

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

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</u> [including defenses against suffering, i.e., defenses brought about by evil]</i></p> <p><i><u>create</u></i></p> <ul style="list-style-type: none">• <i><u>more suffering</u></i> <p><i><u>as well as</u></i></p> <ul style="list-style-type: none">• <i><u>confusion,</u></i> <p><i><u>since</u> [your wall of defenses protecting you from suffering also blocks out all other feelings]</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">• <i><u>hurts and</u></i>• <i><u>sufferings</u></i> <p><i><u>you</u></i></p> <ul style="list-style-type: none">• <i><u>have endured</u></i> <p><i><u>in your early life</u></i></p> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>have defended against</u></i> <p><i><u>so far</u> [your entire life].</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</u> [that caused you hurt and suffering]</i></p> <p><i><u>compels you</u></i></p> <p><i><u>to re-experience it</u> [i.e., to re-experience the original experience that brought you hurt and suffering early in your lifetime and against which you built walls to defend yourself]</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">• <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>• <u>increase</u> <u>the accumulated</u><ul style="list-style-type: none">• <u>pain and</u>• <u>hurt.</u> <p><u>More of this re-experiencing</u> <u>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 <u>what is going on in this re-experiencing</u>].</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">• <u>experienced,</u>• <u>understood and</u>• <u>expressed,</u> <p><u>they</u></p> <ul style="list-style-type: none">• <u>accumulate and</u>• <u>stop the flow</u> <u>of the life force.</u>
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">• <u>existent</u>• <u>but defended</u> [<u>and denied, hence as yet unfelt</u> <u>and unexperienced</u>] <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><i>Movement</i></u> <u><i>stirs up</i></u> <u><i>what lies stagnant.</i></u></p> <p><u><i>By fully understanding this</i></u> [i.e., <u><i>By fully understanding that movement stirs up</i></u> <u><i>what lies stagnant</i></u>],</p> <p><u><i>you can</i></u> <u><i>redirect your</i></u> <ul style="list-style-type: none">• <u><i>inner will and</i></u>• <u><i>intent</i></u><u><i>toward</i></u> <u><i>overcoming</i></u> <u><i>this self-induced protective stagnation</i></u> [i.e., <u><i>overcoming</i></u> <u><i>this laziness</i></u>],</p> <p><u><i>by mustering the courage</i></u> <u><i>to feel</i></u> <u><i>what is there</i></u> <u><i>to feel.</i></u></p>
23	<p><u><i>The</i></u> <ul style="list-style-type: none">• <u><i>true,</i></u>• <u><i>serene</i></u><u><i>state of being</i></u> <u><i>which every soul</i></u> <u><i>unconsciously</i></u> <u><i>longs for</i></u> <u><i>is</i></u> <u><i>not</i></u> <u><i>cautious passivity</i></u> <u><i>which</i></u> <ul style="list-style-type: none">• <u><i>must</i></u> <u><i>avoid movement and</i></u>• <u><i>makes movement</i></u> <u><i>appear undesirable.</i></u></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><u>Many of you</u> <u>have experienced</u> <u>this truth</u> [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>] <u>a number of times</u> <u>in your pathwork.</u></p> <p><u>The same is true</u> [not only with the feeling of pain but also] <u>with</u> [the feelings of] <ul style="list-style-type: none">• <u>fear,</u>• <u>anger,</u>• <u>frustration, or</u>• <u>whatever the feeling may be.</u></p>
26	<p><u>Thus,</u> <u>when you</u> <ul style="list-style-type: none">• <u>feel</u> <u>the fear of</u> [feeling] <u>your</u> [original] <u>fear</u><u>and</u> <ul style="list-style-type: none">• <u>can let yourself</u> <u>drop into</u> [and feel] <u>the</u> [original] <u>fear itself</u> [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>],<u>this</u> [primary or original] <u>fear</u> <u>will very quickly</u> <u>give way</u> <u>to another denied feeling.</u></p> <p><u>The denied feeling</u> [i.e., <u>this feeling beneath the original fear</u>] – <u>whatever it</u> [i.e., <u>whatever this denied feeling beneath the original fear</u>] <u>may be</u> – <u>will become</u> <u>easier to bear</u> <u>than</u> <ul style="list-style-type: none">• <u>its denial</u> [i.e., <u>easier to bear than the denial of feeling beneath the original fear</u>],• <u>the</u> [original] <u>fear</u> [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>].</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">• <u>The voluntary attitude of commitment</u> [i.e., <u>the commitment to going in and through your feelings</u>] <p><u>will create</u></p> <ul style="list-style-type: none">• <u>an involuntary energy influx</u> <p><u>and activate</u></p> <ul style="list-style-type: none">• <u>the guiding wisdom of your spiritual self.</u> <p><u>Stating in your meditation</u></p> <p><u>your</u></p> <ul style="list-style-type: none">• <u>intent</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>wish</u> <p><u>to</u></p> <ul style="list-style-type: none">• <u>experience all accumulated feelings</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>rid yourself of waste</u> <p><u>is the</u></p> <ul style="list-style-type: none">• <u>best and</u>• <u>most effective beginning</u> [for your meditation].
29	<p><u>In addition to right</u></p> <ul style="list-style-type: none">• <u>balance and</u>• <u>timing,</u>• <u>inner</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>outer guidance</u> <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">• <i><u>Help and</u></i>• <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 distinguishing between what one truly believes and what one thinks one believes].</u></i>
34	<p><i><u>Also state in your meditation</u></i></p> <ul style="list-style-type: none">• <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 jumping into the abyss of feeling your accumulated unfelt feelings],</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <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 avoiding jumping into the abyss of feeling your accumulated unfelt feelings from long ago].</u></i> <p><i><u>It is better</u></i> <i><u>to go on</u></i></p> <ul style="list-style-type: none">• <i><u>avoiding the jump into the abyss [i.e., the abyss of feeling your accumulated unfelt feelings from long ago]</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>knowing</u></i> • <i><u>that</u></i> <i><u>you do so</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>why</u></i> <i><u>[you do so],</u></i> <p><i><u>than</u></i> <i><u>to</u></i></p> <ul style="list-style-type: none">• <i><u>deny your fear of it [i.e., deny your fear of jumping into the abyss of feeling your accumulated unfelt feelings from long ago]</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>pretend to be unafraid [of doing so].</u></i>

