

# Pathwork Lecture 155: Fear of Self – Giving And Receiving

1996 Edition, Original Given October 13, 1967

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** 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 Format 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 format 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, mostly underlined, but never bolded.]

To learn more of my Devotional Format 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*

¶	Content
03	<p><b><u>Greetings,</u></b> <b><u>my dearest friends.</u></b></p> <p><b><u>May this evening [i.e., May this time we now spend together in this lecture]</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>prove</u></b> <ul style="list-style-type: none"> <li>• <b><u>helpful and</u></b></li> <li>• <b><u>strengthening</u></b></li> </ul> </li> </ul> <p><b><u>for all of you,</u></b></p> <p><b><u>and thus</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>become the blessing</u></b> <b><u>that further opens</u></b> <b><u>your path</u></b> <b><u>to self-realization.</u></b></li> </ul>
04	<p><b><u>In order to become</u></b> <b><u>what you truly are,</u></b> <b><u>the fundamental prerequisite</u></b> <b><u>is fearlessness.</u></b></p> <p><b><u>Overcoming</u></b> <b><u>fear of self</u></b> <b><u>is the key.</u></b></p>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Format Posted 5/26/16

	<p><u>Every kind of fear</u> <u>amounts,</u> <u>in the last analysis,</u> <u>to fear of</u> • <u>self;</u></p> <p><u>for</u> <u>if there were</u> <u>no fear of</u> • <u>your innermost self,</u> <u>you could not possibly fear</u> • <u>anything in life.</u></p> <p><u>In fact,</u> <u>you could not even fear</u> • <u>death.</u></p>
05	<p><u>Before one embarks on</u> <u>any intensive path</u> <u>of self-confrontation,</u> <u>one does not know that</u> <u>one really fears</u> <u>only</u> <u>one's own</u> <u>unknown depths.</u></p> <p><u>People</u> <u>project</u> • <u>this real fear</u> [i.e., <u>project fear of one's own unknown depths of the self</u>] <u>onto</u> <u>any number of</u> • <u>other fears.</u></p> <p><u>The displaced fears</u> <u>may be</u> • <u>denied and</u> • <u>covered up</u> <u>as well</u> [i.e., <u>covered up just as one's fear of oneself is covered up</u>].</p> <p><u>A person may, for example,</u> <u>fear</u> <u>any [particular] aspect of</u> <u>living.</u></p>

All the power  
of the  
hidden  
fear of self  
may converge on it [i.e., may converge on that fear of a particular  
aspect of living].

Or  
• life itself  
may be  
• feared  
and thus  
• avoided,  
just as  
• the self  
is avoided  
to the degree it is feared.

This general  
fear of  
• life  
may further be projected on  
the fear of  
• death,  
since they [i.e., since life and death]  
are really  
one and the same.

Whoever fears the one  
must fear the other.

06

Only when  
• your pathwork  
has become concentrated and  
• your awareness  
has sufficiently increased  
do you realize that  
you are really  
most afraid of  
yourself.

*You recognize this fear [of your deepest self]*

- *by the constraint*  
*with which you encounter yourself,*
- *by all*  
*the more or less obvious*  
*forms of resisting [what arises from the depths of your self],*
- *by your terror of*
  - *letting go of your defenses and*
  - *allowing the [spontaneous] expression*  
*of your*  
*natural*  
*feelings.*

*The degree*

*of guardedness*  
*is not clear*  
*to begin with;*

*these guards*

*have become such second nature*  
*that you do not even realize*

- *that they [i.e., that your guards]*  
*are unnatural and*
- *that you could be quite different*  
*if you would let them go.*

*Your inability*

*to let*  
*[spontaneous] involuntary*  
*forces*  
*guide you*

*is a sign of*

*how much you distrust*  
*your innermost self.*

07

*I wish to stress again*

*that people who constrict*  
*their natural soul movements*

*do so*

*because*

*they are*

- *afraid of them [i.e., afraid of their natural soul movements],*
- *afraid of where they [i.e., where their soul movements] will lead.*

Those who are  
aware of  
this fear [i.e., Those who are aware of their fear of their  
natural spontaneous soul movements]  
have made a substantial step  
toward  
self-liberation,  
for  
without being aware of  
the fear of self,  
it [i.e., the fear of self, the fear of one's natural soul movements]  
cannot be overcome.

08

Fear of letting go  
means that  
the real self  
cannot manifest.

The [real] self  
can manifest  
only  
as a  
spontaneous  
expression.

Such spontaneity  
exists, for example,  
when knowledge  
manifests  

- intuitively  
from within yourself,
- not through  
a learning process  
introduced from outside.

Only people  
who do not fear themselves,  
at least to some degree,  
can  
• even register  
the presence of the self,  
let alone  
• summon the courage to  
• acknowledge and  
• follow through  
such  
• intuitive,  
• spontaneous  
manifestations  
of their  
inner being.

• The real artists  
and  
• the great scientists  
make their important discoveries  
through this process.

In this respect,  
they [i.e., real artists and great scientists]  
must be  
unafraid of  
their inner self.

In other respects [i.e., in respects other than their specialty as artists or scientists]  
they, too,  
may block it out [i.e., block out the intuitive and spontaneous messages  
from their inner beings].

