

Pathwork Lecture 180: The Spiritual Significance of Human Relationship

1996 Edition, Original Given March 13, 1970

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, dearest friends.</u></p> <p><u>Blessings</u> <u>for every one of you.</u></p> <p><u>Blessed be</u></p> <ul style="list-style-type: none"> • <u>your very life,</u> • <u>your every breath,</u> • <u>your thoughts and</u> • <u>your feelings.</u>
04	<p><u>This lecture deals with</u></p> <ul style="list-style-type: none"> • <u>relationships and</u> • <u>their tremendous significance</u> <p><u>from the</u> <u>spiritual</u> <u>point of view – that of</u></p> <ul style="list-style-type: none"> • <u>individual growth and</u> • <u>unification.</u>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Version posted 10/19/14; Revised 3/4/18

First, I would like to point out that
on the human level of manifestation
individual units of consciousness
do exist,

which

sometimes

• harmonize,

but very often

• conflict

with one another,

creating

• friction and

• crisis.

Yet

beyond this [i.e., this human] level of manifestation

there are

no other

fragmented

units of consciousness.

Above

the human level [i.e., Above the human level of manifestation where
fragmented units of consciousness exist]

there is

only one

consciousness [i.e., only one consciousness rather than

fragmented units of consciousness],

through which

every single created entity

is expressed

differently.

When one

comes into one's own,

one

experiences

this truth [i.e., this truth that there is only one consciousness through
which every single created entity is expressed differently],

without, however,

losing

a sense of individuality.

This [i.e., That on the level of manifestation in human life, within the human entity individual units of consciousness exist that sometimes harmonize but very often conflict with one another and create friction and crisis]

can be

felt

very distinctly

when you deal with

your own

inner

disharmonies, my friends.

***For there [i.e., For there in your inner disharmonies],
too,***

exactly the same principle applies.

05

***In your present state,
a part of your innermost being***

is

• developed

and

governs

your

• thinking,

• feeling,

• willing, and

• acting.

There are

other parts [i.e., There are other parts of your innermost being],

still in a

• lower state of development,

which also

• govern and

• influence

your

• thinking,

• feeling,

• willing and

• acting.

Thus [i.e., Because you have parts of your personality that are developed and other parts of your personality that are undeveloped, each part trying to influence and govern your thinking, feeling, willing and acting]

you find yourself
divided,

and this [i.e., and this division between developed and undeveloped parts of your personality]

always creates

- tension,
- pain,
- anxiety,

as well as

- inner

and

- outer

difficulties.

Some aspects of your personality
are in

- truth;

others,

in

- error and
- distortion.

The resulting confusion
causes

grave disturbances.

What you usually do [i.e., do in the face of this confusion and these disturbances]
is

- push one side [i.e., push one side or part of your personality
out of the way

and

- identify with the other [i.e., identify with the other part or side
of your personality].

Yet this denial of

a part of you [i.e., this denial of that part of your personality that you push away]
cannot bring
unification.

On the contrary,

it [i.e., this denial of that part of your personality that you push away]
widens the split.

What must be done
is to bring out the

- **deviating,**
- **conflicting**

side [i.e., side of the personality that is still undeveloped]

and face it –
face

the entire ambivalence [i.e., face the entire ambivalence of being pulled in one direction by the developed side of the personality and in the opposite direction by the undeveloped side of the personality].

Only then [i.e., Only when you face this ambivalence of being pulled in conflicting directions by the various developed and undeveloped sides of your personality]

do you find
the ultimate reality
of your
unified self.

As you know,

- **unification and**
- **peace**

emerge
to the degree you

- **recognize,**
- **accept, and**
- **understand**

the nature of

the inner conflict [i.e., the inner conflict between the developed and undeveloped sides of your personality].

06

Exactly the same law [i.e., the same law that applies to the inner conflict between the various developed and undeveloped sides of your personality]

applies to the

- **unity or**
- **dissension**
between

outwardly

- **separate and**
- **different**
entities.

They [i.e., These outwardly separate and different entities],
too, are
one,
beyond
the level of
appearance.

The dissension [i.e., The dissension among entities]
is caused

not by

- actual differences

among
units

of consciousness,

but, just as in the individual, by

- differences

in the development [i.e., differences in the development of the
personality aspects of the individual entities]

of

the manifesting

universal consciousness.

07

Even though
the principle of unification
is exactly the same
[both]

- within

and

- among

individuals,

it [i.e., the principle of unification]

cannot be applied to

- another human being

unless it has first been applied to

- one's inner self.

If

- **the divergent parts
of your self**

are not approached

**according to this truth [i.e., the truth that you need to accept rather
than deny the undeveloped parts of yourself],**

and

- **your ambivalence [i.e., your ambivalence of being pulled in conflicting directions
by the various developed and undeveloped sides of your personality]**

is not

- **faced,**
- **accepted, and**
- **understood,**

the process of unification

**cannot be put into practice with
another person.**

This is a

very important fact,

which explains

the great emphasis of this pathwork

on first

approaching

the self.

