# Pathwork Lecture 4: World Weariness


This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is my interpretation of the **intent** of the lecture. I may have interpreted portions differently from you, and 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 – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.*

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/

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<td>My dear friends,</td>
<td>since some of you are pondering</td>
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<td>the subject of world weariness –</td>
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by Eva Broch Pierrakos


Originally given in German, translated by Hedda Koehler and Judith and John Saly; Edited by Judith and John Saly

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The feeling [i.e., the feeling of world weariness – or feeling of indefinable longing, melancholy, or sadness]

grows
from several roots,
therefore
there are a variety
of possible causes for
world weariness.

Of course
• the yearning for
  • God and
  • perfection
    plays a role here too
      whether consciously or not,
as well as
• the nostalgia for
  • one's true spiritual home
    that dwells in every human being.

For here on earth
  you are only visitors,
it [i.e., earth]
  is not your true home.

But that [i.e., But the fact that earth is not your true home]
is never
the main reason for
the indefinable longing [i.e., indefinable longing for God, for perfection, and for one’s true spiritual home].

Its [i.e., The indefinable longing’s]
background
is more complex,
and this is what I want to talk about now.
When people deviate in their souls from the divine laws in any respect – and the more unconsciously this [deviation] happens the greater the deviation [from the divine laws] is – then a vague feeling of
• sadness and
• longing can grip them at times;
it is as if their higher selves would
• respond [to the deviation from the divine laws] and
• encourage them to sense that something is not quite right within themselves.

For instance, they do not know how to open themselves up to loving in the true sense of the word;

they cannot move out a feeling [i.e., here the feeling of loving another] which is vital in the life of a human being.

As a consequence love does not come back to them in the
• right and
• fulfilling way.

Then [i.e., without feeling love toward others and without feeling being loved] a feeling of weariness is the answer of their souls.
People often think that they are very capable of loving — and that may even be true — but this capacity [for loving] does not go into the right channel because distortions in the soul prevent it.

The distortions [that cause one to send one’s capacity for loving into the wrong channels] can be of many varieties, such as
• fear
• self-centeredness,
• etc.

One can see quite often that human beings
• are indeed yearning for love and
• are even willing to give love, yet only on condition that they are loved first.

Such a "safe bargain" [i.e., the “safe bargain” where one gives love only on the condition that they are loved first]

not only
• locks the door [to love], but
• causes a distortion in the soul which then can elicit the feeling of world weariness, since the person will remain lonely.
The fear within the person says:

"If I give [love] first, without being sure [I shall receive love in return],

• my pride might get hurt,
• I might be injured,
• the other could cause me pain."

Fear of disappointment is a sign of oversensitivity, and the oversensitivity is a sign of a false sense of self-importance.

This entire inner process [i.e., This entire inner process that prevents loving and leads to world weariness] centers around the ego, and that [i.e., and the fact that this inner process centers around the ego] must block the stream of genuine love, having a contrary direction [i.e., the ego having a contrary direction from the direction of genuine love blocks the stream of love].

The blocking [of the stream of genuine love] goes against divine law and therefore the soul must suffer.
The moment you reset
the "inner switch"
so you
do not take your
fear of what could happen to your own self [i.e., fear of what could happen if you dared to give your love to another]
so seriously,
you can
give your love
freely.

Then [i.e., when you do not take your fear of what could happen to your own self so seriously if you should love another freely, without “bargaining”]
your love is
• pristine and
• unadulterated,
  because
  • the "thou,"
    with everything that you
    • miss and
    • long for
    [i.e., this “thou” from whom you hope to receive everything missing and longed for in your life],
will become more important than
• the "I"
  with its
  • vanity and
  • pride.

Then
the feeling
of
• unfulfillment,
of
• vague yearning,
  will disappear,
since you
• are fulfilling a vital function of human nature [i.e., the function of genuine loving of others]
  and
• are thus in harmony with
  • God and
• your own higher self,
  at least in this respect [i.e., in respect to loving].
Do not misunderstand me.

I do not want to imply that a person who has this particular misconception [i.e., the misconception that one should withhold love until first one is given love by the other] is necessarily selfish.

He or she [who withholds giving love to another if love is not given to him or her first] may even be less selfish than another who has already found the key to this problem [i.e., the problem of withholding love if love is not given to him or her first].

One should differentiate between • selfishness and • self-centeredness.

Both are wrong, but their effect is not always the same.

I do not even want to imply that such a person [i.e., that a person who withholds love if love is not given to him or her first] may be • petty and • unwilling to give.

