Pathwork Lecture 72: The Fear of Loving

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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<table>
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| 03 | **Greetings,**  
|    | **my dearest friends.**  
|    | **I bring you blessings.**  
|    | **Blessed is this hour** [i.e., Blessed is this time we now spend together in this lecture]. |
| 04 | **Many of the things we discussed in the last few months**  
|    | **have helped you**  
|    | **to gain insight into yourselves,**  
|    | **proving again**  
|    | **how contrary**  
|    | **your unconscious**  
|    | • **concepts,**  
|    | • **attitudes, and**  
|    | • **ideas**  
|    | **may be to**  
|    | **your conscious**  
|    | • **ones** [i.e., to your conscious concepts, attitudes, and ideas]. |
When you gain
a little more overall understanding about these recognitions [i.e., recognitions
about how contrary your UNCONSCIOUS concepts, attitudes, and
ideas are to your CONSCIOUS concepts, attitudes, and ideas],
you will find that,
in the last analysis,
it is always a question of
love.

Your
• desire for love
and
• the lack of it
is the result of
the experience
of the child in you.

Realizing this [i.e., realizing that your desire for love and the lack of love is
the result of the as yet unconscious experience of the child in you]
will clarify
in what way
you fall short of loving
wherever your
• conflicts and
• misconceptions
exist.

As you all know,
at least
• theoretically and
• intellectually,
love
is the greatest power in the universe.

Every
• spiritual teaching or
• philosophy,
every
• religion,
even
• modern psychology
proclaims this truth [i.e., that love is the greatest power in the universe].
Love
   is the one and only
   • power.

With it [i.e., With a strong capacity for loving]
   you are
   • mighty,
   you are
   • strong,
   you are
   • safe.

Without it [i.e., Without a capacity for loving]
   you are
   • poor,
   you are
   • separate;
   you are
   • isolated and
   • fearful.

However,
   this knowledge [i.e., this knowledge about the fullness of life when your
capacity for loving is great and the poverty
of life when your capacity for loving is missing]
cannot really help you
   until you discover
   where
   deep inside yourself
   you
   • cannot
     love,
   you
   • do not want
     to love, and
   you
   • do not know
     why
     you resist loving.
Without this particular knowledge [i.e., this particular knowledge that you cannot love, do not want to love, and do not know why you resist loving],

the great eternal truth about love [i.e., the truth that love is the one and only power and with a strong capacity for loving you are mighty, strong, and safe]

remains

a lofty ideal

you cannot possibly apply to

your

• person or

your

• life

right now.

06

Those of my friends

• who really work

on this path,

• who progress

in their inner search

have,

after

much

• digging and

• exploring,

come across

a fear

of loving.

Those of you

• who really work

constructively

have finally

become fully aware

that this fear [of loving] exists.

This [i.e., This awareness of your fear of loving]

is good progress, indeed,

for without this awareness [i.e., without this awareness of your fear of loving]

the further necessary steps
cannot be taken.
Again I say,
    it does not suffice
    to be aware of your fear [of loving]
    • theoretically.

You must actually
    • experience
    the fear [of loving].

Most people
    who do not wish to know themselves
    are not even aware
    that this fear [of loving]
    is in them.

However,
    even you
    who have finally become aware of
    the conflict [i.e., the conflict brought about by your fear of loving]
    do not yet fully understand
    why
    you are so afraid of loving.

Yes,
    you do find
    some answers,
but most of these answers
    are either
    • theoretical and
    • logical
    deductions
    or they are
    • only vaguely felt
    emotions.

This is
    not enough.

Therefore
    I should like to discuss
    some aspects of this topic.
By no means will it be all there is to say on the subject.

We shall
• return to this very basic problem [i.e., the basic problem of the fear of loving] in the future and
• illuminate it from other angles.

We now know that those who cannot love are immature.

Immaturity causes unreality.

Unreality, being untrue, must perforce cause
• unhappiness and
• conflict,
• darkness and
• ignorance.

Thus,
• maturity is really
  • the ability to love.

We also discussed that the child in you requires
  an unlimited amount of love.
The child is
   as
   • unreasonable,
   as
   • void of understanding,
   as
   • demanding and
   • one-sided
   as
   all
   immature creatures are.

Its [i.e., The child’s]
   impossible wants are:
   • to be loved
     by all,
   • to be loved
     totally,
   • to have
     every wish gratified
     instantly, and
   • to be loved
     in spite of its
     • unreasonableness and
     • selfishness.

This [i.e., The child in you being aware of the child’s impossible wants]
   is why
   you are afraid of loving.

Since the child in you
   desires
   complete surrender from others,
   being sure
   that this [i.e., being sure that complete surrender to another’s
   unreasonable demands]
   means
   love,
   how can it help
   but resist
   total surrender of itself [to the unreasonable demands of another]?
The child in you
makes you wish
to reign supreme
over those
• who are supposed to love you, and
• who become thereby
  hardly better than
  submissive slaves.

There are also
• times and
• aspects of yourself
  in which
  you
  become
  a submissive slave.

This is
not to be taken literally;
it refers to
  certain emotional reactions.

This [i.e., Becoming a submissive slave to a particular person] happens
if
• love,
• acceptance, and
• agreement
  from a particular person
  become
  a necessity
  for you,
  while you are aware
  that this need [for love, acceptance and agreement
  from this particular person]
  may not be gratified [or fulfilled by this
  particular other person].
In your fear of
  • rejection and
  • defeat
such submissiveness [to a particular person from whom you want love]
  seems the only way
to achieve what you want [i.e., to achieve receiving the love you want
  from this particular person].

