

# Pathwork Lecture 190: Importance of Experiencing All Feelings, Including Fear – The Dynamic State of Laziness

1996 Edition, Original Given March 26, 1971

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 here.</u></b></p> <p><b><u>There is a great power of</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>blessing and</u></b></li> <li>• <b><u>love</u></b></li> <li>• <b><u>forthcoming</u></b></li> </ul> <p><b><u>and</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>generated</u></b></li> </ul> <p><b><u>in this room.</u></b></p>
04	<p><b><u>Every once in a while I give a lecture</u></b> <b><u>which is an</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>outline or</u></b></li> <li>• <b><u>blueprint</u></b></li> <li>• <b><u>shedding new light on the path</u></b> <b><u>as an overall venture,</u></b></li> </ul> <p><b><u>and also</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>casting light on</u></b> <b><u>the specific stage</u></b> <b><u>in which you happen to be at the time you hear it.</u></b></li> </ul>

by Eva Broch Pierrakos

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*I mean, of course,*  
*[the lecture sheds light for the overall venture and for stage you are in]*  
*[for] those of you*  
*who are really*

- *committed to and*
- *involved in*  
*your own intensive work*  
*of*
  - *self-development,*
  - *self-confrontation, and*
  - *growth –*

*in short,*  
*[for those committed to and involved in]*

- *the path.*

*I will attempt to give*  
*an overview of*

- *all that we have covered so far,*

*and also*  
*an outline of*

- *the principles governing*
  - *human life and*
  - *your relationship to*  
*the universe.*

*Some of the material I touch upon*  
*must be necessarily*  
*a repetition,*  
*but this [repetition] is*  
*so that you*  
*can be helped*  
*on a*

- *new and*
- *deeper*  
*level*

*to*

- *perceive,*
- *connect,*
- *unify and*
- *comprehend*
  - *the principles of life,*
  - *your own growth within it [i.e., within life],*

*and*

- *the spiritual laws*  
*that govern the soul.*

05

We all know, my friends,

how

- important and
- essential

it is to

- face and
- accept

those

- aspects,
- feelings,
- convictions and
- attitudes

in you

which are

either

- not at all conscious

or

- not sufficiently so [i.e., not

sufficiently conscious].

Unless

this awareness [of what is not yet sufficiently conscious]

is cultivated,

it is

impossible

to free

- the innermost center of your being,
- the nucleus

from which

all life springs.

This has been said

many times and

you have

done much work already.

Let us now try to see

where you are

with respect to

the ground still to be covered

within yourself.

How much

have you unearthed [already]?

How much  
are you aware of  
• what is really going on in you,  
as opposed to  
• the superficial explanations  
you have so handy?

When I address  
all of you together,  
I do  
not mean to convey  
that everyone  
is at the  
identical  
• place or  
• phase  
within his or her  
own path.

But an overall picture  
can nevertheless be conveyed  
that is applicable  
to every one of you.

Even those of you  
who started relatively recently  
can be included,  
for you have benefited from  
the work  
that others have done before.

It is as though  
the efforts of others  
have paved your way  
to some extent,  
so that  
if you are truly willing  
you can accomplish  
• more, and  
• faster  
[than you could have accomplished  
had they not done this work  
before you started your work].

06

As far as it is possible  
to generalize,  
I can say that  
by now  
many of you  
are in a position  
to acknowledge  
your  

- destructive,
- negative,
- cruel,
- hostile, and
- selfish
  - feelings and
  - attitudes.

You are able to see  
the mechanisms  
of your defenses  
to some extent.

But even  
this partial awareness [of the mechanism of your defenses]  
makes so much difference!

It [i.e., this partial awareness of the mechanism of your defenses]  
shifts  
your entire position  
toward yourself.

You no longer  
require yourself  

- to defend  
your defenses

or  

- to pretend  
to be so perfect  
that everything in you  
ought to be  
"right."

The capacity

to own up to  
being

- fallible,
- human,
- vulnerable,
- irrational,
- wrong,
- needy,
- defenseless,
- weak and
- unhappy

must

by necessity

increase your capacity to be

- strong,
- truly right  
and not  
self-righteous,
- truly independent, and
- fulfilled.

The admission

of heretofore

apparently inadmissible  
feelings

is

the bridge to

- inner unity and
- fulfilling self-expression of life.

The acceptance of your

- hate

will make you

- more loving,

the acceptance of your

- weakness

will make you

- stronger,

the acceptance of your

- pain

will allow you to be

- more blissful.

I have pointed out  
these  
apparent  
paradoxes  
often  
and I believe that  
many of you  
have actually begun  
to experience  
their truth.

To whatever degree  
you  
• have accomplished  
this shedding of defenses  
and  
• have thus  
become  
that much more real,  
you  
have gained  
significant ground.

This will make  
the further steps  
in that direction  
easier,

for  
the beginning  
of any given phase  
is always  
the most difficult  
in every respect.

07

To remove  
self-illusions  
seems at first  
insurmountably difficult,  
since  
all human beings  
vaguely believe  
that  

- the underlying truth [i.e., the truth underlying their illusions  
about themselves]

is  
unacceptable  
and therefore  
that  

- they themselves  
are  
unacceptable.

Thus  
a double illusion  
must be removed:  

- the underlying belief in question [i.e., the illusory belief that  
underneath your illusion you yourself are unacceptable],

as well as  

- the cover you put over it [i.e., the illusory cover itself that you  
put over your belief that you yourself are unacceptable].

And this [i.e., seeing and removing this double illusion – the illusion that you  
are your illusion and the illusion that what your illusion  
covers, the real you, is unacceptable]

is always  
the most arduous part of the pathwork.

Nor can it [i.e., Nor can removing this double illusion]  
be accomplished  
in one fell swoop,  
but rather it [i.e., But rather than all at once, removing this double illusion]  
proceeds in  

- stages and
- sections.

08

In conjunction with  
a continuation of this phase of the work on yourself [i.e., the phase  
of identifying and dissolving the double illusion within you],  
it is necessary  
for you to comprehend  
on a deeper level  
where the  

- negative attitudes

and  

- destructiveness

come from.

What is  
the real origin  
of evil?

You know  
and have often heard me say  
that  

- the denial of  
your vulnerabilities,
- your shame of  
feeling helpless, and
- your feeling  
of being unlovable

create  

- evil and
- destructive  
attitudes and
- feelings.

In other words,  
evil  
is a defense  
against suffering.