09	<p><i><u>The manifestation of the real self</u></i> <i><u>is always</u></i> <i><u>a profoundly creative process,</u></i> <i><u>whether it surfaces</u></i></p> <ul style="list-style-type: none"><li>• <i><u>as intuitive knowing or</u></i></li><li>• <i><u>as the</u></i><ul style="list-style-type: none"><li>• <i><u>fullness and</u></i></li><li>• <i><u>depth</u></i></li></ul></li></ul> <p><i><u>of feelings</u></i> <i><u>that make the personality</u></i></p> <ul style="list-style-type: none"><li>• <i><u>vibrantly alive and</u></i></li><li>• <i><u>joyous</u></i></li></ul> <p><i><u>on all levels of being.</u></i></p>
10	<p><i><u>Fear of</u></i> <i><u>not conforming to</u></i> <i><u>the social environment</u></i> <i><u>is another aspect of</u></i> <i><u>the fear of</u></i> <i><u>self.</u></i></p> <ul style="list-style-type: none"><li>• <i><u>The inner reality</u></i> <i><u>may be at variance with</u></i><ul style="list-style-type: none"><li>• <i><u>the environment;</u></i></li></ul></li></ul> <p><i><u>the real values of</u></i><ul style="list-style-type: none"><li>• <i><u>the self</u></i></li></ul><i><u>may differ from</u></i> <i><u>the values of</u></i><ul style="list-style-type: none"><li>• <i><u>society.</u></i></li></ul></p> <p><i><u>Only those who</u></i> <i><u>do not fear</u></i> <i><u>their inner selves in this respect [i.e., in respect to their deepest values]</u></i> <i><u>will refuse</u></i> <i><u>the ready-made values</u></i> <i><u>handed down to them.</u></i></p> <p><i><u>Outer values,</u></i> <i><u>whether right or wrong,</u></i> <i><u>are still shackles</u></i> <i><u>if they are not freely chosen.</u></i></p>

11

One of the  
most important aspects of  
the fear of  
• self  
is fear of  
• pleasure.

For  
humans  
are created  
for the purpose of  
experiencing  
• pleasure supreme,  
• intense joy,  
though  
the majority of individuals  
do not experience it [i.e., do not experience pleasure and joy]  
at all.

The truly  
• healthy and  
• fulfilled  
individuals,  
who function  
as they are meant to  
according to  
their inborn capacities,

can  
completely  
surrender to  
the life force  
with its [i.e., with the life force's]  
pleasure currents  
as it [i.e., as the life force]  
manifests in them.



	<p><u>They will</u> <u>spontaneously</u> <u>express</u> <u>this powerful force;</u></p> <p><u>they will</u> <u>not</u></p> <ul style="list-style-type: none"><li>• <u>fear or</u></li><li>• <u>reject</u> <u>it.</u></li></ul> <p><u>This [i.e., this act of spontaneously and freely expressing the life force</u> <u>with its pleasure currents]</u></p> <p><u>will enliven</u> <u>their entire system</u> <u>with beautiful</u></p> <ul style="list-style-type: none"><li>• <u>strength,</u></li><li>• <u>energy, and</u></li><li>• <u>delight.</u></li></ul>
12	<p><u>Those</u></p> <ul style="list-style-type: none"><li>• <u>who are caught in</u> <u>guardedness and</u> <u>defensiveness and</u></li><li>• <u>who are</u> <u>constantly</u> <u>watching themselves</u> <u>so that</u> <u>these [powerful, spontaneous, and pleasurable life] forces</u> <u>cannot manifest,</u></li></ul> <p><u>numb themselves.</u></p> <p><u>They become</u> <u>dead.</u></p> <p><u>The prevalent manifestation</u> <u>in this world,</u> <u>today no more than at other times,</u> <u>is what may be called</u></p> <ul style="list-style-type: none"><li>• <u>self-alienation, or</u></li><li>• <u>lack of aliveness, or</u></li><li>• <u>disconnectedness.</u></li></ul>

It [i.e., this self-alienation, or lack of aliveness, or disconnectedness]

is

- a deadness of feelings  
that also brings in its wake
- a sense of
  - emptiness and
  - meaninglessness.

It [i.e., this self-alienation, or lack of aliveness, or disconnectedness]

is

deadness

because

the life force

in its vibrant flow

is

willfully

• interrupted and

• prohibited

by an

• overly watchful,

• denying

attitude

of the outer ego.

13

The average human being

- experiences

some

aliveness

at least at certain times,

but

- is so inhibited

compared to what he or she

could be

that

the full aliveness,

even if there were a way to describe it in adequate words,

would sound

unbelievable.

*You do not even know*

- *how you*  
*could*  
*function and*
- *what your life*  
*could*  
*be like.*

*You have*

- only*  
*a vague*
- *longing,*  
*a vague*
  - *sense that life could be different.*

*Unfortunate*

- are those*
- *who ascribe this longing*
    - *to illusion,*
    - *to lack of realism, and*
  - *who then*  
*resign themselves to*  
*a half-dead life*  
*on the assumption*  
*that this is the way it [i.e., the way life]*  
*must be.*

*Fortunate*

- are those who*  
*have the courage to*
- *acknowledge this longing,*  
*no matter how late in life,*
- and then*
- *begin [manifesting this deep longing]*  
*by allowing for the possibility*  
*that this longing*
    - *is justified and*
    - *means*  
*that much more can be had in life.*

And more  
can be had out of life  
if  
you become alive.

But you can  
become alive  
only to the degree  
you overcome  
the fear of self.

14

Now let us consider  
this fear of self  
a little more closely, my friends.

Why  
are people afraid  
that  
if they are  
not

- guarded and
- constantly watchful

with their

- will and
- mind,

something dangerous  
might happen?

This  
dangerous something  
would manifest  
from  
the spontaneous depth of their being.

What is it [i.e., What is this dangerous something that might manifest  
spontaneously from the depth of their being]?

Fundamentally  
there are  
two possibilities.

