Greetings,
my dearest friends.

Blessings for all of you
• who are here now and
• who read these words.

It has become apparent through this work of self-realization that
unreality breeds disharmony,
and where there is disharmony, there is no love.

The circle closes.

Where there is no love, there can be no fulfillment.

Gary Vollbracht

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/
All
  • religions,
  • philosophies, and
  • psychologies
agree
that love
  is the key
to
  • fulfillment,
to
  • security,
to
  • creative growth.

And yet
love
cannot
  • be commanded,
nor can it
  • be a commandment.

It [i.e., Love]
is a
  • free,
  • spontaneous
    soul movement.

The more people
try
to love
as if
  it were a duty
demanded
  by
    • conscience and
    • obedience,
the less
does it [i.e., the less does love]
  truly manifest.
Where love exists,  
there must be  
fulfillment.

Lack of fulfillment  
is a sure sign  
that the soul  
has not yet  
learned to love.

Although these words  
may be understood in a general sense,  
this simple equation [i.e., the equation that says love and fulfillment go together]  
is often overlooked.

Let us look deeper  
into the topic of  
love now.

In this way [i.e., By looking more deeply into the topic of love]  
we can come a step closer  
to obtaining  
the greatest of all keys  
to the true life –  
not by following  
• forced,  
• artificial,  
• superimposed  
commands  
from the intellect,  
but the  
• spontaneous  
• inner  
activity  
of the heart.

When love exists,  
physical health,  
one of the most vital requisites  
in human life,  
must also be present.
Love is a purifying force, and to the degree that love is lacking, all sorts of negative emotions will cause ill health, especially when the trouble remains unrecognized for a sufficiently long time.

Where love exists, there must be successful human relationships because in love's presence there is no • fear, no • distrust, no • illusion.

Love can flower only on the substantial soil of • reality and • fearlessness.
Where one perceives reality in truth, one does not • trust or • distrust where it is inappropriate to do so.

One accepts the other as he or she is, and adjusts one's own feelings to what the reality is.

Then there is no necessity for groping in the dark, fearfully • half-trusting, • half-distrusting, thrown between one's • needs and one's • fears.
| 10 | • Love and • self-confidence are inevitably interdependent. Where love is lacking, the psyche must be confused and, conversely, where confusion exists, love must be lacking. |
| 11 | When love exists, all conflict must be eliminated. The personality • will find the fine borderline between apparent extremes, and • will recognize the difference between • the healthy and • the distorted versions of an attitude. |
An example would be 
demonstrating 
healthy 
• assertion 
without deviating into 
unhealthy 
• aggressiveness or 
• hostility.

Nor will you be confused 
between 
the alternatives of 
• submissiveness 
and 
• domination 
through self-will.

You will 
know 
when 
to assert your rights 
• without hostility 
against 
unjustified demands, 
• where compliance 
would be destructive 
for all concerned.

You will 
not be driven to 
• the opposite of compliance, 
namely 
• stubborn rebelliousness – 
[driven to rebelliousness, the opposite of being driven to compliance,]
because 
• conceding 
always appears like a 
• submissive, 
• humiliating 
giving in.
It is only through love that this precarious balance of opposite extremes is achieved.

This fine balance comes automatically through the heart's ability to love.

but when merely intellectual understanding tries to find the golden mean it [i.e., the golden mean] remains elusive, no matter how arduously it is sought [i.e., no matter how arduously the golden mean is sought through intellectual understanding alone].

And yet, this universal key of love is so very difficult for humanity to use.

There is nothing that human beings • shy away from more and • are more afraid of than simply allowing themselves to love.
Loving seems such a • risk, so • dangerous, so • threatening, so • irrevocable.

Nothing could be further from the truth.

But you • build elaborate defenses and • flee.

You not only flee from • involvement and • contact with others, or from facing • faults and • destructive attitudes in yourself,

but primarily you flee from • allowing yourself to love.

This prohibition [i.e., This prohibition against allowing yourself to love] causes all the other ills.
The prohibition against loving comes from two basic misunderstandings.

The first is
• misinterpretation of reality, in other words,
• illusion.

Illusion produces confusion along with a host of negative emotions such as
• fear,
• hostility,
• separateness,
• self-pity,
• ambivalence, and
• vindictiveness.

These [negative] emotions make love impossible.

It is unthinkable that when your innermost concepts, perceptions, and value systems are in accordance with reality that you could be afraid of loving.
The second misunderstanding [causing the prohibition against loving]

is

• the underestimation
  of the self and
• the consequent
  inferiority feelings.

This may sound almost paradoxical.

Superficially viewed, it certainly seems possible to think little of oneself without impairing one's ability to love.