	<p><i><u>All defenses [including defenses against suffering, i.e., defenses brought about by evil]</u></i></p> <p><i><u>create</u></i></p> <ul style="list-style-type: none"><li><i><u>• more suffering</u></i></li></ul> <p><i><u>as well as</u></i></p> <ul style="list-style-type: none"><li><i><u>• confusion,</u></i></li></ul> <p><i><u>since [your wall of defenses protecting you from suffering also blocks out all other feelings]</u></i></p> <p><i><u>you can</u></i></p> <p><i><u>no longer be connected with</u></i></p> <p><i><u>the real feelings in the self.</u></i></p>
09	<p><i><u>It is therefore obvious</u></i></p> <p><i><u>that your further direction on the path</u></i></p> <p><i><u>can now be</u></i></p> <p><i><u>more directly concerned</u></i></p> <p><i><u>with the</u></i></p> <ul style="list-style-type: none"><li><i><u>• hurts and</u></i></li><li><i><u>• sufferings</u></i></li></ul> <p><i><u>you</u></i></p> <ul style="list-style-type: none"><li><i><u>• have endured</u></i></li></ul> <p><i><u>in your early life</u></i></p> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><li><i><u>• have defended against</u></i></li></ul> <p><i><u>so far [your entire life].</u></i></p> <p><i><u>You who have learned</u></i></p> <p><i><u>to emotionally re-experience</u></i></p> <p><i><u>past feelings</u></i></p> <p><i><u>can corroborate</u></i></p> <p><i><u>as a felt reality</u></i></p> <p><i><u>what I have reiterated</u></i></p> <p><i><u>for so many years:</u></i></p> <p><i><u>the denial</u></i></p> <p><i><u>of the original experience [that caused you hurt and suffering]</u></i></p> <p><i><u>compels you</u></i></p> <p><i><u>to re-experience it [i.e., to re-experience the original experience</u></i></p> <p><i><u>that brought you hurt and suffering early in your lifetime</u></i></p> <p><i><u>and against which you built walls to defend yourself]</u></i></p> <p><i><u>over</u></i></p> <p><i><u>and over again.</u></i></p>

	<p><u>You</u></p> <ul style="list-style-type: none"><li>• <u>recreate</u> <u>the denied experience</u> [i.e., <u>You recreate the experience that had originally caused you hurt and suffering and which you denied in order not to feel the pain and suffering it caused</u>], <u>and thus</u> [i.e., <u>and thus by recreating this original experience again and again you</u></li><li>• <u>increase</u> <u>the accumulated</u><ul style="list-style-type: none"><li>• <u>pain and</u></li><li>• <u>hurt.</u></li></ul></li></ul> <p><u>More of this re-experiencing must still be done,</u> <u>and now it</u> [i.e., <u>and now this re-experiencing</u>] <u>can be done safely</u> [since you are an adult and not a child, and are conscious of what is going on in this re-experiencing].</p>
10	<p><u>Too much</u> <u>of what you suffered</u> <u>as children,</u> <u>especially</u> <u>the extent of your unhappiness</u> [caused by this suffering], <u>is still only</u> <u>intellectual knowledge</u> <u>for you.</u></p> <p><u>You do</u> <u>not</u> <u>feel</u> <u>how</u> <u>unhappy</u> <u>you really were as a child,</u></p> <p><u>and</u> <u>for a long time</u> <u>you believed</u> <u>just the opposite</u> <u>about your childhood</u> [i.e., <u>you believed you were really quite happy as a child</u>].</p>

Gaining this knowledge [about how unhappy you were as a child]

first

intellectually

is the necessary preparation

to

experiencing

it [i.e., to experiencing and feeling how unhappy you were as a child].

Without

such intellectual awareness

of the truth

of your childhood [i.e., the truth of the unhappiness of your childhood]

the defenses [against feeling the true unhappiness of your childhood]

cannot be sufficiently weakened

for safe re-experiencing [of your unhappiness as a child]

on the

emotional level.

When the defenses [against feeling the true unhappiness of your childhood]

are still strong

they block

the path

to the emotional experience

so that

• the attempt

to get to the feelings

is choked off,

or

• the sudden

crashing through the defense

causes injury to the psyche

which

• can, and

• should

be,

avoided.

You are  
now  
truly ready, my friends,  
to venture into  
the depths of your being.

There [i.e., In the depths of your being]  
you can  

- let go, and
- give yourself freely

to all the accumulated feelings  
which up to now  
could never leave your system.

They [i.e., Your accumulated feelings regarding the unhappiness of your childhood]  
could not be transformed  
before now  
into their  
natural energy-stream  
precisely because  
you had  
locked the gates  
against feeling  
your feelings.

11

Some time ago,  
I was asked to discuss  
the problem of laziness.

There is  
an intimate connection  
between  

- the problem of laziness

and  

- feelings

that have not been  
fully experienced.

*Do not look at laziness  
as an attitude  
to be given up  
at will,  
if only  
the person would  
finally  
come around to being*  

- *reasonable and*
- *constructive.*

*This [i.e., Laziness]  
is not a  
moralistic [i.e., “good” vs. “bad”]  
issue at all.*

*Laziness  
is*  

- *a manifestation of*
  - *apathy,*
  - *stagnation and*
  - *paralysis,*
- *a result of*  
*stagnant energy*  
*in the soul substance.*

*Stagnant soul substance  
is the result of  
feelings  
that have  
not been  
fully*  

- *experienced or*
- *expressed,*

*and therefore their [i.e., therefore these unexperienced or unexpressed feelings']*  

- *significance and*
- *true origin*  
*have not been totally understood.*

	<p><u>When feelings</u> <u>are not thus</u></p> <ul style="list-style-type: none"><li>• <u>experienced,</u></li><li>• <u>understood and</u></li><li>• <u>expressed,</u></li></ul> <p><u>they</u></p> <ul style="list-style-type: none"><li>• <u>accumulate and</u></li><li>• <u>stop the flow</u> <u>of the life force.</u></li></ul>
12	<p><u>It is</u> <u>not enough</u> <u>to deduce</u> [<u>intellectually, logically and rationally</u>] <u>that you must have</u> <u>in you</u> <u>certain past feelings</u> <u>which must have</u> <u>logically</u> <u>brought about</u> <u>the present circumstances.</u></p> <p><u>Such deductive knowledge,</u> <u>however,</u> <u>is often</u> <u>the necessary opening</u> <u>to allowing yourself</u> <u>the deeper experience</u> [<u>of certain past feelings of which you</u> <u>are unaware and have not as yet fully experienced</u>].</p> <p><u>It</u> [i.e., <u>Such deductive knowledge that you must have within your being of certain</u> <u>past feelings which must have logically brought</u> <u>about present circumstances</u>] <u>permits you</u> <u>to make room for</u> <u>the possibility</u> <u>of</u></p> <ul style="list-style-type: none"><li>• <u>existent</u></li><li>• <u>but defended</u> [<u>and denied, hence as yet unfelt</u> <u>and unexperienced</u>]</li></ul> <p><u>feelings</u> <u>to emerge</u> <u>in a full emotional experience.</u></p>

However,  
the knowing,  
by itself,  
can be a barricade

when you  
replace  
 • the feeling  
with  
 • knowing.

In this case [i.e., When you know about the feeling  
but have not fully experienced the feeling]  
the unity  
of these two functions [i.e. the unity of the two functions of  
knowing and feeling]  
is interrupted

in the same way  
as when you  
 • feel  
and do  
 • not know  
 • what the feelings mean,  
  
 • why and  
 • how  
they came about,  
nor  
 • how they still  
direct your life now.

• Feeling  
and  
 • knowing  
are  
not  
really  
two separate functions  
but rather  
tail ends  
of the same phenomenon.