There is the possibility that  
something  
• negative and  
• destructive  
would come out.

And there is the possibility that  
something  
• creative,  
• constructive,  
• expanding, and  
• pleasurable  
would come out.

It is  
not true,  
as it might be believed offhand,  
that  
only the former [i.e., that only something negative and destructive  
might come out]  
is feared.

Fear of  
the negative  
is, of course,  
one very substantial reason  
why the individual  
prohibits  
• the free-flowing soul movements,  
• the cosmic flow  
as it manifests in each human being  
if it [i.e., if the cosmic flow manifesting  
in each human being]  
is unhampered.

The destructive forces  
of

- hate,
- hostility,
- resentment,
- anger, and
- cruelty

that the individual fears

may vary  
in every conceivable degree.

They [i.e., these many destructive forces]  
exist  
in every human being.

They [i.e., these many destructive forces]  
exist

to the degree that  
positive expressions  
have been prohibited,

- first by
  - the parents and
  - the environment

in the ignorant belief

that they [i.e. that these positive expressions  
of the life force, of the free-flowing soul  
movements, of the cosmic flow in each  
individual]

- are harmful and
  - may lead to danger, and
- later by
    - you yourself.

This is very important to understand,  
my friends:

You are  
not  
constrained,  
once you are an adult,  
by your past.

*You constrain  
yourself  
when you continue to hold back  
the constructive forces  
that were  
originally forbidden  
by others.*

15

*Here, again, is one of those  
famous vicious circles  
that result from  
every error  
instituted in human living.*

*Because*

- *positive forces  
are restricted,*
- *negative forces  
grow.*

*Or, to put it more accurately,  
the positive force*

*is*

- *twisted,*
- *disturbed,*
- *converted,*
- *distorted,*

*and thus*

*[the positive force]*

*becomes*

*a negative force.*

*This [negative force]*

*is not*

*a different force [i.e., this negative force is not all together different from  
the original positive force of which it is a distortion]*

*that comes*

*newly*

*into existence,*

*as you know.*

The rage  
is not  
a new  

- emotion or
- energy current.

It [i.e., the rage]  
consists of  
the same original substance  
as love and  
can turn back into  
love  
if it [i.e., if the rage]  
is allowed  
to do so [i.e., if the rage is allowed to turn back into love].

In fact,  
it is easy  
for the negative emotion  
to reconvert  
to its original manifestation,  
for this [i.e., for this original manifestation]  
is its  
natural form.

For example,  
once rage  
is  

- admitted and
- fully experienced

under the proper circumstances  
in a way that is  

- not destructive to anyone, and

at the same time  

- lets one

fully identify with the emotion  
yet keep a sense of proportion about it,  
not rejecting  
the total personality  
because of it,

the rage  
will transform itself into  

- warmth,
- pleasure, and
- love.



**This transformation [of rage into warmth, pleasure, and love]**

**may occur**

- **directly or**
- **indirectly**

**via**

**a number of other emotions,**  
**such as**

- **sadness,**
- **self-pity,**
- **pain,**
- **healthy aggression, and**
- **self-assertion.**

**All**

**negative energy currents**

**must be**

- **experienced and**
- **owned up to.**

**They [i.e., all negative energy currents]**

**must be allowed**

**to exist**

**at the moment,**

**as long as**

**they**

**naturally**

**exist.**

**Then [i.e., Then when the negative energy currents naturally exist],**

**and then only,**

**will whatever is**

- **unnatural and**
- **destructive**

**[i.e., will whatever is unnatural and destructive**

**in the negative currents]**

**reconvert itself.**

16

Now let us go back to  
the vicious circle,  
which perpetuates itself  
when a healthy procedure  
as outlined here  
is avoided.

The greater the rage,  
the worse the fear of it becomes;

consequently,  
the more you guard yourself.

The more guarded you are,  
the less possible it is  
for you

- to be spontaneous

and thus

- to allow the destructive emotion  
to reconvert to  
its original pleasure current.

17

As I said,  
not only are

- the destructive forces  
feared,

but often

- love and  
• pleasure  
are feared  
as much  
if not even more,  
because  
the child  
has been made to understand  
that they [i.e., that love and pleasure]  
are
  - wrong and  
• dangerous.

They [i.e., love and pleasure]  
are feared  
because they [i.e., because love and pleasure]  
require  
an unguardedness  
that  
trusts  
the spontaneous  
inner nature.

Love forces  
can remain  
alive  
only when  
the self  
is totally  
unafraid of  
itself.

Giving up  
guardedness  
seems like  
annihilation  
because  
then [i.e., when guardedness is given up]  
something other than  
the watchful ego  
cooperates in  
the process of living.

Without the cooperation  
of the  
spontaneous  
inner nature  
life  
becomes  
impoverished.

But  
the acceptance of this cooperation [of the spontaneous inner nature]  
hinges on  
meeting  
what is feared [in this spontaneous inner nature].

Thus  
in the vicious circle  
the love forces  
are feared  
because  
they [i.e., the love forces]  
demand  
giving up the  

- watchful,
- stilted,
- premeditated

attitudes  
that make  
all  
spontaneity  
impossible.

• Frustration and  
• emptiness  
increase  

- anger and
- rage,

thus  
fear of self  
grows,  
and so on.

18

Those who are  
unable  
to make the decisive step  
to overcome  
their resistances  
to meeting their inner fears  
are caught in this cycle.

Encounter with  
their fears  
is the one thing  
most people  
wish to avoid  
like the plague.

It does not suffice  
to acknowledge  
in a  

- vague
- theoretical

way  
the existence of  
some negative feelings.