And yet, my friends, this is not so.

For in the moment you underestimate yourself you cannot possibly perceive the other person as real.

By dint of your feelings of
• helpless weakness and
• inadequacy,
others assume the role of giants against whom you defend yourself.
This [i.e., This seeing others as giants against whom you defend yourself]

may take the form of
• rejecting,
• resenting, or
• despising them,

but not even then does it occur to you to sense
the other's
• vulnerability and
• human needs.

The other's
• strengths
and
• weaknesses
become
• distorted and
• discolored.

Both [i.e., Both the strengths and weaknesses of the other] come to represent elements
hostile to you personally.

Therefore your underestimation of yourself forces you into a hostile role, no matter how this is camouflaged by outer submissiveness which, in itself, may appear as lovingness.

When you think so little of yourself you do not evaluate the importance of your
• actions and
• reactions.
The two interrelated tendencies of
  • underestimation of the self
  and
  • misinterpretation of reality
create
  • the barriers to loving
  and
  • its [i.e., and loving’s] apparent danger.

These two tendencies [i.e., the tendencies of
  • underestimation of the self and
  • misinterpretation of reality]
make
  the human heart
  • so timid and
  • so reticent.

Being overcautious about loving increases one's
  • withdrawal and
  • isolation.

Many an individual is half-willing, but
  this half-willingness denies love rather than affirms it.

It [i.e., This half-willingness to love] makes all sorts of
  • conditions and
  • provisions;
  there are always so many ifs and buts.
Through the lack of love –
which is a result of
• illusion and
• confusion,
• distorted perception and
• lack of self-evaluation [i.e., underestimating of self] –
• disturbed interaction and
• disharmony
  follow.

The
• disturbed emotions and
• distorted perceptions
  form a nucleus,
  almost like
    a foreign body,
      in the soul.

The spiritual being
as originally created
knows nothing of
these disturbances.

Its [i.e., As originally created, the spiritual being’s]
  nature is
• love,
• a fearless state
  of
    • abundance,
      of
        • positiveness,
          of
            • productivity and
              • expansion,
                of
                  • meaningful growth
                    both
                      • in and
                        • with
                          the universe.
Its [i.e., As originally created, the spiritual being’s ]
natural state
is the wisdom
that comes from
accurately perceiving
reality.

It is
• the nucleus of distorted perceptions,
• this foreign body,
that prohibits
the soul
from being in its
natural state –
the state it is
• born with and
• born to express.

Human beings
• struggle and
• fight
against
this foreign body [i.e., fight against this nucleus
of distorted perceptions that prevent loving]
in wrong ways.

They
• sense
its [i.e., the foreign body’s]
existence and
• want to
rid themselves of it [i.e., rid themselves of this foreign body, this nucleus
of distorted perceptions that prevent loving],
but
the ways they choose
to attempt this [i.e., attempt to rid themselves of this foreign body, this nucleus
of distorted perceptions that prevent loving]
are often
tragically
the opposite of
what could lead to
its successful elimination.
People struggle [i.e., struggle against this foreign body of distorted perceptions] by
  • denial and
  • flight,
by
  • forcing away and
  • superimposing,
  as you all know.

But,
  for many of you,
  even having heard these words so often has still not opened the door to the truth that sets you free.

Some who follow this path do not see that they struggle against acknowledging this foreign body [i.e., against acknowledging this foreign body of distorted perceptions, underestimation of self, confusions, illusions, and misunderstandings that prevent loving].

They often find themselves in an interim state between
  • giving up the armoring that has covered this foreign body so far,
  and
  • not yet being quite able to muster the courage to acknowledge the full significance that its [i.e., that this foreign body’s] existence entails.
The fact
that this foreign body [i.e., this foreign body of distorted perceptions, underestimation of self, confusions, illusions, and misunderstandings that prevent loving]
is denied
causes
more misery
than
the admission of its existence.

People feel
that they
have to deny it [i.e., deny the foreign body’s existence that prevent loving] because
they misunderstand
the application
of the teachings
of
• truth and
• love.

Instead of
ridding themselves
of the foreign body,
which can only be done
after
close examination
reveals
• its nature and
• the reason
of its coming into existence,
people still act as though
this foreign body
did not exist.

They continue
to superimpose
more foreign matter
on the
original
soul substance.
Why
is it so difficult for you
to acknowledge
this foreign body [i.e., this foreign body of distorted perceptions, underestimation of self, confusions, illusions, and misunderstandings that prevent loving]? 

Not only
because of your fear
that others
will
• find fault with you and
• reject you,
but also
because of
the underlying basic fear
that the foreign body
may be
your ultimate self.

