

Inner and Outer Experience

Study Guide for Online Meetings on PL 191

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Week 1: Feeling = Living Your Experiences

Week 2: The Paradox of Avoidance

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Week 4: What feelings do you fear?

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Week 1: Feeling = Living Your Experiences

The full experience of your feeling self is spiritual hygiene and avoids stagnation of the soul. It is the metabolism of your total organism. Just as the accumulation of physical waste that is not allowed to be expelled and eliminated, creates disease in the body, so does unassimilated, unexperienced feeling matter create disease of the soul.

Your full commitment to everything you can possibly feel; your observation of what feelings (and events that bring forth specific feelings) you fear; and your commitment to at last begin to try, to approach, to experience, and to face them is the health process that will unify your entire being.

This will make your life the fullest experience that is possible and will permeate you with the realization that you are using your life to its fullest and to its best in its deepest sense and with its innermost meaning. PL 191

Exercise 1a: Spend some time considering what feelings you are unable -- or unwilling -- to assimilate / fully experience. Notice what topics you avoid, what articles you don't read, what interactions you (figuratively) cross the street to avoid encountering. Make a list!!!! Taking a concrete action represents your willingness to start the process of becoming more conscious.

Daily Review

You can find out your true reactions about certain things, begin to pull off certain masks and pretenses, find out where you act against a Spiritual Law [PL 171]. It is like a puzzle you begin, when you cannot as yet see the picture; but if you are patient, you will succeed. Thus you will uncover your hidden anxieties and complexes which of course are responsible for your disease. The Call PL 17

Learn to investigate your reactions, and ask yourself what the meaning and further significance of them may be. What do they imply? What lies behind the emotions you register in the most casual incidents of your life? What is the emotion you register just at first, and what is behind it? Healthy and Unhealthy Motives in Desire PL 56

Exercise 1b: For 1 week, spend time every day noticing where / what / when you are avoiding the kinds of feelings or experiences on your list from 1a. Using the tool of Daily Review PL28 is a way of tracking these observations, which may feel difficult to recall because they seem so inconsequential – and so, after a few days, they are completely forgotten. (*Think of this form of review as a vacuum cleaner that collects data before the mind is able to discount it!*) Committing to any form of 'spiritual hygiene' is a reflection of how serious you are about finding truth.

Outer Experience Manifests Inner Experience

An entity who enters this sphere of life, the material earth, is drawn into it because of his corresponding state of consciousness. This is a limited state of consciousness, in which reality is blurred to a large extent. The only way the state of consciousness can be expanded is by experiencing life to its fullest and from all its facets.

The real meaning of ‘experience’ is the inner experience. It is possible to experience everything conceivable outwardly, yet if the inner experience is prohibited, the outer experience will mean very little. You can approach life in all its different wonderful facets: art, nature, science, do all things, learn everything your brain can master. Yet, when the capacity for inner experience is dead, the outer experience will add little, if anything.

Often a full outer experience may even increase despair, because without the inner one, a person does not understand the causes, -- and that is very disquieting. He has everything he ever wanted, yet the constant nagging dissatisfaction cannot be removed. The faster he runs, the more he grabs, the more life seems to evade him. This is because the capacity for inner experience has not been cultivated or, worse, inadvertently eliminated. PL 191

Exercise 1c: Reflect upon moments where you have felt a disquieting emptiness, or sense of something being incomplete, contrary to your expectations of outward circumstances.

Inner experience is possible only when you can feel.

If feelings are blocked, if feelings are not fully lived through, no inner experience is possible. The lack of feelings deadens all of life -- the inner life, the inner experience -- and therefore makes it impossible for you to fully fulfill your life. You will have to come back, over and over, until you learn to savor experience, to whatever degree this is possible at this particular stage of consciousness.

