></p>
19	<p><u><i>[To reach harmony with life, the universe, the real self, and others]</i></u> <u><i>There are those who cultivate</i></u> <u><i>only one</i></u> <u><i>of these two approaches [i.e., either 1. Call upon higher powers within</i></u> <u><i>OR 2. Cultivate a completely constructive attitude within and</i></u> <u><i>thereby dissolve the negative and destructive attitudes within].</i></u></p> <p><u><i>Some concentrate</i></u> <u><i>only</i></u> <u><i>on activating</i></u> <u><i>the hidden powers [within – i.e., Approach 1];</i></u> <u><i>others concentrate</i></u> <u><i>on meeting</i></u> <ul style="list-style-type: none">• <u><i>themselves and</i></u>• <u><i>their outer destructiveness</i></u><u><i>so as to eliminate the latter [i.e., Approach 2].</i></u></p> <p><u><i>Both approaches</i></u> <u><i>have their great value,</i></u> <u><i>but</i></u> <u><i>if one is pursued</i></u> <u><i>without the other,</i></u> <u><i>the results</i></u> <u><i>must be limited.</i></u></p> <p><u><i>It is so easy</i></u> <u><i>to overlook</i></u> <u><i>what is really there:</i></u> <ul style="list-style-type: none">• <u><i>in the first case [i.e., activating the hidden higher powers within],</i></u> <u><i>the negativity is overlooked;</i></u>• <u><i>in the second approach [i.e., meeting and eliminating</i></u> <u><i>outer destructiveness and negativity],</i></u><u><i>lack of awareness</i></u> <u><i>of the positive potentials [within]</i></u> <u><i>limits the chances</i></u> <u><i>for their [i.e., for the positive potentials'] realization.</i></u></p>

The most effective way [to reach harmony with life, the universe,
the real self, and others]

is to apply
both approaches.

• If both [i.e., if both calling upon higher inner powers and finding
and dissolving inner negativity and destructiveness]
are cultivated, and

• if simultaneously
you truly desire
to contribute to life
in whatever way possible
with all the good
that is in you,

you will see
a tremendous power
at work in you.

You will truly
experience
the

- peace,
- safety, and
- aliveness

that must follow
when one's
inner being
is activated.

20

Another barrier
against
wanting to add to life
with the total strength
of one's being

is
the ingrained misconception
that
if you
add to life,
you will
deprive yourself.

Conversely,
you erroneously believe
that
only when you

- grab and
- are solely concerned

with your own little advantage
can you

- enrich yourself and
- do justice to
 - your pleasure and
 - your desires.

This ingrained conviction

- governs and
- motivates

all of you,
at least to some extent.

It is
precisely where this conviction
exists in your life
that you encounter

- trouble and
- frustration,

because
the falseness
of the conviction
makes you

- act,
- think, and
- feel

in a way
that is damaging

- to life,
- to others,

and therefore inevitably

- to yourself.

Since you are
unaware
of the strength
of your wrong conviction [i.e., the wrong conviction that only when you
are solely concerned with yourself can you satisfy your desires]
and, moreover,
unaware
of it even being
a wrong conviction,
you do not understand
why
your efforts
do not work out.

You become
more
and more
involved in

- confusion and
- negative chain reactions

whose

- nature and
- significance

you cannot understand.

21

Nothing
could be further from the truth
than the conviction
that it is

- you

versus

- the other person.

I therefore recommend
a deep meditation
in which
you primarily set out
to determine

- in what respect and
- to what extent

you hold
this erroneous belief.

Once you are
completely aware of
how much
this belief [that it is “you versus the other,” that you have to consider
solely your own advantage and desires for them to be fulfilled]
controls you
on the ego-level,

I recommend
that you
• think of these words [i.e., the words “it is you versus the other”] and
• try to comprehend them
on the level
that holds the
• opposite and
• truthful
view [i.e., the view that it is “you AND the other”].

Confront
this egotistic concept [i.e., the concept that it is “it is you versus the other”]
with the deeper knowledge
that
only by
desiring to add to life
can you
experience
that
no pleasure you can possibly think of
need be denied you.

Then
your whole psyche
will be
constructively geared;
the highest pleasure
must manifest for you
because
you are
• activated and
• moved
constructively,
and not by
• selfishness or
• any other
destructive
attitude.