It is just that, in ignorance, genuine feelings [of love] are channeled through the sick lower self into a false direction.
It is not even that individuals who fit this description [i.e., individuals who withhold love if love is not given to them first] cannot love at all.

There may be a few people around them to whom they reveal all their love.

Yet they will not be able to avoid the vague, weary feelings.

This is so [i.e., It is so that they will not be able to avoid the vague, weary feelings] because if the energy of their feelings were channeled in the right way, even in respect to those few beloved people, their love would not be concentrated on just a small number of people, but would go out toward anybody in their environment who can elicit positive feelings.

Then they would reach out with a fully committed love, not afraid of taking risks [i.e., the risks of loving others before the others love them], even to the extent of lovingly giving just as much importance to the other person's feelings as to their own [feelings].
All this cannot be taken for granted [as if you already know all this], my friends, for no matter how much you may agree • intellectually and • in principle, the feelings [i.e. your true inner feelings concerning these principles of love] lag behind [the intellectual understanding of these principles of love], except in very rare cases.

Naturally, your love would be different toward each individual, because you human beings take it as a matter of course that one indeed loves • some fellow human beings • more than others – and as long as your state of development still keeps you in the cycle of reincarnation one cannot expect you to believe otherwise.
You know also
from experience

that your love for
• your mother

is different from
your love for
• your mate,

that your love for
• your sister or brother

is different from
your love for
• your child,

your love for
• your father
different from
your love for
• a friend,

and it even differs
from
• friend
to
• friend.

There are
so many varieties of
love currents,
and

they all have
• substance

and

• form

in the spirit.

Their [i.e., In the spirit, the love currents']
• colors,
• shades,
• sounds, and
• fragrances

are of a wide variety.
And
the human capacity to love
would be large enough
to produce
all
the diverse energy currents
if only
the sick tendencies of the ego
would not stand in the way.

When you love someone
very much,
you often have
the vague feeling
that then
you must
be taking some love away from
someone else
whom you may want to love
even more,
and you have the same feeling
about someone else's
love for you;
it seems as if
one person
would have to be shortchanged
in favor of another
as love is being shared.

Yet
• genuine,
• healthy
love
is indivisible;

it [i.e., genuine, healthy love] never
diminishes.
The more love
you generate,
the more it [i.e., the more genuine love]
multiplies itself.

I do not want to be misunderstood here either:

I am not
referring to
• sexuality
and
• eros.

This [i.e., This principle that the more genuine love you generate,
the more genuine love multiplies itself]
is according to
eternal law, and
you have to find
the truth [of this principle and eternal law]
within
yourself.

So it is with God,
Who loves His
innumerable
children,
Who always loves
• more,
never
• less.
How can
• genuine,
• healthy
love
be attained?

Not [directly]
by trying to
force yourself
to love;

this [trying and forcing yourself to love]
does not work.

It [i.e., Genuine, healthy love]
can be reached
only
indirectly,
by starting with
• yourself,
that is,
by thorough
• self-examination,
without self-deceit.

Find
the extent of
your
• ego,
your
• oversensitivity,
your
• vanity,
your
• pride,
and
how they
play their part [in attaining or in blocking the attainment of
genuine, healthy love].
Whoever has understood this [i.e., Whoever has understood how one’s ego, oversensitivity, vanity, and pride play a role in attaining or in blocking the attainment of genuine, healthy love] has made the first step toward attaining
• true,
• genuine love,
and thus also toward lifting the feelings of
• longing,
• sadness,
• nostalgia, or
• whatever else you want to call them [i.e., whatever else you want to call these feelings of world-weariness].

Only you can look into your soul, and if you find that
• not everything is all right within you, then you know also that
• your soul needs to be healed in this respect [i.e., in respect to what is not all right within you and what, therefore, stands in your way and blocks your experiencing feelings of genuine love].
When
  • people concentrate
    all their love
    on one person, and
  • they do this in the wrong way
    because
    their soul
    is not healthy in this area,
then
  the love for this one person
  will weaken them.

They may be
so afraid
  to lose the love of the other [i.e., to lose the love of that one special person]
that they
  cannot be true
  to their own self,
  and thus
  they will indeed
  • humiliate
  themselves
  and
  • be humiliated by
  the other.

It
  in an unhealthy way,
  out of
  • weakness and
  • fear,
  not out of
  • strength.
Actually

• some people believe that
  self-debasement [and humiliating oneself or allowing oneself
to be humiliated by the other]
  is the sign of
  • real,
  • great
  love;
  however,
  they are
deceiving themselves.