Thus [i.e., since feeling and knowing are not two separate functions but rather tail ends of the same phenomenon],

- knowing [that a feeling must exist]  
can be as much  
a defense against  
feeling [i.e., a defense against experiencing and feeling a feeling]

as

- not knowing the feeling [i.e., not knowing that the feeling exists at all]

or

- denying the knowledge of the feeling [i.e., denying any knowledge you may have about the feeling's existing]  
can be [i.e., can be a defense against experiencing the feeling].

This shows that

no rules can be established  
to ascertain  
when an emotion  
is blocked out  
by knowledge  
and vice versa.

You will

always  
have to look into yourself  
to see how you

- use

or

- misuse

a given approach.

13

There still exist  
many defenses  
against  
the full experience  
of accumulated feelings in you, my friends,  
in spite of  
all your progress.

Keeping this in mind [i.e., Keeping in mind this fact that many defenses still exist in you that block your full experience of accumulated feelings in you]  
will help you

to focus your

- attention and
- awareness

upon these defenses

to overcome them

more and more.

You can

systematically

lower the threshold

of defending against

your deep

accumulated experiences

which have become

poisonous

from not being released.

These

painful experiences

cannot be released

if they are

not

- felt,
- known,
- expressed, and
- lived through

as fully as possible.

14

To recapitulate:

all

that is

- evil,
- destructive, and
- negative

in human nature

is a result of

defending against

experiencing

- painful,
  - undesirable
- feelings.

*This denial [of painful, undesirable feelings]*  
*stagnates*  
*energy.*

*When*  
*feelings*  
*stagnate,*  
*energy*  
*stagnates;*  
*and if*  
*energy*  
*stagnates,*  
*you*  
*cannot move.*

*As you know,*  
*feelings*  
*are*  
*moving*  
*energy currents.*

*They [i.e., Feelings]*  
*transform*  
*constantly*  
*from*  
*one*  

- *set or*
- *type*

*of feeling*  
*into*  
*another*  
*[set or type of feeling],*  
*as long as*  
*the energy*  
*flows freely.*

*Not experiencing*  
*feelings*  
*stops*  

- *the movement of those currents [i.e., stops the movement of those energy currents, energy currents that are feelings]*

*and therefore*  
*stops*  

- *the living energy.*

When  
the natural energy flow  
is halted  
within your soul substance,  
you find yourself  
in the position  
of feeling laziness,  
that state  
where movement is possible  
only when  
it is forced painfully  
by the outer will.

This explains  
the hankering  
that exists in so many people  
for a  
seemingly  
desirable  
inactive life.

It is  
not enough  
to say  
that these people  
find the difficulties of life  
too much for them  
because  
they are  
immature.

This [i.e., "Immaturity"]  
is merely  

- a label or
- an explanation

of  
an effect.

Natural movement  
is a  
spontaneous  
expression  
of the inner energy flow  
that is  
never  
experienced as  

- arduous or
- painful,

nor as  

- tiring or
- undesirable

in any way.

So, my friends,  
when you find yourself  

- stagnating,
- lazy,
- passive, or
- inert,

and when you  

- desire to do nothing,

which is often  
confused with  
the spiritual state  
of  
just being,  
you have  
a good gauge  
that there are  
feelings in you  
which have created  
psychic toxicity  
because  
you were  
loath to  

- experience and
- acknowledge

them.

15

The stagnation  
of energy currents  
traps  
not only  
• feelings  
but  
• concepts  
as well.

You  
• generalize  
from single occurrences  
and  
• hold on to  
the resulting  
false beliefs.

It is  
rare  
that  
stagnant  
• feelings  
do not also include  
stagnant  
• conceptualizations of life.

These [i.e., These stagnant conceptualizations of life]  
may exist  
in the deepest recesses of the soul,  
totally hidden  
from consciousness.

This is what I called years ago  
the "images"  
that are held  
within the psyche.

I helped you  
find these images,  
and you saw  
how you were  
compelled  
to re-experience  
• misconceptions and  
• stagnant feelings.

Over  
and over again  
you are entrapped  
in the cycle  
of reproducing the past  
in one way or another  
until  
you can summon the courage  
to choose  
to live through  
 • now  
what was  
not lived through  
 • before  
because of  
your defenses.

You  
cannot come out of these repetitive cycles,  
no matter  
 • how good  
your intentions are  
and  
 • how much effort  
you use in other ways  
as a substitute for  
experiencing  
your [earlier] feelings,  
unless  
you  
 • really  
 • fully  
re-experience  
your earlier feelings.

You  
must cross  
the barrier  
behind which  
you still harbor  
deep feelings  
so tucked away  
that you are  
not at all aware of them [i.e., you are not at all  
aware of your earlier feelings].

And for that reason [i.e., And for the reason that you are not at all aware of  
your feelings experienced earlier in your life]  
you can still  
delude yourself  
that  

- unhappiness and
- bad moods

just befall you  
out of nowhere, or  
that  

- you have bad luck.

16

We mentioned many times  
that the human predicament  
is the dualistic split,  
which is nothing but  
a delusion of  
perception.

This delusion  
has many facets,  
one facet being  
a split  
in the human consciousness itself.

Human beings may  

- feel

one thing,  

- believe

another, and  

- act

without knowing  
how both these functions [i.e., how both the feeling and  
believing functions]  
govern them.

Lack of awareness  
of  
what you  

- feel and

what you  

- really believe

creates another manifestation of the split.

	<p><i><u>When you</u></i> <i><u>unify</u></i> <i>• <u>knowing</u></i> <i><u>and</u></i> <i>• <u>feeling,</u></i> <i><u>you work toward</u></i> <i>• <u>mending and</u></i> <i>• <u>integration,</u></i> <i><u>which</u></i> <i><u>manifests as</u></i> <i><u>a wonderful</u></i> <i>• <u>new awakening and</u></i> <i>• <u>sense of wholeness.</u></i></p>
17	<p><i><u>When</u></i> <i><u>feelings</u></i> <i><u>are</u></i> <i><u>not</u></i> <i><u>experienced</u></i> <i><u>in their full intensity,</u></i> <i><u>the inner life flow</u></i> <i><u>must become</u></i> <i><u>stagnant.</u></i></p> <p><i><u>People</u></i> [<i><u>whose inner life flow is stagnant because they have</u></i> <i><u>not experienced their earlier feelings in their full intensity]</u></i> <i><u>will find themselves</u></i> <i><u>inexplicably</u></i> <i>• <u>paralyzed.</u></i></p> <p><i><u>Their actions</u></i> <i><u>will become</u></i> <i>• <u>ineffectual;</u></i></p> <p><i><u>life</u></i> <i><u>will seem to</u></i> <i>• <u>obstruct</u></i> <i><u>all</u></i> <i><u>their</u></i> <i>• <u>goals and</u></i> <i>• <u>desires.</u></i></p>

They [i.e., People whose inner life flow is stagnant because they have not experienced their earlier feelings in their full intensity] find

- closed doors to realizing their
  - talents,
- their
  - needs,
- their
  - selves.

So-called

- laziness  
may be one manifestation of this paralysis.

- A lack of creativity

or

- a feeling of general despair may be another.

In this latter instance [i.e., In this latter instance of the manifestation of a feeling of general despair],

people

may often use  
• a current event

or

- difficulty to explain away their inner state [of general despair].