At this stage
you believe
that only
the superimposed veneer
that covers
the foreign body [i.e., the foreign body that prevent loving]
gives you
the feeling
that you have
• love,
• generosity,
• unselfishness, and
• kindness.

Only
this thin layer
assures you
• that you are
  nearly as good as
  you want to be,
• that you are
  a decent person.
Such faulty awareness of your goodness does not give you a sense of reality, because you have not truly discovered that which is genuinely
• good and
• loving within you.

But you dare not acknowledge the opposite of this seeming goodness, so you struggle against admitting that which is actually foreign to your real nature.

However, you do not know this.

You
• think,
• fear, and
• suspect that
  • the foreign substance [i.e., the foreign substance of distorted perceptions, underestimation of self, confusions, illusions, and misunderstandings that prevent loving]

is
• the ultimate you.

This is why you struggle.
When humans come to that vital part of themselves which responds not out of a • "should," but out of a • natural, • unquestioned "I want to," the response is free, with an utter rightness that is hard to conceive until the inner live center has been experienced.

The foreign substance [i.e., the foreign substance of distorted perceptions, underestimation of self, confusions, illusions, and misunderstandings] covers this very experience of • the real self, • the live center where a • spontaneous, • loving • intelligence and • fulfillment without conflict awaits you.

To sum up, you fear taking the vital step so necessary to liberate yourself from the substance which is NOT compatible with your real nature, because you anticipate that this foreign body is the final answer to who you are.
Many of you
  • have already advanced in certain areas and
  • have succeeded to some degree
    in stripping off
    your superimposed layers of
    • pseudo-goodness and
    • pseudo-love.

However,
  you have not yet
    quite succeeded
    in seeing
    that
    these
    • pretenses
    are
    • pretenses,

because you fear
  • that underneath
    the pretense
    there is nothing
    but the opposite of love and
  • that there is
    no further reality
    beyond that.

So you cannot
  experience
    the truth of
    your
    • genuine lovingness,
    your
    • genuine generous nature,

unless
  you take the seeming risk
  of exploring yourself
  to discover
  • whether the foreign substance
    causing you
    so much misery
    is really
    the ultimate you, and
  • whether you can indeed
    find the promised land
    underneath that layer.
Only by
diligently
taking stock of
your
• non-love
can you
spontaneously
feel your
• love.

Only by
painstakingly
acknowledging
your
• selfishness
can you
truly convince yourself of
your
• potential unselfishness.

This [i.e., This process of coming to experience your genuine love and unselfishness] requires
the courage
that comes into being
when you
reach for it
in the spirit of
loving
the truth
of encountering yourself
as you are
more than anything else.
When doing a daily review,
  • examine your reactions of disharmony and
  • meditate in the following sense:

"If I am in disharmony, somewhere in me there must be
  a misinterpretation [or a distorted perception, underestimation of self, confusion, illusion, or misunderstanding that prevents me from loving].

I wish to see the truth.

I declare that my will to be in truth is stronger than my resistance [i.e., stronger than my resistance to truth]."

Such a meditation, my friends, will give you the results you wish for.

You will come to the point where you clearly feel the foreign body of misconceptions to be just that [i.e., to be misconceptions].
Many of your victories over fearful resistance are the living proof of what it feels like to function out of your vital, live center which is now less obstructed than ever before.

Out of your solar plexus flow new
  • wisdom,
  • strength,
  • serenity, and
  • dynamic vitality.

• A fearless love for all creation,
• a security,
• an understanding of
  • self and
  • others,
• an ease in letting your soul-movements flow forward in the beautiful rhythm of the cosmos permeates your soul.
At first
you will
experience these qualities
• occasionally and
• faintly,
    only to
      • lose them again
    and
      • doubt the reality
        of your few moments of bliss.

Later
they will
• come more often and
• last longer,
  commensurate with
    your victories
    over your resistance.

You will come to
feel
that the disturbed substance in you
is truly
foreign matter.

At the beginning
of such a path,
this foreign body [i.e., this foreign body of distorted perceptions,
underestimation of self, confusions, illusions,
and misconceptions that prevent loving]

seems to be
• all there is,
• your natural state
  as it were.

You are
so deeply involved in it [i.e. so deeply involved
in this foreign body of misconceptions that prevent loving]
that you
cannot conceive of
anything else.
But there comes a time when,

having experienced
the real self
more and more often,
the still existing
nucleus of disturbance [and underestimation of self, confusions, illusions, and misconceptions that prevent loving]

is clearly defined
as a
- malignant growth,
rather than
as a
- diffuse overall climate
permeating you completely.

This stage is significant
and indicates good progress.