Since certain outer aspects
  of such submissive behavior
    seem
      superficially
        to resemble
          true love,
    it is easy,
      especially when
        you are in such a dismal state,
    to deceive yourself
      into believing
        that
        when you
          • submit [to another person]
        is when you
          • truly love [that other person].

In other words,
  you often unconsciously
    create your own
      inner concept
        of what love is,
          which parallels
            the general concepts of love,
              at least in outer appearance,
                taught in some
                  • religions [e.g., loving God, parents, and those
                      in authority is taught to mean obeying
                      and submitting to their will]
                    and
                      • philosophies.
It seems to you when you submit that you are
  • being unselfish and are
  • offering a sacrifice.

It seems to you that the other person is the center of your world.

While this is • true to some extent,
it is • not true in essence.

In reality it is you who are the center.

Your concern is to convince the other to love you according to your childish concept.

He or she is required to
  • worship you,
  • follow your every whim,
  • give up all self-direction, and
  • be governed by the child in you who cries inwardly when its wish is slighted.
Is it any wonder then
that with this unconscious demand in your psyche [i.e., that, in the unconscious psyche, love demands that one worship, follow every whim of, and be governed by another, and thereby give up all self-direction]
you are afraid to love?

Since your concept [of love] –
and being unconscious
it is all the more powerful –
is that
love means
slavish submission,
you do not wish
• to love.

You do not wish
• to follow
another person’s will.

You do not wish
• to give up your autonomy
submitting to the rule
of another person.

Hence
only when you recognize
your own unconscious childish distortion
about love
will you be able to
• sense or
• recognize
the childish demands
of the other person.
You will
then [i.e., Then when you recognize the childish demand
of the other person you will]
be uninfluenced by it [i.e., uninfluenced by the childish demand
of the other person],
• feeling neither
  obliged to give in [i.e., to give in to their childish demand],
• nor feeling
  guilty if you do not [i.e., nor feeling guilty if you do not
give in to their childish demand].

You will see clearly that
in such a case [i.e., in a case where others make childish demands of you]
another kind of love
can be given [in return to the other]
that is
much more detached in character.

Also,
when you
• discover and
• experience
  the existence of
    the unfair demands of the child
    in you,
you can reason with it.

You will realize
that this misconception of love [i.e., this misconception that love means
submitting to every unfair childish demand that
either you have of another or that another has of you]

has nothing whatever to do with
real love.

Once you understand that,
you will no longer
be afraid to love.
When you realize

that love
does not mean
giving up
• dignity,
• self-government, and
• freedom,
you will not
fear it [i.e., you will not fear love].

If you
do not make
childish demands [on others]
and are therefore
able,
• gradually and
• little by little,
to love [others]
maturely,
you will expect
the same
in return [i.e., you will expect that the other not make childish demands of you and instead gradually come to love you maturely in return].

This way of loving
bears no danger.

In it [i.e., In this way of loving others],
you remain free.

You do not
become enslaved.

It [i.e., True love]
is
• as simple and
• as logical
as that [i.e., as simple and logical as not making childish demands on each other and instead coming to love each other maturely].

When you give up
your childish idea
of how others should love you,
you will not fear
loving others.
In the gradual process of
• growth and
• maturity,
you will
not
immediately
experience
the
• great,
• encompassing
love
your soul strives for [i.e., the great capacity for loving others that your soul strives to offer].

For,
it is one of the conflicts of your soul that
you
• yearn for such love [i.e., you yearn for a capacity to love others maturely]

and at the same time
• hide from it [i.e., you hide from a capacity to love others maturely]
in fear.

The child in you
knows
only extremes.

It is either
• the great height,
• the final goal [i.e., the goal of having a great capacity for loving others fully and maturely],
or it is
• nothing [i.e., or it is not having any capacity at all for loving others].

The more
the striving soul
is thwarted
in its healthy instincts [i.e., its healthy instincts to manifest a capacity for offering true mature love to others],
the stronger
will it clamor
to be heard.
This [i.e., The clamor of the soul when its healthy instincts to have a great capacity
to offer true mature love to others are thwarted]
manifests
in a vague feeling
of discontent,
as of missing something,
you do not know what.

One part of your psyche [i.e., the part that unconsciously fears loving others]
sabotages
the rightful demands
of the other part [i.e., the part that seeks a capacity to love fully].

Since you are
unable to achieve
the final goal [i.e., unable to have a great capacity for loving others
fully, healthily, and maturely immediately],
you withdraw altogether [from offering any kind of love].

This [i.e., This withdrawal from offering others mature and healthy love]
is due
not only to
• the either/or attitude [i.e., the either-all-or-nothing attitude]
of the immature part of yourself,
but also to
• a tendency toward
dramatization.

If
the great drama [i.e., If the great drama of loving another fully and maturely
as envisioned by the immature child in you]
cannot be,
then you
withdraw altogether [i.e., you withdraw from offering any love at all].

With growing maturity
you will realize
that you can only reach
the final fulfillment of love [i.e., the final fulfillment of loving another]
by starting on
the lower steps
of its ladder [i.e., the lower steps of the love ladder].
Perhaps one of the 
first steps [of the love ladder]
is acquiring the ability [or capacity]
to allow other people
to feel about you
as they wish.

If you can give
this inner "permission" [i.e. give this inner “permission” to others
to feel about you as they wish] 
genuinely,
you will learn
to give up your demand [i.e., your demand that they love you fully in all ways]
without feeling
hostile [i.e., without feeling hostile toward them for their not feeling 
this kind of full love toward you];
you will reach a point
where you can
truly
• like and
• respect
others,
even though
they do not
completely submit to your will.

This [i.e., This simple first step of liking and respecting others
even though they do not completely submit to your will ]
does not sound like very much.

In fact,
many of you may believe
that you have been practicing it
all the time.