[Conversely]

• Others
  are so afraid of
  exactly that – being humiliated – that
  they cut themselves completely off from
  too strong feelings [i.e., from love feelings that are too strong].

When you

  love
  in a
  • healthy and
  • genuine
  way,

  you
  never
  compromise
  your dignity.
You may well have to give up insisting that you must preserve your dignity at all cost,

but exactly because you give up the insistence on your dignity can you win what you were ready to give up.

This [i.e., That your willingness to give up self-will and pride that manifest in your insistence on the preservation of your dignity will enable you to win the dignity you are seeking] is the immutable spiritual law.

You will differentiate clearly in your soul that you have to give up
• your pride,
• the importance of your ego,

but you do not have to
give up
• being true to yourself.

This may be difficult to understand at first, but meditate on it and you will perceive the difference [i.e., the difference between pride and the importance of your ego – that you do have to give up – and your true self and dignity – that you do not have to give up].
Those who can love
• in a genuine way
• without being afraid that
  • their little pride might be hurt or
  that
  • they may encounter some disadvantages,
will
never
be "mistreated,"
provided
they guard against betraying their own integrity out of fear of losing the love of their beloveds.

They may be disappointed [if they lose the love of their beloveds], but they will not be unduly humiliated.

Real love will never make you lose your dignity;
you will always be able to stand up for yourself.

Healthy dignity will bring you • respect and not • humiliation or • exploitation.
Healthy love
will
• open your eyes
  instead of
• making you blind;

it [i.e., healthy love] will make you
• strong
  instead of
• weak
and always
[healthy love will make you]
• true to
  your self;
  exactly because
  through giving up
  the little ego
  you will no longer attach so much importance to the fulfillment of your own wishes.

Genuine love is
• healthy,
and as such
• free from
  • masochistic or
  • sadistic
tendencies;
it [i.e., genuine love] will not
• be egocentric or
• violate your personality.

I want you to observe that there are always two opposing currents.

Think about it, my dear ones.
Fear – more or less hidden in the human soul – is a major obstacle to attaining real love;

and fear can be present only when you
• love yourself too much in some respect,
when you
• take yourself too seriously,
when you
• are too concerned about your own well-being,
when you
• hold on to yourself instead of
  • letting yourself
    • flow and
    • surrender in a healthy way.

Those who make themselves too important must be in fear;

[conversely] those who do not give themselves that much importance do not have to be afraid that something bad will happen to them if they let themselves love.
Fear

covers your eyes with a heavy veil,
so that
you become blind.

You can
neither see
• yourself
nor [see]
• others.

Genuine love
is not blind,
for it [i.e., for genuine love]
can come
only out of
a fearless soul.

It [i.e., Genuine love]
will have the strength
to react more or less
in the
• right way,
while
the wrong kind of love
is
• weak and
• weakening,
and will thus
make you react
in the
• wrong way.

As I said,
real love
creates a
• natural dignity
very different from
• false dignity,
which is based on
• pride and
• vanity.
Such wrong currents in the soul [i.e., such currents formed when the soul registers false dignity, dignity based upon pride and vanity.] then produce warning signals [to the soul] in the form of feelings of world weariness.

Another source of world weariness can be found in an attitude of withdrawal, in which a person retires into a

- lonely,
- self-created world.

Again, they do this out of fear

- of giving up their little selves, or
- of taking risks, or

out of a crass ego-centeredness.

Such withdrawal into a self-created world may yield them certain momentary advantages in

- freeing them of responsibilities for others,
- affording them to lead a life exclusively and
- uncompromisingly according to their personal preferences.

Yet they pay a higher price [for withdrawing into a self-created world] than they are initially aware of.
They act contrary to spiritual law and so their higher self makes itself known by causing them to feel world weary. Thus they will, from time to time, • experience great dissatisfaction with life and therefore • feel • alone, • isolated and • abandoned.

All human beings strive, in their soul's core, to • give, to • fulfill and even to • sacrifice.

Yet where the • blind, • sick, or • immature parts of the soul resist this striving [i.e., resist this striving of their soul’s core], two opposite currents [i.e., their soul’s core that strives to give, fulfill, and sacrifice on the one hand and, on the other hand, their blind, sick, or immature parts of their soul that resist this striving of their core] come into existence which tend to cancel each other out.
One part of the soul [i.e., the soul’s core] wants to
• give love – and therefore also [wants] to
• receive love.