The struggle
to turn away from
facing
this disturbing nucleus
of foreign matter [i.e., this foreign matter of distorted perceptions, underestimation of self, confusions, illusions, and misconceptions that prevent loving],

with all its
- distortions,
- negative emotions,
- pains,
- hurts, and
- hostilities,

takes on
many forms
even while you are actually on such a path.
To counteract
the danger
of continual
• evasion
and therefore
of continual
• misery,
the assertion of
the following statement
will help greatly:

"I am afraid
that
what I find
may be
the ultimate me.
Is it
or
is it not?

I will take the chance of
finding out,
for only such clarity
will bring me peace.

My doubt
allows for the possibility
that there
may be
more in me
than
either
• the pretense,
or
• that part
  • which is so hard to look at
  and
• which I
  • try to ignore
  and
• project in so many ways."
This [i.e., The assertion of this statement] means
- acknowledging your present state [i.e., your present state with its foreign body of distorted perceptions, underestimation of self, confusions, illusions, and misconceptions that prevent loving] instead of
  - running away from it.

Through this approach to yourself, you will come much closer
  - to the next phase and
  - to liberation than by trying to force your present state away through
    - denial and
    - superimposition of feelings that cannot ever be forced.

The next stage will gradually lead you to a state where you can feel the boundaries of this foreign body [i.e., the boundaries of this foreign body of distorted perceptions, underestimation of self, confusions, illusions and misconceptions that prevent loving], even while occasionally still being immersed in it.
Now [i.e., Now in this next stage]

you will

know

that it [i.e., know that the foreign body, distorted perceptions, underestimation of self, confusions, illusions and misconceptions that prevent loving]

is not

the ultimate reality

of you

because

you will have experienced

sufficiently often

the reality

of your

real

inner being.

Hence

• your real self

will be easier to

recapture, and

• you will have

more

• strength and

• stamina

to transcend

the momentary immersion

in your distortions

which

• make you so confused and

• blur your vision.
| **This strength** [to overcome your momentary distortions and misunderstandings] is increased only through repeated victories over the temptation • to run away from the foreign substance [i.e., temptation to run away from distorted perceptions, misunderstandings, and underestimation of self that prevent loving], • to • shift and • displace its effects on others, • to • rationalize and • concentrate on that which is not vital for your victory, whether or not it be • true or • false in itself. |

| 29 | The acknowledgement of the immediate now • is still not sufficiently understood and • is often overlooked by the majority of my friends. Whenever you acknowledge the truth of each moment, you will be in peace, regardless of how much • disturbance and • unreality still exist in you as conditions to be gradually eliminated. |
Fully acknowledging your condition in the now must give you peace.

So please
• understand and
• do not forget:

It is not
• the problem itself,
nor
• the conflict,
nor even
• the misconception

which create turmoil in your soul,

but it is
• your running away from yourself.

• Your not being in the immediate now,
• your fighting and struggling
  against it [i.e., struggling against the immediate now] in an unconstructive way,

causes so much soul-hardship.
If you remember these words, you will be able to take up the struggle in an increasingly • constructive, • successful, and • effective way.

You will be nearer to loving because • reality and • loving are much more interconnected than • self-righteous trying [i.e., self-righteous trying or pretending to love] and • loving are.

Now, are there any questions in connection with this topic?

**QUESTION:**
Lately, I am experiencing something new which is evidently a result of doing the pathwork.

I am no longer so • afraid and • frightened, but still something is bothering me. Deep inside I know that I am not afraid, and yet on a more superficial level I seem to think that I am.

Is that what you were talking about?
ANSWER:
Yes, indeed.
Exactly.
It is part of it.

You seem to function
on two levels
simultaneously, as it were.

This is
a typical experience
a person goes through
in the course of
• transcending
  the foreign body and
• beginning to sense
  another reaction
  coming from
  the real self.

The fact that
you had
• so often and
• consistently
  acknowledged
  your fear
made you
lose it [i.e., made you lose your fear]
eventually.

You
acknowledged it [i.e. acknowledged the fear]
first without even understanding
why you were afraid, and
then
realized that you feared
going from one level to another.

When you understood
the true nature of this fear,
it lessened.

This is what you now experience.
QUESTION:
How can I now completely get rid of the fear, because sometimes I seem to shift the fear to something else?

ANSWER:
The moment you shift it [i.e., shift the fear] onto something else, you again get away from the reality of the immediate now and therefore new attempts have to be made to get back to the reality of your feelings [i.e., here the reality of your fear].

Also, you often substitute fear for another emotion, so that when you are in fear you do not have to face your real emotion.

QUESTION:
My hostility?

ANSWER:
Yes.
It is
• hostility,
and it is at times a kind of
• vindictiveness
  turned around
  so that
    you punish others
    with your
    state of unhappiness.