But have you
really and truly?

When things go wrong [in a relationship],
test your emotions.
As you
  • analyze these feelings [i.e., feelings when things go wrong in a relationship]
    and
  • discover that
    the child in you
     is strongly at work [by demanding that the other submit to your wishes],
  you will have the tools
  to work with
  on this particular aspect [i.e., on this aspect of your child’s unreasonable
  demands to be accepted and loved by others].

You will
  feel
  an entirely new
  emotional reaction in you [toward others]
    as you learn
    to give up
    your subtle forcing current.

You will feel as though
  a heavy burden
    were removed from your soul.

The next step
  is letting go
  of a certain hostility
   once you have become aware of it
    in this work.

As you do this [i.e., As you let go of a particular hostility in you toward certain others when they do not submit to your demands],
  you will find
    a new
    • liking and
    • respect
    for those
      • whose "unconditional surrender"
        you unconsciously wished and
      • whom you certainly
        did not
        • like or
        • respect
          when the [unconditional] surrender [you wished for]
            was not forthcoming [from them].
A tight band
will have dissolved;
now you let
the other
be free,
• liking and
• respecting
him or her
as a human being,
without having to
possess his or her
• love and
• admiration.

This is
• a decisive step,
  my friends,
and, in reality,
it is
• more dramatic
  than anything
  that can be seen from
  the outside.

It will launch you
on the ladder [i.e., the ladder of building your capacity to love]
upward to the heights
that can one day be yours,
but not ever [i.e., but heights that cannot ever be reached]
by skipping this
seemingly
• trivial and
• undramatic
step.
In this way [i.e., by letting go of hostility toward those who do not give you the unconditional acceptance and love the child in you demands] you will find it possible to truly apply the great concepts of universal truth about love in your practical everyday life, right
• here and
• now.

This much [i.e., A capacity for this much loving] is possible for you now.

The final goal [i.e., the final goal of having a great capacity for loving others] is not [i.e., is not possible now].

You are not yet able to
• forget yourself entirely,
• never think of yourself;
• not have a certain amount of selfishness and vanity.

To reach for the great goal with all these feelings present [i.e., As long as you still have a certain amount of selfishness and vanity present in you, to reach for the goal of having a great capacity for loving others] is not only unrealistic but
• unfeasible, and therefore
• discouraging.
[However,]
   • To learn of your emotions
     through
     • painstaking and
     • diligent
     analysis
   and
   • to let them [i.e. to let your emotions]
     mature
     gradually –
     that goal
     is
     attainable.

Before you can
truly love others,
you have to
learn to
• like
  and
• respect
  them
  even though
  you do not get what you want [from them].

To do that [i.e., To like and respect as fellow human beings from whom
you do not get what you want],
you have to find
first
where,
deep inside of you,
you really
have not done that at all [i.e., find where deep inside of you
you have not at all come to like and respect
those from whom you do not get what you want].
As already explained,
• ideal love
  often appears deceptively similar to the
  • wrong,
  • weak
    • submissiveness
      which poses as
      love.

It is
• this sham [i.e., this sham of wrong, weak submissiveness posing as love]
  that frightens you –
never
• real love.

But it is impossible
  to sense
  real love
  merely by
  hearing about it.

You have to
  experience
  within yourself
  • where and
  • how
    you deviate from it [i.e., where and how you deviate from real love]
    by your
    unspoken
    • expectations and
    • demands.

If you are truly honest with yourself,
you are bound to find
these emotions [i.e., these emotions of having certain
expectations and demands of others].

This [i.e., Having expectations and demands from those one loves]
applies to
everyone,
without exception.
As long as the child in you persists in its strong, self-willed current of subtly, emotionally, and unconsciously forcing others to submit,
you construct unreal situations by wishful thinking.

In doing so [i.e., In constructing unreal situations by wishful thinking through unconsciously forcing others to submit to the demands of the child within],
you do not permit yourself to see that this may not even be what the child [in you] who has built this unreal form wants.

The unreal form [built unconsciously by the child within] is a constant hazard, and you forcefully close your eyes to it.

If you do not see what really is, because you do not want to see what really is,
how then can you rely on your judgment and intuition?
<table>
<thead>
<tr>
<th>Your psyche</th>
<th>knows perfectly well</th>
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<td>that the way you perceive</td>
<td></td>
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<tr>
<td>• the other</td>
<td></td>
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<tr>
<td>as a person</td>
<td>in relation to you, or</td>
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<tr>
<td>• the situation</td>
<td>as a whole,</td>
</tr>
<tr>
<td>is not accurate.</td>
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</table>

You do not see  
because  
you do not  
want to see.  

Therefore  
• you do not trust  
your judgment,  
• nor do you trust that  
the other person  
will live up to your expectations.  

Hence  
you vaguely feel  
that you do not trust  
the other person.  

This is an additional factor  
causing you  
to refrain from  
wholly loving.  

For  
how can you love  
as exclusively  
as you feel you ought to  
if you do not trust  
the other person?
In order to trust [this other person],
you have to permit yourself
to see if this particular
• person and
• situation
calls for such a response.

Perhaps [instead of trust.]
it would be more appropriate
to give simple
• respect and
• affection.

By giving up
a little of
what you want –
most often [what the child in you] unconsciously [wants] –
you are willing to see
what is.

With such an attitude [i.e., With an attitude of giving up a little of what
the child in you unconsciously wants],
you can perceive
the reality of the situation.

After that [i.e., After you perceive the reality of the situation]
you can
• discriminate intelligently
and
you will
• respect yourself,
not only
• for the ability to give up something you want
• freely and
• without hostility,
but also
• because then [i.e., because when you can
discriminate intelligently]
you will be able to rely on
your intuition.
By being willing to see what actually is, you can deal with the situation.