To savor life in its fullest, the defense against feelings must be eliminated. The fear of unpleasurable, painful feelings must be gone through. That which is feared must be accepted, allowed, experienced as it is at this moment. When you fear a feeling, you block the experience. You anesthetize yourself. Often it may appear that this numbing and denying process is the only protection against unbearable pain and suffering. And yet, it is the defense and the fight against what you fear that creates the real suffering. No matter what is inflicted upon you from outside when you are helpless and defenseless, it cannot become a detriment in your life, it can never cripple you, when you learn to receive it in the right and healthy way. T

This is the only way you can go through rather than around. This is the only way you can truly eliminate what is undesirable. When you dare to experience what comes to you, it will cease to be a threat. PL 191

Exercise 1d: In order to believe that is said above, become more aware of how you block feelings and experiences. You may feel this as a physical contraction in your torso, taking a step back, or as if invisible “shields” have gone up to give you a few seconds to process what is going on. The mind may allow itself to become overwhelmed, by slowing down its processing or frantically adding too many details. Fear can prompt us to freeze, explode, or get ready for a fight.

Week 2: The Paradox of Avoidance

Fear is the most destructive emotion imaginable. Fear that is not met, and therefore transcended, becomes poisonous, toxic energy. Fear that is not even conscious, but manifests indirectly, is that much more potent and debilitating.

The fear of feelings is perhaps the most insidious of all; for if you fear a realistic danger, it is something you can overcome. Even if your fear of an outer occurrence is exaggerated, this in itself would not be so harmful -- except that such an unrealistic phobia must be an expression of unrecognized, unexperienced inner feelings. **Feelings can only be dealt with when they are being experienced**, not when they are being denied. PL 191

The Gateway Meditation

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.
Through these gateways you will find true life.

[*The Importance of Experiencing All Feelings*](#) PL 190

Exercise 2a: Fear is not real. It is truly an illusion, but you must go through it by feeling it. Spend some time in meditation. If you use the 'Gateway' meditation, replace 'your' with 'my'. Notice if this changes your feelings when saying it.

Outer Experiences require Outer Action

Anything that is outside of you can be dealt with on the level of outer action. PL 191

Every negative experience, every pain, is a result of a wrong idea. Crisis is an attempt of nature, of the natural, cosmic lawfulness of the universe, to effect change. If change is obstructed by that part of the consciousness that directs the will, crisis must be the result in order to make structural change possible. Without such structural change in the entity, balance cannot be attained. Every crisis ultimately means this whether the crisis appears in the form of pain, difficulties, upheaval, uncertainty, or merely the insecurity of going into unaccustomed new ways of living after giving up old familiar ones.

[*Spiritual Meaning of Crisis*](#) PL 183

Exercise 2b: Make a list of outer events that you fear might happen. Don't hold back- the purpose of the list is to then look at each item and realize what a next step might be. But before you come up with those next steps, allow yourself to feel the full force of a list of calamities!

Then, get to work. For example, '*hurricane destroys my house*' means that you would need to find a place to sleep – even if only a cot in a stadium. '*I lose my job*' means that you would need to cut expenses and find new sources of income.

Do your feelings about the list change after this second step?

Inner Experience requires Inner Action

When you are afraid of pain, or loneliness, or your pride being hurt, or rejection, or disappointment, or frustration of your desires, your will, your need; in all these possibilities, the primary feeling is fear -- fear that any of these undesirable events may happen. Only when you experience what you fear will you really experience the pain of it: the pain of rejection, or of being lonely, or of whatever. So we are dealing basically with the fear of pain. When the fear is given up or, rather, gone into, the pain can be experienced. And only then will the pain genuinely dissolve, and you will have mastered a slice of life that you no longer need to avoid.

When fear of pain is blindly avoided, until you no longer know that you fear a specific pain, and do not know why you feel numbed and deadened, a magnetic energy block is being erected within your psychic system. This energy block is a powerful force that must inevitably draw to you the very experience you wanted to avoid. PL 191

Exercise 2c: Write another list, of inner events that you fear. Review this list before considering how you might deal with each item. Then, write down the inner action(s) you might take. Notice how your feelings about the original items change when you have thought them through and considered how to deal with them, instead of only defending yourself against them.