**Only then [i.e., Only when you have faced, accepted and understood your
ambivalence in regard to the diverse parts within your self]**

can relationship [i.e., can relationship between or among persons]

be cultivated in a

- **meaningful and**

- **effective**

way.

08

*I shall now try to outline
some elements of*

• dissension

and

• unification

between

human beings

in relationship

and

*show how these [i.e., how these elements of dissension and unification between
human beings in relationship]*

parallel

the individual process.

Before doing so I should like to say that

relationship

represents

the greatest challenge

for the individual,

for it is

only

in relationship to others

that unresolved problems

still existing

within the individual psyche

are

• affected and

• activated.

*This [i.e., Because unresolved problems still existing within the individual psyche
are affected and activated only in relationship to others]*

is why

many individuals

withdraw from

interaction with others.

	<p><u><i>The illusion</i></u> <u><i>can sometimes be maintained</i></u> <u><i>that the problems</i></u> <u><i>arise</i></u> <u><i>from</i></u> <u><i>the other person</i></u> [i.e., <u><i>The illusion that the problems are those of the other person rather than one's own problems</i></u>] <u><i>when one feels disturbance</i></u> • <u><i>only</i></u> <u><i>in his or her presence</i></u> [i.e., <u><i>in the other's presence</i></u>], <u><i>and</i></u> • <u><i>not when</i></u> <u><i>by oneself.</i></u></p>
09	<p><u><i>Being alone</i></u> <u><i>elicits</i></u> <u><i>the inner call</i></u> <u><i>for</i></u> <u><i>contact,</i></u> <u><i>and</i></u> • <u><i>the less</i></u> <u><i>contact is cultivated,</i></u> • <u><i>the more acute</i></u> <u><i>the longing becomes.</i></u></p> <p><u><i>This then</i></u> [i.e., <u><i>This more acute longing for contact, then</i></u>], <u><i>is</i></u> <u><i>a different kind of pain –</i></u> <u><i>the pain of</i></u> • <u><i>loneliness</i></u> <u><i>and</i></u> • <u><i>frustration.</i></u></p> <p><u><i>But contact</i></u> [with another] <u><i>makes it difficult</i></u> <u><i>to maintain the illusion for too long</i></u> <u><i>that</i></u> <u><i>the inner self</i></u> <u><i>is</i></u> • <u><i>faultless and</i></u> • <u><i>harmonious</i></u> [i.e., <u><i>harmonious within itself</i></u>].</p>

It requires
mental aberration
to claim for too long
that
problems in relationship
are caused

- *only by*
- *others*

and

- *not by*
- *oneself.*

This [i.e., This fact that one experiences pain of loneliness when alone and at the same time the fact that problems in relationship are at least partially caused by one's inner state when one is with another]
is why
relationships
are simultaneously

- *a fulfillment,*
- *a challenge, and*
- *a gauge to one's inner state.*

The friction that arises
out of relating with others
can be
a sharp instrument
of

- *purification*

and

- *self-recognition*

if
one is inclined to use it.

10

By

- *withdrawing*
from this challenge [i.e., By withdrawing from this challenge of
connecting with and relating to others]

and

- *sacrificing*
the fulfillment of intimate contact,
many inner problems
are never called into play.

The illusion of

- inner peace and
- unity

that comes from
avoidance of
relating

has even led to concepts

that

spiritual growth

is being furthered
by isolation.

Nothing

could be farther from the truth.

This statement [i.e., This statement that spiritual growth is furthered when one
connects with and relates to others]

must not be confused with

the notion that

intervals of seclusion

are

necessary

for

- inner concentration and
- self-confrontation,
however.

But these periods [i.e., these periods of seclusion]

should always alternate

with contact –

and

- the more intimate
such contact is,
- the more it expresses
spiritual maturity.

11

• Contact

and

• lack of contact

with others

can be observed in
various stages.

There are
many degrees
of contact
between
the crass extremes of
total
• outer and
• inner
isolation,
at one end,
and
the
• deepest,
• most intimate
relatedness
at the other,
such as
capacity
• to
• love and
• accept
others,
• to deal with
the mutually arising problems,
• to find balance
between
• self-assertion
and
• giving in,
• to
• give and
• receive
and
• to be acutely aware of
the interacting levels.

