

INFINITE POSSIBILITIES OF EXPERIENCE HINDERED BY EMOTIONAL DEPENDENCY

Greetings, my dearest friends. Again I shall try to help those of you who are on this path to go from where they may be stuck. Although each one of you may have a different problem to encounter in himself at this moment, this lecture will converge into the one point all of you now need in order to proceed without too much hindrance from within yourself. So, let us understand certain fundamental factors as they exist in yourself and in the universe.

It is being said by all great spiritual teachings, by all truth teachings, that creation is infinite in its possibilities and that **man's potential to realize these infinite possibilities of happiness exists in the depths of his being.** Almost all of you have heard these words. Some of you may believe them, at least in principle. Others may have their doubts about accepting them even in theory. Let us now try to overcome some of the difficulties in this respect.

It is, first of all, necessary to understand that no one creates anything new by himself. **Nothing new ever comes into existence.** This would be an impossibility. But it is possible to make manifest something that already exists. It is a fact that everything, absolutely everything, already exists. The word everything cannot convey the scope of this concept. When one speaks about God's infinity, about creation's infinity, this is part of the meaning. There is no state of being, no experience, no situation, no concept, no feeling, no object, no manifestation -- in whatever variety or type of degree -- that does not already exist. It exists as a potentiality, and already in the potential lies the finished product. I can see that this idea is not easy for man to embrace, for it is so contrary to the way of thinking, being, and experiencing on the level of consciousness he generally has. But the more you can deepen your thoughts on that subject, the easier will it become to perceive, to sense, to grasp. 

Nothing is created anew, all exists already. It exists on another level of being, of experience, of consciousness. It can be found right now, immediately, if and when specific obstructions are eliminated. Knowing and understanding this principle of creation -- that all exists already and that man can make these existing possibilities manifest -- is one of the necessary prerequisites. 

Before man can create new possibilities of unfoldment and entirely new ranges of experience in his personal life, it is necessary that he first learns to apply these laws of creation to his problem areas, to those aspects of his life where he is troubled, limited, handicapped -- where he feels trapped. **Healthy unfoldment follows the creation of a healthy personality.** The learning and comprehension of the laws of creation can take place only if one applies them first to the afflicted area of the personality. 

Whatever possibility you can conceive of, you can realize. Suppose you are in a conflicting situation from which you cannot see a way out. As long as you do not conceive of a way out, you truly cannot realize the already existing possibility. Or if your concepts about the way out are hazy or unrealistic, so will be the temporary solutions that will appear as the only possibilities. The same applies, of course, to your life as a whole as well as to the particular areas. If you truly comprehend that an infinite number of possibilities exist in any given situation, you can find solutions where it was hitherto impossible to do so. 

It is man's prerogative to make use of these laws of creation and to reach out for these infinite possibilities to unfold and to partake of life's offerings. If man's life seems so limited, it is only because he is convinced his life must be limited. He cannot conceive of anything more than what he has experienced until now and what he experiences at present. This is precisely the first handicap. Therefore, in order to expand your own possibilities of happiness, your mind must grasp this principle. **You cannot bring to life that of which you cannot conceive.** This sentence should be truly meditated on, for the understanding of it will open new doors. And you should also understand that there is a vast difference between conceiving of further possibilities of expansion, of happiness, on the one hand, and of daydreaming, on the other. Wistful, resigned daydreaming that grabs the fantasy as a substitute for drab reality is not at all what is meant here, and is really a hindrance to the proper conceiving of life's potentials. What I mean is a vigorous, active, dynamic reality concept of what is possible. When you know something you wish to bring about exists in principle, you have made the first step toward its realization. 

Therefore I invite every one of you to contemplate what you truly conceive of as possibilities for your life. If you examine yourself closely, you will find primarily that you conceive of negative possibilities which you naturally fear and wish to avoid. You defend yourself against negative possibilities. **You use the main part of your psychic energies in order to defend yourself against negative possibilities. This means negative motivation.**

Negative motivation does not necessarily mean a destructive intent. For that matter, a positive motivation, in this context, could mean a very destructive intent or aim. The avoidance of a fear possibility means negative motivation. Upon close examination of your mental and emotional processes, you will find that you are negatively motivated to a considerable extent. This is one of the first obstructions which encloses you in an imaginary and needless prison. This applies of course to all levels of your personality. It applies to the mental level, where you cannot really envisage the infinite vistas of experience, of expansion, of stimulation, of all sorts of wondrous and happy possibilities you have a prerogative to achieve in this life. It exists on the emotional level in that you do not allow the spontaneous and natural flow of your feelings. You fearfully, anxiously, and suspiciously hold back this spontaneous flow of what you really feel. And it exists physically in that you do not permit your body to experience the pleasure it is destined to experience. 