Whatever you give comes back to you as a wave in an eternally pulsating cycle.

Of course, you have to start the cycle by
• giving first
and
• not waiting for the other to start by giving to you.

This part of the soul [i.e., the soul’s core] wants
• to fulfill itself, wants
• to surrender the ego, to sacrifice, and will endeavor
• with all its strength,
• with every single current of feeling,
• to abide by the spiritual laws.

It [i.e., This part of the soul, the soul’s core] wants to
• forget itself and
• not take its • vanity, • pride, and • personal advantages so seriously.
Such an emotional current [i.e., Such an emotional current in this part of the soul, the soul’s core]

comes from
the higher self
that knows
where true
• fulfillment,
• happiness,
• harmony, and
• perfection
are to be found.

This current [that comes from the higher self]
exists
even in less developed souls,
but in them
it [i.e., this current that comes from the higher self]
• runs underground, so to speak,
and
• only rises to the surface
  on rare occasions
  during a lifetime.

The other part of the personality [i.e., the part that is not part of the soul’s core]
wants
• comfort,
• convenience,
and
will give up
• nothing.

From time to time
it [i.e., this part of the personality that is not part of the soul’s core]
• sees
  the light of happiness,
but
• prefers to exist in a
  • grey,
  • solitary
  world
that seems risk-free
to the blind part of the soul.
It is impossible to do justice to both currents at the same time, since they desire directly opposite goals.

The cross-currents [i.e., these two opposing currents, the one being the soul’s core striving for fulfillment, happiness, harmony, and perfection, and the other being the part of the soul resisting this striving of the soul’s core] then give rise to many other conflicts that extend much further than you are immediately aware of.

When you can no longer bear the burden of the conflicts which are really the symptoms of the deep split in yourself, you go to a psychiatrist to become aware, in time, of these opposing soul currents.

Only when you know of their existence can you make the inner choice to clearly follow either one or the other current – since you cannot follow both at once – in full knowledge of what you have to give up and what you stand to gain as you decide for one of them.
In this case
   you have at least
   the intellectual knowledge
   to say to yourself:

"If I go in this direction,
 I cannot
   at the same time
   go the other way;
 therefore
   I must make a choice."

This is an example
   of an
   inner
   decision
   which I have mentioned previously.

Inner decisions
 can be made
 only
 when you
 • have become aware of
   the hidden emotional currents
 and
 • can pinpoint
   where they [i.e., where the hidden emotional currents] run into
   the wrong channels
   so as to cancel each other out.
Cross-currents create not only psychological and spiritual obstacles, but also physical manifestations in the body:

- tiredness,
- weakness,
- and even sickness can come from emotional short-circuits.

The more frequently the opposing currents clash within the soul, the more the person will lose the strength which would otherwise work productively in a healthy channel and thus renew itself all the time.
People usually know much more in their intellect than in their feelings,

but since the unhealthy feelings cannot adapt themselves to the healthy, conscious thinking while they [i.e., while the unhealthy feelings] are hidden in the unconscious,

they [i.e., the unhealthy feelings hidden in the unconscious] need to be brought up into consciousness.

Quite apart from the spiritual truths and the divine lawfulness to which all humans who wish to live a healthy and harmonious life are subject,

any reasonable human being knows that one cannot move simultaneously in two opposite directions.

Therefore it is absolutely necessary to make the inner contradictions conscious, even if resistance has to be overcome.
You often call an emotionally ill person immature,
   at least in those areas where the soul is unhealthy.

Indeed, immaturity is a childish quality, because it [i.e., because immaturity] means
to want
   the impossible, like a child.

An immature person does not have enough reason to recognize that each
   • action
   or
   • non-action
brings with it the corresponding consequences, which [, unlike the immature person,]
   the mature person is able to
   • distinguish and
   • accept.
• He or she [i.e., the emotionally healthy and mature soul] can thus freely give up the impossible,

whereas
• emotionally sick and
• immature souls would insist on having the advantages of both the opposing alternatives and none of their drawbacks,

• having their cake and
• eating it too.

When they [i.e., When the emotionally sick and immature souls] have to face the fact that this [i.e., that having the advantages of both of the opposing alternatives and none of their drawbacks] is not possible,

their inner rebellion increases and with it their conflicts.

For rebellion against the unalterable is in itself a sick emotional current.

The inner conflicts can increase to such an extent that they begin to be • reflected and • manifested in the person's outer life.
There are many kinds of cross-currents, not only those I mentioned.