It does not suffice  
to make abstractions  
about them [i.e., abstractions about some of your negative feelings].

They [i.e., your negative feelings]  
must truly be  

- lived through and
- dynamically experienced.

This [i.e., This living through and dynamically experiencing your negative feelings]  

- is
- inevitable and
- necessary and
- constitutes  
the facing of the self  
we are always talking about.

19

Once this [i.e., Once this facing of oneself by living through and dynamically experiencing one's negative feelings]  
is undertaken,  
it proves  
not as  

- difficult or
- dangerous

as first anticipated.

	<p><b><u>In fact,</u></b> <b><u>the</u></b> <b><u>• relief and</u></b> <b><u>• liberation,</u></b> <b><u>the</u></b> <b><u>• coming to life</u></b> <b><u>is so</u></b> <b><u>• real and</u></b> <b><u>• wonderful</u></b> <b><u>that the hesitation</u> [i.e., <u>the hesitation to face oneself by living through</u> <u>and dynamically experiencing one's negative feelings</u>] <b><u>seems foolish</u></b> <b><u>in retrospect.</u></b></b></p> <p><b><u>Those</u></b> <b><u>who can bring themselves</u></b> <b><u>to make this step</u> [i.e., <u>the step of facing themselves honestly by living</u> <u>through and dynamically experiencing their negative feelings</u>] <b><u>are blessed indeed,</u></b> <b><u>for life</u></b> <b><u>begins to open up</u></b> <b><u>only</u></b> <b><u>then.</u></b></b></p> <p><b><u>It is necessary to</u></b> <b><u>• let go and</u></b> <b><u>• let what is there</u> [including negative feelings] <b><u>come out,</u></b> <b><u>whatever</u></b> <b><u>the feeling</u></b> <b><u>may be.</u></b></b></p>
20	<p><b><u>I emphasize again,</u></b> <b><u>to avoid all possible misunderstanding,</u></b> <b><u>that this</u> [living through and dynamically experiencing one's negative feelings] <b><u>does</u></b> <b><u>not</u></b> <b><u>mean</u></b> <b><u>acting out</u></b> <b><u>one's pent-up anger,</u></b> <b><u>which only comes back to the self</u></b> <b><u>in retaliation.</u></b></b></p>

*What I mean [by facing oneself by living through and dynamically  
experiencing one's negative feelings]*

*is that*

*these [negative] emotions  
must be*

- *felt and*
- *expressed*

*in certain circumstances,  
under therapeutic supervision,  
where they can cause no harm.*

*In fact,*

*the more*

- *the destructive feelings  
are acknowledged and*
- *the responsibility for them  
assumed,*

*the less*

*will you be driven  
against your will  
to act them out.*

*Such*

*acting out [of negative and destructive feelings]  
is always  
explained away;*

*also*

*people  
often remain unaware of  
how much more strongly  
they feel  
in a particular situation  
than is warranted.*

*This [i.e., having stronger negative feeling in a situation than is really warranted]  
inevitably affects others  
whether one admits it or not.*

	<p><b><u>The acting out</u></b> <b><u>that happens</u></b> <b><u>daily</u></b> <b><u>in everyone's life</u></b> <b><u>may not take</u></b> <b><u>violent forms,</u></b> <b><u>but it</u></b> [i.e., <u>but the acting out that happens daily in everyone's life</u>] <b><u>is all the</u></b> <b><u>more destructive</u></b> <b><u>indirectly.</u></b></p> <p><b><u>This phenomenon</u></b> [i.e., <u>the phenomenon of daily acting out being more destructive indirectly than is some direct and more violent acting out</u>] <b><u>is very much underestimated.</u></b></p>
21	<p><b><u>All this</u></b> [i.e., <u>All this acting out of negative feelings</u> <u>and the resulting destructiveness</u>] <b><u>can be avoided</u></b> <b><u>if</u></b> <b><u>the full strength</u></b> <b><u>of a destructive feeling</u></b> <b><u>is</u></b> <ul style="list-style-type: none"><li>• <b><u>directly expressed and</u></b></li><li>• <b><u>lived through.</u></b></li></ul><p><b><u>The more totally</u></b> <b><u>this can be done</u></b> [i.e., <u>The more totally the full strength of a destructive</u> <u>feeling can be directly expressed and lived through</u>], <b><u>the more quickly</u></b> <b><u>the transformation</u></b> [of these negative and destructive feelings] <b><u>into pleasure</u></b> <b><u>will take place.</u></b></p><p><b><u>What happens afterwards</u></b> [i.e., <u>What happens after the negative and</u> <u>destructive feelings are transformed into pleasure</u>] <b><u>depends on</u></b> <b><u>the extent to which</u></b> <b><u>you are able to</u></b> <b><u>experience</u></b> <b><u>pleasure.</u></b></p><p><b><u>This again depends on several factors,</u></b> <b><u>some of which we shall discuss.</u></b></p></p>



22

Some of the foregoing  
sheds a little more light  
on the process of  
fearing oneself.

The fear [i.e., the fear of oneself]  
makes itself known  
in indirect ways,  
which you continue to  
rationalize.

As long as  
fear  
of self  
exists,  

- freedom and
- fulfillment of one's life

are  

- impossible,
- my friends,
- absolutely impossible.

It is so much better  

- to acknowledge  
the fear of self,
- to own up to it  
and say,

"Here is where I am  
at this moment.

I cannot  
allow to let out  
whatever is in me,  
for whatever reason,"

than [it is to]  

- push it away [i.e., push the fear of the self away] and
- make believe  
you do not have this fear.