All these are limitations which you artificially and needlessly inflict upon yourself. **The next hindrance and obstruction in connection with expanding your life and creating the best of all possible lives for yourself is a cluster of misconceptions widespread in the world.** We have discussed them in the past in various other connections. Briefly recapitulating, they are: "It is not possible to be really happy! Man's life is very limited. Happiness, pleasure, ecstasy are frivolous, selfish aims the truly spiritual person must abandon for his spiritual development, which must consist of sacrifice and renunciation." We do not have to elucidate these deeply lodged

misconceptions which often are more in the unconscious than in the conscious mind. We discussed this sufficiently in the past. But it is necessary that you discover the subtle way in which you abide by such concepts no matter what you consciously believe. You may discover these subtle reactions by observing the reluctance which you feel against realizing a perfectly harmless and normal fulfillment, a genuine need, a truly constructive aim. You feel as though something were holding you back, paralyzing your efforts. Although there are often a number of other reasons for this reluctance as well -- some of which we shall discuss shortly -- it is also often true that you simply have accepted a negative idea that really makes no sense and has no good purpose.

Fear of happiness, of pleasure, of wide expansion in one's life experiences is based on ignorance that such fulfillment could exist; on ignorance that you possess all the powers, faculties, and resources to create and bring about what you wish; on misconceptions such as that pleasure is wrong, that it is selfish to want personal fulfillment; on fear of being annihilated and dissolved if one trusted the flow of the universal forces and went with them. Such trust necessitates letting go of the ego will and the ego forces and surrendering to the beneficial forces of your deep nature.

Every single human being in this world harbors an attitude of fear and weakness. This corner of the personality usually induces a strong shame so that it is kept secret, often even from the conscious mind. Many a different device is invented in order to hide this weak, dependent area in which one feels utterly helpless, dependent, unable to assert the self, unable even to protect one's truth and integrity. Here one is constantly compelled to sell out, to betray oneself in order to ward off disapproval, censure, rejection. The need for such acceptance by others is mostly less shameful than the measures to which the personality goes in order to submit, to placate, to appease. We did discuss some of these aspects in the past, of course, since they are psychologically so fundamental that we could not have gotten so far in your work unless considerable work had already been done in this respect. All the defense mechanisms you have discovered and perhaps to some extent begun to remove are nothing but either ways to obtain this apparently vital acceptance of others and/or ways to hide this shameful submission.

In this lecture, we shall go into this topic with a still closer scrutiny, especially from the point of view of realizing life's possibilities. We are less concerned here with ways in which you hide this shameful area -- often by an apparently opposite attitude such as indifference, hostility, compulsive and blind rebellion, and overaggressiveness, etc.

Few things give man as much pain and shame as this weak spot in himself which makes him feel impotent and compelled to sell out. We already know, my friends, that this area has remained a child. The child does not yet know that the whole of the personality has grown up and is indeed no longer helpless and dependent. The infant and young child truly is helpless and dependent on the parents. But in this corner of your being, you either do not know or do not want to know that this is no longer true. To briefly recapitulate, the child is dependent on the parents for everything: shelter, food, affection, protection, and, last but not least, also on the so necessary supply of pleasure. For man cannot live without pleasure. It is one of the most harmful errors to deny this truth. Body, soul, mind, and spirit wither without pleasure. As the adult is able to establish conditions by his own forces and resources to provide shelter, food, affection, safety, so is he able to do the same about pleasure. In all these areas, he must have contact, cooperation, and communication with others in varying degrees. He cannot provide any of these necessities without interplay with other people. But this interplay or interaction is entirely different from the passive,

weak dependency of the small child. The thoroughly adult person uses his own best forces, his intelligence, his intuition, his talents, his observation, his flexibility to get along with others in giving and taking. His sense of fairness makes him sufficiently pliable to give in. And his sense of self makes him sufficiently assertive not to be stepped on and abused. The often fine balance in these forces of communication cannot be taught; it is an acquisition that comes through personal growth. The child is incapable of this. He is rigidly one-sided in his insistence to receive, for this is his need. The same applies to pleasure. The child must have the parent's permission, as it were, to have it. The adult must have his own permission to establish and utilize the source of all pleasure deep within himself. Through his own permission, he will have the force and security to make meaningful contact. If he first needs the other person for allowing the ability to experience pleasure, he is still in the position of the child or even of the infant. I repeat, this does never imply that anyone can do without others, but the emphasis is shifted. The adult finds in himself a well of inexhaustible wonderful feelings. **Insecurity and weakness are not possible when these feelings are activated.**