Short-circuits can, along with other symptoms, cause indefinite
• longing and
• sadness,
and anyone who is haunted by similar feelings [i.e. haunted by feelings of indefinite longing and sadness] frequently should search in this direction [i.e., in the direction of having an emotionally sick and immature soul that wants all the advantages in both alternative actions and none of their disadvantages].

Of course, it is not so easy to uncover • deep and often • unconscious currents,
and you will need all your willpower to conquer the resistance [i.e., your resistance to uncovering and facing all the deep and often unconscious currents giving rise to your feelings of indefinite longing and sadness].

The longing for • God and for • one's true spiritual home does not completely explain the feelings of world weariness.
The unsatisfied longing
is indeed
for God,
but
in a different sense
than you commonly assume.

Only when a human being
lives in perfect harmony
with God’s laws
can
the longing for God
be stilled.

When you
• come close to God
  in this way [i.e., When you come close to God by
    living in perfect harmony with His laws]
and
• remove all the obstacles
  that prevent you from living in harmony with God [i.e., when you remove
    all the obstacles that prevent you from living
    in perfect harmony with God’s laws],
you can
satisfy your longing for God
already
in this life on earth.
For those
who fulfill completely,
• to the best of their capacities,
• in accordance with God's plan,
• their earthly life,
• their individual task,
which corresponds to
their state of development,
will be free of
any kind of
inner disharmony.

There will be
in them [i.e., There will be in those who fulfill completely their earthly life and individual task]
no
• torment,
no
• bitterness,
no
• tension,
nor any
• sadness or
• world weariness.
Going back once more to inner decisions, I would like to mention that when you make a negative decision in the full knowledge and acceptance of all its consequences and related renunciations of whatever has to be given up – not only rationally but eventually also by bringing your emotions in accord with it [i.e., in accord with your decision – accepting emotionally both the consequences as well as what has to be given up as a result of your negative decision] – you are better off than if you were to insist simultaneously on two impossibilities, desiring only the advantages and not accepting any of the drawbacks of the two alternatives.
For instance, when you decide to
• withdraw and
• live a solitary life because
  you do not want to give love,
  out of
  • anxiety and
  • over-sensitivity,
then you must also
  inwardly reckon with the fact
  that you
  • will stay solitary and
  • will lack love.

Certain
• joys and
• satisfactions
  must then be given up,
  not
  • reluctantly [since it was understood and accepted that certain joys and satisfactions would have to be given up in your decision],
  but
  • completely.

Even a
type decision,
  if it is
  truly meant to be carried out,
  is one step closer
to health
than
• the inner
  indecision and
• the desire to have it both ways.

For in this way [i.e., For in consciously and intentionally making a negative decision, knowing and accepting all the ramifications of doing so]
you
• will at least
  unify yourself inwardly
and
• will no longer
  be torn
  by inner contradictions.
In order to reach a negative decision at all, you must take pains to
• honestly confront yourself,
• bring the unconscious into consciousness, and
• commit yourself to pay at least one price,
  even if [that price is the natural consequence]
  for [choosing] the wrong alternative.

Such straightforwardness serves the soul's health,
even though it [i.e., even though the negative decision]
may not be the best possible choice.

Thus when people choose to cut themselves off
• outwardly or
• inwardly from others –
  and often this [cutting oneself off from others]
  happens only in the inner sense –
  they will understand right away what this choice implies.

• Selfishness,
• anxiety,
• oversensitivity and
• pride have won out.
When

as a consequence [for choosing to cut themselves off from others and choosing to let selfishness, anxiety, oversensitivity, and pride win out]

the longing for
  * love,
  * fulfillment,
  * light,
  * brotherhood and
  * fusion with another being
    touches them,

they will

confront this longing

and tell themselves:

"I have so chosen,
  I know the price,
  and I prefer
    to pay this price
      rather than
        give up my negativity."

It is precisely

the inner work

that is necessary to make

even a negative decision

honestly

that will enable them

to come to the realization later
  * that they would, after all,
    prefer to make
      the true choice and
    * that it would be worthwhile
      to give up
        what at first
          seemed so difficult
            to renounce.
Most damages are caused by
- not making any choice
and
- allowing all emotional currents to mingle in the unconscious, without the effort to really getting to know oneself.

Such state of indecision will
- wear out the soul,
- lead to unavoidable conflicts, so that no energy will be left to fulfill life as best as possible in other areas either – whether
  - spiritual
  or
  - material.

Emotional
- cross-currents or
- short-circuits
are not equally strongly present in all people;
there are many gradations.

