

Pathwork Lecture 4: World Weariness

1996 Edition, Original Given April 22, 1957

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/>

Gary Vollbracht

¶	<i>Content</i>
03	<p><i>Greetings in the name of God.</i></p> <p><i>I bring you God's blessings.</i></p>
04	<p><i>My dear friends, since some of you are pondering the subject of world weariness – an indefinable</i></p> <ul style="list-style-type: none"><i>• longing or</i><i>• melancholy or</i><i>• sadness</i> <p><i>which may at times take hold of you –</i></p> <p><i>I would like to choose this subject [i.e., world weariness] as the theme of today's lecture.</i></p>

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05

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.*

06

*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.*

07

*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.*

	<p><i>The fear within the person says:</i></p> <p><i>"If I give [love] first, without being sure [I shall receive love in return],</i></p> <ul style="list-style-type: none"><i>• my pride might get hurt,</i><i>• I might be injured,</i><i>• the other could cause me pain."</i>
08	<p><i>Fear of disappointment is a sign of oversensitivity, and the oversensitivity is a sign of a false sense of self-importance.</i></p> <p><i>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].</i></p> <p><i>The blocking [of the stream of genuine love] goes against divine law and therefore the soul must suffer.</i></p>

***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].

09

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.

10

*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,*
- *wearry*
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].*

11

*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.

	<p><i>And</i> <i>the human capacity to love</i> <i>would be large enough</i> <i>to produce</i> <i>all</i> <i>the diverse energy currents</i> <i>if only</i> <i>the sick tendencies of the ego</i> <i>would not stand in the way.</i></p>
12	<p><i>When you love someone</i> <i>very much,</i> <i>you often have</i> <i>the vague feeling</i> <i>that then</i> <i>you must</i> <i>be taking some love away from</i> <i>someone else</i> <i>whom you may want to love</i> <i>even more,</i> <i>and you have the same feeling</i> <i>about someone else's</i> <i>love for you;</i></p> <p><i>it seems as if</i> <i>one person</i> <i>would have to be shortchanged</i> <i>in favor of another</i> <i>as love is being shared.</i></p> <p><i>Yet</i> <i>• genuine,</i> <i>• healthy</i> <i>love</i> <i>is indivisible;</i></p> <p><i>it [i.e., genuine, healthy love]</i> <i>never</i> <i>diminishes.</i></p>

***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.***

13

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*].

14

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.*

	<p>Actually</p> <ul style="list-style-type: none">• some people believe that self-debasement [and humiliating oneself or allowing oneself to be humiliated by the other] <p>is the sign of</p> <ul style="list-style-type: none">• real,• great love; <p>however, they are deceiving themselves.</p> <p>[Conversely]</p> <ul style="list-style-type: none">• 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].
15	<p>When you love in a</p> <ul style="list-style-type: none">• healthy and• genuine way, <p>you never compromise your dignity.</p>

*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.**

16

*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.

	<p><i>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.</i></p>
17	<p><i>Another source of world weariness can be found in an attitude of withdrawal, in which a person retires into a</i></p> <ul style="list-style-type: none"><i>• lonely,</i><i>• self-created world.</i> <p><i>Again, they do this out of</i></p> <ul style="list-style-type: none"><i>• fear</i><i>• of giving up their little selves, or</i><i>• of taking risks, or</i> <p><i>out of</i></p> <ul style="list-style-type: none"><i>• a crass ego-centeredness.</i> <p><i>Such withdrawal into a self-created world may yield them certain momentary advantages in</i></p> <ul style="list-style-type: none"><i>• freeing them of responsibilities for others,</i><i>• affording them to lead a life</i><i>• exclusively and</i><i>• uncompromisingly</i> <p><i>according to their personal preferences.</i></p> <p><i>Yet they pay a higher price [for withdrawing into a self-created world] than they are initially aware of.</i></p>

*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.*

18

*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.*

19

*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.