When man is distorted in this respect and part of his development is arrested, he waits for another person (a parental substitute) to make it possible for him to realize this deep source of his own rich feelings. He knows of them and yearns for them. But he does not know that he is no longer a child who is dependent on others for being allowed to feel them, for being able to activate and express them. This is his tragedy, for he thus moves into a vicious circle. **Whenever a misconception is adhered to, immediately a vicious circle comes into being, which paralyzes the pleasure forces, a good part of energy, and thus makes life dull and lusterless.**

To deny the intense pleasure of being, the pleasure of the energy flow of man's body, soul, and spirit is to deny life. When a child suffers such denial, his psyche receives a sort of a shock -- perhaps by repeated absence of pleasure and unfulfilled yearning. This shock prevents growth in this respect so that the personality grows lopsidedly. In his conscious mind, man ignores the fact that in him exists a crying, claiming, angry, and helpless child. He believes himself entirely grown. Yet on the unconscious level where this child exists, he is unaware that he has grown up and no longer needs the parental permission or, even more, the parent (substitute) for the source of pleasure and life. He does not know that he is free to move toward pleasure, toward his own fulfillment, toward the realization of his own powers to obtain whatever he wants and needs. This is one of the most fundamental splits in man's personality.

Let us now look a bit closer at this hidden corner where man has remained a child. Let us see where his consciousness ignores this and where the child ignores the rights and powers of the adult state. The particular vicious circle I mentioned before is this -- not knowing that all exists already so that it can be (re)created as a manifestation in his life makes him dependent on an outside force, another authority, for all his wants and needs. In this distortion of facts, he waits for fulfillment from the wrong source. **This keeps the need perpetually unfulfilled.** The more unfulfilled he is, the more urgent the need becomes. The more urgent the need, the greater his dependence, his hope, his attempt to please the other who is supposed to fill it. He becomes desperate -- desperate because the more he tries, the less the need is fulfilled, as it must be in this unrealistic attempt. Consciously he knows none of this, he does not know what forces drive him, not even in what direction. And he is desperate because in his urgency to have the need fulfilled, he betrays himself, his truth, his best. **Both his frustrated striving and his self-betrayal create a forcing current.** This forcing current may manifest in a very subtle way. It may not be overt at all, but the emotions are all cramped up with it,

and this must inevitably affect others and have its lawful and appropriate consequences. Any forcing current is bound to make others resist and shrink back even if what they are forced to do were for their own benefit and delight. Thus the vicious circle continues. The continued frustration, believed to be caused by the mean refusal of the other to cooperate and to give, brings rage, fury, and perhaps even vindictiveness, and also varying degrees of cruel impulses into the soul. This in turn weakens the personality even more, for guilt comes up. The destructive feelings must be hidden so as not to antagonize the "source of life." The net of entanglement becomes tighter and tighter; the individual is completely ensnared in this trap of his own misconceptions, distortions, illusions with all the destructive emotions that follow suit. He finds himself in the preposterous position of craving for the love and acceptance of a person whom he hates and resents for having left him unfulfilled for so long. This one-sidedness -- this insistence to be loved by a person one deeply resents and wishes to punish -- increases guilt, for the ever wakeful presence of the real self flashes its reaction into a mind that is unable to interpret and sort out the messages of the real self from those that come from the child inside.

The fact that his need is not fulfilled by the other also weakens man's conviction that he has a right for the pleasure he so much desires. He vaguely suspects that he may be wrong to want this. Thus he begins to displace the original, natural need and desire. He conducts them into other channels where they are "sublimated." More or less compulsive other needs come into existence. All the while, he is torn between the force of the deeply hidden original need and the doubt that he has a right to it. The more he doubts, the more dependent he becomes for reconfirmation by an authority person -- a parent-substitute, public opinion, certain groups of people who represent the last word of truth. 

The more this vicious circle goes on, the less pleasure and the more unpleasure exist in the psyche, and the more such a person must despair about life and doubt that fulfillment is possible. There comes a point when a person inwardly gives up.

There is not a single human being who does not harbor in some way and to some degree such a weak area within. In this secret corner, he feels not only helpless and dependent, but deeply ashamed for the means he employs in order to placate the person who, at any given period, is supposed to fulfill the role of the authority to grant him what he needs in pleasure, safety, self-respect. 