	<ul style="list-style-type: none">• <u>Isolation, and</u>• <u>the attitude of</u> <u>"me</u> <u>versus</u> <u>the other,"</u> <u>will be replaced by</u> <u>"me</u> <u>and</u> <u>the other."</u>
22	<p><u>When your psyche</u> <u>is geared to</u> <u>"me</u> <u>and</u> <u>the other,"</u> <u>there is</u> <u>no more conflict</u> <u>between</u> <ul style="list-style-type: none">• <u>giving</u>and• <u>receiving.</u><u>There is</u> <u>no more refusal</u> <u>to add to life;</u> <u>consequently,</u> <ul style="list-style-type: none">• <u>deep sorrow and</u>• <u>suffering,</u>• <u>isolation and</u>• <u>conflict,</u>• <u>guilt and</u>• <u>frustration</u><u>must cease.</u></p> <p><u>Then</u> <u>people do not have to</u> <u>go through</u> <u>the terrible struggle they suffer</u> <u>in their isolation,</u> <u>wanting to reach others</u> <u>and yet,</u> <u>the minute</u> <u>they succeed [in reaching others],</u> <u>pushing them [i.e., pushing the others] away.</u></p>

And the very moment
people
• eliminate [current] barriers
because
the pain of isolation
becomes unbearable,
they already
• set up new barriers
because
the fear of closeness
overwhelms them.

This fear [of closeness]
comes from
the false
negative conviction
that they
must preserve themselves
if
they are not to be annihilated.

And people
hold
this false conviction
of life's malignant nature
only to the extent
that
their own innermost aims,
at least partially,
are
• destructive and
• malignant.

This vicious circle
between
• life's malignancy
and
• one's need
to set oneself up
against life
can be broken
only
when one
wants
to contribute generously to life.

*Then [i.e., when one wants to contribute generously to life],
and then only,
will a person
find
that life
is as benign
as his or her
innermost self –
no more
and no less.*

23

*The fear
of
• uniting,
of
• meeting,
of
• reaching,
of
• having intimate contact,
exists
as long as
the individual's psyche
is
negatively geared.*

*In such a case [i.e., in the case where the individual's psyche is negatively geared]
union
must
• be frightening and
• appear a question of
"me versus the other."*

As long as
the depth
of your own psyche
is frightening –
and it will
feel
frightening
when you pursue

- negative,
- destructive

aims –

- free self-expression
is dangerous,
- contact with others
is dangerous,
- giving one's self up
to the bliss of union

must be
desperately avoided
because
it threatens to eliminate
control.

Without this control,
your destructive aims
could

- take over and
- threaten annihilation.

Giving up control
must appear

- as death,
- as the giving up of
 - selfhood and
 - safety,

as long as
destructive aims

- persist and
- preoccupy the psyche.

Therefore,
in order to
preserve one's individuality,
the only available way
appears
to be
building up barriers
around the self.

Only this [i.e., only building up barriers around the self]
seems
to keep the self intact [protecting it from its own destructiveness].

The inherent tragedy
is that
as long as
destructive goals
exist in the psyche,

isolation

- gives one
a sense of identity [albeit an identity that includes destructive aspects] and
- seems to preserve
one's individuality [i.e., isolation keeps one's negativity from
endangering one's individuality].

Yet

only in
a negative context [and never in a positive context]
does
loss of control
lead

- to death or
- to a loss of power
over oneself.

Ultimately
mental disturbance
is caused by this conflict.

24

But
when
your psyche
no longer believes in

- "me
versus
the other,"

but [believes instead] in

- "me
and
the other,"

and
when you therefore
give
what you

- have and

what you

- are

to life,
then
you will not fear
loss of control
because
loss of ego-control
will lead to
more control
in a

- better,
- fuller,
- healthier

sense.

With
a completely
constructive
psyche,
the personality
can trust
its

- spontaneous,
- unchecked,
- free

expressions.

It [i.e., the personality with a completely constructive psyche that can therefore trust its spontaneous, unchecked, free expressions]

can
give itself up to
the inner powers,

so that a

- free-flowing,
 - vibrating
unity
between
 - the self
- and
 - the life force
exists.

This

appears
like an act
which
relinquishes
direct control.