If you can
  acknowledge all that,
your fear
  will vanish.

And gradually
  these emotional attitudes themselves
  will disappear,
because
  they are faced
  in the now.

When you get to
  the nucleus of
  the now,
there are
  no more problems.

Human beings
  constantly
  move away from
  this foreign nucleus [i.e., this foreign nucleus of distorted perceptions, underestimation of self, confusions, illusions, and misconceptions that prevent love].
When they
turn about
and begin to go
toward the
true nucleus
of their innermost selves,
they
gradually
find
• peace and
• liberation.

However,
this course [i.e., this course of facing the true nucleus of their innermost selves]
is the
last line of action
that anyone wishes to pursue.

People
• use
or even unconsciously
• abuse
every
• truth teaching and
• spiritual philosophy

in order to avoid
going where they
need to go –
into themselves.

They try to find
• salvation and
• solace
through adopting
• rules,
• theories,
• teachings,
• knowledge.
They have it
    all up in their heads,
where it
does not do any good,
unless
they use
    the intellectual maturity thus gained
toward
    moving inward,
    always to a
deeper level.

The fulfillment
    which the universe
    has in store for you
is not
    • separate
    and
    • far away from you,
        my friends.

It [i.e., The fulfillment that the universe has in store for you is]
not in
    • the distant future,
not in
    • a state beyond your physical life,
not in
    • attaining something through arduous means.

It [i.e., The fulfillment that the universe has in store for you]
lies
    solely
    in the acknowledgement
        of what you
            really
                • feel and
                • think
                    at this moment.

It is
    this great simplicity
that seems
    so hard to comprehend.
You go through
such pathetically unnecessary
struggle
in order to
turn
in the wrong direction,
hoping against hope
to find
salvation
without
meeting yourself
in the now.

As I have said many times before,
even on such a path as this
whose aim
is to attain
selfhood,
there are
many snares
to tempt you away from
yourselves.

You make
a successful attempt
to reach
your inner being,
but
suspecting something
that fills you with
• dread and
• anxiety,
you are
instantly
ready to turn away,
and use
the old means
all over again,
this time
in a new guise.
You ascribe
  your emotional discomfort
  to factors outside of yourself;
which is, in principle,
  the same escape
  you used
  before going on such a path.

But
  as long you do not give up,
you can
  always
  be helped to
  • change direction and
  • find,
    again and again,
    the inner movement in you
    which flows naturally.

It is
  your soul movement
  of
  • love and
  • truth
  which leads to
    all fulfillment.

**QUESTION:**
My sister has a great compulsion
  to physically run away.

And when she gets there,
  she wants to turn around and run back.

There is something
  she has a great fear of.

Can you
  • find and
  • pinpoint
    that?
ANSWER:
Yes.

It is an
• outer symbol
of
• the inner fear
mentioned in this very lecture.

There is a great
• readiness and
• willingness
to love [i.e., great readiness and willingness in her to love];
the potential
is great,

but in spite of
this fundamental potential,
there are
afflicted areas
which the soul
does not dare to face.

The existing
• misconceptions and
• confusions,
as always,
stop
the flow of love.

Just because
love
is such an
inborn need for this person,
the afflicted area
causes
even greater
self-rejection,
increasing
the fear of
finding these areas,
and therefore
triggering the flight from the self.

This then
is symbolized outwardly
by running away.
QUESTION: 
In other words, 
she has to turn 
inward?

ANSWER: 
Of course, 
that [i.e., turning inward] 
is always 
absolutely necessary.

QUESTION: 
Do I 
run 
because 
• I don't love, 
or because 
• I am afraid of 
being rejected?

ANSWER: 
It is 
intermingled.

The 

immediate feeling 
is fear of rejection.

This started 
very early in your life.

My friends may have noticed 
that for the longest time 
I have shied away from 
saying anything 
that might appear as 
pointing an accusing finger at you.

The implication of 
"you do not love" 
should be avoided here.
To say this [i.e., to say, “I do not love”]
* would be
grossly misleading and
* would hinder insight.

But when
fear of rejection
is analyzed,
one always
finds that childish fear
which precludes love,
regardless of
how much love
may otherwise
exist in you.

Please do not take this
in a self-moralizing way,
and make it more difficult.

Just
* at this moment and
* on this level,
acknowledge
where
you are in fear.

Before coming to the level of
not loving,
other factors
have to be recognized.

In the final analysis,
it [of course]
amounts to
not loving,
but
it [i.e., this “not loving” condition]
is not
an overall condition;
it [i.e., this “not loving” condition] merely applies to
the trouble spots
in your psyche.
It [i.e., this “not loving” condition] varies, of course, depending on how great the troubled area is.