23

*From here, my friends,*  
*we go a step further*  
*and look at another topic*  
*that is directly connected with*  
*this one [i.e., directly connected with the fear of self].*

*It will give you*  
*a new slant*  
*on your*  
*inner*  
*life.*

*Psychology*  
*has postulated*  

- *for some time, and*
- *quite correctly so,*

*that*  
*a human being's*  
*unfulfilled needs*  
*to receive*  
*create*  
*damaging conditions*  
*in the psyche.*

*Much emphasis*  
*has been given to this.*

*Just as*  
*the body*  
*becomes thwarted*  
*when*  

- *its needs are not fulfilled and*
- *it is not given the proper sustenance,*

*so*  
*the human soul*  
*becomes thwarted*  
*when*  

- *its needs are not fulfilled and*
- *it is deprived of sustenance on which it thrives –*
  - *love,*
  - *affection,*
  - *warmth,*
  - *acceptance of its own individuality.*

	<p><u>Both</u> • <u>soul</u> <u>and</u> • <u>body</u> <u>require</u> <u>pleasure;</u></p> <p><u>without it [i.e., without pleasure]</u> • <u>you become</u> <u>crippled,</u> • <u>your growth</u> <u>stunted.</u></p>
24	<p><u>It is true</u> <u>that the helpless child</u> <u>depends on</u> <u>receiving all its needs</u> <u>from others;</u></p> <p><u>however,</u> <u>far too little emphasis has been put on</u> <u>the importance of</u> <u>giving out.</u></p> <p><u>The frustration resulting from</u> <u>not sufficiently</u> • <u>receiving</u> <u>has been overemphasized in the last decades,</u> <u>while the frustration of</u> <u>not sufficiently</u> • <u>giving</u> <u>has been very much neglected.</u></p> <p><u>It has been correctly postulated</u> <u>that those</u> <u>who did not</u> <u>receive enough in childhood</u> <u>would find it difficult</u> <u>to give of themselves,</u> <u>but usually</u> <u>this is as far as it goes.</u></p>

	<p><b><u>The healing of damage</u></b> <b><u>from insufficient receiving</u></b> <b><u>can be much better accomplished</u></b> <b><u>when you realize</u></b></p> <ul style="list-style-type: none"><li>• <b><u>that you are</u></b> <b><u>not helpless</u></b> <b><u>about your past</u></b> [i.e., <u>you are not helpless as an adult regarding the damage in your past due to insufficient receiving as a child</u>],</li><li>• <b><u>that you</u></b> [as an adult] <b><u>contain forces</u></b> <b><u>that can establish a new balance</u></b> [i.e., <u>a new balance of receiving what you need in life, offsetting today the lack of receiving in childhood</u>];</li></ul> <p><b><u>but this</u></b> [i.e., <u>but establishing a new balance of receiving in your life, offsetting your lack of receiving in childhood</u>]</p> <p><b><u>can be done</u></b> <b><u>only when</u></b> <b><u>you comprehend</u></b> <b><u>the far worse</u></b> <b><u>pain</u></b> [i.e., <u>a pain far worse than the pain of not having received what you needed in childhood</u>] <b><u>caused by</u></b> <b><u>the frustration of</u></b> <b><u>not giving</u></b> <b><u>what you have.</u></b></p>
25	<p><b><u>The overemphasis</u></b> <b><u>of one psychological aspect</u></b> [i.e., <u>the aspect of insufficient receiving as a child</u>] <b><u>has created</u></b> <b><u>a generation of</u></b> <b><u>self-pitying people</u></b> <b><u>who go around in life</u></b> <b><u>moaning</u></b></p> <ul style="list-style-type: none"><li>• <b><u>that they have been shortchanged,</u></b></li><li>• <b><u>that they have not received enough</u></b> <b><u>in their childhood, and</u></b></li><li>• <b><u>that they have to continue as cripples.</u></b></li></ul>

	<p><u>The ability to</u></p> <ul style="list-style-type: none"><li>• <u>unfold and</u></li><li>• <u>give</u></li></ul> <p><u>always</u> <u>exists,</u> <u>once it is [i.e., once giving is]</u></p> <ul style="list-style-type: none"><li>• <u>contemplated,</u></li></ul> <p><u>once it is [i.e., once giving is]</u></p> <ul style="list-style-type: none"><li>• <u>taken into consideration.</u></li></ul>
26	<p><u>So much more</u> <u>of the pain</u> <u>in your inner life</u> <u>is the pain of</u> <u>withholding</u> <u>what you have to give,</u> <u>rather than</u> <u>of not having</u> <u>sufficiently received</u> <u>in the past.</u></p> <p><u>This is quite easy to understand</u> <u>when you think about it</u> <u>dispassionately.</u></p> <p><u>If</u> <u>more</u> <u>and more</u></p> <ul style="list-style-type: none"><li>• <u>of any substance,</u></li><li>• <u>of any force,</u></li><li>• <u>of anything</u></li></ul> <p><u>accumulates,</u> <u>the surfeit [i.e., the excess, the uncomfortable fullness]</u> <u>will create</u> <u>more tension.</u></p>

The overfullness  
exists, my friends,  
whether or not  
• you know it,  
whether or not  
• you hold the overflow back  
in fear.

Therefore  
many of you  
are pained at least as much [as you are pained when you perceive that  
you did not sufficiently receive what you needed as a child]  
because  
you do not  
allow yourself [now as an adult]  
to give  
whatever it is  
you  
• bemoan not having received [as a child] and  
• wish to receive from others [now as an adult].

27

The energy flow  
of these soul movements  
forms a continuum.