The forcing current says, "You must." It makes demands on others to be, feel, and do what the person needs and desires. This may not at all manifest outwardly. In fact, on the surface it may have the entirely opposite effect. Man's inability or difficulty to healthily assert himself is a direct result of hiding the shameful and threatening forcing current. It is threatening because the person knows quite well that if it shows openly, it will evoke great censure and disapproval and possibly even overt rejection. 

I invite all my friends to vigorously face this area in themselves. Some of you have done so already; others are still struggling with it and have only halfheartedly admitted its existence. Perhaps some of you may still have to face up to it. But all of you must tackle it if you wish to realize life's and your own best potentials, if you wish to discover your own infinite powers to create infinite goodness in your life. 

The stronger the "must" secretly and inwardly thrown at others, the more man inactivates his own powers, and the more paralyzed and inactive he becomes in body, soul, and mind. This inactivity exists, on the one level, where he does not move into his own nucleus where all realistic promise lies, where all potential for every kind of fulfillment and delight exists. He inadvertently makes himself hang on to others, **which must elicit hate.** Finding the treasure of one's nucleus, on the contrary, makes one free, and contact with others becomes a delightful luxury that elicits love.

By continually using inner, covert pressure on others because he believes himself dependent on them, man diminishes his available energy supply. **If energy is used in its natural, correct, meaningful way, it never exhausts itself.** You know this, my friends. It only does so when it is wrongly used. There are innumerable means man uses in order to send forth this forcing current. It may be from every degree of compliance to passive resistance, spite, withdrawal, refusal to cooperate, forceful outer aggression, the attempt to persuade through false strength and assuming oneself a kind of authority role, intimidation, etc., etc. They all mean, deep down, "You must love me and give me what I need." The more he is blindly involved in this way of being, the more man weakens himself and then further alienates himself from the center of his true inner life where all is found that he needs and can ever want. 

In order to reorient and recondition the soul forces into health and into their true nature, the following must happen. Man must let go of the particular person or persons of whom he expects his life fulfillment and whom he simultaneously resents for this very fact. He must recognize that he extends expectations to and makes demands on others that no one else can fulfill but himself, for himself. **The real love and all you need and long for can only come when your soul is fearless and when you know that the material to love with -- the strength of your feelings with which you can give and receive -- is found within you.** For as long as you hang onto another in the ways of a child, denying the adult you are, you enslave yourself in the true sense of the word. The more you do this, the less you can either receive or give; the less real feelings of any sort, feelings about any vital experience, can find places within you. For fear and anger take up most of the "room" in your psyche. This is why it is so essential to let out these negative emotions in the way you learn to do on this path, where no one is harmed. Letting out makes room for the good feelings. Here so many of my friends are still locked and paralyzed. It is the last thing you want to do. Even if you admit such negative emotions in principle, you still prefer to act them out rather than express them and take the responsibility for them onto yourself. **You still claim a false perfection which you do not really believe to exist in yourself any longer, in order to favorably dispose others toward you. Also, you cling to the negative emotions for dear life because you fear the positive feelings. This is yet another aspect of the same vicious circle.**

The less you are **responsible for yourself (in the deepest possible sense concerning the negative feelings you still possess, as well as concerning your right and your possibility to create happiness),** the more you must live in fear. Consequently, the more you must "do" to eliminate that fear. Thus negative motivation comes about. You live a makeshift life of avoidance rather than of unfoldment and expansion, of positive experience and pleasure. You aim to avoid the threat of your own negative feelings which would spoil the aim of obtaining from others that which you must obtain from yourself. You stake your salvation on others from whom it can never come. 


The reorientation (apart from recognizing all these aspects, of course, which is the fundamental necessity) must always begin by the willingness to let go. This cannot be forced upon

one who has not been made aware of the dependency itself in very exact ways. But once this is the case, it becomes possible to give up what one so tightly holds on to. This loosening up must occur to bring about a change in the balance structure of soul forces so that benign circles perpetuate themselves. You also must be willing to dispense with your rationalization that makes your "case" seem to be right. For you can always succeed to present it to yourself and others as though your wishes, needs, and demands on others are not only justified, that there is nothing wrong about them, but that, in fact, they are also beneficial for the other. This may even be quite true, as far as it goes. What you want, in principle, may indeed be good and your right. **But in a hidden, emotional forcing current, you go about it in the wrong way and do not grant the other person the freedom you wish for yourself. You do not give him the right to freely choose whom to love and accept rather than being coerced, nor the right not to be rejected and hated when he asserts this freedom, nor even the right to be wrong without being hated and totally denied. This is a freedom you very much wish for yourself and deeply resent when others do not grant it to you.** You are unable to defend yourself in such cases in an adequate way only because you do not grant this same freedom to others on certain emotional levels. When you look very closely you will find this to be true. And when you do so, your sense of fairness and objectivity will help you to give up what you so desperately hold onto, even while you emotionally still believe that your life depends on getting the other to feel and do as you wish.