	<p><u><i>There are those</i></u></p> <ul style="list-style-type: none">• <u><i>who have obtained a certain superficial ability to relate</i></u> <p><u><i>but</i></u></p> <ul style="list-style-type: none">• <u><i>who still withdraw from a more</i></u><ul style="list-style-type: none">• <u><i>meaningful,</i></u>• <u><i>open,</i></u>• <u><i>unmasked mutual revealing.</i></u> <p><u><i>I might say that</i></u> <u><i>the average present-day human being fluctuates somewhere between the two extremes [i.e., between the extremes of inner and outer isolation on one end and, on the other end, the deepest, most intimate relatedness].</i></u></p>
12	<p><u><i>It is also possible</i></u> <u><i>to measure one's personal sense of fulfillment by the</i></u></p> <ul style="list-style-type: none">• <u><i>depth of</i></u><ul style="list-style-type: none">• <u><i>relatedness and</i></u>• <u><i>intimate contact,</i></u> <p><u><i>by the</i></u></p> <ul style="list-style-type: none">• <u><i>strength of the feelings</i></u> <u><i>one permits oneself to experience,</i></u> <p><u><i>and</i></u> <u><i>by the</i></u></p> <ul style="list-style-type: none">• <u><i>willingness to</i></u><ul style="list-style-type: none">• <u><i>give and</i></u>• <u><i>receive.</i></u>

Frustration
indicates

- an absence of contact,

which, in turn, is
a precise indicator

- that the self
withdraws from
the challenge of relationship,

thereby

- sacrificing
personal
 - fulfillment,
 - pleasure,
 - love, and
 - joy.

When you want to
share

only

on the basis of
receiving

according to your own terms,

and you are
in fact

secretly

unwilling to share,

your longings

must remain unfulfilled.

People would be well advised

to consider their unfulfilled longings

from this point of view [i.e., the point of view that one's longings are
unfulfilled because one is in fact unwilling to share],

rather than

indulging in the usual assumption

that one is [i.e., rather than indulging in the usual assumption

that one's longings are unfulfilled because one is]

- unlucky and
- unfairly put upon by life.

13

One's

- contentment and
- fulfillment

in relationship

is a much neglected yardstick

for one's own

development [i.e., neglected yardstick for one's own

personal spiritual and psychological development].

Relationship with others

is

- a mirror of
one's own state

and thus

- a direct help
to one's

self-purification.

Conversely,

only by

thorough

- self-honesty and
- self-facing

can

- relationships
be sustained,

can

- feelings
expand

and

- contact [i.e., contact between human beings]

blossom

in long-term relationships.

So you can see, my friends, that

relationships

represent

a tremendously important aspect of

human growth.

14

The

- power and
- significance

of relationship
often pose

severe problems

for those who are still in

the throes

of their own

inner conflicts [i.e., of their own inner dividedness].

The unfulfilled longing [i.e., The unfulfilled longing for connection with others]

becomes

unbearably painful

when

isolation

is chosen [i.e., chosen as a lifestyle]

due to the

difficulty of

contact [i.e., due to the difficulty of contact with others].

This [difficulty of contact with others]

can be resolved

only when

you

seriously settle down

to seek the

cause for

this conflict [i.e., this conflict with others]

within

your self,

without using the defense of

annihilating

- guilt and

- self-blame,

which of course

eliminates any possibility

of really getting at

the core of the conflict

[i.e. the core of the
conflict with others].

	<ul style="list-style-type: none">• <u>This search</u> [i.e., <u>This search within yourself for the cause of your conflict with others</u>], <u>together with</u><ul style="list-style-type: none">• <u>the inner willingness to change,</u> <u>must be cultivated</u> <u>in order to</u> <u>escape</u> <u>the painful dilemma</u> <u>in which</u> <u>both available alternatives</u> –<ul style="list-style-type: none">• <u>isolation</u> [from others, on the one hand]<u>and</u><ul style="list-style-type: none">• <u>contact</u> [with others, on the other hand] – <u>are unbearable.</u>
15	<p><u>Fear of pleasure</u> <u>is, to a large degree,</u> <u>connected with</u> <u>the problem</u> <u>of</u><ul style="list-style-type: none">• <u>dealing with others</u><u>and</u> <u>of</u><ul style="list-style-type: none">• <u>facing up to</u> <u>one's own stubborn blindness</u> <u>about</u> <u>the self.</u><p><u>It is also important to remember that</u> <u>withdrawal</u> <u>can be</u><ul style="list-style-type: none">• <u>very subtle and</u> <u>may be</u><ul style="list-style-type: none">• <u>outwardly</u> <u>unnoticeable,</u> <u>manifesting only in a</u><ul style="list-style-type: none">• <u>certain guardedness and</u>• <u>distorted self-protection.</u></p></p>

Outer
good fellowship
does not necessarily imply a
• capacity and
• willingness
for
inner
closeness.

For many,
[this inner] closeness
is too taxing.

On the surface
this [i.e., this difficulty in inner closeness]
seems related to
how difficult
others
are,
but actually
the difficulty [i.e., the difficulty in inner closeness]
lies in
the self,
regardless of
how imperfect
others
may also be.

16

When people
whose spiritual development
is on different levels
are involved with one another,
it is
always
the more highly developed person
who is responsible for the relationship.

Specifically, that person [i.e., that more developed person]
is responsible for
searching
the depths
of the interaction
which creates
any

- *friction and*
- *disharmony*

between the parties.

17

The less developed person
is not as capable
of such a search,
being still in a state of

- *blaming*

the other
and

- *depending on*

the other's
doing "right"
in order to avoid

- *unpleasantness or*
- *frustration.*

Also,
the less developed person
is always caught up in
the fundamental error of
duality.