The movements  
create  
an ongoing process  
in which  
you  
must cooperate  
in order to be  
• healthy and  
• fulfilled,  
by  
allowing it [i.e., by allowing the  
ongoing process]  
to function.

By "function"  
I mean  
work according to  
the laws of life  
that prescribe  
that  

- the positive forces [in you]  
be passed on [from you]  
to others

  
and  
that  

- you receive  
from others  
what they let flow into you.

28

Religion  
has emphasized  
giving.

It has preached for a long time  
that  

- giving love

is more blessed than  

- receiving it.

It [i.e., religion]  
constantly stresses,  
in one form or another,  
the importance  

- of loving –

that is,  

- of giving  
• love,  
• mercy,  
• understanding, and  
• other gifts of the spirit.

Here [i.e., in religion's emphasis to love others]  
the distortion

• was,

and often

• still is,

that

love

is a pious command

that is fulfilled

through sacrifice.

Then

the image

forms

that

• to love

means

• to impoverish oneself.

Loving

acquires the connotation of

self-sacrificing deprivation.

If one

does not suffer

• through loving and

• for the love of another

by shortchanging oneself

in some fashion,

it is

not considered

love.

29

The command of love

• became more of an abstraction and

• contained the threat

of forcing upon individuals

certain actions

that went against

their interests.



To this day,  
many people's  
unconscious  
concept of love  
is exactly this [i.e., their concept of love is that love forces upon  
individuals certain actions that go against their own interests].

No wonder  
people fear  
loving;  
it [i.e., loving]  
is represented as a  

- pleasureless,
- sacrificial, and
- depriving

act  
that impoverishes  
the self  
for the sake  

- of being "good" and
- of pleasing

an authoritarian god.

No wonder  
love  
is rejected,  
since  
the pleasurable feelings  
it [i.e., love] causes [naturally and automatically]  
in the body  
are  

- denied and
- accused as being sinful.

	<p><u>One must then</u> <u>fear love</u> <u>doubly:</u> <u>either one</u> • <u>gives in to its</u> <u>spontaneous manifestation,</u> <u>then it becomes</u> • <u>"wicked,"</u></p> <p><u>or one</u> • <u>cuts out</u> <u>the very [pleasurable and natural] feeling</u> <u>that makes up its force,</u> <u>then it becomes</u> • <u>an unpleasant duty.</u></p>
30	<p><u>Humanity</u> <u>fluctuates between</u> <u>these two extremes:</u> <u>either</u> <u>to remain the</u> • <u>greedy,</u> • <u>selfish</u> <u>child,</u> • <u>demanding</u> <u>to receive exclusively and</u> • <u>not being disposed</u> <u>to giving in the least,</u></p> <p><u>or</u> <u>straining for</u> <u>the false concept of love</u> <u>I just described [i.e., the fearful concept where one is</u> <u>either "wickedly spontaneously loving" or</u> <u>"dutifully sacrificing self for love of others"].</u></p> <p><u>Since</u> <u>each of the two alternatives</u> <u>proves undesirable,</u> <u>people usually</u> <u>switch back and forth,</u> <u>although</u> <u>the tendency to one extreme</u> <u>may be stronger.</u></p>

31

Only when  
you look at yourself  
with  
• great honesty and  
• a great deal of discernment  
will you find  
both these distortions  
within yourself.

Now,  
how can  
a healthy flow  
of  
• giving  
and  
• receiving  
be created  
when such faulty attitudes  
bar the way?

The fear of self  
must exist  
in both instances,  
for  
• the natural impulse,  
• the spontaneous urge,  
is to give abundantly –  
as  
• abundantly and  
• generously  
as all of nature does!

This [natural impulse to give abundantly]  
applies  
on the most  
• outer material level  
as well as  
on the most  
• subtle level.

The greater the  
• natural,  
• generous  
giving is,  
the less  
• masochistic,  
• suffering, and  
• self-depriving  
the personality becomes.

The more  
the false giving  
by  
• self-impooverishment and  
• lack of self-assertion  
takes over,  
the less  
real  
• generosity and  
• spontaneous outflow  
exist.

32

There are  
innumerable occasions  
in people's daily life  
when they  
stand at a point of decision  
whether to  
• hold back the self  
or  
• give.

The issue itself  
may not be important,  
but the underlying attitude  
is [important].

The question may be  
whether to hold on to  
• one's old grudges,  
• one's old ways,  
which  
exclude others  
in  
• resentment or  
• ensorship,  
or to allow  
• a new spontaneous attitude  
to come forth  
from the depth  
of the self.

The latter [i.e., the new spontaneous attitude coming from the depth of the self]  
happens  
• naturally,  
• not by force;

it [i.e., the new spontaneous attitude coming from the depth of the self]  
includes  
seeing new realities  
about the other person  
that make  
the holding of a grudge  
meaningless;

it [i.e., the new spontaneous attitude coming from the depth of the self]  
sees  
no  
• shame or  
• humiliation  
in giving up  
arrogant pride;

it [i.e., the new spontaneous attitude coming from the depth of the self]  
sees  
no  
• "lack of character"  
in  
• understanding and  
• forgiving.

Many such  
"little" incidents  
loosen up  
• the block of withholding  
that causes  
more pain  
than  
• any lack of receiving.

From there [i.e., from the many such "little" incidents that  
loosen up the block of withholding from others]  
it becomes  
• easier and  
• more and more natural  
to allow  
feelings of warmth  
to flow.

But at one point  
the self  
must make this choice:  
• to stick with the  
• old,  
• excluding,  
• restricting  
way,  
or  
• to  
• allow for  
a new strength  
from within  
and  
• follow it.