There are people who function
- healthily,
- happily, and
- constructively
in many aspects of life that correspond to soul areas which are
entirely free from [i.e., free from the foreign body of]
- misconception,
- underestimation of self,
- illusion,
- fear, and
- other destructive conditions.

Hence in these areas
- love and
- trust do exist.

Only in isolated spots does the foreign body blur the
- inner,
- real being [i.e., blur the inner, real being within that does love].
There are also others in whom almost the entire love capacity is hindered by such grave [i.e., such grave foreign body] • impairments and • distortion that the overall life is • disturbed, • disharmonious, • unfulfilled, and • unhappy.

The more this [latter situation] is the case, the greater is the temptation to run.

And the more you run from yourself, the more this foreign body grows.

QUESTION:
As I see it, this love you speak of is expressed in some form or another at all times, not just in relationship between mates and sweethearts.

It is also in the love for work.
What would be some of the very highest aspirations for the realization of love in pure flow?

Would they usually be expressed by
• a creative force or
• a creative realization?

Would this expression usually be expanding from a point where one has known
• one's environment and
• one's experience to a point that has been unknown before?

Would this be true?

ANSWER:
Yes, of course.
Most decidedly yes.

Because it is unimaginable for human nature to comprehend
• the free-flowing current of the love force, and
• what the
• ability,
• versatility,
• scope, and
• variety of its
• expansion and
• creativeness can be.
Let us imagine a human being who is entirely free.

Such a person's inner being would be constantly manifest, functioning, and expressing.

The tremendous power of the life force would flow into all directions.

Since this being would be free, there would be no fear of the unknown, and thus no blockage of the free-flowing energy current or the vast possibilities for creation and expansion.

Human beings are so used to holding their forces together, afraid of this expansion.

They fear it [i.e., They fear that the tremendous power of the life force] will pull them apart.

In truth the expansion does not pull you apart, it [i.e., the expansion] unifies you.
The great spiritual laws always seem contradictory.

Letting go of the self into the harmonious flow
• unifies,
while
• strenuously and
• fearfully holding the self together
• splits and
• disintegrates the psyche.

The more the universal forces flow into the many
• directions and
• possibilities, the more do they [i.e., the more do the universal forces] in the end become one.

This great possibility is frightening for the soul which is used to constantly holding itself together.

The holding together happens by
• force of will,
by
• force of mind, and
by
• superimposing goodness.
The natural letting go
is not
a self-indulgent
lack of self-discipline.

It is rather
a state of
fearing nothing
in the self
and therefore
dispensing with
all guards.

Hence,
nothing
opposes
the cosmic movements
of the soul forces.

Love
can blossom
only in this
natural state
of fearlessness,
where you
allow
all inner movements
to perform
with their
spontaneous rhythm,
even if
at the beginning
of their growing out of affliction,
these movements
point to
undesirable aspects
in the self.

To follow
the natural flow
brings the soul
into
the great unity.
**QUESTION:**
Do I understand you correctly that aggression is sometimes a good thing?

**ANSWER:**
Yes, there is a healthy aggression. Healthy anger does exist.

These are byproducts of the interim stage of human nature. Healthy anger must occasionally be expressed in a well-integrated life. Healthy anger does not create inner disharmony.

It is a great misunderstanding to
• ignore or deny this fact.

The denial comes from
• the artificial holding together of one's inner forces, and
from
• superimposing false goodness.
It is a false belief  
born of  
• fear and  
• obedience  
that occasional anger  
ever exists  
in a truly spiritually evolved person.

In the human realm,  
healthy anger  
is a necessity.

Without anger,  
there would be  
• no justice and  
• no progress.

The destructive forces  
would take over.

Allowing this takeover [i.e., Allowing this takeover by destructive forces]  
to happen is  
• weakness,  
  not  
  • love;  
• fear,  
  not  
  • goodness;  
• appeasing and  
• encouraging abuse,  
  not  
  • constructive living.

It [i.e., Allowing destructive forces to take over by holding back healthy anger]  
destroys  
harmony  
rather than furthering it.

It [i.e., Allowing destructive forces to take over by holding back healthy anger]  
destroys  
healthy growth.
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**Anger**

can be

as

• healthy and
• necessary

an occasional reaction

as

love is.

*It [i.e., Anger]*

forms part of love.

*It [i.e., Anger], too,*

comes spontaneously.

*It [i.e., Anger], too,*
cannot be forced.

**Trying to**

• force
or
• deny

any emotion

leads to

self-deception

which then may take the form of

pretending

that

• unhealthy anger

is

• the healthy version.