Therefore [i.e., Since you are now willing to see what actually is] you will trust:
- yourself,
- your judgment, and
- other people.

In not overestimating them, due to your forcing current, you will be able to:
- see,
- observe,
- sense, and
- feel what is true,
and not merely:
- believe what you want to be true.

As you learn to trust:
- yourself and others,
lovings will cease to be a danger for you.
But as long as you deliberately remain blind, because the child in you thinks that by willing something you will make it so, you have all the reason in the world for distrusting
  • your judgment,  
  • your choice, and  
  • the other person.

Therefore [i.e., Therefore since you deliberately remain blind and hence appropriately distrust your judgment, your choice of the other person, and the other person], you shy away from loving all the more, although there seems no danger to you in being loved [by others].

Letting go of the self-willed forcing current results in your
  • becoming objective in your evaluation of others and  
  • learning to give up your will gracefully.

Thus you learn human
  • affection and  
  • respect for the person who thwarts your will.
You refrain from constructing unreal situations which obstruct your view of that which really is.

In that [i.e., In constructing unreal situations which obstruct your view of that which really is], you not only
• ignore reality,
but you
• reject it [i.e., you reject reality].

• Accepting reality and
• seeing what is,
  • your intuition will grow more reliable,
  and so
  • your trust in yourself will increase.

There is much talk in your
• time and
your
• world of "accepting reality."

We have discussed this many times.

You all know that
• your earth life is not perfect and
• this fact must be accepted if you
  • wish to cope with life and
  • make the best of it.
Up to now this [i.e., Up to now this fact that earth life is not perfect and that this fact must be accepted if you wish to cope with life and make the best of it] was
a general concept.

Henceforth
you have the actual possibility
of applying it
to a particular aspect
of your inner life.

It may be that
certain people
do not feel about you
as you would wish –

and I do not merely refer to the love relationship
between man and woman –

but
this apparent imperfection [i.e., the apparent imperfection that
certain people do not feel about you as you would wish]

• is your reality

and

• has to be accepted.

When you do so,
an entire benign chain-reaction
is set in motion,
replacing
the vicious circle
that existed before.

Intuition
is the highest sense perception
a human being can attain.

However,
it [i.e., However, intuition] cannot attain
its full potential in you
as long as
the child in you

• is undetected and
• remains strong.
Of course,
as long as
you are a human being,
the faculty
which you call intuition
can never be
one hundred percent perfect.

But the moment
you can say,
"I do not know for certain,
I may be wrong,"
this willingness to learn
from possible mistakes
makes your ignorance
harmless
because
you are aware of it.

In the
• conscious,
• concise
thought
"I do not know"
lies the possibility of
• seeing,
• learning,
and eventually
• knowing.

Intuition
will never be
a wall you can lean on
with blind
• certainty and
• confidence.

This [i.e., Because intuition will never be a wall you can lean on
with blind certainty and confidence]
is why
it [i.e., is why intuition]
is so valuable.

Think about that, my friends.

It is substance for meditation.
When you consciously consult your intuition, free from the forcing current and free from wishful thinking, you will sense certain potentials, as well as certain limitations; the rest may be a question mark.

*This attitude* [i.e., This attitude free from the forcing current and wishful thinking in which you will sense certain potentials as well as limitations while the rest of the situation may be a question mark] promotes openness, a readiness for further observation and perception in you that is very fruitful.

*It* [i.e., This attitude free from the forcing current and wishful thinking in which you will sense certain potentials as well as limitations while the rest of the situation may be a question mark] is also a sign of maturity, because it is only the immature who must have the entire answer immediately; it is the child in you who cannot bear leaving anything open, unanswered, and in doubt.
You prohibit your capacity to love due to, first, your inability to distinguish between true love and weak submissiveness, because this [i.e., because submissiveness to your every wish] is what you desire from those who are to love you, and, second [due to], the lack of trust in others because you lack the courage to view the other person and the situation as he, she, or it, is.

Both these elements [i.e., Both your inability to distinguish between true love and weak submissiveness, and also your lack of trust in others] keep your intuition from functioning, at least in the love-related areas of your life.
The courage to see
• what is,
  rather than [see only]
• what you want,
  will heighten
  your
  • intuition,
  your
  • discrimination,
  your
  • awareness,
  and therefore
  your
  • self-respect.

It [i.e., The courage to see what actually is rather than see only that which you want and long for from the other]
will eliminate
  certainty
  so that
  when
  the right situation
  is at hand,
  you
  need have no fear of loving.

The courage
to accept
that which may be inconvenient
means
• acceptance of reality,
• loss of your fear of loving, and
• the cultivation of
  your intuition
  as a growing force.
It [i.e., The courage to accept that which may be inconvenient] means
• self-respect,
• trust in others
  with discrimination,
and, consequently,
• more reliable perception.
So you see, my friends,
how all this is tied together
with one string.

**Immaturity**

is non-acceptance of reality
because
reality
is not always
• perfect or
• pleasant.

**Immaturity**
exaggerates
the imperfection
so much
that you close your eyes to it [i.e., you close your eyes to reality],
thereby
inviting more conflicts.

**Immaturity**
causes
crippled
• intuition and
crippled
• creativity,
for
creativity
without intuition
is unthinkable.
Only as you
  • grow and
  • learn to
    • face and
    • accept
      that which is in
      your everyday
      • life and
      • emotions
      will you
      lose
      your fear of loving.

This sentence alone,
out of context,
would not make much sense.

But if you consider it [i.e., if you consider this sentence]
in the light of the links unrolled in this talk,
the meaning [i.e., the meaning of this sentence]
will become very clear.