Outer Experience is caused by / reflects Inner Experience

The pain you avoid must come to you from outside, again and again, until you can no longer avoid it. This is a law of life. If you come into this life with such a fear, your life circumstances will bring forth the very condition that you avoided previously.

When life circumstances in your early childhood again inflict pain and deprivation upon you, and you again protect yourself by denying the pain rather than experiencing it to its fullest, later life circumstances must repeat and approximate those early conditions until you learn to open yourself up to what you fear and let the experience be in you so that it can dissolve.

When you learn to fully savor this painful experience, then you truly overcome it. Then the energy of the magnetic block will be dissolved, will enter into the general flow of life within you, and this previously feared experience will no longer come to you.

You may temporarily succeed to ward off feared experience, feared feelings, because your inner defenses shut off life so successfully that nothing touches you. And your outer will power may also have succeeded to build an eventful outer life that fills the void to a degree as long as you do not hold still. However, this is but temporary peace before the storm. Crisis must come to you eventually, to afford you the opportunity to overcome fear. The more you run from what you fear, the more energy you invest into blocking off the feared feeling, the more potent the magnetic energy block becomes, and the more certainly you attract the appropriate crisis that could be the healing agent whenever you choose to change the direction of your focus of inner living. PL 191

Exercise 2d: Review the list from 2b. Note any childhood memories that resonate with each one. If you have not fully processed the childhood experience, the fear may still reside in you, surfacing whenever it is triggered by something familiar. However, you are no longer a helpless child! Walk through the steps of how you handle similar situations today.

Feeling All Feelings Requires Preparation

The necessity to bring together feeling and knowing must become more obvious to you, my friends by the result of your own progress of the journey into yourself.

You have already tasted how it feels when you release the waste material of years of accumulated feelings. It is waste material; you accumulate its toxicity

- When you do not feel your feelings.
- When you think thoughts you do not know you think.
- When you act without knowing what motivates your actions,
- When you then contrive explanations for them.

[The Importance of Experiencing All Feelings](#) PL 190

A Two-Fold Direction of Self-Empowerment

1. The first is your commitment to go in, and not around, yourself. Your declaration and statement that this is what you want and intend to do must create a new condition in your soul substance.
2. The second important aspect of meditation is to summon your faith that "going in" will not annihilate you.

When you experience all these feelings and states, it is essential that you do not delude yourself into believing they are caused by anything you experience or fail to experience now. Whatever the now brings forth, it does so only because the past still resides in your system.

[The Importance of Experiencing All Feelings](#) PL 190

Exercise 2e: If you were going on a long journey or starting an extensive course of study, what preparations do you make? Consider the suggestions above in the same spirit. Review your inner commitment and faith about opening to your feelings. What preparations might be needed? Also consider outer support, such as study group contacts, close friends, and spiritual advisors.

When fear of experiencing his feelings induces man to block off his capacity to feel, this impoverishment creates the need for a substitution. This substitution is the mind. In order not to feel the deadness, the impoverishment of the inner being, and in order to have a sense of existing, the outer mind is used much more than is its natural function.

If you cannot exist through your flowing, feeling, experiencing, being; the mind, the intellect and the will take charge exclusively, or almost exclusively, of the deadened feeling part. This gives temporarily the illusion of being alive. But the aliveness is precarious. It is, in the long run, not even convincing, because consciousness without feeling lacks the spark of the spirit that puts a glow on life. Its incompleteness is dry and sterile. You may arrive at the most brilliant formulations with your mind, but if your mind is not unified with the inner feeling experience, you will in secret moments doubt your aliveness, your reality of being.