From this [dualistic] perspective
any friction
is seen in terms of

"only one of us is right."

	<p><i>[From this dualistic perspective that “only one of us is right”]</i></p> <p><u>A problem in the other automatically seems to whitewash this person [i.e., seems to absolve such a person from any blame for problems in the relationship and make the other person totally at fault for any problem in the relationship], although in reality his or her own negative involvement may be infinitely more weighty than the other person's.</u></p>
18	<p><u>The spiritually more developed person is capable of</u></p> <ul style="list-style-type: none">• <u>realistic,</u>• <u>non-dualistic perception.</u> <p><u>That person [i.e., That spiritually more developed person] may see that either one of you may have a deep problem, but that [i.e., but also sees that the fact that there is a deep problem of one person] does not eliminate the importance of the possibly much lesser problem of the other one.</u></p> <p><u>The more developed one will always be</u></p> <ul style="list-style-type: none">• <u>willing and</u>• <u>able</u> <p><u>to search for his or her own involvement whenever he or she is negatively affected [i.e., negatively affected by his or her interaction with the other], no matter how blatantly at fault the other one may be.</u></p>

	<p><u>A person of</u></p> <ul style="list-style-type: none">• <u>spiritual and</u>• <u>emotional</u> <p>• <u>immaturity and</u></p> <p>• <u>crudeness</u></p> <p><u>will always</u> <u>put the bulk of the blame</u> <u>on the other.</u></p> <p><u>All this applies to</u> <u>any kind of relationship:</u></p> <ul style="list-style-type: none">• <u>mates,</u>• <u>parents and children,</u>• <u>friendships, or</u>• <u>business contacts.</u>
19	<p><u>The tendency</u> <u>to make yourself</u> <u>emotionally dependent on others,</u> <u>the overcoming of which</u> <u>is such an important aspect</u> <u>of the growth process,</u></p> <p><u>largely comes from</u> <u>wanting to</u></p> <ul style="list-style-type: none">• <u>absolve yourself from</u> <u>blame</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>extract yourself from</u> <u>difficulty</u> <u>when</u> <ul style="list-style-type: none">• <u>establishing and</u>• <u>maintaining</u> <u>a relationship.</u> <p><u>It seems so much easier</u> <u>to shift most of this burden</u> [i.e., <u>most of this burden of establishing</u> <u>and maintaining a relationship]</u> <u>to others.</u></p> <p><u>But what a price to pay!</u></p>

Doing this [i.e., Shifting the burden of establishing and maintaining a relationship onto others]

- renders you
helpless indeed
- and
- brings about
 - isolation,
- or
- unending
 - pain and
 - friction
- with others.

It is only when
you
begin
truly
to assume self-responsibility

- by looking at
your own problem
in the relationship

and

- by a willingness
to change

that

- freedom
is established

and

- relationships
become
 - fruitful and
 - joyous.

20

If
the more highly developed person
refuses to
undertake the appropriate
spiritual duty
to

- assume responsibility
for the relationship and
- look for
the core of dissension within [i.e., within himself
or herself],

he or she [i.e., the more highly developed person]
will never really understand

- the mutual
interaction,
- how one problem
affects the other.

The relationship
must then
deteriorate,
leaving both parties

- confused and
- less able to cope with
 - the self and
 - others.

On the other hand,
if the spiritually developed person
accepts this responsibility [i.e., accepts this responsibility for establishing
and maintaining the relationship],

he or she
will also help the other [i.e., help the other less-developed person]
in a subtle way.

If he or she [i.e., If the spiritually more developed person]

can

- *desist from the temptation*
to constantly belabor
the obvious sour points
of the other

and

- *look within,*

he or she [i.e., the spiritually more developed person]

will

- *raise his or her own development considerably*

and

- *spread*
 - *peace and*
 - *joy.*

The poison of friction
will soon be eliminated.

It will also become possible
to find
other partners
for a truly
mutual
growth process.

21

When
two equals
relate,
both
carry
the full responsibility
for the relationship.

This is
indeed

- *a beautiful venture,*
- *a deeply satisfying*
state of
mutuality.

The slightest flaw
in a mood
will be recognized
for its inner meaning
and thus
the growth process
is kept up.

Both
will recognize
their co-creation
of this momentary flaw –
whether it be

- an actual friction or
- a momentary deadness of feelings.

The
inner
reality
of the interaction
will become
increasingly more significant.

This [i.e. This degree of mutuality that is possible between
two equally developed partners]
will largely prevent
injury
to the relationship.

22

Let me emphasize here that
when I speak of
being responsible for
the less developed person,
I do not mean
that another human being
can ever carry the burden
for the actual difficulties
of others.

This can never be.

What I mean [i.e., What I mean about the more developed person being responsible for the less developed person in a relationship]
is that
difficulties of interaction in a relationship
are usually not explored in depth
by the individual
whose spiritual development
is more primitive.