But

through this act

- more constructive powers
deep in the core of the self
are activated;
- they [i.e., these more constructive powers deep in the core of the self]
 - make the self
forever
more adequate and
 - give it [i.e., give the self]
more control
over life
so it [i.e., so the self]
can determine
its own fate
in the best possible way.

25

Tight

- gripping and
- holding
on to the self
is necessary
with negativity
in the psyche.

Otherwise

- the destructive aims
not only
become exposed
 - to the self and
 - to others,but [also]
one fears
their [i.e., one fears the destructive aims']
 - taking over and
 - manifesting in
destructive
actions.

Hence [since one fears destructive aims taking over and manifesting in
destructive actions]

control

seems

necessary,

a control that [, while it prevents expression of your negativity and
manifestation of your negativity in destructive actions, also]

prevents

- union,

prevents

- free

self-expression

and [prevents]

- relaxed,

- joyful

living.

The tighter
the control,
the greater
the danger
that this false inner movement
will become
unbearable
in its tightness
until
the exhausted psyche
loses itself
in a process of
extended self-alienation.

This explains
the apparent paradox
that

- giving up control
leads to better control,

while

- tightly holding on to control
must finally
lead to the loss of control.

All great spiritual truths
seem contradictory
on the surface.

In order to
perceive the unity
behind such contradictions,
you need to

- listen with
your inner being and
- not try to comprehend merely with
your intellect.

The best way to verify such statements
is by
living their truth –
and this can be done
only
by following through the steps on your path.

26

Many of you, my friends,
are quite close
• to this threshold,
• to this all-important transition
when you
leave the isolated life
• of egocentricity and
• of greed.

[While still in this state of an isolated egocentric life,]

You demand
• the most from others
and simultaneously fear
• that others will not only
not comply with your demands,
• but also that they will
demand from you
what you believe
is dangerous to give.

When a person
is still in this state,
he or she
must be
deeply troubled.

But the threshold
to pass over
from
• this alienated state
into
• the new harmonious state
described in this lecture
is
• so near and
• so very easy to cross.

27

If you can

- allow these words [i.e., allow the words of this lecture]
not only to fill

- your intellect,

but also

- your inner being and

- become sincere

in your good will

to find the truth of

"me and the other,"

you will

experience

how

- safe,

- easy, and

- joyful

life becomes

when you

dispense with

the pseudo-necessity

of pursuing

negative aims.

Wanting

to defeat

- life,

- others and

- yourself,

out of spite,

you withhold

the best of you

from life

for the

so-called

- safety and

- satisfaction

of your negative aims.

These negative aims

have to become

so conscious

that they

literally

stare you in the face.

Only then [i.e., only when your negative aims are so conscious
that they literally stare you in the face]

can their futility
be comprehended so blatantly
that the personality
will dispense with them.

You will
no longer need to

- fight and
- obstruct

what you want most,
namely
the deep satisfaction
of being
wholly yourself,

which also means
being accepted
by another person
as being
what you really are,
without

- masks and
- pretenses,

without

- separating mechanisms

which you still think
you have to use.

When you
dispense with
the

- masks and
- barriers

you have so ardently put up
all your life,

you will

- be free and
- know

that what you are
is good.

But this knowledge [that you are good]
can come
only when
that which already is good in you
is offered up to life.

28

"Me
versus
the other"
is the whole human struggle.

As simple as this is,
you
as an individual
cannot understand these words
unless
you have made some progress
on a path
leading
deep into yourself.

Then [when you have made progress on a path leading deep into yourself]
you will know
what these words mean.

As you learn
to inwardly
assimilate these words,
you come closer
to passing over
this threshold.

All of you
can make the first step
now
in a very simple meditation:

29

"I decide
to give up the error of
'me
versus
the other.'

There is really
no conflict,
therefore
I can give
all of myself.

I not only
request help
from deep within,
but I decide
to give
the best I am
to life,
without fear.

Any fear
that still lurks within me
is error, and
I decide

- to rid myself
of this error and
- to give myself over
to the divine powers
to which
I open myself
totally.

I deeply desire
to understand
the truth of
'I
and
others
are one'
meaning
that there is
no conflict.

I therefore
can give of myself
the best that I am.

I surrender
to those higher forces [within]
so that
this self-giving
may occur

- in harmony,
- in rightness,
- without
 - strain and
 - effort."