It happens so frequently in this civilization, at this juncture of the general evolution, that man possesses a brain but finds himself unable to live fully. What is usually called, these days, an identity crisis is the result of being split off from the feeling self. This, in turn, exists only when feelings are being avoided, fought against, denied, resisted, repressed. When man does not know who he is, he must be lost. He can never know who he is when the mind substitutes its so-called "life" for the inner, feeling self.

PL 191:

Week 3: Fear Blocks Bliss

The experience of bliss, pleasure, joy, peace can exist only in a fearless soul

The creativity that is your full potential, self-expression, and expansion of your spiritual being can exist only when you are fearless and relaxed. If there is no part in your inner being that has anything to guard against, that has anything to cover up, that has anything to defend or to protect, then the full potentiality of your creative resources, of your capacity for pleasure, can evolve and manifest in your personality. For if you guard against one expression of life in you, against one type of inner experience, it is logical that all other types must be equally hindered.

This should be easy to see. By protecting yourself against your fear of pain (or any other undesirable state), you must be in a state of tension. Guardedness is tension. And pleasure and creativity can only thrive in state of relaxation. PL 191

Exercise 3a: Recall an area of life where you feel fearless. This will be an area where you have a sense of confidence around your understandings, your feelings, and your experiences. Don't judge this area by any standards other than your feelings about it! Where are you able to lose yourself completely yet still function, at peace with outer and inner experiences, able to alternate between them with ease? Walking, washing dishes, zoning out on public transport -- ??

Fear pollutes the flow of life

You cannot express yourself when you guard against an inner movement of life. You try to hold tight that this movement may not happen. You then manage not to know what you are doing. You thus separate yourself from a vital part of yourself. No wonder that you lose touch with yourself and no longer know who you are!

You thus live in a constant state of tense guardedness -- unfortunately this is unbeknown to your conscious mind. For if you would truly know, you would have the first necessary basis from which to proceed to change your way of life. It is therefore the first task on any path to explore yourself deeply so that you do become conscious of your defenses, your guards, and your protective devices. Only then can you explore the next question: what is it precisely you guard against? In the last analysis, it is always a pain that you have suffered one way or another.

The accumulated residual energy block not only attracts the same events over again, as mentioned, but they also make you incapable of meeting new feeling experiences in a free and spiritually hygienic way. You will be incapable of letting the new feeling live in you, so that it is added to the residual reservoir. On the other hand, once the specific residual reservoir is emptied, and you have fully experienced and gone through the past accumulations, the flow of your being will deal with new pains in a very different way.

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With a receptive attitude you let God into your soul from deep within yourself. You open up for this to happen. When trust and faith are lacking that this can come to pass, that the Divine can actualize itself through you, it is because you have not given yourself the opportunity to experience the stark reality of these processes. You have denied yourself this experience. And since you have never experienced it, how can you trust it?

Spiritual Meaning of Crisis PL 183

Exercise 3b: Recall minor aspects of life where you are fearful (nervousness or anxiety are forms of fear, as is hesitation or a sense of reluctance)s. Notice what is different between these and the areas in 3b where you feel fearless. What adjustments could make these areas less fearful?

Find areas to practice being fearless!

First of all, you will remain open, vulnerable and experience the pain softly, gently, without inner fight, and fully knowing why you are in pain. This integration of your experience will make the wave pass - slowly or quickly, according to the nature of the experience -- and the pain dissolve into the stream of life within you.

This open, relaxed, unguarded, unfighting state also makes inspiration and resources available that are otherwise inaccessible. You will be guided from within to find new ways of actions, and of behavior that will be effective in your outer life and your environment, so that you prepare new ground for new experiences. Going through what you fear eliminates the fear, and the fearlessness opens new creative channels and entirely new resources that will first come as a total and unexpected surprise. Also, a new, ever increasing vibrancy of life must fill your being when you live in this way. You will be filled with the joyousness of knowing that all is well in the universe.