When you think of
loving,
you can think of
only one kind [of loving],
the
  • highest and
  • most perfect.

You ignore the fact that [in loving]
there are
many
  • stages and
many
  • kinds,
many
  • degrees and
many
  • variations.
In your ignorance,
• you shy away from
  the kind of love
  you could be capable of giving
  right now,

and,
• when such love is given to you,
  you dismiss it.

As you proceed on this particular stretch of your path,
you will begin
to function differently
as a human being,
in all respects.

Your life-experience
will become
much fuller.

You will be
so alive in each moment!

You will be aware of
• yourself and
• others
  as you never knew you could be.

Forces will develop in you
such as you
cannot imagine possible:
• creative forces,
• new perceptions,
a
• growing and
• unfolding
  intuition
  that will give you a
• stronghold and
• security
  such as you cannot realize
  even now
  after all your progress.
Again I say, these words are not directed to • your brain, but to • those aspects of your personality you have discovered due to your work • so far, or • that you are about to become aware of.

Apply these words to the respective emotions!

We shall discuss this from other angles in the future, when the need arises.

QUESTION:
It seems to me that with the new phase, a new group of subjects has begun this season [note: the first lecture of this new season was given September 16, 1960 – Lecture 69: The Folly of Watching For Results While on the Path; Fulfillment or Suppression of the Valid Desire to Be Loved].

Until the end of last season [note: the last lecture of the previous season was given on June 24, 1960 – Lecture 68: Suppression of Positive and Creative Tendencies – Thought Processes], we were still talking much about • images and • various aspects connected with them.

Now we seem to enter a new phase which I can't put my finger on.
ANSWER:  

Of course it is  
a new phase.  

I even said so  
before your summer vacation [i.e., vacation of June 24 – September 16, 1960].  

I said that we shall deal with [i.e., I said that in this new season we shall deal with]  
elements  
that prohibit  
your creative faculties  
in a more direct way than before.  
It goes without saying  
that  
any prohibition of creative faculties  
is due to  
• negative aspects and  
• deviations,  
• images and  
• misconceptions.  

We still have to deal with  
those elements [i.e., We still have to deal with negative aspects, deviations, images, and misconceptions],  

but the approach  
is different  
in this phase,  
• as you rightly perceive, and  
• as I indicated some time ago.  

While in the previous phase  
we concentrated mostly on  
obstacles that  
• eclipsed or  
• prohibited  
healthy functioning,  
in the present phase  
we are able to put the pieces together,  
so as to gain  
a more overall view  
with regard to  
• love,  
• maturity,  
• creativity.
This does not mean that we will not discuss details again, but if and when we do so [i.e., if and when we do discuss details again], the approach will be different.

QUESTION:
I should like to discuss something in connection with the last lecture [i.e., Pathwork Lecture 71 – Reality and Illusion – Concentration Exercises – given October 14, 1960].

In the second part, about the concentration exercises, you repeat the term "instructing the subconscious."

I was wondering if this idea of instructing the subconscious
- is not in some way a paradox
and
- may not lead to
  - forcing the subconscious,
  instead of
  - allowing us to realize what is in it [i.e., instead of simply allowing us to realize what is in the subconscious].

I am sure it is not a paradox, but in what way is it not?
ANSWER:
The question is
• good and
• constructive
  because
    it is so easy to go
    from
    • one wrong extreme
    to
    • the other [wrong extreme].

The best way of going about this
is not to use
such "instructions"
  as
• a force,
  but [rather]
  as
• the expression of
your inner will.

While you may realize perfectly well
  that certain of your emotions
cannot function in the right way yet,
you may express
  the desire [i.e., you may express your inner will]
    that they should
      learn.

This desire [i.e., This desire or inner will that your emotions
  function in the right way]
should be uttered
  without
• pressure or
• haste,
  rather with
• a calm quality,
    in the full realization
      that
        emotions
          do not change quickly.
An important part of such instructions [i.e., the instructions that your emotions function in the right way]

should be that you wish to become aware of
• where,
• how, and
• why
your emotions still deviate from the truth.

Also, you need a growing awareness of
• where you are still confused and
• what your inner,
• unanswered questions are.

Last but not least, there has to be a letting go of all resistance to facing yourself
• fully and
• honestly,
• without any restrictions.

In this way you
• do not superimpose right reactions on still deviating emotions, and thereby
• avoid the pitfalls of self-deception and suggestion.
Prayer,  
if  
• rightly understood and  
• used,  
operates in a very similar way.

When you pray,  
you should  
ask  
• for help  
  to be able to  
  face yourself, or  
• for  
  • strength and  
  • understanding  
  for your current problems  
  on your path.

You should pray  
to apply the  
• little,  
• seemingly insignificant  
daily disharmonies  
to your work on the path,  
so as to  
  gain deeper insight  
  into yourself.

By the same token,  
you may direct these desires  
to your own  
subconscious,  
• strengthening  
  the healthy aspect of your psyche, and  
• weakening  
  the aspects that are  
  • unhealthy,  
  • childish, and  
  • resistant.

After all,  
God  
lives  
  deep down within yourself.
I assume

that when you pray

you do not
direct such prayer
• up into the sky
but
• deep into yourself.

So there
really is not such an enormous difference
between
• prayer
and
• such "instruction";
it is only
a slightly different approach.

While
• prayer
is directed toward
that part of yourself
that is
most deeply hidden
from your conscious mind –
you might also call it [i.e., call this part of
yourself most deeply hidden
from your conscious mind]
• the super-conscious, or
• the divine spark in you –

• the instructions which I mentioned
are directed to
a part more accessible to you.
Such instructions [i.e., instructions that are directed to a part of yourself more accessible to you than is the part of yourself that is most deeply hidden from your conscious mind, the part to which only prayer is directed] should deal foremost with the wish to
• face yourself,
• understand and to
• assimilate what is in you, and
to
• see where your emotions still deviate [i.e., still deviate from the truth] due to a lack of understanding.