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><u>But</u> <u>the true underlying core feeling</u> [i.e., <u>the feeling underlying the fear of feeling all feelings</u>]</p> <p><u>is often</u> <u>merely</u></p> <ul style="list-style-type: none">• <u>shame/pride and</u>• <u>the misconception</u> <u>that the childhood pain</u> <u>existed</u> <u>because of</u> <u>personal inadequacy</u> [i.e., <u>because the child believed he or she was unacceptable and unlovable</u>] <u>which the individual</u> [as an adult still believes <u>is true and</u>] <p><u>is too ashamed to expose.</u></p>
35	<p><u>Crossing the barrier</u> <u>of</u></p> <ul style="list-style-type: none">• <u>embarrassment,</u>• <u>humiliation,</u>• <u>shame, and</u>• <u>pride</u> <u>will often</u> <u>dissolve fear.</u> <p><u>You must</u></p> <ul style="list-style-type: none">• <u>confront and</u>• <u>squarely face</u> <u>these issues</u> [i.e., <u>squarely face these feelings that underlie the fear of feeling all these feelings</u>]. <p><u>Only thus</u> [i.e., <u>Only by squarely facing undesirable feelings that underlie the fear of feeling all these undesirable feelings</u>]</p> <p><u>can the way be smoothed</u> <u>to let yourself</u> <u>go into yourself</u> [and feel all your feelings and truly live].</p> <p><u>Meditation</u> [in the way I have described here] <u>is a requirement</u> <u>without which</u> <u>the way</u> [i.e., <u>the path to full aliveness</u>] <u>becomes</u> <u>unnecessarily difficult.</u></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 youand
 - 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 youand
 - 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><u>The self-punishment</u> <u>for</u></p> <ul style="list-style-type: none">• <u>hatred and</u>• <u>spite,</u> <p><u>for</u></p> <ul style="list-style-type: none">• <u>cruelty and</u>• <u>greed,</u> <p><u>for</u></p> <ul style="list-style-type: none">• <u>selfishness and</u>• <u>one-sided demands upon others</u> <p><u>must be released</u> <u>so you can</u> <u>go into</u> <u>the terror</u> <u>of</u></p> <ul style="list-style-type: none"><u>your</u><ul style="list-style-type: none">• <u>fear,</u><u>your</u><ul style="list-style-type: none">• <u>shame,</u><u>your</u><ul style="list-style-type: none">• <u>pain.</u> <p><u>When you</u> <u>stop fighting this</u> [<i>i.e. stop fighting this process of going into the terror of</i> <i>your fear, shame and pain</i>],</p> <p><u>you will become</u></p> <ul style="list-style-type: none">• <u>real,</u>• <u>open, and</u>• <u>truly alive.</u>
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