He or she [i.e., The one whose spiritual development is more primitive]

- will render
others
responsible for his or her
 - unhappiness and
 - disharmonyin a given interaction

and

- is not
 - able,
- or
 - willing,to see the whole issue.

Thus

that person [i.e., Thus that one whose spiritual development is more primitive]
is not in a position
to eliminate the disharmony.

Only those

who assume responsibility
for finding the

- inner disturbance and
- mutual effect

can do so [i.e., can eliminate a disharmony in a relationship].

Hence

the spiritually more primitive person
always
depends on
the spiritually more evolved one.

23

A relationship
between individuals
in which
• *the destructiveness*
of the less developed one
makes
• *growth,*
• *harmony, and*
• *good feelings*
impossible,

or
in which
• *the contact*
is overwhelmingly negative,

should be severed.

As a rule,
the more highly developed person
should assume the initiative [i.e., *the initiative in severing the relationship*].

If he or she [i.e., *If the more highly developed person*]
does not [i.e., *does not take the initiative in severing the relationship*],

this indicates
some unrecognized
• *weakness* [i.e., *some unrecognized weakness*
in the more highly developed person]
and
• *fear* [i.e., *some unrecognized fear in the more highly developed person*]
that needs to be faced [i.e., *faced by this more developed person*].

**If a relationship
is dissolved on this ground;**

**namely, [i.e., on the ground]
that it is
more**

- **destructive and**
 - **pain-producing**
- than**
- **constructive and**
 - **harmonious,**

**it should be done
when the**

- **inner problems and**
 - **mutual interactions**
- are fully recognized
by the one who takes the initiative
to dissolve an old tie.**

**This [i.e., This full recognition of one's inner problems and
mutual interactions before severing a relationship]**

**will prevent him or her from
forming**

**a new relationship
with similar
underlying**

- **currents**
- **interactions.**

**It [i.e., this full recognition of one's inner problems and
mutual interactions before severing a relationship]**

**also means that
the decision to sever the connection
has been made**

because of

- **growth,**
- rather than as a result of**
- **spite,**
 - **fear, or**
 - **escape.**

24

To explore

- the underlying interaction
- and
- the various effects
of a relationship
where
both
people's difficulties
are
 - laid bare and
 - accepted,
is by no means easy.

But

- nothing
can be
more
 - beautiful
- and
- rewarding.

Anyone who comes into
the state of enlightenment
where this is possible
will no longer
fear
any kind of interaction.

- Difficulties and
 - fears
arise
to the exact degree
that you
 - still project on others
your own problems in relating
- and
- still render others
responsible for
anything
that goes against your liking.

This [i.e., This projecting on others your own problems in relating and this rendering others responsible for anything that goes against your liking] can take many subtle forms.

You may constantly concentrate on the faults of others, because at first glance such concentration [i.e. such concentration on the faults of others] appears justified to you.

You may subtly

- *overemphasize one side of an interaction,*

or

- *exclude another.*

Such distortions indicate

- *projection [i.e., indicate projection on the other of your own problems in relating]*

and

- *denial of self-responsibility for the difficulties in relating.*

This denial [i.e., This denial of projection and self-responsibility for the difficulties in relating] fosters dependency on the perfection of the other party, which in turn creates

- *fear and*
- *hostility*

for feeling let down when the other does not measure up to the perfect standard.

25

My dear friends,
no matter what wrong
the other person does,
if
you are disturbed,
there must be something
in you
that you overlook.

When I say
disturbed [i.e., When I say you are “disturbed”],
I mean this in a particular sense.

I do not speak of
clear-cut anger
that

- *expresses itself guiltlessly*

and

- *does not leave a trace of*
inner
 - *confusion and*
 - *pain.*

[Rather, when I say you are “disturbed”]
I mean
the kind of disturbance that

- *comes out of*
conflict

and

- *breeds*
further conflict.

In spite of my having warned you repeatedly
about overlooking
your own part in the conflict,
it is most difficult
for people to

- *look within*

and

- *find the*
source of the disturbance
in themselves.

	<p><u>Even you, my friends,</u> <u>who are sincerely searching for</u></p> <ul style="list-style-type: none">• <u>liberation and</u>• <u>unification</u> <p><u>within yourselves,</u></p> <p><u>are still involved in</u> <u>deep projection</u> <u>in this area [i.e., in this area of intimate relations].</u></p>
26	<p><u>A favorite tendency among people</u> <u>is to say,</u></p> <p><u>"You are doing it to me."</u></p> <p><u>The game of</u> <u>making others guilty</u> <u>is so pervasive</u> <u>that it</u> <u>constantly passes unnoticed.</u></p> <ul style="list-style-type: none">• <u>One human being</u> <u>blames the other,</u>• <u>one country</u> <u>blames the other,</u>• <u>one group</u> <u>blames the other.</u> <p><u>This is a</u> <u>constant process</u> <u>at humanity's</u> <u>present level of development.</u></p> <p><u>It is indeed</u> <u>one of the most</u></p> <ul style="list-style-type: none">• <u>harmful</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>illusory</u> <p><u>processes</u> <u>imaginable.</u></p>

27

Perhaps
only a few of you
can begin to see
how you are doing this [i.e., how you are blaming others for problems],
and
when you see it,
you stop it
only occasionally.