30

Anyone
meditating in such a way
increases

- the power,
- the life,
- the peace, and
- the light within.

All

• struggle and
• pain
must then,

sooner or later,
fall away

in exact proportion

as this attitude [i.e., the attitude reflected in this meditation]

is truly

- felt and
- lived.

Use this key,

my friends,

and all else

will be added unto you.

It is

the greatest key

that many of you

are truly ready to use,

provided

you avoid

using superficial words

which have

no inner meaning.

Many of you

are now at the point

where you can

• really mean

these words and

• initiate

this new attitude.

And life for you

will then begin,

truly

begin.

31

The first steps
may be
to use this

- simple,
- beautiful

formula
as a
general attitude toward life.

As you first

- taste and
- test

this fundamental approach to life,
you will be able
to apply it
to specific problems.

When you look at it closely,
every problem
can finally
be brought down to
the simple common denominator

- of fearing
to give of yourself and
- of cultivating a
 - negative,
 - destructive,

or at least a

- denying

attitude toward life.

That is
why
you have the problem,
and as long as
this [negative, destructive, denying] attitude
prevails,
the particular problem
must remain.

You cannot
cope
with certain life situations
precisely because
• you withhold yourself
and because
• you believe in
"me
versus
the other."

The consequences
are that
through a series of
negative chain-reactions
you
actually are
being damaged,
so that
it appears as though
the conclusion of
"it's me
versus
the other"
were
a correct assumption.

The more
you adhere to
this assumption [that "it's me versus the other"],
the more
shortchanged
you must become
in the problematic areas.

32

The peculiar fact is
that people
may

- be perfectly aware of
the truth and
- have a
 - positive,
 - constructive
attitude toward life
in certain areas.

Hence
they are

- fulfilled and
- happy
in these areas,
 - where there is
 - no struggle,
 - no conflict, and
 - where everything proceeds easily,
because
the positive chain-reactions
are self-perpetuating.

At the same time,
in their problem areas
people respond to life
in a totally opposite way –
and yet
they are never aware of
the difference
of their response to life.

They do not see that
their outlook
is the reason
for their

- "good luck"
or
 - "bad luck,"

for their

- fulfillment
or
 - frustration.

	<p><i><u>This is why</u></i></p> <ul style="list-style-type: none">• <i><u>self-confrontation and</u></i>• <i><u>seeing</u></i> <i><u>what one</u></i> <i><u>actually</u></i><ul style="list-style-type: none">• <i><u>thinks,</u></i>• <i><u>feels, and</u></i>• <i><u>does</u></i> <i><u>is of such</u></i> <i><u>tremendous importance.</u></i>
33	<p><i><u>When you</u></i></p> <ul style="list-style-type: none">• <i><u>discover</u></i> <i><u>the difference</u></i> <i><u>in</u></i> <i><u>your attitude</u></i> <i><u>toward</u></i> <i><u>various aspects of life and</u></i>• <i><u>see</u></i> <i><u>the corresponding difference</u></i> <i><u>of</u></i><ul style="list-style-type: none">• <i><u>manifestation and</u></i>• <i><u>experience</u></i> <i><u>in</u></i> <i><u>them [i.e., in those respective aspects of life],</u></i> <p><i><u>it will be easier for you</u></i> <i><u>to change over</u></i> <i><u>from</u></i> <i><u>"me</u></i> <i><u>versus</u></i> <i><u>the other"</u></i> <i><u>to</u></i> <i><u>"me</u></i> <i><u>and</u></i> <i><u>the other"</u></i> <i><u>in the problem areas.</u></i></p> <p><i><u>It will then be easier</u></i> <i><u>to give up the resistance</u></i> <i><u>to using the key of</u></i> <i><u>wanting to give keenly</u></i> <i><u>of the best you are</u></i> <i><u>to life.</u></i></p>

34

QUESTION:

Can you elaborate on
how

- holding on to control
leads to
- loss of control?

ANSWER:

When the conflict exists

because
you believe in
"me
versus
the other,"

a strong control
must be exerted.

You then say,

"I must
hold on to myself,
for otherwise
I will be damaged."

Such control

- is based on
a wrong conclusion,
- comes out of
a dualistic concept of life,

and therefore

- must be a
 - damaging and
 - limiting
control.