The truth is that  
a sense of  
• futility and  
• confusion  
about  
• life and  
• your role in it  
must  
envelop you  
when you  
resist  
living through  
the feelings you harbor;

you go on harboring them  
because  
you delude yourself  
that  
• avoiding  
the feelings  
will hurt you less  
than  
• exposing  
them.

There are many other manifestations [i.e., There are many other manifestations of closed doors to one's talents, needs, and even one's very self when one's inner life flow is stagnant because one has not experienced one's earlier feelings in their full intensity].

The inability  
to  
• feel pleasure or  
to  
• fully experience life  
is one of the most widespread general effects.

However, there is  
no other way  
to become fully alive  
than to  
keep experiencing  
your real feelings.

18

The necessity  
of bringing together  
• feeling  
and  
• knowing  
must become  
more obvious to you, my friends,  
also  
as a result of  
the progress  
of your own  
inner journey.

You have already  
tasted how it feels  
when you  
release  
the waste material  
of years  
of accumulated feelings.

Such waste material  
has its own toxicity  
which you  
accumulate  
when  
you do  
not feel  
your feelings.

You also  
think thoughts  
you do  
not know  
you think,  
and  
act  
without knowing  
what motivates your actions,  
subsequently  
contriving  
explanations for them.

19

The total experience  
of a feeling  
is as available  
as your  
• willingness and  
• readiness  
to venture into it.

These feelings  
are often  
accumulations of  
• centuries and  
• millennia –  
not just  
• decades.

Each  
life incarnation  
presents the task  
of cleansing yourself  
by  
• experiencing and  
• understanding  
them [i.e., by experiencing and understanding these  
unexperienced feelings which have  
accumulated in one's soul substance over  
the past centuries and millennia].

You are purified  
when there is  
no more  
waste material.

After you terminate  
this life cycle,  
the  
• conditions,  
• circumstances, and  
• environment  
of your next life  
into which you are drawn  
by an inexorable law of life  
will afford you the opportunity  
to bring to the fore  
any previously accumulated waste material.

But memory  
of previous incarnations  
is blotted out,  
so that  
you have  
only this life's  
past experiences  
to draw on.

20

The dimming of memory [of previous incarnations]  
is a byproduct  
of the life/death cycle  
in which  
everyone  
is caught  
who denies  
feeling experience.

When you go on  

- denying awareness and
- refusing to feel  
the experience  
of what you have lived through  
in this very life,

you  
perpetuate  

- the process  
of dimming memory.

Thus [i.e., By perpetuating the process of dimming memory by denying awareness  
and refusing to feel the experience of what  
you have lived though in this very life]

you  
perpetuate  

- the cycle of  
  - dying
- and  
  - being born,  
and this process [i.e., this cycle of dying and being born]  
always manifests as  
a break  
in the continuity  
of awareness.

Conversely,  
you eliminate  
• this discontinuity of awareness,  
and with it  
• the entire cycle of  
• dying  
and  
• being born,  
by  
living through  
whatever has accumulated from this life  
wherever it is possible  
to re-establish  
the links of memory.

If all the feelings  
of this lifetime  
are fully experienced,  
all residual matter  
of previous lives  
will automatically be dealt with  
because  
the trauma of  
the now  
is only a trauma  
because  
the previous pains  
had been denied.

21

You  
can do this, my friends,  
if you trust  
in  
• the process  
and  
in  
• the venture of  
• letting go,  
• truly  
letting go.

And here [i.e., And here in trusting the process and the venture of truly letting go]  
again  
is the problem.

You  
cannot  
let go  
if  
your innermost being  
defends against  
feeling  
your feelings,  
[feelings] which you  
know  
exist inside of yourself.

Actually  
you defend against  
establishing  
a connecting link  
between

- those feelings,
- your inner knowledge,

and

- your current action patterns.

The paralysis

- that is often deemed  
laziness,

and

- about which  
you moralize  
as if  
it [i.e., as if laziness]  
were that [i.e., were actually just a bad habit of laziness],

is therefore  
to be viewed  
as a very indirect symptom [i.e., a symptom of your defending against  
feeling all your feelings].

*It seems as though*  
*this [i.e., this symptom of paralysis or laziness,]*  
*as well as*  
*many other symptoms*  
*have prevented you from*  
*living.*

*But*  
*what really prevents you from*  
*fully living*  
*is your*

- *fear of*

*and*

- *resistance to*  
*living the feelings*  
*you did not accept*  
*when they first came to you*  
*so painfully.*

22

*Laziness*  
*is a protection against*  
*the movement of*  
*the soul substance*  
*which [i.e., the movement of the soul substance which]*  
*threatens*  
*to bring up the feelings*  
*you think you can*  
*go on avoiding*  
*without blocking your very life.*

*Thus laziness*  
*is simultaneously an*

- *effect [i.e., laziness is the resulting effect of not letting go and*  
*of the stagnation of the soul that follows]*

*as well as a*

- *defense [i.e., laziness is a defense against feeling all one's feelings].*

	<p><u>Movement</u> <u>stirs up</u> <u>what lies stagnant.</u></p> <p><u>By fully understanding this</u> [i.e., <u>By fully understanding that movement stirs up</u> <u>what lies stagnant</u>],</p> <p><u>you can</u> <u>redirect your</u> <ul style="list-style-type: none"><li>• <u>inner will and</u></li><li>• <u>intent</u></li></ul><u>toward</u> <u>overcoming</u> <u>this self-induced protective stagnation</u> [i.e., <u>overcoming</u> <u>this laziness</u>],</p> <p><u>by mustering the courage</u> <u>to feel</u> <u>what is there</u> <u>to feel.</u></p>
23	<p><u>The</u> <ul style="list-style-type: none"><li>• <u>true,</u></li><li>• <u>serene</u></li></ul><u>state of being</u> <u>which every soul</u> <u>unconsciously</u> <u>longs for</u> <u>is</u> <u>not</u> <u>cautious passivity</u> <u>which</u> <ul style="list-style-type: none"><li>• <u>must</u> <u>avoid movement and</u></li><li>• <u>makes movement</u> <u>appear undesirable.</u></li></ul></p>

The

- true
- spiritual  
state of being  
is a  
very active state,

although

- it [i.e., although the true spiritual state of being]  
is a
  - calm and
  - relaxedstate  
at the same time.

It [i.e., the true spiritual state of being]

- is joyous
  - movement and
  - action.

It is only

- the passivity  
of the fearful self  
that creates  
frenzy  
as a counter-action  
against  
the stagnation.

It is as though  
the personality  
• fought hard  
against the stagnation  
by superimposing  
compulsive action,  
and then  
• became  
more alienated  
from  
• the truth of  
its stagnation, and  
from  
• the reason for  
the stagnation,  
  
which is  
the fear of  
feeling  
• all feelings  
including [the fear of feeling]  
• fear.

Only  
when  
this truth [i.e., the truth that the personality's superimposed compulsive  
action to overcome stagnation only led the personality to  
discover that in so doing it became even more alienated  
from both the truth of and reason for its stagnation]  
  
is fully  
• felt and  
• understood,  
  
when you  
• stop fighting against  
it [i.e., when you stop fighting against the stagnation] and  
• dissolve  
what causes it [i.e., dissolve what causes the stagnation]  
by feeling  
your feelings,  
  
can you come out of  
both  
• the frenzy  
of overactivity  
  
and  
• the paralysis.