	<p><i>Such an emotional current [i.e., Such an emotional current in this part of the soul, the soul's core]</i></p> <p><i>comes from</i> <i>the higher self</i> <i>that knows</i> <i>where true</i></p> <ul style="list-style-type: none">• fulfillment,• happiness,• harmony, and• perfection <p><i>are to be found.</i></p> <p><i>This current [that comes from the higher self]</i> <i>exists</i> <i>even in less developed souls,</i> <i>but in them</i> <i>it [i.e., this current that comes from the higher self]</i></p> <ul style="list-style-type: none">• runs underground, so to speak, <p><i>and</i></p> <ul style="list-style-type: none">• only rises to the surface <i>on rare occasions</i> <i>during a lifetime.</i>
20	<p><i>The other part of the personality [i.e., the part that is not part of the soul's core]</i> <i>wants</i></p> <ul style="list-style-type: none">• comfort,• convenience, <p><i>and</i> <i>will give up</i></p> <ul style="list-style-type: none">• nothing. <p><i>From time to time</i> <i>it [i.e., this part of the personality that is not part of the soul's core]</i></p> <ul style="list-style-type: none">• sees <i>the light of happiness,</i> <p><i>but</i></p> <ul style="list-style-type: none">• prefers to exist in a <i>grey,</i> <i>solitary</i> <i>world</i> <i>that seems risk-free</i> <i>to the blind part of the soul.</i>

21

*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."*

22

*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.***

23

*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.*

24

*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.

25

*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.*

26

*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.

27

*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
negative 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.*

28

*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.***

	<p><i>Most damages are caused by</i></p> <ul style="list-style-type: none"><i>• not making any choice</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• allowing all emotional currents to mingle in the unconscious, without the effort to really getting to know oneself.</i> <p><i>Such state of indecision will</i></p> <ul style="list-style-type: none"><i>• wear out the soul,</i><i>• lead to unavoidable conflicts, so that no energy will be left to fulfill life as best as possible in other areas either – whether</i> <ul style="list-style-type: none"><i>• spiritual</i><i>or</i><i>• material.</i>
29	<p><i>Emotional</i></p> <ul style="list-style-type: none"><i>• cross-currents or</i><i>• short-circuits</i> <p><i>are not equally strongly present in all people; there are many gradations.</i></p> <p><i>Therefore it is not a matter of either/or.</i></p>

*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.

30	<p><i>There are also other causes for feelings of world weariness.</i></p> <p><i>All of them stem from some distortions in the soul, but I will not go into that now.</i></p> <p><i>I have given you enough, so that everyone who hears or reads my words has ample material for self-search.</i></p> <p><i>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.</i></p>
31	<p><i>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.</i></p>

	<p><i>Yet</i> <i>you cannot really uncover</i> <i>what is in you</i> <i>if</i> <i>you still insist on</i> <i>attributing so much importance</i> <i>to your</i> <i>• pain,</i> <i>to your</i> <i>• vanity, and</i> <i>to your</i> <i>• fears.</i></p> <p><i>Only by</i> <i>minimizing</i> <i>the importance of these [i.e., Only by minimizing the importance of your</i> <i>pain, vanity, and fears]</i> <i>can you find</i> <i>the courage</i> <i>to</i> <i>• discover what is hidden,</i> <i>to</i> <i>• let go of pretenses, and</i> <i>to</i> <i>• change your inner reality.</i></p>
32	<p><i>I want now</i> <i>to touch on something else,</i> <i>because it is related to today's theme.</i></p> <p><i>This is</i> <i>self-pity,</i> <i>which often strengthens</i> <i>the feelings</i> <i>of world weariness.</i></p> <p><i>Wallowing</i> <i>in woes</i> <i>feels so good to you,</i> <i>and you convince yourself</i> <i>that the pain you experience</i> <i>must be borne</i> <i>because it is</i> <i>your destiny [i.e., it is your destiny to experience pain].</i></p>

	<p><i>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;</i></p> <p><i>as I have explained, such woes stem from distorted soul currents, which you have the power to correct.</i></p>
33	<p><i>The sickly enjoyment of suffering – you call it masochism – is caused by specific tendencies.</i></p> <p><i>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.</i></p> <p><i>These [i.e. The privations of your life experience] may have karmic reasons, yet quite often</i></p> <ul style="list-style-type: none"><i>• courage and</i><i>• willpower</i> <p><i>could relieve them [i.e., could relieve the privations of your life experience] if only you opened the inner door.</i></p>

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.

34

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.*

35

*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.

36

*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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