The outer control of the will, when used to avoid feared feelings, and to forcefully produce the joy that cannot be had unless you live in an unguarded state, must finally -- and again and again -- be smashed by life that cannot be willfully manipulated by the fearful, small, controlling mind. When a forcing current ("*I must not experience that, and I must experience this*") substitutes for a relaxed stream of consciousness, a flowing soul substance, the end result is crisis and more pain: the bitter pain of fighting against pain, the terror of trying to avoid fear rather than going through it. PL 191

Exercise 3c: Expand the number of areas you found for 3a by including areas that aren't quite as fearless, or 'clean'. Invest some time consciously freeing these moments from fear, by feeling into where the fear is and understanding where it is coming from. Think of it as a coaching session!

The state of duality, that is significant of man's state of consciousness, is primarily a result of fear that is not fully lived through and therefore dissolved. By saying, in effect, "*This I must not experience,*" you create a duality. Your fear makes a yes and a no current. And that is the entire basis of the painful state of duality. It can only thrive in a state of avoidance, of being closed to one thing, which creates tense, urgent grabbing movement into the opposite direction. This prohibits the real flow of life. PL 191

The yes-current is the expression of the supreme intelligence and creative universal force. It is the life force, whose aspects were also discussed in a separate lecture in the past. It is all that strives toward union, wholeness, harmony, fulfillment, fruition. It is truth and love in its substance and manifestation. It is life embracing and accepting. Its movements are smooth and harmonious -- to bring in still another of our past topics.

The no-current works and affects in the opposite manner, but not in the sense that it is evil. It consists rather of ignorance, blindness, distortion, lack of awareness of relevant factors -- relevant to the no-current in whatever way manifested. Ignoring truth, it must be in fear and

spread fear. Hence, it is the opposite of love, of everything that leads toward union, fulfillment, fruition. It is discord and spreads disharmony, isolation.

[Transition from the No Current to the Yes Current](#) PL 125

When an inner attitude of strong denial exists (which is the basis of fear), rage, anger, violence must follow suit. Rage and anger dissolve when the fear of pain is being given up and the pain fully experienced. Then, when this happens, the pain will dissolve and turn into its original nature, which is blissful, peaceful vibrancy of the river of life, of which you are a part and which flows through your being.

Fear of feelings, therefore, not only means the warding off of bliss and the expression of creative life through you, but also it means that you are split and in a state of disunity. The unification of the human state of consciousness into a higher unified state of consciousness can take place only by going through what you fear, and never by going around and by warding off and by avoiding. PL 191

Exercise 3d: Make a list of feelings you would prefer to avoid. For each one, list several examples of incidents / interactions / events that would be likely to trigger those feelings. Notice how you feel about the events themselves, apart from your feelings about them. If these feelings were not triggered, would you have more interest in these activities?

Experiencing All Feelings, Including Fear

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 and on. The same is true about other feelings.

-- Denied anger creates anger at being angry. Then when this 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, the pain extends on and on.

I often remind you of this process, which is so significant and important because it points so clearly to the necessity of feeling directly, no matter how undesirable the feelings may be.

-- If you compound your pain because you deny feeling your pain, this secondary pain must become bitter, twisted, unbearable.

-- If you accept and feel the pain, a dissolving process begins automatically. Many of you have experienced this truth a number of times in your pathwork; the same with fear, anger, frustrated needs -- whatever the feeling may be.

Thus, when you feel the fear of your fear, and can let yourself drop into the fear itself, this fear *will very quickly give way to another denied feeling*. The denied feeling, whatever it may be, will become easier to bear than its denial, the fear.

And the fear itself is more bearable than the fear of the fear.

[The Importance of Experiencing All Feelings](#) PL 190

Week 4: What feelings do you fear?

Any straight, direct, clean feeling can easily be borne, no matter what it is and why it exists. What is indeed unbearably painful, bitter, frightening, and hopeless is the result of the inner struggle and the turmoil the misconception creates. PL 191

Exercise 4a: Scientists who study emotions tend to categorize emotions into 5 basic categories: anger, disgust, sadness, fear, and joy. These are recognized across all cultures, and are even expressed by infants. What is your relationship with each of these? For instance, when you feel disgust you might find that you cover it up immediately, with sadness or anger. Anger is commonly masked by disgust, fear, and sadness.