*In other words,*  
*you*  
*must*  
*come to*  
*feel the fear*  
*that lies*  
*in*  

- *laziness*

*and*  
*in*  

- *all types of stagnation.*

24

*This fear [that lies hidden in laziness and in all types of stagnation]*  
*sits in*  

- *everyone,*

*even in*  
*those of you*  

- *who are*

*not*  
*overtly*  
*lazy, or*  

- *who are*

*not aware of*  
*other symptoms*  
*which this*  
*denied fear*  
*creates.*

*This basic human condition*  
*of fear [i.e., the fear of feeling all of one's feelings]*  
*must be allowed*  
*to express itself*  
*outwardly.*

*You must allow it [i.e., You must allow your fear of feeling all of your feelings]*  
*to take over,*  
*in the right setting of course.*

And when you  
experience  
this fear [i.e., this fear of feeling all of your feelings],  
you will find  
two basic elements  
within it [i.e., within this fear of feeling all of your feelings].

The first [basic element within this fear of feeling all of your feelings]  
is  
the childhood conditions  
which were so painful  
that you thought  
you could  
not  
let yourself  
feel them,  
so you cut yourself off from them.

And the second  
even more  
• important and  
• significant  
element  
is  
• the fear of  
the fear;  
• the fear of  
experiencing  
the fear.

This [fear of experiencing the fear of feeling all  
your feelings]  
is where  
the real harm lies.

25

*A number of years ago I spoke to you  
in a lecture on the phenomenon of self-perpetuation [Reference: Pathwork  
Lecture 142: The Longing For And The Fear Of Happiness –  
Also, The Fear of Releasing the Little Ego – April 15, 1966],  
and I illustrated  
how a denied feeling  
compounds itself  
so that it multiplies.*

*For example:  
denied fear  
creates  
fear of  
fear,  
and then  
the fear of  
feeling the fear of  
the fear,  
and so on.*

*The same is true  
about other feelings.*

*Denied anger  
creates anger  
at being angry.*

*Then when this [anger at being angry]  
is denied,  
one becomes  
even angrier  
for being unable  
to accept the anger,  
and on  
and on.*

Frustration itself  
is bearable  
when you  
fully go into it.

But when  
you are frustrated  
because  
you "ought" not to be frustrated,  
and then  
are even more frustrated  
because you deny it [i.e., you deny that you are frustrated  
when you think you "ought" not be frustrated],  
the pain [of frustration]  
extends.

This process [of self-perpetuation of unfelt feelings]  
is so significant  
because it points clearly  
to the necessity  
of feeling directly [and immediately the feelings that are there  
so they do not, by your denying them, self-perpetuate],  
no matter  
how undesirable  
feelings may be.

If you  
compound your pain  
because  
you deny  
feeling your pain,  
this secondary pain [i.e., the compounded pain, or the pain of  
resisting feeling the original pain]  
must become

- bitter,
- twisted, and
- unbearable.

If you

- accept and
- feel

the pain,  
a dissolving process  
begins automatically.

	<p><b><u>Many of you</u></b> <b><u>have experienced</u></b> <b><u>this truth</u></b> [i.e., <u>this truth that if you accept and feel the pain instead of resisting or denying it, a dissolving process begins automatically so that the pain begins to lessen in intensity</u>] <b><u>a number of times</u></b> <b><u>in your pathwork.</u></b></p> <p><b><u>The same is true</u></b> [not only with the feeling of pain but also] <b><u>with</u></b> [the feelings of] <ul style="list-style-type: none"><li>• <b><u>fear,</u></b></li><li>• <b><u>anger,</u></b></li><li>• <b><u>frustration, or</u></b></li><li>• <b><u>whatever the feeling may be.</u></b></li></ul></p>
26	<p><b><u>Thus,</u></b> <b><u>when you</u></b> <ul style="list-style-type: none"><li>• <b><u>feel</u></b> <b><u>the fear of</u></b> [feeling] <b><u>your</u></b> [original] <b><u>fear</u></b></li></ul><b><u>and</u></b> <ul style="list-style-type: none"><li>• <b><u>can let yourself</u></b> <b><u>drop into</u></b> [and feel] <b><u>the</u></b> [original] <b><u>fear itself</u></b> [i.e., <u>drop into feeling the original fear instead of staying in the secondary fear, the fear of feeling the original or primary fear</u>],</li></ul><b><u>this</u></b> [primary or original] <b><u>fear</u></b> <b><u>will very quickly</u></b> <b><u>give way</u></b> <b><u>to another denied feeling.</u></b></p> <p><b><u>The denied feeling</u></b> [i.e., <u>this feeling beneath the original fear</u>] – <b><u>whatever it</u></b> [i.e., <u>whatever this denied feeling beneath the original fear</u>] <b><u>may be</u></b> – <b><u>will become</u></b> <b><u>easier to bear</u></b> <b><u>than</u></b> <ul style="list-style-type: none"><li>• <b><u>its denial</u></b> [i.e., <u>easier to bear than the denial of feeling beneath the original fear</u>],</li><li>• <b><u>the</u></b> [original] <b><u>fear</u></b> [i.e., <u>the denial of the feeling beneath the original fear IS the original fear and this original fear is harder to bear than the feeling it is covering</u>].</li></ul></p>

**And the [original] fear itself**  
**is more bearable**  
**than the [secondary fear,]**  
**[the] fear**  
**of the [original or primary] fear.**

**In that way [i.e., By working down**  
**from**  
**(1) feeling the secondary fear, the fear of feeling, and hence**  
**denying, the primary or original fear;**  
**to**  
**(2) feeling the primary fear, the fear of feeling, and hence**  
**denying, the feeling that is beneath the primary fear,**  
**to**  
**(3) feeling the feeling itself that is beneath the primary or original**  
**fear, which is the fear of feeling the underlying feeling,**  
**whatever that underlying feeling may be.]**

**you can progress**  
**to the nucleus**  
**of the accumulated waste energy**  
**of denied feelings [i.e., the accumulated waste energy of**  
**feelings that have been denied and not yet been felt].**

• **Fighting**  
**your feelings**  
**and**  
• **defending against**  
**them [i.e., defending against feeling your feelings]**  
**creates**  
**a whole extra layer of experience [i.e., the extra layer of experience**  
**of fighting and defending against feeling your feelings]**  
**that is**  
• **alienated from**  
**your core**  
**and therefore**  
• **artificial and**  
• **more painful**  
**than the original experience [i.e., the original experience of**  
**feeling all the feelings that are present]**  
**it [i.e., the extra layer of experience of fighting against**  
**feeling all the feelings that are present]**  
 **fights against.**

Your whole conscious self  
has to  
• gather  
all its  
• faculties,  
all its  
• resources,  
and  
• use all the ground  
you have gained  
in order  
to be fully determined  
to experience  
the fear of  
• deep,  
• painful,  
• hurtful,  
• frightening  
feelings in you.

27

I have often said to you,  
  
"The only way out  
is  
• in  
and  
• through."  
  