Your desire for understanding should be formed with a
• quiet, calm mind, and not with
• tense urgency.

You should
• keep in mind and
• accept beforehand that
• change and growth are a slow process.
QUESTION:
With regard to
  • the last lecture [i.e., Pathwork Lecture 71 – Reality and Illusion –
    Concentration Exercises – given October 14, 1960],
and relating it to
  • the lecture on "The Abyss of Illusion" [Pathwork Lecture 60 – The Abyss of
    Illusion – Freedom and Self-Responsibility, given March 4, 1960],
you say,

"You
  are the master of your
  • life and
  • fate.

No one but yourself
creates your own
  • happiness
and
  • unhappiness."

Again in the lecture on "The Abyss of Illusion,"
you state that

"this basic spiritual truth
  has been obscured,
    and for good reason."

You go on to say that

"humanity
  in its development
is required to reach
  a certain basic spiritual understanding
    before it can
      use this knowledge
        in the right way
          for,
            misunderstood,
              it could indeed be
                very harmful."

Could you clarify this statement for us?

I think it might be helpful for us now,
in the light of the last lecture.
It seems to me that
• it represents
  a great step forward
to
• the individual and
to
• humanity and
• it would begin
  a whole new cycle of
  spiritual development
  for the individual in society;

for
• science and
• philosophy
could find
• unity
  in spiritual law –
  and to that end,
• a positive perception
  of our
  being in God.

ANSWER:
One of your questions seems to ask what would be the damage
• of such knowledge
  and
• of the resulting misconceptions
  for a spiritually unready humanity.

Let us go into this first.

One who ignores
• the existence and
• the power
  of the subconscious mind
  will take such knowledge
  on a superficial level.
This [i.e., Ignoring the existence and power of the subconscious mind and hence taking such knowledge on only a superficial level] can be dangerous in two ways:

First, the person who believes that one creates
one's own fate may, due to certain
• circumstances and
• conditions whose
true origins the person ignores,

come to possess certain powers.

Such a person would be likely to abuse these powers,
on the ground of the premise that one creates one's
• life and
• fate.

Second, people who have not attained such power would feel extremely frustrated and
their sense of inadequacy would
• grow rather than
• diminish.
Only by exploring
the significance
of emotions
of which they were heretofore
unaware
would they acquire
an understanding of
• the inner world,
• its laws,
• its reality, and
• the interplay of
  cause and effect
  in human relationship
  as this happens
  in the inner world of emotions.

Therefore,
in order to understand
the truth
of the premise that
man creates
his own fate,
• self-search,
• the exploration
  of the subconscious mind,
  is a necessity
  without which
  humanity
cannot grow sufficiently
to make use of
• cosmic,
• spiritual, and
• universal
  truth.
Such truth [i.e., cosmic, spiritual, and universal truth], if only half understood and digested, can be dangerous and cause damage to the individual, as well as to humankind as a whole.

The growing trend in our time of accepting and exploring the subconscious is indicative of the steadily increasing general development, despite the pitfalls, misunderstandings, and half-truths that go with such exploration.

This is part of the growing pains every living organism goes through.
As this general
• growth and
• awakening
continues,
mankind will
more
and more perceive
reality,
• the reality of
• the inner universe,
thus also
• the understanding of
• the larger universe
with all its spiritual laws.

Only by perceiving
the inner universe,
with all its
• infinite possibilities,
with its
• logical,
• just
laws
operating
• within
• man and
• between
• man
and
• his fellow-creatures,
can a human being
truly
sense
• God and
• His creation.

Thereby
unity
will be achieved,
• slowly,
• laboriously,
• step by step.
This [i.e., This unity, slowly and laboriously achieved step by step] will be
the common denominator
that will unite
all
• sciences,
all
• religions,
as well as
all
• the other branches of human knowledge,
which still function separately at this time.

QUESTION:
I have been thinking about these things
and should also like to know
whether
• the persistent effort of humanity so far
was in order to
justify its existence and
whether
• humanity's creativeness
was used toward that end.

In line with your answer [to the preceding question],
this creativity
abides with
the spiritual perception of your remark about
removing the bonds
that prohibit creativity,
so that the soul
can freely express itself
in accordance with spiritual law.

If we are
• the highest reality,
• one in mind with God,
then we will truly have
self-responsibility.
It seems to me,
in contemplating
  and
  • what you have been saying about
    • love and
    • creativity,
our self-responsibility
lies in
the acceptance of
the re-expression of that
  • love and
  • creativity,
    which has its source in God.

In this regard,
the attainment of self-mastery...
  there is a confusion here,
    I cannot express it....

**ANSWER:**
Could you try to clarify
where the confusion is?

It would be helpful for you
to clarify
where the confusion lies.

Also,
I cannot answer your question
unless I know what it is.
**QUESTION:**

It [i.e., My question and confusion] is about

- self-responsibility,

and about

- certain philosophic fixations
  which include
    - both a fear of
      - loss
    - and fear of
      - the unknown.

This again ties in basically with

- love and
- trust

as you mentioned tonight.

**ANSWER:**

You see, what you said here about the fear of the unknown is a very important element

- in most human beings,
  to some extent
  - in every human being.

But

- the unknown becomes
- known
  as you actually experience
  all the things I have been telling you in these lectures.

This [i.e., Actually experiencing all the things I have been telling you in these lectures]

means, of course,
  a very serious effort in self-search.
It is
	not enough

to hear [or read] these words.