It [i.e., such damaging and limiting control]

- puts shackles on
your best faculties and
- prevents
the best faculties of others
from
 - reaching and
 - affecting
you.

	<p><i><u>While you exercise such [limiting and damaging] control,</u></i></p> <ul style="list-style-type: none"><i><u>• the best in you</u></i> <i><u>cannot come out</u></i> <i><u>and reach others.</u></i><i><u>• The best in others</u></i> <i><u>cannot</u></i> <i><u>reach you.</u></i>
35	<p><i><u>The control</u></i> <i><u>in this case</u></i> <i><u>is a</u></i> <i><u>tight wall</u></i> <i><u>consisting of</u></i></p> <ul style="list-style-type: none"><i><u>• fear and</u></i><i><u>• the dualistic belief</u></i> <i><u>wherein human beings</u></i> <i><u>must defend themselves</u></i> <i><u>against life</u></i> <i><u>by withholding</u></i><ul style="list-style-type: none"><i><u>• the best they</u></i> <i><u>are and</u></i><i><u>• the best they</u></i> <i><u>can be.</u></i> <p><i><u>This belief</u></i> <i><u>erects</u></i> <i><u>an impenetrable wall</u></i> <i><u>of</u></i></p> <ul style="list-style-type: none"><i><u>• errors and</u></i><i><u>• defenses.</u></i>

The stronger
the control,
the greater [is]
the wall, and
the further
one is alienated
from
the best in

- oneself and
- others

from
all that is

- true,
- real,
- constructive,
- alive, and
- blissful.

Behind the wall
one suffers separation
from
the best of

- life, which includes

the best of

- oneself,
- too.

36

When energy
is constantly being used
in a

- fruitless and
- futile

way,
such as
building up walls
that keep out
the best of life,
the moment must come
when you

- lose control and
- are therefore not capable of

coping with life
as it unfolds.

You are then
unable to make use of
your personal assets
because
you are almost
too frightened
to find them.

- Finding them [i.e., finding your personal assets] and
- being aware of them [i.e., being aware of your personal assets]
leads to
a natural flow
of union
that allows others
to partake of
your assets.

This
is the nature of
anything good.

Good
cannot exist
by itself.

It [i.e., good]
must communicate itself
to others;
it [i.e., good]
always
includes others.

Hence,
when you
fear
to be included
• with and
• by
others,
you are
forced
to deny
the best in you.

This [fear to be included with and by others leading to your denying the best in you] can be verified by all of you when you detect a slight feeling of

- *anxiety and*
- *discomfort*

at the very idea of allowing the best in you to unfold.

There is a mechanism

- *which holds it [i.e. which holds the best in you] back,*
- *which makes it appear safer to be*
 - *unproductive,*
 - *barren of aspects naturally oriented*
 - *to include others and*
 - *to unite with life.*

The irony of course is that
without these assets [that are naturally oriented to unite with life] people cannot

- *adequately live and*
- *cope with anything they encounter.*

Therefore, the control which

- *prohibits people and*
- *guards them from life*

must lead

- *to a loss of control,*
- *to an inability to cope,*

in whatever fashion this may manifest for an individual.

37

When you
are in the unity of being,
there is
no either/or,
for it is always
"me
and
the other,"
and then [since it is "me AND the other"]
there is
no conflict
between
• giving
and
• receiving.

There can be
no conflict
of control.

If you do not
fear giving,
you can
fully receive;
you can
never be shortchanged.

[Conversely]
When you [do]
fear giving,
you cannot
be open to
receive.

It is impossible.

Therefore [since you cannot receive]
you are
constantly
being shortchanged.

The wrong conclusion [since you feel shortchanged]
is thus strengthened,
so that
you will close yourself up
even more.

But
when you are
in the truth of unity,
using your freedom
to offer
what you are
to life,
it will make you
completely comfortable
about
receiving.

You can
easily
determine this fact.

38

To the exact measure
you fear
giving of yourself,
you must be
uncomfortable
when you receive,
even though
you do
want
to receive.

So you
subtly push aside
what is given you.

Even though

your

- childish,
- selfish

aim

is to

- receive

as much as possible and

- give

as little as possible,

it [i.e. your receiving as much as possible while giving as little as possible]

cannot happen –

not only

because

others refuse

such an unfair deal,

but

because

you close yourself

against it [i.e., against receiving as much as possible].