Few of you, my friends,  
were able to  
completely  
heed these words,  
but sufficient progress has been made  
to facilitate  
the new influx of energy  
which will now permit  
all those who want to go deeper into their selves  
to do so  
and come out  
• freed and  
• cleansed and  
• able to truly live.

28

It is important now  
to focus  
your meditation.

Those of you  
who have become convinced  
of the great power  
you thus generate [i.e., the great power you generate through  
focused meditation]  
have learned  
that the  

- specific focusing and
- conscious direction

you give  
to your meditations  
evokes  
an inner guidance  
in the  

- right and
- balanced

measure,  
which you can then apply  
to your life.

The proper direction  
is twofold.

First  
you need a commitment  
to go  

- in

and  

- not around

yourself.

Humankind is,  
with few exceptions,  
continually  
going  

- around

rather than  

- through.

*This voluntary commitment to*  
*going*  
*• in*  
*and*  
*• through*  
*your feelings*  
*should be*  
*the driving force*  
*in this specific meditation.*

*Your*  
*• declaration and*  
*• statement*  
*that this [i.e., that going in and through your feelings]*  
*is what you*  
*• want*  
*and*  
*• intend*  
*to do*  
*must create*  
*a new condition*  
*in your soul substance.*

*You can then [i.e., You can then, when you have declared that you want and*  
*intend to go in and through your feelings,]*  
*request*  
*specific guidance*  
*which will*  
*immediately*  
*loosen up*  
*some of the stagnant matter.*

*The laziness*  
*that makes you*  
*• avoid,*  
*• postpone, and*  
*• procrastinate*  
*will disappear sufficiently*  
*at this point*  
*to set*  
*a new energy influx*  
*in motion.*

	<ul style="list-style-type: none"><li>• <u>The voluntary attitude of commitment</u> [i.e., <u>the commitment to going in and through your feelings</u>]</li></ul> <p><u>will create</u></p> <ul style="list-style-type: none"><li>• <u>an involuntary energy influx</u></li></ul> <p><u>and activate</u></p> <ul style="list-style-type: none"><li>• <u>the guiding wisdom of your spiritual self.</u></li></ul> <p><u>Stating in your meditation</u></p> <p><u>your</u></p> <ul style="list-style-type: none"><li>• <u>intent</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>wish</u></li></ul> <p><u>to</u></p> <ul style="list-style-type: none"><li>• <u>experience all accumulated feelings</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>rid yourself of waste</u></li></ul> <p><u>is the</u></p> <ul style="list-style-type: none"><li>• <u>best and</u></li><li>• <u>most effective beginning</u> [for your meditation].</li></ul>
29	<p><u>In addition to right</u></p> <ul style="list-style-type: none"><li>• <u>balance and</u></li><li>• <u>timing,</u></li><li>• <u>inner</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>outer guidance</u></li></ul> <p><u>will be set up</u></p> <p><u>in just the way you need it</u></p> <p><u>for your personal situation.</u></p>

*You will learn to*

- *become attuned to*

*this [inner and outer] guidance*

*and*

- *sense it [i.e., sense this inner and outer guidance],*

*rather than*

- *miss out*

*and*

- *be*

• *blind and*

• *deaf*

*to it [i.e., rather than be blind and deaf to this inner and outer guidance].*

*For it [i.e., For this inner and outer guidance]*

*always exists*

*as a waiting potential –*

*not just for*

- *this phase of the path, of course,*

*but for*

- *every single, specific phase*

*that is necessary*

*for you to go through.*

*The*

- *outer,*

- *volitional*

*self*

*must*

*voluntarily*

*play its part*

*so that the*

- *involuntary*

*self*

*can then take over.*

**This involuntary self** [*that takes over after the volitional self has played its part of stating its wish and intent to experience all accumulated feelings*]

**manifests**

**in two entirely different ways:**

• **the higher**

• **wisdom and**

• **guidance**

**just mentioned,**

**and**

• **the surfacing of the self**

**that often writhes in pain**

**but denies**

**the experience**

**of the residual pain**

**of long ago** [*i.e., pain of childhood*].

**The first** [*i.e., the involuntary self manifesting as the higher wisdom and guidance*]

• **helps and**

• **guides**

**the latter** [*i.e., the involuntary self surfacing as the self writhing in pain but who denies the experience of the residual pain of long ago*].

30

**Through this meditational approach** [*i.e., this meditational approach in which you voluntarily state your intention to experience all your accumulated feelings and rid yourself of waste and wait both for the involuntary response of your higher self for guidance and also for the surfacing of that self that writhes in pain but at the same time denies and refuses to feel the experience of the residual pain of long ago*],

**energy is released**

**that can be directed**

**to this all-important purpose** [*i.e., the purpose of feeling all your feelings and thereby purifying the self by disposing of all the accumulated waste energy of feelings that have been denied and not yet been felt*].

You often persuade yourself  
that you  
lack  
• the energy  
and  
• the time  
to go into  
the depths of your feelings [through such a meditation process].

At the same time  
you spend a lot of energy  
on other activities  
which may well  
seem  
more important at the moment.

No matter  
how vitally important  
the other activities are,  
they can  
never  
be more important  
than this exploration [of your deepest accumulated unexperienced  
feelings from long ago],  
for attending to  
this life task [i.e., this life task of purification by the removal of  
your waste of accumulated unexperienced  
feelings from long ago]  
is your  
true reason  
for living.

In addition, it [i.e., the removal of your waste of accumulated  
unexperienced feelings from long ago]  
is the key  
to productive living for you  
right now.

31

*The second important aspect of meditation  
is to summon  
your faith  
that "going in"  
will not annihilate you.*

*What I say about this now  
may help you to do so [i.e., may help you to summon your faith that "going in"  
will not annihilate you].*

*Without this act of faith  
you will not have the courage  
to do it [i.e., will not have the courage to "go in" to your denied and  
unfelt accumulated feelings of long ago].*

*To put it differently,  
if the  
• safety and  
• validity  
of this course  
is not clearly conceived  
at the outset,  
your disinclination  
to experience  
painful feelings  
will inadvertently lead you  
to manufacture an artificial doubt  
about the safety of the process.*

*Together with this [i.e., with this artificial doubt about the safety of the process]  
comes  
an artificial illusion  
that "going in"  
can be avoided  
and still permit you  
to achieve  
• integration,  
• health, and  
• a full life.*

Avoidance of feelings  
always creates  
such dualistic paradoxes of  
false  
• doubt [i.e., a false doubt about the safety of  
feeling all your accumulated feelings]  
and  
false  
• hope [i.e., a false hope that “going in” and experiencing all your  
accumulated feelings can be avoided and still permit  
you to achieve integration, health, and a full life].

32

Many years ago  
in a lecture called  
"The Abyss of Illusion" [Reference: Pathwork Lecture #60 The Abyss of  
Illusion – Freedom and Self-Responsibility, March 4, 1960],  
I said that  
the path of  
• self-realization and  
• unification  
contains  
many  
junctions  
where it is necessary  
to let the self  
fall into  
what appears to be  
a bottomless abyss.

Falling into it [i.e., falling into the abyss of illusion]  
threatens to  
annihilate  
the entity.