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**The cause**

cannot determine

whether

the emotion elicited

is

• healthy
or
• unhealthy

anger.
The cause [i.e., The cause for anger] may entirely justify • real, • genuine, • healthy anger which is, needless to say, constructive in this case.

Yet, the anger experienced may be the unhealthy kind because of the personality's • unresolved problems, • insecurity, • guilts and • doubts, • uncertainties and • contradictions.

The issue itself may warrant justified anger, but an individual may not be able to express that kind [i.e., that health kind of anger].

To the extent that an individual is capable of • experiencing and • expressing real love, he or she is capable of manifesting • constructive, • healthy anger.
Both
  • real love
  and
  • real anger
come from
  the inner self.

Absolutely any
real feeling
is
  • healthy and
  • constructive
and
furthers growth
  • in the self and
  • in others.

Real feelings
cannot be
  • forced,
  • commanded, or
  • superimposed.

They are [i.e., Real feelings are]
a spontaneous expression,
happening as an
  • organic,
  • natural
result
  of self-confrontation.

**QUESTION:**
In that case,
  would you permit
  physical violence?

**ANSWER:**
No.
  Healthy anger
does not necessarily
  manifest in
  physical violence.
Expression of negative emotions, even when they are not healthy, need not in the least lead to destructive acts, either physical or otherwise.

This is one of the most frequent and hindering misconceptions in the pathwork. This is why I have mentioned it again and again ever since the beginning, because no matter how many times I have said it, it is forgotten.

The inner psyche fears that acknowledgement of negative emotions must lead to acting them out.

This is not so.
On the contrary, you are free to choose whether or not, how and when, to express any emotion only when you are fully aware.

When you are not aware of what you really feel and why, you are constantly driven, and suffer from all sorts of compulsions you cannot understand.

A compulsion is the direct result of unacknowledged, unconscious feelings and conditions.

The more you know yourself, the more you are in control of your self.
It is not,  
as you say in fear,  
"I cannot look at myself in candor  
because  
then I may  
have to  
• let out  
these undesirable impulses  
and  
• do harm  
• to others  
and therefore ultimately  
• to myself."  

This vague reaction  
also has to be  
brought to the surface  
in order to  
• dispel it and  
• render it ineffective.

Please repeat this  
in your daily meditation –  
all of you:  

"Awareness  
of what I feel,  
no matter how undesirable it may be,  
will make me free.

I will have  
the choice of  
my actions  
only to the degree  
of my awareness [i.e., degree of my awareness of what I really feel].

If I choose to  
verbally express these feelings  
when there is a good purpose,  
such as with my helper,  
I will do so.
If I feel that such expression [i.e., such expression of my feelings] may impair a relationship, I will not do so [i.e., I will not express my feelings], but will withhold it [i.e., but I will withhold my expression of my feelings] knowingly and without self-deception."

Such meditation will
• strengthen the knowledge and
• finally penetrate
  the more
  • hidden and
  • resistant
  layers of your psyche.

It is entirely mistaken to assume that
• awareness of anger and even
• verbal expression of it results in
  • physical violence or
  in
  • any other form of destruction – whether the anger be
    • healthy or
    • unhealthy.

Healthy anger, since it comes from the real self, knows
• just what to do and
• when to meet
  the necessary requirements of the moment.
QUESTION:
What about people who are violently persecuted?

What should be their attitude?

ANSWER:
The instinct of self-preservation will most certainly make them
• fight and
• defend themselves against such occurrence, whether
  • by counterattack or
  • by flight.

The healthier the whole personality, the more certainly does this instinct function in choosing
• the right defense
• at the right time.

This again is
• not an intellectual consideration,
  but, as always,
• a spontaneous manifestation of the real self.

If necessary, such
• counterattack and defense
  will also be physical.
QUESTION: Regarding expression of anger, I find it unbearable.

ANSWER: Sometimes it [i.e., Sometimes expressing anger] is • inadvisable; sometimes it [i.e., sometimes expressing anger] is • advisable.

This is what I mean:

When you are aware [i.e., are aware and are truly and cleanly feeling your anger] you have the choice [i.e., the choice as to whether or not to express your anger], and when you are not aware [i.e., when you are not aware of your anger and are therefore not truly and cleanly feeling your anger], you do not have the choice [i.e., when you are not aware of your anger, you do not have a choice to express it or not – it may show up unconsciously].

The more you are aware of the possibility of making a choice, the more freedom you gain and the less you will • feel or • think that restraint [i.e., restraint against expressing your anger] is due to • outer demands, • outer authority.
With the awareness that you are making a free choice [i.e., making a free choice regarding whether or not to express your anger], rebellion against restraint [i.e., rebellion against any restraint to express your anger because of an external authority or rule] becomes superfluous.