Begin to question yourself
and cease
placing the guilt
on others,
which is always
a hidden form of
hostility
that whitewashes the self [i.e., that exonerates the self].

One derives pleasure
from doing this [i.e., derives pleasure from shifting blame and guilt from
oneself to the other],

although
• the pain that ensues
and
• the insoluble conflicts that follow
are infinitely disproportionate to
the
• puny,
• momentary
pleasure.

Those who play this game [i.e., play this guilt-shifting game]
truly harm
• themselves and
• others,

and I strongly recommend
that you begin to be aware of
your blind involvement
in this guilt-shifting game.

But how about
the "victim" [i.e., the "victim" in this blame-shifting, guilt-shifting game]?

How is that person to cope [i.e., to cope when you blame and
make him or her guilty]?

As a victim,
your first problem is that
you are not even aware
of what is happening.

Most of the time,
the victimization
happens in a

- **subtle,**
- **emotional, and**
- **unarticulated**

fashion.

The

- **silent,**
- **covert,**
- **indirect**

blame
is being launched [against you]
without a spoken word.

It [i.e., The blame against you]
is expressed
indirectly
in many ways.

Now, obviously,
the first necessity is

- **concise,**
- **articulate**

awareness,
for otherwise
you [i.e., you, as "victim"]
will
unconsciously
respond in equally

- **destructive,**
- **falsely self-defensive**

ways.

Then [i.e., Then, in this unconscious “blaming and victim” game,]
neither person
really knows
the intricate levels of

- action,
- reaction and
- interaction

until the threads
become so enmeshed
that it seems impossible
to disentangle them.

Many a relationship
has faltered
due to such
unconscious
interaction.

29

The launching of blame
spreads

- poison,
- fear, and
- at least as much guilt

as one tries to project [i.e., tries to project on others].

The recipients
of this

- blame and
- guilt

may react in many different ways,
according to their own

- problems and
- unresolved conflicts.

As long as

- the reaction

is blind
and

- the projection of guilt

[is] unconscious,
the counter-reaction
must also be

- neurotic
- destructive.

	<p><u>Only</u> <u>conscious perception</u> <u>can prohibit this.</u></p> <p><u>Only then</u> [i.e., <u>Only with conscious perception of all that is going on</u>] <u>will you be able to</u> <u>refuse a burden</u> [i.e., <u>refuse a burden of blame and guilt</u>] <u>that is being placed on you.</u></p> <p><u>Only then</u> [i.e., <u>Only with conscious perception of all that is going on</u>] <u>can you</u></p> <ul style="list-style-type: none">• <u>articulate and</u>• <u>pinpoint</u> <p><u>it</u> [i.e., <u>can you articulate and pinpoint the burden of</u> <u>blame and guilt that is being placed on you</u>].</p>
30	<p><u>In a relationship</u> <u>that is about to blossom,</u> <u>one must be</u> <u>on the lookout for</u> <u>this pitfall</u> [i.e., <u>this pitfall of the blame-and-guilt-shifting game</u>], <u>which is all the more difficult to detect</u> <u>because</u> <u>guilt projection</u> <u>is so widespread.</u></p> <p><u>Also,</u> <u>the recipients</u> [i.e., <u>the recipients of blame and guilt projected on them by others</u>] <u>should look for it</u> [i.e., <u>should look for blame and guilt projection</u>] <u>in themselves</u> <u>as well as in the other.</u></p> <p><u>And I</u> <u>do not mean here</u> <u>a straightforward confrontation</u> <u>about something</u> <u>the other person did wrong.</u></p> <p>[Rather] <u>I mean</u> <u>the subtle blame</u> [i.e., <u>your subtle blame on the other</u>] <u>for personal unhappiness</u> [i.e., <u>for your personal unhappiness</u>].</p> <p style="text-align: center;"><u>This is what must be challenged.</u></p>

31

The only way
you can avoid
becoming a victim of
• blame and
• guilt
projection
is to avoid
doing it yourself [i.e., is to avoid blame and
guilt projection yourself].

To the degree
you indulge yourself
in this subtly negative attitude –
and you may do it
in a different way
than the one who does it
to you –

you
• will be unaware of
it being done to you
and
• will therefore
become victimized by it.

The mere awareness [i.e., Your mere awareness that
the other is projecting blame and guilt on you]
will make all the difference –
whether or not

you
• verbally express your perception
and
• confront the other person.

Only to the degree
that you
undefensively
• explore and
• accept
your own problematic
• reactions and
• distortions,
• negativities and
• destructiveness,
can you defuse
someone else's
guilt projection.