Your psyche

cannot

respond

- to the truth and
- to the spiritual law –

hence

it cannot open itself

to receive

when it refuses to give.

It is

more than

- guilt,

more than

- the deep knowledge

that you do not

deserve to receive

when you

refuse to give,

more than

- atonement for this guilt

that makes you

refuse to receive.

	<p><u><i>It [i.e., your refusal to receive]</i></u> <u><i>is</i></u></p> <ul style="list-style-type: none">• <u><i>a simple mathematical equation, or</i></u>• <u><i>a law of physics.</i></u> <p><u><i>These laws</i></u> <u><i>cannot be broken;</i></u> <u><i>they</i></u> <u><i>contain their own order.</i></u></p> <p><u><i>It [i.e., your refusal to receive]</i></u> <u><i>is a question of</i></u> <u><i>psychic compatibility.</i></u></p>
39	<p><u><i>Only</i></u> <u><i>the psyche that is in truth</i></u> <u><i>and can therefore</i></u></p> <ul style="list-style-type: none">• <u><i>comfortably and</i></u>• <u><i>painlessly</i></u> <p><u><i>give its best –</i></u> <u><i>and there is a difference</i></u> <u><i>between</i></u> <u><i>giving what one</i></u> <u><i>has</i></u> <u><i>and</i></u> <u><i>giving what one</i></u> <u><i>is –</i></u></p> <p><u><i>will</i></u> <u><i>experience</i></u> <u><i>the great</i></u></p> <ul style="list-style-type: none">• <u><i>safety and</i></u>• <u><i>joy</i></u> <p><u><i>of this act [of giving its best to life].</i></u></p>

In exact proportion,
such a person [who is comfortably and joyfully giving his or her best to life]
can consequently
receive

- *comfortably,*
- *painlessly, and*
- *joyfully,*

until
the aspects of

- *giving*

and

- *receiving*

truly
become one.

When there is
no effort in

- *giving oneself,*

there will be
no effort in

- *receiving*

and therefore
no frustration.

The person
will no longer
feel cheated [or shortchanged]
because
he or she
does not cheat life
by withholding from it.

Hence,

- *tight,*
- *anxious*

control
becomes
utterly superfluous.

40

The control
which prohibits
your giving your best
must perforce
also prevent you from
using the

- best and
- highest

powers
for your advantage.

These [best and highest] powers
remain unused;
they
are covered up
to a degree
that their
very existence [within you]
is ignored.

That aspect
of all human beings
which
alone
is competent to

- guide and
- inspire

them
cannot activate
them
as long as
they remain in the condition
of hanging on to
anxious control.

41

I will leave you now

with the

- *request and the*
- *wish and*
- *hope*

that

- *all of you who are present here and*
- *all who read these words*
use the formula I gave you.

[This formula given in this lecture includes:

- 1. Acknowledging and calling upon the higher powers within*
- 2. Finding and giving up negative and destructive aims*
- 3. Joyfully giving your best to life*
- 4. Changing the attitude of “me versus the other” to “me AND the other”]*

Use it [i.e., use the formula I gave you]

as much as you can.

Do

want

to use it!

It will be

such a healing power.

It will change

what is

- *dull and*
 - *dead*
- into*

- *a dynamic lifestream.*

It will change

what is

- *hopeless*
- into*

- *bright hope,*

what is

- *fearful*
- into*

- *deep security and*
- *confidence.*

It will change your life
from
• *constriction*
into
• *limitless possibilities.*

It will change
• *darkness and*
• *isolation*
into
• *light,*
• *union,*
• *companionship,*
• *intimacy, and*
• *the knowledge*
that
you are loved
as you are,
because
you love
as you are.

It will change
your state
from
• *aloneness and*
• *emptiness*
to
• *abundance*
in every respect.

My friends,
these are
not mere
• *words or*
• *theories*
you can
vaguely believe
to be meant
for a distant future.

	<p><i>[Rather,] <u>They are</u> <u>verifiable</u> <u>for each one of you</u> <u>whenever</u> <u>you choose</u> <u>to test</u> <u>the truth</u> <u>of these words.</u></i></p>
42	<p><u>Be</u> • <u>in peace,</u> <u>be</u> • <u>in yourself,</u> • <u>in God!</u></p>

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