I said that  
up to a certain point in the individual's evolution,  
he or she  
crouches in front of this abyss,  
• holding on  
and  
• not daring to jump.

The individual is  
very,  
very miserable  
in this state [i.e., this state of crouching in front of the abyss of illusion,  
holding onto the edge and not daring to jump in],  
but  
still believes  
that the pseudo-safety  
of this  

- cramped,
- fearful

position [at the edge of the abyss of illusion]  
is preferable to annihilation [i.e., the annihilation he or she  
expects if he or she were to jump into  
the abyss of illusion].

Only after  
finally  
summoning sufficient trust  
to risk the jump  
can the person find out  
that he or she  
actually floats.

Many  
such junctures are necessary  
for making the discovery  
all over again  
that  
it is safe to jump.

33

The same applies  
to letting yourself  
fall into  
the apparent abyss  
of your blocked feelings –  

- painful,
- frightening

feelings.

Unless you do so [i.e., Unless you let yourself fall into  
the apparent abyss of your blocked painful and frightening feelings],  
you will

remain in the

- crouched,
- uncomfortable  
position

in which

it is really

quite impossible

to

- live and
- enjoy yourself.

The necessary faith

to take the jump

can be activated

by

- confronting the issue squarely and
- examining what is at stake.

You have to

give consideration

to the fundamental question

which can be summed up

as follows:

"Is there really

a bottomless pit

of

- negativity,
- destruction, and
- evil

at the foundation

of the human condition?

Or are these [i.e., or are negativity, destruction, and evil]  
aspects of

a distortion

that need not exist?"

If the universe  
is  
• benign and  
• trustworthy,  
• good and  
• safe,  
then you  
• cannot and  
• need not  
fear to  
let yourself be  
what you are.

There are  
many junctures  
where a human being's faith  
is put to the test.

You have to face  
the discrepancy  
between  
what you  
• claim to believe  
and  
what you  
• actually do believe.

If you believe in  
humanity's  
ultimate  
spiritual nature,  
then you have  
nothing  
to fear.

If you do not [believe in humanity's ultimate spiritual nature],  
it is necessary to  
• be aware of  
this underlying doubt  
and  
• confront its [i.e., confront the doubt's]  
real nature.

*Having your doubts [i.e., your doubts about humanity's ultimate spiritual nature]*  
*in the open*  
*will, at least,*  
*protect you from*  
*the illusory nature of*  
*your faith in*

- *humanity and*
- *its [i.e., humanity's]*  
*spiritual destiny.*

*If you then come out*  
*with the conviction*  
*that you really believe*  
*human nature*  
*is*  
*ultimately*

- *bad,*
- *destructive,*
- *fearsome, and*
- *chaotic,*

*the true*

- *motive and*
- *reason*

*for this belief*  
*must also be examined.*

*Such confrontation with*  
*what one*

- *truly believes*

*versus*  
*what one*

- *thinks one believes*  
*must always be*  
*honestly*  
*worked through.*

	<p><i><u>This [i.e., This distinguishing between what one truly believes and what one thinks one believes]</u></i> <i><u>is true for</u></i> <i><u>any single issue of importance.</u></i></p> <ul style="list-style-type: none"><li>• <i><u>Help and</u></i></li><li>• <i><u>guidance</u></i> <i><u>can and should</u></i> <i><u>also be activated</u></i> <i><u>through meditation</u></i> <i><u>for this specific purpose [i.e., for the specific purpose of</u></i> <i><u>distinguishing between what one truly believes</u></i> <i><u>and what one thinks one believes].</u></i></li></ul>
34	<p><i><u>Also state in your meditation</u></i></p> <ul style="list-style-type: none"><li>• <i><u>that you wish to be aware of</u></i> <i><u>your special</u></i> <i><u>methods of avoidance [i.e., your special methods by which you avoid</u></i> <i><u>jumping into the abyss of feeling your accumulated unfelt feelings],</u></i></li></ul> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><li>• <i><u>that you no longer</u></i> <i><u>want to</u></i> <i><u>deceive yourself in this regard [i.e., in regard to your methods of</u></i> <i><u>avoiding jumping into the abyss of feeling your</u></i> <i><u>accumulated unfelt feelings from long ago].</u></i></li></ul> <p><i><u>It is better</u></i> <i><u>to go on</u></i></p> <ul style="list-style-type: none"><li>• <i><u>avoiding the jump into the abyss [i.e., the abyss of feeling</u></i> <i><u>your accumulated unfelt feelings from long ago]</u></i></li></ul> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><li>• <i><u>knowing</u></i> <ul style="list-style-type: none"><li>• <i><u>that</u></i> <i><u>you do so</u></i></li></ul></li></ul> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><li>• <i><u>why</u></i> <i><u>[you do so],</u></i></li></ul> <p><i><u>than</u></i> <i><u>to</u></i></p> <ul style="list-style-type: none"><li>• <i><u>deny your fear of it [i.e., deny your fear of jumping into the abyss of</u></i> <i><u>feeling your accumulated unfelt feelings from long ago]</u></i></li></ul> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><li>• <i><u>pretend to be unafraid [of doing so].</u></i></li></ul>

**By freely admitting**

**your fear** [i.e., admitting your fear of jumping into the abyss of feeling your accumulated unfelt feelings from long ago],

**you are**

**more in touch with**

**yourself**

**than when**

**you deny the fear.**

**By confronting**

**the validity of the fear,**

**you may often find that**

**the real reason**

**behind the fear**

**is**

• **shame**

**and its partner,**

• **pride.**

**Denied**

• **pride and**

• **shame**

**often create**

**fear.**

• **The idea**

**that it is**

**humiliating**

**to**

• **have certain feelings or**

• **be in certain**

**vulnerable states,**

**along with**

• **the idea**

**that you ought not to be**

**where you are** [i.e., the idea that you ought to be more developed],

**and**

• **the feeling**

**that your past suffering as a child**

**is due to**

**your being**

• **unacceptable and**

• **unlovable,**

**all create the tendency**

**to deny**

**the state you are in.**

The pressure of this denial [i.e., The pressure of this denial of  
the real state you are in]  
then creates  
fear,  
and the fear  
in turn  
requires the person  
to concoct theories  
to justify the fear.

If people  
convince themselves  
that it is indeed  
dangerous  
to feel their feelings [and to jump into the abyss],  
this conviction [that it is indeed dangerous to feel their feelings]  
may bring about

- a breakdown and
- a crisis

that is merely a result of  
this deep conviction [i.e., this deep conviction that it is indeed  
dangerous to feel their feelings].

It says in Scripture,

"According to thy belief  
it will be done unto thee."

This is  
not  
a magical process.

If  
the fear  
of feeling your feelings  
is very strong,  
it leads to  
terror,  
and the terror  
can bring the person  
into an acute state of crisis.