That [i.e., Merely hearing or reading the words in these lectures]
will never do anything really substantial,
except perhaps
serve as an incentive to begin [this work of self-search],
unless you
experience
all
the emotions we mention here
as living
within your soul.

When you do so [i.e., When you experience all the emotions we mention here
as living within your soul],

then

• the unknown
becomes
• known.

And where it [i.e., where the unknown]
remains
unknown,
it [i.e., the unknown]
will lose its ability
to frighten you
because
now you
admit to yourself,
"I do not know."

That [i.e., Admitting, “I do not know.”]
is an enormous difference [from thinking
“I have to know,” or “I should know,”
to be safe].
Realizing all this, self-government
  • will cease to be
    • a "must," and
  • will be
    • a privilege and
    • a freedom,
  whereas
    the child in you
      rejects it [i.e., rejects self-government]
      as unknown danger.

The fear of the unknown makes humans distort
  • true concepts
  into
    • fixed opposites,
    thereby diminishing their truth.

It was very significant that you put it in these words.

Truth
  is flexible;
by its very nature it [i.e., truth]
  cannot be fixed.

Nothing that is true can be
  • rigid,
  • static, or
  • fixed.
It [i.e., What is true] is always flexible.

This very flexibility appears as a threat to people.

They want the fixed pseudo-safety of a stone wall on which they can lean.

It was this tendency [i.e., It was the tendency of people wanting the fixed pseudo-safety of a stone wall on which they can lean] which caused religion to be distorted into dogma.

Rigidity satisfies the

• very irrational,
• unfounded fear in the human soul.

Humans think that what is

• fixed is safe,
and what is

• flexible is unsafe.
[However,]

Since truth
is alive
like anything else that is alive,
it [i.e., truth]
must be
flexible.

So people
fear
• truth
and
• light
and
• life.
The belief
that flexibility
is unsafe
is one of
the great abysses of illusion.

As you proceed in this work,
you will find
first
• that this particular fear [i.e., the fear that flexibility is unsafe]
  also exists in you and
• that you, too,
  cling to the supposed safety of
  the fixed rule.

You seem to feel as though
you could lean against a wall.

It [i.e. This wall you think you could lean against]
seems like
a strong support
while,
as you will perceive a little later,
it is not.

Therein lies
the confusion about
self-responsibility.
When leaning on the fixed rule, you shift the responsibility to the rule.

When you realize that there is no such thing as a fixed rule, you are frightened, because you have to determine each time anew what your conduct and your attitude are going to be.

With flexible truth, the responsibility is automatically shifted onto yourself.

When you no longer fear self-responsibility, because you have lost your self-contempt and mistrust in yourself, you will no longer fear the flexible universe.
You will not need to cling to a rigid law.

You will see the flexible law working, and it [i.e., and the flexible law] will not be a danger to you.

The inflexible or fixed rule or law is for the child who cannot or dare not assume self-responsibility.

The fear of the unknown really comes from insecurity:

• "Will I be able to cope?"

• Will my judgment be adequate?

• Will my reactions be right?

• Will I make a mistake?

• Dare I make a mistake?"
In other words
the deepest
fear of the unknown
is
not knowing yourself.

As you
lose this fear [i.e., lose this fear of the unknown, of not knowing yourself],
you will not fear
• self-responsibility and
you will not fear
• the truth of
  the flexible laws of the universe.

Nor will you fear
• life,
  which is flexible
  all the time.

By its very nature
flexibility,
in the final analysis,
is
• unchangeable,
yet
• never static.

QUESTION:
The word
"fear"
has come up a number of times this evening.

And you used the words
• "irrational and
• unfounded
  fear."

This leads me to believe
that there must be
• a rational and
• a founded
  fear.
We are taught here [i.e., here in your Pathwork lectures], for example, that fear

• has a negative connotation and
• stands for a destructive emotion.

And then we read in Scripture that

"the fear of the Lord is the beginning of wisdom."

And also, in the Zohar (Book of Splendor) [note: The Zohar is the foundational work in the literature of Jewish mystical thought known as Kabbalah] there is a comparison of

• "love and fear of God"
  to
• the wings of the bird."

I wonder if you could speak a little about these two kinds of fear [i.e., the kind of fear that has a negative connotation and stands for a destructive emotion on the one hand and on the other hand the kind of fear in “the fear of God” that is the beginning of wisdom]?

ANSWER:

These are two distinct questions.

The answer to the first, about

• the rational versus
• the irrational fear
  is this:

If you are in some kind of danger, your reaction to fear is healthy.
**It [i.e., The fear]**

is like a signal,
giving you the opportunity
• to do something about it,
• to save yourself from danger.

**In other words,**

it [i.e., fear]

is

• constructive
  rather than
• destructive.

**Without this danger signal** [i.e., without this fear]
you would be destroyed.

**This is decidedly different from the**
• psychological,
• unhealthy,
• destructive
  fears
  we generally discuss in our work.

---

**As to**

the fear of God,
this has absolutely nothing to do with
the healthy protective fear
we just discussed.

**Any reference to**

fear of God in Scripture
is due to
translations on a
• wrong and
• superficial
  level.
But the deeper reasons why such wrong translations could occur in this particular connection have very much to do with

• the God-image,
as well as
with
• the fear of the unknown.

On the one hand, people need the strong authority who upholds the fixed rule because then they do not have to be self-responsible.

On the other hand, an unhealthy fear is generated, which always happens when

• maturity and
• self-responsibility are not attained.

Whether you fear an avenging

• God,
• life,
• other human beings, or
• yourself,
it is all the same.
Outwardly, there is simply a misunderstanding about certain terms in the Bible; in reality the word • "fear" means something quite different, perhaps best described by the words • "honor" or • "respect." The respect paid to the highest • intelligence, • wisdom and • love is beyond words.