Therefore it is not a matter of either/or.
In some cases
the opposing emotions
• surge with equal power
and
• clash with such fury
  that the waves of feelings
  completely submerge the person,
  so that
  he or she
  can no longer cope with life.

And from a certain point of view
it is much better [that this furious clashing of opposing motions occurs],
because
the person will
  thus find the way
  to a freely chosen healing
  much sooner.

Without upheavals
most people,
  except those few of
  a very high state of spiritual development,
  would not find
  the way to health.

When
the inner conflict
  is not quite so explicit
and
one current
  is more out in the open
  than the other,
they [i.e., most people]
will still feel
counter-currents,
  at least from time to time,
which
• will sap their strength and
• will prevent them from
  completely unifying
  the energies of their soul.
There are also other causes for feelings of world weariness.

All of them stem from some distortions in the soul, but I will not go into that now.

I have given you enough, so that everyone who hears or reads my words has ample material for self-search.

Whoever has such longings [i.e., such as longings for love, fulfillment, light, brotherhood, and fusion with another being, as well as an indefinable longing for God, perfection, and one’s true spiritual home] should know that his or her unconscious emotional currents are not completely • healthy and • free.

You should attribute enough importance to your • soul and to your • entire personality to really uncover what is hidden within your self, • alone if possible and if not [possible alone], • with help.
Yet
you cannot really uncover
what is in you
if
you still insist on
attributing so much importance
to your
• pain,
to your
• vanity, and
to your
• fears.

Only by
minimizing
the importance of these [i.e., Only by minimizing the importance of your pain, vanity, and fears]
can you find
the courage
to
• discover what is hidden,
to
• let go of pretenses, and
to
• change your inner reality.

I want now
to touch on something else,
because it is related to today's theme.

This is
self-pity,
which often strengthens
the feelings
of world weariness.

Wallowing
in woes
feels so good to you,
and you convince yourself
that the pain you experience
must be borne
because it is
your destiny [i.e., it is your destiny to experience pain].
Yet in truth
this [i.e., this belief you have that the pain you experience must be borne because experiencing pain is your destiny] is very often not the case;
as I have explained, such woes stem from distorted soul currents, which you have the power to correct.

The sickly enjoyment of suffering – you call it masochism – is caused by specific tendencies.

On the one hand you run away from real problems you do not want to confront; on the other hand you find in such pleasant pain a compensation for the privations of your life experience.

These [i.e. The privations of your life experience] may have karmic reasons, yet quite often *courage and willpower* could relieve them [i.e., could relieve the privations of your life experience] if only you opened the inner door.
Regardless of
• the burden of your past lives, regardless of
• what you need to experience now on the outer level, you can,
  by meeting the inner conditions which I am showing to you again and again,
  • heal your soul and
  • bring your feelings –
    not only your
    • thoughts and
    • actions –
    into harmony with spiritual law.

As a result [of bringing your feelings into harmony with spiritual law] your life will be emotionally
• rich,
• harmonious and
• happy,
  completely fulfilling you wherever you are in your development.

Last but not least, consider this also:

By rebelling against something you cannot change, you throw your life into disharmony.

On the contrary, it will never harm a soul to accept an unalterable stroke of fate.
Naturally,
one
  • will not,
  • need not, and
  • certainly should not
be glad
to accept such a burden [i.e., the burden of accepting an unalterable stroke of fate];
that [i.e., feeling glad to accept such a burden] would be impossible.

Yet
one
can resign oneself
to it [i.e., resign oneself to the burden of accepting an unalterable stroke of fate]
without
  • rebellion and
  • bitterness.

The sadness
that comes from
undergoing such hardship
will in some way help to free the soul.

I believe that
you have all felt this at one time or another.

Whenever you wallow in self-pity, you are unconsciously remembering an earlier reaction, when your pain was commensurate with the gravity of the situation.
By wallowing in self-pity [now, in your painful hardship today]
you try to
reproduce
this remembered feeling [from earlier times],
but in circumstances
which are no longer the same;

when the hardship was unavoidable [in your painful hardship earlier in life],
your surrender [to the painful hardship]
was the right response,
but now
it is different.

Now
you can
change your attitude
toward your pain.

Because of this difference [i.e., this difference between an earlier painful hardship and a current painful hardship],
the same feeling
can
in one case be
• right and
• healthy
and
in another case be
• sick.

Perhaps you will be able to understand this.

My words tonight
are not easy to grasp
and I ask you
to think about them carefully.

Be blessed,
my dear ones.
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