Only then [i.e., Only when you undefensively explore and accept your own problematic reactions and distortions, negativities and destructiveness]
will you
not
be drawn into
a maze of

- **falseness and**
- **confusion**

in which

- **uncertainty,**
- **defensiveness, and**
- **weakness**

may make you
either

- **retreat**

or

- **become overaggressive.**

Only then [i.e., Only when you undefensively explore and accept your own problematic reactions and distortions, negativities and destructiveness]
will you no longer confuse

- **self-assertion**
with
 - **hostility,**

or

- **flexible compromise**
with
 - **unhealthy submission.**

32

These are the aspects
which determine the ability
to cope with relationships.

The more profoundly

- **understood and**
- **lived**

these new attitudes are,
the more

- **intimate,**
- **fulfilling, and**
- **beautiful**

human interaction will become.

33

How can you

- assert your rights

and

- reach into the universe for
 - fulfillment and
 - pleasure?

How can you

- love

without fear

unless

you approach

relating to others

the way I have outlined above?

Unless

by learning to do this [i.e., Unless, by learning to relate to others

the way I have outlined above, and thereby]

you purify yourself,

there must always be

a threat

when it comes to

intimacy:

[namely, the threat]

that one or both

will resort to

using the whip of

loading guilt

upon each other.

- Loving,

- sharing,

and

- profound and

- satisfying

- closeness to others

could be

a purely positive power

without any threat

if these snares were

- looked at,

- discovered, and

- dissolved.

	<p><i><u>It is of utmost importance</u></i> <i><u>that you look for them</u></i> [i.e., <i><u>that you look for these snares of the way you project blame and guilt on others in your relating</u></i>] <i><u>in yourselves,</u></i> <i><u>my friends.</u></i></p>
34	<p><i><u>The most</u></i></p> <ul style="list-style-type: none">• <i><u>challenging,</u></i>• <i><u>beautiful,</u></i>• <i><u>spiritually important and</u></i>• <i><u>growth-producing</u></i> <i><u>kind of relationship</u></i> <i><u>is the one</u></i> <i><u>between man and woman.</u></i> <p>• <i><u>The power</u></i> <i><u>that brings two people together</u></i> <i><u>in</u></i></p> <ul style="list-style-type: none">• <i><u>love and</u></i>• <i><u>attraction, and</u></i> <p>• <i><u>the pleasure</u></i> <i><u>involved</u></i> <i><u>are a small aspect of</u></i> <i><u>cosmic reality.</u></i></p> <p><i><u>It is as though</u></i> <i><u>each created entity</u></i></p> <ul style="list-style-type: none">• <i><u>knew</u></i> <i><u>unconsciously</u></i> <i><u>about the bliss of this state</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none">• <i><u>sought to realize it</u></i> <i><u>in the most potent way</u></i> <i><u>open to humanity:</u></i> <i><u>in</u></i> <ul style="list-style-type: none">• <i><u>love and</u></i>• <i><u>sexuality</u></i> <i><u>between</u></i> <i><u>man</u></i> <i><u>and</u></i> <i><u>woman.</u></i>

The power
that draws them together
is
the purest spiritual energy,
leading to
an inkling of
the purest spiritual state.

35

However,
when a man and a woman
stay together
in a more

- enduring and
- committed

relationship,

- maintaining

and

- even increasing

bliss
depends entirely
on how the two
relate to one another.

Are they aware of
the direct relationship
between

- enduring pleasure

and

- inner growth?

Do they use
the inevitable difficulties
in the relationship
as yardsticks
for their own
inner
difficulties?

Do they
communicate
in the

- deepest,
- most truthful,
- self-revealing
way,
- sharing their inner problems,
- helping each other,
rather than
- placing mutual guilt
on each other

and

- whitewashing [i.e., exonerating and absolving]
themselves?

The answers to these questions
will determine
whether the relationship

- falters,
- dissolves,
- stagnates –

or

- blossoms.

36

When you look at the world around you,
you will undoubtedly see that
very few human beings

- grow and
- reveal themselves
in such an open way.

Equally few
realize that
growing
• together
and
• through each other
determines
the solidity
of
• feelings,
of
• pleasure,
of
• enduring
• love and
• respect.

It is therefore not surprising
that
long-lasting relationships
are almost invariably
more or less
dead
in feelings.

37

Difficulties
that arise
in a relationship
are
always
signals for
something unattended to.

They [i.e., Difficulties in a relationship]
are
a loud message
for those who can hear it.

The sooner
it [i.e., The sooner the loud message from difficulties in a relationship]
is heeded,
the more
spiritual energy
will be released,
so that
the state of bliss
can expand
along with
the inner being
of both partners.

There is a
mechanism
in a relationship
between a man and a woman
that can be likened to
a very finely calibrated instrument
that shows the

- finest and
- most subtle

aspects
of

- the relationship

and

- the individual state

of the two people involved.

This [i.e., This mechanism in a relationship that reveals so much about not only the
relationship but also about the individual state of the two people involved]
is not sufficiently recognized
by even the most

- aware and
- sophisticated

people
who are otherwise familiar with

- spiritual and
- psychological

truth.