	<p><b><u>But</u></b> <b><u>the true underlying core feeling</u></b> [i.e., <u>the feeling underlying the fear of feeling all feelings</u>]</p> <p><b><u>is often</u></b> <b><u>merely</u></b></p> <ul style="list-style-type: none"><li>• <b><u>shame/pride and</u></b></li><li>• <b><u>the misconception</u></b> <b><u>that the childhood pain</u></b> <b><u>existed</u></b> <b><u>because of</u></b> <b><u>personal inadequacy</u></b> [i.e., <u>because the child believed he or she was unacceptable and unlovable</u>] <b><u>which the individual</u></b> [as an adult still believes <u>is true and</u>]</li></ul> <p><b><u>is too ashamed to expose.</u></b></p>
35	<p><b><u>Crossing the barrier</u></b> <b><u>of</u></b></p> <ul style="list-style-type: none"><li>• <b><u>embarrassment,</u></b></li><li>• <b><u>humiliation,</u></b></li><li>• <b><u>shame, and</u></b></li><li>• <b><u>pride</u></b> <b><u>will often</u></b> <b><u>dissolve fear.</u></b></li></ul> <p><b><u>You must</u></b></p> <ul style="list-style-type: none"><li>• <b><u>confront and</u></b></li><li>• <b><u>squarely face</u></b> <b><u>these issues</u></b> [i.e., <u>squarely face these feelings that underlie the fear of feeling all these feelings</u>].</li></ul> <p><b><u>Only thus</u></b> [i.e., <u>Only by squarely facing undesirable feelings that underlie the fear of feeling all these undesirable feelings</u>]</p> <p><b><u>can the way be smoothed</u></b> <b><u>to let yourself</u></b> <b><u>go into yourself</u></b> [and feel all your feelings and truly live].</p> <p><b><u>Meditation</u></b> [in the way I have described here] <b><u>is a requirement</u></b> <b><u>without which</u></b> <b><u>the way</u></b> [i.e., <u>the path to full aliveness</u>] <b><u>becomes</u></b> <b><u>unnecessarily difficult.</u></b></p>

Such an

- approach [i.e., Such meditation] and
- attitude  
will build  
the climate you need  
to go into the abyss of
  - fright,
  - loneliness,
  - helplessness,
  - pain, and
  - the anger generated  
by the suffering  
you had to endure.

- Every tear  
not shed  
is a stoppage.

- Every protest  
not voiced
  - sits in you  
and
    - makes you express it  
where it is inappropriate.

All these feelings  
seem like  
bottomless pits,  
but once you  
jump into them [i.e., jump into all these painful negative feelings]  
you are bound to find  
that there is  
deep inside of you  
that divine nucleus

- which dwells  
in you  
and
  - of which  
you are an expression.

*It [i.e., That divine nucleus deep inside of you]*

*is*

*a*

• *light,*

*a*

• *warmth,*

*an*

• *aliveness,*

*and a*

• *security.*

*All these [i.e., Light, warmth, aliveness, and security]*

*are*

*stark realities*

*but can be*

*experienced*

*only when*

*you go through*

*the heretofore denied*

*reality*

*of*

*avoided feelings.*

36

*Your spiritual self*

*with all its*

• *joy,*

• *safety and*

• *peace*

*is right behind the*

• *sadness and*

• *pain.*

*It [i.e., The spiritual self]*  
*cannot be activated*  
*by*  

- *a direct act of will,*

*nor by*  

- *practices and*
- *actions*

*that leave out*  
*the necessity*  
*to*  
*experience*  
*all*  
*your feelings.*

*But your*  
*spiritual center*  
*does manifest*  
*inexorably*  
*as a byproduct,*  
*the result of*  
*the direct act of will*  
*to go through*  
*your denied feelings.*

37

*I will end this lecture*  
*by telling you*  
*that the fear [of feeling your feelings]*  
*is not real.*

*It [i.e., The fear of feeling your feelings]*  
*is truly*  
*an illusion,*

*but you*  
*must go through it [i.e., go through the fear of feeling your feelings]*  
*by feeling it [i.e., by feeling the fear of feeling your feelings].*

Through the gateway of  
feeling your

- weakness  
lies your  
• strength;

through the gateway of  
feeling your

- pain  
lies your  
• pleasure and  
• joy;

through the gateway of  
feeling your

- fear  
lies your  
• security and  
• safety;

through the gateway of  
feeling your

- loneliness  
lies your capacity to have  
• fulfillment,  
• love and  
• companionship;

through the gateway of  
feeling your

- hate  
lies your capacity to  
• love;

through the gateway of  
feeling your

- hopelessness  
lies true and justified  
• hope;

through the gateway of  
accepting the

- lacks of your childhood  
lies your  
• fulfillment now.

When you  
experience  
all  
these  
• feelings  
and  
• states,  
it is essential  
that you  
do not delude yourself  
into believing  
they [i.e., all these feelings and states]  
are caused by  
anything you  
• experience  
[now]  
or  
• fail to experience  
now.

Whatever  
• the now  
brings forth  
is only the result of  
• the past  
which  
still resides in your system.

38

Through these gateways  
you will find  
true life.

All the many temptations  
that beckon you  
to follow paths  
which imply  
that it is possible  
to find  
the spiritual reality of yourself  
without  
going through these gateways  
are wishful thinking.

There is  
no way around  
what  
has  
• accumulated in you  
and  
has  
• poisoned  
your whole system –  
your  
• spiritual,  
your  
• psychological,  
and often also  
your  
• physical  
system.

This poison [in your spiritual, psychological, and physical system]  
can be eliminated  
only  
by feeling  
what you hoped  
you could  
avoid feeling.

Then [i.e., Then when you are really feeling what you hoped you could avoid feeling]  
a new energy influx  
comes  
in ever greater measure.

Many of you  
have experienced to some degree  
what I am saying here,  
and therein [i.e. in your having experienced to some degree this new  
energy influx that occurs when you have really felt  
what you had hoped you could have avoided feeling]  
lies your growth.

But you all  
have to go further in this regard.

	<p><b><u>The self-punishment</u></b> <b><u>for</u></b></p> <ul style="list-style-type: none"><li>• <b><u>hatred and</u></b></li><li>• <b><u>spite,</u></b></li></ul> <p><b><u>for</u></b></p> <ul style="list-style-type: none"><li>• <b><u>cruelty and</u></b></li><li>• <b><u>greed,</u></b></li></ul> <p><b><u>for</u></b></p> <ul style="list-style-type: none"><li>• <b><u>selfishness and</u></b></li><li>• <b><u>one-sided demands upon others</u></b></li></ul> <p><b><u>must be released</u></b> <b><u>so you can</u></b> <b><u>go into</u></b> <b><u>the terror</u></b> <b><u>of</u></b></p> <ul style="list-style-type: none"><li><b><u>your</u></b><ul style="list-style-type: none"><li>• <b><u>fear,</u></b></li></ul></li><li><b><u>your</u></b><ul style="list-style-type: none"><li>• <b><u>shame,</u></b></li></ul></li><li><b><u>your</u></b><ul style="list-style-type: none"><li>• <b><u>pain.</u></b></li></ul></li></ul> <p><b><u>When you</u></b> <b><u>stop fighting this</u></b> [<i>i.e. stop fighting this process of going into the terror of</i> <i>your fear, shame and pain</i>],</p> <p><b><u>you will become</u></b></p> <ul style="list-style-type: none"><li>• <b><u>real,</u></b></li><li>• <b><u>open, and</u></b></li><li>• <b><u>truly alive.</u></b></li></ul>
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