There is a great difference if restraint [i.e., if restraint against expressing your anger] is exercised because of
  • demands from the outer world [i.e. demands from the outer world that you not express anger],
  or because
  • you choose it [i.e., or because you choose not to express anger] with your own free will.

Paradoxical as this may seem again,
  • the more you choose restraint willingly, with
    • alert reasoning and • constructive motivation,
  • the freer you become.

It is not, as might be supposed, that
  • the less self-restraint there is,
  • the freer the person.
The more directly you are aware of what you really feel and express it, if you so choose, the less you will become entangled in • detours and • evasions.

Directly reaching the core of one's • feelings or • reactions, and thereby understanding their [i.e., understanding the feelings’ or reactions’] true significance, is • the art and • the aim of this pathwork.

If your aim is finished perfection, you still find yourself caught in perfectionism, which hinders your progress.
But [conversely]

if your aim
becomes
to know
what it is
you
really feel
at this moment,

then
you have
a realistic aim
leading to
• instant release,
• truth,
• harmony, and
• dynamic progress.

Again,
a seeming contradiction:

The more
you go to the spot of
whatever
happens to be true
now,

the more
you grow into
real
perfection.

The more
you strain away from
what you
now
• feel and
• think
in an attempt
to be
more than you happen to be
in this instant,

the less
you grow toward your goal
of gradually achieved perfection.
These words should also be used in daily meditation because they are a key for all of you.

<table>
<thead>
<tr>
<th>QUESTION:</th>
<th>What about the reverse of what you have just said?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>What about the person who is • afraid or • too insecure to show righteous anger?</td>
</tr>
<tr>
<td></td>
<td>What is happening to love in this situation?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ANSWER:</th>
<th>This is a very good question.</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Where there is fear of • expressing a justified anger, to that degree there must be fear of • loving.</td>
</tr>
<tr>
<td></td>
<td>Behind both fears [i.e., Behind both the fear of expressing a justified anger and the fear of loving] is • confusion, • misconception, • illusion.</td>
</tr>
</tbody>
</table>
It is these misinterpreted hurts and pains which are responsible for the foreign nucleus I was talking about.

This nucleus [i.e., This foreign nucleus of distorted perceptions, underestimation of self, confusions, illusions, and misconceptions that prevent love] obstructs the manifestations of

- the real self,
- the outflow of genuine love as opposed to superimposed love,

and of

- the capacity to express healthy anger as opposed to twisted, tortured anger.

When insecurity makes a person too anxious to express justified anger,

that individual is as yet incapable of feeling healthy anger.
<table>
<thead>
<tr>
<th>When the issue justifies anger, insecurity induces conflicting feelings.</th>
</tr>
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<tbody>
<tr>
<td><strong>Healthy anger</strong> makes you stronger, <strong>twisted anger,</strong> [makes you] weaker.</td>
</tr>
<tr>
<td>• <strong>Healthy love</strong> is all-embracing and enriches you the more you give out of yourself.</td>
</tr>
<tr>
<td>• <strong>Sickly, distorted, false love</strong> impoverishes and breeds conflict between self-interest and the interests of others.</td>
</tr>
<tr>
<td>It [i.e., Sickly, distorted, false love] comes from and increases duality; it [i.e., sickly, distorted, false love] is always the good versus the bad.</td>
</tr>
</tbody>
</table>
Ungenuine love

is always connected with
• self-pity,
• resentment,
• hostility, and
• conflict.

There is in it [i.e., there is in ungenuine love] always the feeling of,

"I ought to love, therefore I think I love, yet I do not want to love because then I will be taken advantage of.

Since I
• ought to love
and
• do not want to,
I
• feel guilty and
• am bad."

When you feel this way you cannot express healthy anger.

It [i.e., Healthy anger] is dissipated at the source, for you doubt your right to feel anger, since you do not dare to love.
If you continue
    • to struggle and
    • to find
      the right expression
      of your feelings
      in the now,
you must
experience
    • the beauty of the universe,
    • the truth of being
      which knows no conflict.

That truth
  combines
  • loving
with
  • receiving one's
    full share
    of happiness,
instead of
  mutually excluding
  either
    • love
  or
    • happiness,
  as seems inevitable
  when love
  is attempted
  by
  outer
good will.
When, however, you use outer good will in order to recognize that behind your trying to love lies a non-love born of
• fear,
• hurt, and
• illusion,
then in the way of finding out what these illusions are, you must finally come to
• real love,
• your real self,
• the genuine expression of all you
  • feel and
  • are – which will be
    • good and
    • right.

My dearest friends, be blessed, all of you.

Find the way, step by step, into the realization of these words.

Be in peace, be in God!
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