Once you have learned this initial condition (surely with a number of inevitable relapses that must forever be newly observed and approached), you will get a vast step nearer to that source of your inner being where you are not chained in weakness and anxiety, in fear and anger. You all chafe at some leash around your neck that keeps you dependent and anxious in a situation in which you cannot find the strength to assert yourself, in which you find yourself absolutely caught and cannot see a way out, for each possibility seems wrong. None of the visible alternatives give you that good feeling about yourself, that resilient strength and well-being in which even difficult steps become feasible because you know they are right for you. Most of you have, at least occasionally, experienced this. It is then that your real self is freed and is operative through you. It is our aim to bring it out completely. In order to do so, this weak point must be found where you can eventually let go. It is where you are most bound, most anxious. Ask yourself what it is you want from the other -- where you are bound, so resentful, so afraid, so weak, so unable to be yourself. This is your leash which can be given up only when you stop wanting from others what you must supply for yourself. **Whatever it is you find you need from others, verbalize it concisely to yourself. This will bring you nearer to letting go.** You will then know that this is precisely where you enslave, weaken, and paralyze yourself. You will then experience a new, resilient strength coming out of you that suddenly conciliates apparently insoluble problems. You will become free as you let free. Only when you can lose on the ego level, where you exert force, can you gain or win on the level of creation and power to form a good life. Conversely, your inability to give up, to let free, to be fair, your insistence to win and have your way, your refusal to lose on this ego level makes it impossible to win where it counts and makes it impossible to find your real strength.

Jesus Christ spoke about this when he said he who wants to live must be able to lose his life. This is the meaning. In the very first lectures here, a good number of years ago, I spoke the sentence, "You must give up what you want to gain." This is the meaning. Here we are dealing with levels. I hope it is quite clear that there is no sacrifice or renunciation involved. What is meant here is that you cannot obtain what you want and what you should have in the manner and through the source you exert all your efforts to. The emphasis must shift. If you insist to win on the wrong

level, you cannot win. If you can lose on that level, you will win. You will then inevitably come into that nucleus of yourself where every conceivable power exists. As you grant others the right to be, whether it is convenient to you or not, to that extent you will truly find your own rights. It is a steadily growing process to find these rights. First it will manifest by no longer selling out, in no longer downgrading yourself. You will find genuine, good defenses against abuse. You will feel good about them. Later, you will discover ever increasing "rights" for pleasure and happiness, which you can expand towards obtaining. You will find yourself moving toward vistas and visions of what your life can be, possibilities you never dreamed could exist. You will suddenly permit yourself pleasure. You will no longer cramp up against it as, inadvertently, you continuously do. You will stop undermining the spontaneous processes and will learn to trust in them. This will open a richness of life and a security that truly are heavenly. By letting go and giving up inner forcing, you will experience the beauty of free relationships, not forced relationships. When you live in the old dependency pattern, you force the other and are thus forced to make him do what you want. Thus you have mutual force. This weakens you and creates a host of negative emotions through which you lose contact with the nucleus of your real being as well as with your good feelings. When you can lose gracefully, you will find a treasure within that is an entirely new venture, a new way of life, whose beginning stages you are just embarking on. The areas in your life where you feel so weak and so trapped will cease to be.

Reach into your inner being, communicate with it for the purpose of eliminating this weakness in you that binds you and that wastefully and needlessly holds you back in your life, for no good purpose whatever, no matter how much you may glorify this holding back. **And all of you do this in one way or another, just as mankind has done for millennia, by saying pleasure is wrong and frivolous and unspiritual so that you may have your own private excuse to beautify your weakness and apparently make an asset out of it. Thus you cannot really come face to face with yourself.** Only by coming face to face with the weakness and dependency, with the forcing current that says others "must," can you also come face to face with the strength, the beauty, and all the potentials that exist in you in a way you cannot even fathom yet.

Be blessed by the great strength that is here now, but even more so by the great strength that dwells in you. Be in peace, be in God!

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