5 Basic Emotions by iamheart.ca

Sadness

When something in you says, "*I must not be sad, I should not be sad,*" you rebel against something that exists. This rebellious attitude will soon create a concept in you -- actually a misconception -- that being sad is catastrophic and if this catastrophe befalls you, you must perish. This unspoken, unarticulated assumption creates fear, and often, if this becomes more exaggerated, fear turns into terror. The terror of sadness creates a compulsive urge to avoid sadness -- avoid feeling it.

It is the mind's overactivity that produces the image, "*I will perish if I have to be sad,*" although it may not be the conscious, articulate mind. You build mental concepts that sustain the belief that sadness is unbearable and even dangerous, and thus you justify your refusal to feel sad. You may do this by building cases against others who make you sad. The mind busily attempts to justify why you should not have to endure this feeling. Thus illusions are being built. And it always seems most difficult to abandon one's cherished illusions. PL 191

Displacement: Shifting Needs into Other Channels

In addition to substituting the opposite trend for the one that is denied, another current form of displacement is the shifting of need into another channel. Wherever there is an exaggerated involvement, an involvement which disrupts inner and/or outer peace, an involvement that leaves other important functions in life unfulfilled, one may be sure that such a shift has taken place.

Displacement, Substitution, Superimposition PL 121

Whenever it first happens that an original experience -- say, of sadness and pain -- is denied, it becomes displaced. It will be reexperienced in subsequent situations. Displaced and denied sadness becomes self-pity, hopelessness, bleakness, depression. These emotions are indeed debilitating and destructive, while the clean, direct, original feeling of sadness, if fully experienced without making it more or less and if it is brought back to where it originally started in this life, will dissipate. When you let it happen to you without manipulating it by exaggerating or denying it, it will run its natural course. This is extremely important to remember and to try out, as it were, again and again.

But if the original, clean experience of sadness is denied in any form, and thus distorted, it becomes part of a vicious circle from which it is always difficult to extricate oneself. Part of this vicious circle is of course also the denied anger and rage for being made sad by life, by other people. PL 191

Exercise 4b: Explore your relationship with sadness by repeating the 2 phrases, "*I must not be sad, I should not be sad,*" and "*I will perish if I have to be sad,*" Try to draw or chart your responses / reactions. Then notice if this same sequence repeats in a real-life situation.

Anger

If anger is cleanly experienced because perhaps someone damages you, hurts you, inflicts injustice upon you, it will resolve itself.

Other people's denial of their inner truth, their real feelings, must inflict pain upon you just as much as you must inflict pain upon others by not allowing yourself to experience what is -- whether you intend to do so or not, whether you are aware of it or not.

This pain can be inflicted every bit as much by omission as by commission. The climate of omission in a child's life is indeed often more difficult to cope with, because there is no actual occurrence one can pinpoint the pain on, so that it is more difficult to acknowledge, feel, and thus eliminate it from your psychic system.

Your initial reaction to pain with anger is totally normal and healthy. If you can accept your anger feeling with the proper understanding that such a reaction does not require you to act against others in a destructive fashion, you will accept this anger without either judging or justifying yourself or others.

If you will let yourself feel and experience it, and follow it through to the pain, it will dissolve, it will liberate you. If you deny it, it will turn into spite, cruelty, hostility, which then in turn, as you well know, also need to be covered up in order to conform with society's standards. Thus you become further alienated from what you really feel, and the original feeling becomes more distorted. PL 191

Exercise 4c: '*Becoming civilized*' is how society trains us to process emotions constructively, according to community rules and values. Think of this like using the 'life force' of a river by channeling it into pipes for different uses. If the river rises /pressure in the pipes builds up past what they can hold, the pipes will fracture. Normal, healthy anger is like a safety valve, where feelings can be allowed to by-pass societal rules and express themselves freely.