33

Needless to say,  
the point of decision [i.e., the point of decision between sticking with old or  
following a new strength that you allow to arise from within]  
must be noticed.

**It** [i.e., the point of decision between sticking with old or following a new strength that you allow to arise from within]  
**is never unconscious**  
**the way certain**  
**truly unconscious material is.**

**It** [i.e., the point of decision between the old and new way of choosing your action]  
**is quite on the surface,**  
**only most people**  

- **prefer to gloss over it and**
- **do not allow themselves**  
**to acknowledge**  
**the tiny points of decision**  
**about so many issues**  
**in daily living.**

34

**When this point** [i.e., When this point of decision is reached where you must choose between the old and new way of behaving and acting]

**is**

- **acknowledged and**
- **truly faced,**

**it** [i.e., the point of decision where you must choose]

**may appear**

**like a precipice.**

**The**

- **new**

**way**

**may appear**

**to be**

- **risky,**

**and the**

- **old,**

- **separating**

**way**

**to be**

- **safe,**

**although you all know**

**that this** [i.e., that the new way being risky and the old, separating way safe]

- **cannot be true,**

**that it**

- **does not make sense.**

Giving yourself to  
this apparently new inner force  
seems like  
going with a

- great,
- unknown

wave.

You may even  
sense the

- joy and
- liberation

of it [i.e., the joy and liberation of giving yourself to this new, great,  
unknown, spontaneous force arising from within],  
but it still makes you  
fear  
its further implications [i.e. you fear the further implications of giving  
yourself to this apparently new unknown inner force].

If you can

- let go and
- give up

the destructive attitude,

- whatever it may be,
- no matter how covertly it manifests outwardly,

you institute  
an entirely new way  
of inner living.

It is the healing  
you have

- sought and
- hoped

for.

This  
is

- the way

it comes about –  
no

- other way.



35

Even after  
you come to this point of observation [i.e., the point of observing these two choices – the old way or the new way],  
you will  
not be able to take the step [i.e., the step of giving yourself to the spontaneous new force arising from within rather than going the old familiar way]  
immediately.

You will

- dwell a while  
 in this teetering position and
- observe  
 quite clearly
  - how you  
 exclude yourself,
  - how,  
 by holding on,  
 you
    - restrict  
 the cosmic forces  
 within your soul and
    - constrict  
 the outgoing flow.

When you  
 observe yourself  
 at this cusp,  
 you become aware of  
 the implications of  
 both alternatives –

- the old constricting way,  
 with all its
  - rigid formulations and
  - pat ways,

 as well as

- the new vistas  
 that open up.

When you

- observe yourself  
for some time  
at this
  - crisp,  
at this
    - point of decision,

and then

- do not pressure yourself  
but
  - simply observe fully and  
remember what each way means,

you will

finally

become capable of

- letting go of  
the old way  
that refuses
  - life,  
love,  
feelings,  
happiness,  
unfoldment,
- giving forth of  
what you have to give.

At this moment

you may

not yet

have

- the strong feelings [i.e., you may not yet have the strong  
feelings including those strong feelings of love and pleasure],

but

you will

have

- a new understanding  
that includes others.

36

The new way  
increases steadily,  
provided  
you  
do not  
stop  
the [outgoing] flow.

The [spontaneous outgoing] flowing movement  
is so beautiful  
that it cannot be  
adequately described.

It [i.e., the spontaneous outgoing flowing movement]  
contains  
a wonderful  
self-regulating mechanism  
that can be utterly trusted.

To the degree you  
• let go and  
• give up a  
• self-centered,  
• selfish,  
• self-pitying, or  
• self-destructive  
attitude,  
fear of self  
automatically  
decreases.

Something  
new  
begins to happen  
from  
within.

The creative powers  
begin to function.

Thus,  
you will no longer  
thwart yourself [i.e., no longer frustrate yourself and prevent yourself  
from accomplishing your purpose].

You will no longer  
inflict  
• frustration  
and therefore  
• pain  
upon yourself,  
because  
the immense pleasure  
of following  
the natural movement  
will fill your being.

The pleasure of  
• giving  
and  
• receiving  
will become possible.

37

For  
you cannot receive  
as long as  
you remain  
in the old position  
of  
• refusal and  
• isolation.

As long as  
you fail  
to let go  
of the self-imposed restrictions,  
you not only  
make your  
• giving  
impossible,  
you  
make  
• receiving  
equally impossible.

A vessel  
that is  
closed  
cannot be  
• filled  
any more than it can be  
• emptied.

When you hold yourself  
• tight and  
• guarded,  
you not only  
• fail to protect yourself from  
danger,  
but you  
• close yourself to  
all the healthy universal forces –  
those that  
• could and  
• should  
stream  
out of you,  
and that  
• could and  
• should  
stream  
into you.

38

Because  
guardedness  
• impoverishes and  
• deprives,  
you inevitably  
become enraged.

Most people find themselves

- in the preposterous predicament of holding themselves
  - tight and
  - restricted,
  - guarded and
  - overwatchful,
- unable
  - to be spontaneous,
- always determining with
  - the mind and
  - the will,
- never allowing the creative processes to manifest.

Therefore

- they frustrate their tremendous need to be part of the creative process.
- They frustrate themselves by withholding from themselves the intense
  - delight and
  - pleasureof being in the flow of
  - giving
  - and
  - receiving.

It [i.e., the pleasure of being in the flow of giving and receiving] is not an

- esoteric,
  - otherworldly
- pleasure,  
disconnected from  
the body.

It [i.e., the pleasure of being in the flow of giving and receiving]

involves  
physical pleasure  
as well.