- Every day and
- every hour
one's inner
 - state and
 - feelingsare a testimony to
one's state of growth.

To the degree they [i.e., to the degree one's inner state and inner feelings]
are heeded,

the

- interaction,

the

- feelings

the

- freedom of flow

- within [i.e., within each partner]

and

- toward each other

will blossom.

38

The

- perfectly mature

and

- spiritually valid

relationship

must always be

deeply connected

with

personal growth.

The moment

a relationship

is experienced as

irrelevant to

inner growth,

[i.e., the relationship] left on its own, as it were,

it [i.e., the relationship]

will falter.

Sooner or later

it

must [i.e., the relationship must falter].

And that [i.e., And the relationship being experienced as irrelevant to inner growth and therefore faltering]
is the fate
of the majority of
human relationships –
especially
the intimate one
between two mates.

Relationships
are not recognized as
a mirror for
inner growth,
so they [i.e., so relationships]
gradually wear out.

The first steam
evaporates
and nothing remains.

Either

- overt
 - friction and
 - dissension

or

- stagnation and
- boredom
will wreck
what was once
so promising.

39

Only when
both [i.e., Only when both partners individually]
grow to their

- ultimate,
- inherent

potential
can
the relationship
become
more and more

- dynamic and
- alive.

This work [i.e., This spiritual and psychological development work]
has to be done

- **individually**
- and**
- **mutually.**

When relationship

is approached in that way [i.e., When relationship is approached in a way
where both partners are committed to doing their spiritual and
psychological work both individually and mutually],

- **it [i.e., the relationship]**

will be built on

- **rock,**

not

- **sand.**

- **No fear**

will ever find room

under such circumstances.

- **Feelings**

will expand, and

- **security**

about

- **the self and**

- **each other**

will grow.

- **At any given moment,**

each partner

will serve as

a mirror

- **to the inner state**

of the other

and therefore [i.e., and therefore as a mirror]

- **to the relationship.**

40

Whenever there is

- friction or
- deadness,

something

must be stuck,

something

that

ought to be seen.

[Whenever something in a relationship is stuck, leading to friction or deadness]

Some interaction

between the two people

remains unclear.

If this [i.e., If the interaction between the two people that has been unclear, as evidenced by something in the relationship being stuck, leading to friction or deadness]

is

- understood and
- properly handled,

not only

- will growth proceed
at maximum speed,

but [also]

- happiness,
- bliss,
- the feeling of

- meaningful living and
- deep profound experience, and
- ecstasy

will grow into

forever

- deeper and
- more beautiful
dimensions.

41

Conversely,
fear of intimacy
implies
• rigidity and
• the denial
of one's own share
in the relationship's difficulties.

Anyone
• who ignores these principles, or
• who pays only lip service to them,
is emotionally
not ready to assume the responsibility
for his or her
inner suffering –
either
• within a relationship
or
• in its absence.

This state [i.e., This state of not being ready emotionally
to assume responsibility for one's own inner suffering]
also brings about
fear of one's feelings.

You are still at that
primitive juncture
where you shift guilt on others.

• Fear and
• uncertainty
will make it
impossible,
under such conditions,
to find
• bliss and
• closeness –
fearless closeness.

42

So you see, my friends,
it is of
the greatest importance
to recognize
that

- bliss and
- beauty,

which are
eternal spiritual realities,
are available
to all those
who seek the key

- to the problems of human interaction,
- as well as [i.e., as well as those who seek the key]
- to loneliness,

within their own hearts.

• True growth
is as much a

- spiritual reality

as are

- profound fulfillment,
- vibrant aliveness,

and

- blissful,
- joyous

relating.

When you are
inwardly ready
to relate to
another human being
in such a fashion [i.e., in a fashion such as I describe above],
you will find
the appropriate partner
with whom
this manner of sharing
is possible.

It
will no longer
• frighten you,
will no longer
• beset you with
• conscious or
• unconscious
fears
when you use
this all-important key [i.e., the key described above,
the key to the problems of human interaction as well
as the key to loneliness with one's own heart].

You cannot
ever
feel
• helpless or
• victimized
when
the significant transition has taken place in your life
and
you no longer render others
responsible for
what you
• experience
or
• fail to experience.

Thus
• growth [i.e., spiritual and psychological growth and personal development]
and
• fulfilled,
• beautiful
living
become one and the same.

43

May you all
carry with you
• this new material
and
• an inner energy
awakened by
your goodwill.

May these words
be the beginning
of
a new inner modality
• to meet life,
• to finally decide,

- "I want to risk
my good feelings.
- I want to seek
the cause
in
 - me,rather than in
 - the other person,so that
I become
free
to love."

This kind of meditation
will indeed
bear fruit.

If you carry away

- a germ,
- a particle,

of this lecture,
it [i.e., this time together in this lecture]
has truly been fruitful.

Be blessed,
all of you,
my dearest friends,
so that you become
the gods
that you potentially are.

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