Notice moments where you are able to allow feelings to express themselves freely. Then when you feel the need to 'let off some pressure'. Notice where you have to where you feel you have to contain them, no matter the cost. What happens when you 'burst'? What feelings spill out?

Despair and Loneliness

When the original feeling of despair and loneliness is denied, the inner person says, "*I should not have to feel this ever; I should be spared this experience of despair.*" By this denial you turn it into bitterness, isolation, faithlessness -- the apprehension that there is no way out for you.

If the original despair is cleanly experienced without making conclusions and mental concepts, the feeling will dissolve relatively quickly. If you allow yourself to feel it without your mind making something of it, if you are attuned to what is happening in you, you will come out of yet another tunnel into the light of entering the life stream.

When I speak here of the clean experience of momentary despair, it must not be confused with a subtly forced hopelessness that is the result of a forcing current. The forcing current is a manipulative process that expresses into life and towards everybody whom one substitutes for those who caused the original hurt in childhood. *"You must now give me all I ask for, and you must protect me from all unpleasurable feelings. My hopelessness will convince you that this is what you must do for me."* PL 191

Exercise 4d: Unpack the statements above that are in italics. What is actually being requested? List the unspoken demands. What kind of life would result? Would there be subsequent demands? Would these demands lead to happiness, loving relationships, and an increased faith?

Healing Past, Present, and Future

When such irrational "messages" of the hidden self can be deciphered and admitted, the manipulative, artificial hopelessness (which is always unbearable) will give way, and the new insight will lead back to the clean, original feeling one has avoided.

If you can make such differentiations, you will have gained a great step forward toward self-awareness, which in turn will make it possible for you to experience original feelings and go through their tunnel at whose end you will find the realistic good tidings of spiritual reality -- the reality that life is ultimately benign. And when I say "ultimately," I do not mean in a faraway beyond. I mean, whenever you have the courage and the faith to truly feel what is in you; when you explore what is in you; when you let happen to you what is in you; when the hardened armor plate of your defense against unpleasant feelings is loosened up and you feel and you cry, you tremble and you writhe, and you experience directly and cleanly the original feeling. Then all residual feelings will dissolve.

The new experience of everyday living will be a fluctuating wave of life as it comes to you. You will not live behind a wall through which nothing can come to you and nothing can come out of you. That is the true isolation of the disunified, fearful being, who issues a forcing current into the world that says, *"I must not feel this, I say no to it,"* and is therefore in a state of tight denial and defense.

This will lead you more and more to a fuller experiencing of your feelings -- from the now to the then, from the present to the past. And when you empty out the past accumulations, the present will truly be the present, rather than give you the illusion that you react to the present when you really react over and over again to the past you constantly keep avoiding.

PL 191

Exercise 4e: Where you feel vaguely disturbed, irritated, disquieted without really knowing what happens to you, do not gloss over it. You create further layers of disunity and disorientation. Focus onto your sensations, trust in the fact that something more tangible, something that you can deal with lies in you and waits for you to take it out of hiding. PL 191

Week 5: The Greatest Fear is to Feel Fear

Let us now take the feeling of fear. When you deny it, it becomes vague anxiety that is infinitely more disturbing because you have nothing to focus on and to cope with. By facing the fear directly, you proceed into other feelings such as pain, despair, anger, etc. Thus, the way out becomes possible. Anxiety is displaced fear and, as such, offers no way out. PL 191

Exercise 5a: Focus on 1-3 minor ('mild') fears that you have while reading this section, so that you can compare how you feel about them with what is being suggested, and how it feels to explore them rather than only identify them.

The fear itself is more bearable than the fear of the fear. Thus, when you feel the fear of your fear, and can let yourself drop into the fear itself, this fear *will very quickly give way to another denied feeling*. The denied feeling, whatever it may be, will become easier to bear than its denial, the fear.