The irony then  
is that these same people [i.e., these people who hold themselves in the old,  
tight, restricted ways rather than surrender  
to the spontaneous forces arising from within]  
resent the world  
for not giving to them.

The world  
wants  
to give to them,  
and yet  
they can never see  
what is given.

They do not even know quite  
what they are  
not  
getting.

They resent  
most  
those  

- who really  
want to give  
to them and
- whose giving they reject,  
thus depriving themselves  
even more  
of whatever wants to flow into them.

Allowing  
this [i.e., Allowing this receiving what is given to them]  
to happen  
would help them  

- to give,
- to become  
part of the creative process  
again.

**In other words,**  
**they [i.e., those who do not receive what is given to them]**  
**disconnect themselves**  
**from the**  

- **cosmic,**
- **creative**

**flow**  
**of**

- **giving and receiving,**

**of**

- **the constant turnover,**
- **the constant movement**

**that takes place in the life process.**

39

**Now, my friends,**  
**what I am saying [about giving and receiving]**  
**is not**

- **impractical philosophy,**
- **beautiful perhaps,**

**but not realizable**  
**in one's daily life.**

**These words [about giving and receiving]**  
**express**  
**the most practical reality,**  
**applicable**  
**at any moment you choose.**

**The truth of this [principle about giving and receiving]**  
**applies to**  
**all levels of your being –**

- **physical,**
- **mental,**
- **emotional, and**
- **spiritual –**

**that is,**

- **your total being.**



40

Your impoverishment  
is self-inflicted  
because

you cannot face

that "moment" I spoke of  
when you refuse

both

• what is given to you

and

• what wants to flow out of you.

The

new outflow

wants to eliminate,

once and for all,

the

• constricted,

• resentful,

• destructive,

• enraged,

• rigid

place in you

from which

you do not want to budge.

Those of you

who can

• find this place in yourselves and

• observe yourselves on the cusp

have

the best chances.

Your

goodwill

• to heal,

• to become free,

can make you

reach for

the inner

• strength and

• resources

to

• make and

• follow through

the decision

to adopt the new way.

All

- fear of self  
will  
eventually  
vanish  
as you express your negativity  
under the proper circumstances,

and as this fear [of self] vanishes,

- the new fears  
can be tackled:  
the fear  
of
  - pleasure,  
of
  - happiness,  
of
  - fulfillment,  
the fear  
of
  - being in the stream  
without constriction.

You will then see

- that  
acclimatizing to
  - happiness and
  - pleasure  
is not as difficult  
as it first seems

when

- you wish to give  
what is in you.

It [i.e., a climate of happiness and pleasure]

- is unbearable  
only as long as  
you want to
  - receive  
but not to
  - give.

41

Those  
who are still hooked,  
• consciously or  
• unconsciously,  
on receiving  
will  
fear  
• fulfillment and  
• pleasure.

Because they [i.e., Because those who are still hooked on receiving]  
are unaware of  
the  
• ramifications and  
• total significance  
of their predicament,  
such people  
complain that  
the world  
leaves them  
unfulfilled.

Their  
• complaints and  
• resentments  
may take as many forms  
as there are human personalities.

Many people  
are not even aware of  
making such a general complaint  
against life.

This [i.e., This making such a general complaint against life], too,  
may be rationalized.

It is part of your pathwork  
• to discover it [i.e., to discover your general complaint against life]  
within yourself,  
• to discover  
• how resentful you become and  
• how you refuse to budge from  
the negative position  
because you feel deprived.

42

You  
must  
feel deprived  
because  
you  
• make it impossible  
to give out of your wealth and  
• are therefore  
afraid of receiving.

You are  
doubly  
frustrated.

Your  
refusal  
to let go of the negativity  
and the  
refusal  
to give of yourself  
makes you  
unable  
to receive  
• pleasure,  
• delight,  
• happiness –  
often even  
• material success,  
which does not involve the emotions.

Although  
you sense  
the existence of  
great joyousness,

it [i.e., great joyousness]  
must  
remain unattainable  
to you.

*You cannot tolerate it [i.e., You cannot tolerate great joyousness];*

*it [i.e., great joyousness]*

*frightens you*

*precisely because*

*you are stuck*

*in that spot*

*where you simply want*

*to soak in*

*from others.*

*It [i.e., attaining great joyousness]*

*cannot work*

*that way [i.e., cannot work by merely*

*soaking in from others].*

*All efforts*

*to attain*

*• liberation and*

*• well-being*

*require*

*equal attention to*

*the frustration of*

*not*

*• giving and*

*not being able to*

*• receive.*

43

*My dearest friends,*

*may these words*

*open up the way for you*

*that makes possible*

*the transition*

*you*

*• seek so ardently*

*with*

*• one part of your nature*

*but still*

*• deny yourself*

*with*

*• another part.*

	<p><b><u>Perhaps they [i.e. Perhaps these words]</u></b> <b><u>kindle a spark in you</u></b> <b><u>so that</u></b> <b><u>you can</u></b></p> <ul style="list-style-type: none"><li>• <b><u>see and</u></b></li><li>• <b><u>decide,</u></b></li></ul> <p><b><u>little by little,</u></b> <b><u>to relinquish</u></b> <b><u>everything</u></b> <b><u>that bars the way</u></b> <b><u>to your destination.</u></b></p> <p><b><u>This destination</u></b> <b><u>is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>complete fulfillment and</u></b></li><li>• <b><u>pleasure supreme.</u></b></li></ul>
44	<p><b><u>Be blessed,</u></b> <b><u>be in peace,</u></b> <b><u>be in God.</u></b></p>

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