You must understand, my dearest friends, that anything undesirable that happens to you comes to you only because you say, *"No, I must not experience that, and what can I do to avoid it?"* Indeed, most people are motivated into such work as this because they really seek for better ways to avoid the undesirable feelings, and when it finally dawns upon them that exactly the opposite direction must be taken, many leave such a path as this because they are unwilling to accept the truth that avoidance is futile. They insist on their illusion. PL 191

An Overall Fear of Emotions

Even the admission, to yourself, *"I feel half dead, I could feel more than I do, therefore the potential to do so must exist in me,"* brings you so much nearer to the state of self-realization than the blindness of confusing your desire to feel and love because you believe in it as a principle, with the actual fact of feeling and loving.

[*Evolutionary Phases of Feelings and Emotions*](#) PL 165

Exercise 5b Feel into the vicious circle you create by fearing fear.

When you no longer fear -- let us say, pain -- pain can no longer come to you.

When you no longer fear fear, you cannot experience fear any longer.

When you no longer fear disappointment because you know you can experience it, and when you can let it happen to you and go to its very end until its energy current re-transforms itself into its original life flow, then disappointment can no longer happen to you. PL 191

What is your fear about?

Any one of you who truly decides to go into the nucleus of your very being can do so at any time you so wish. It requires your decision to look, feel, and experience what is in you, to no longer externalize what is in you.

It is therefore of utmost importance that at this particular juncture you question yourself: to what degree are you afraid of a feeling in you? Which is it? For nothing outwardly can in itself be so frightening -- only what it will do to you, what unpleasurable feelings it will elicit in you, what pain it will make you experience.

By going into the undesirable feeling, you will see the miracle happen as a stark reality, not as a principle you hear expounded -- the acceptance of pain makes the pain pleasure. The less you block pain, the more and the sooner will pain turn into pleasure. Thus you witness the process of unifying duality. PL 191

Exercise 5c: Go back to the fears you listed in 5a. What were these about? Were they substitutes for other fears that you did not want to feel? Since all fear is related to negative intent, find the 'grain of truth' of your own negativity in holding onto the fear. What might your negative intent be about?

Find Your Fear of Life

Attempt to open yourself up to these feared feelings, and try to let happen what you thought would be unbearable, unacceptable. You will see what happens if you go through. What appears first as a black, frightening, endless abyss turns out to be a tunnel at whose other end you come into light. Everyone can experience this. It is never an endless abyss, for life in its true nature is not darkness, it is light. It is not destruction, it is construction. It is not evil, it is good.

The evil of life, destructiveness, the demonic forces are fear of experiencing what is in you, your feelings. For out of that fear, you build your destructive defenses. That is the only reason why destructiveness sets in in every one of its facets and forms. The fear of feelings, of painful experience, makes you arrogant and isolated, cruel and greedy, selfish and life-denying. It makes you untruthful on the inner and most vital level of your being. For if you deny what you feel, you are not in truth with yourself. All of this is evil, if you wish to choose this word or any other. . Thus you waste your life energies by stemming against the truth and thereby creating unnecessary pain.

The negation of the original pain in this life leads to greedy, insatiable demands -- the demands that all frustration should be spared you, that you should never be criticized, that you should always have your way, that all others should always love you and love you your way.

As long as these demands are not recognized and abandoned and the original pain cleanly felt and gone through, you will be caught in the ever fluctuating seesaw of submission and rebellion, which is another vicious circle. You submit to others' equally insatiable, unreasonable demands and their power struggle for control in order to finally have them do your bidding. You rebel because you are ashamed of and hate yourself for this submission and must prove your "independence." In both attitudes you violate the real interests of your real self. In neither are you aware of the blind drives that lead you into submission and rebellion.

The only way you can truly be independent is when these demands cease, which will be when you can experience whatever comes to you because you have produced it and it exists within you.

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