In the presence of • such unlimited greatness, all beings must be in • awe – but never in • fear!

In coming across • such wonder, one cannot help being in awe.

It [i.e., Such unlimited greatness and wonder] surpasses all understanding.

That idea is conveyed in the word that was erroneously translated as "fear."

But it is not meant that way [i.e., not meant as fear].

Is that clear?
QUESTION:
It is clear.

I should like to add a thought
• that is related and
• which supports what you have said.

In the Kabbalistic teachings
pertaining to the word given to us as
"fear,"
the Hebrew word is
Y(I)R(A)H.

This word [i.e., Y(I)R(A)H]
ties in with
the ninth
of the Ten Sephirot (Emanations)
which is indicated as
"Foundation."

This is the turning point
where
• involution ends [note: in biology involution means retrograde
development or degeneration; regressive changes in the
body occurring with old age]

and
• evolution begins.

Here is the start
of the upward turn
toward God.

The awareness of God [rather than the fear of God]
is
the beginning of wisdom.

ANSWER:
Yes,
that is very true.

Is there another question?
**QUESTION:**
Yes.

*What is the psychic law operating between*
  * the conscious
  and
  * the unconscious mind?*

*Is there a strict dividing line and what is the law regulating*
  * what stays down
  and
  * what comes up?*

**ANSWER:**
There is no strict dividing line between
  * the conscious
  and
  * the unconscious mind.

*You may have noticed in this work that you often expect to find recognitions that were completely unknown to you,*
*but in some way you know that what you are now finding as*
  * a new recognition,*
  * with a new understanding of its significance,*
  * is not really new.*

*You merely looked away but it was always there.*
It [i.e., What you expected to be completely new but found was not really new] was somewhere in a region between the
• conscious
and
• unconscious
mind.

There is no strict dividing line between
• the conscious
and
• the unconscious
mind;
there is rather a fading transition, so to speak.

Imagine the entire personality, psyche or mind, both
• conscious
and
• unconscious, as a rounded form.

The more • evolved and • developed a person becomes the more this form is free of
• haze and • fog.
The less developed
a person,
the greater the part
that is fog-bound.

The part which functions
consciously
is a smaller area.

Spiritual
• philosophies and
• teachings
use the term
"raising consciousness."

It [i.e., "Raising consciousness"]
means exactly that.

If you visualize such a form [i.e., a rounded form that represents the entire
personality, psyche, or mind, both the conscious and unconscious parts],
you can imagine that
as the consciousness is raised,
the form [i.e., the form that represents the entire personality,
psyche, or mind]
comes out of
the fog of unconsciousness.

Gradually
the haze recedes
and you become
more
and more conscious
of yourself.
### 65

| Since the universe is in you, and since you are a universe unto yourself, the universal consciousness can only be gained by this very process of self-finding through which you lift the fog. You cannot gain this consciousness by concentrating on things you learn with your brain alone. \n\nThat [i.e., What you learn with your brain alone] may be valuable as a tool for the work of self-finding, which is the process of making the fog recede, so that the part which was • unconscious becomes • conscious. |

### 66

**QUESTION:**

Does patience hinder ambition?

### 67

**ANSWER:**

Patience, if it is really just that and not a distortion, as for instance inertia, cannot be a hindrance to anything.
Of course, it often happens that people make a virtue out of a fault.

Those who are inert may deceive themselves and think they are patient.

Those who are impatient may deceive themselves and think they are active and energetic.

So it [i.e., So determining whether an attitude or action is a fault or rather is an asset or virtue] is always a question of finding the real • trend or • emotion.

No asset [i.e., No real asset or virtue] can ever be detrimental.

Impatience, however, will hinder the fulfillment of ambition, because impatience is a form of immaturity.
It is

the child in you
who wants
everything,
not only
• according to its own will,
but also
• right now.

The child
cannot wait.

As I explained last time,
the child
lives only
in the now,
but [lives “in the now”]
in the wrong way.

It [i.e., The child in you]
does not
feel
the reality of the morrow,
therefore it thinks
that what is not accomplished
now
• does not count and
• has no reality.

The mature being
can wait.

He or she realizes
that
if the desired goal
is not accomplished
right now,
there must be reasons
for the delay.
<table>
<thead>
<tr>
<th>Some of those reasons [for the delay in accomplishing the desired goal] may be in the self, so that the time of waiting can be used constructively for • finding and • eliminating those reasons [i.e., those reasons for the delay].</th>
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<tr>
<th>The time one has to spend waiting will be used to gain the necessary but still lacking • insight, • ability, or • understanding. So patience, if it is purely constructive – not • inertia, • inactivity or • laziness – can only be an advantage. True patience will always know how to discriminate. At one time, • just waiting will be indicated; at another time, • action will be right.</th>
</tr>
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</table>
But patience will prevail also during the time of most concentrated activity, because it [i.e., because patience]
• is really an inner state
and • has nothing to do with the outer manifestation.

The person who • acts can be inwardly • patient.

The person who is outwardly completely inactive may be in an inner state of impatience.

Is that clear?

QUESTION: Yes, thank you.

I would like to hear a definition of patience.
ANSWER:
Many definitions [of patience] are possible.

But in the frame of our discussion now
I would like to put it this way:

Patience
knows that one
cannot always
have exactly
• what one wants
• when one wants it.

Patience
is not hindered by
the
• pressure and
• tension and
• anxiety
  of the soul.

If you analyze it
you will find
through the experience
of your emotions
that
impatience,
whenever felt,
is accompanied by
such feelings as
• tension,
• anxiety,
• inner pressure –
  all of which
• are based on
    a feeling of inadequacy
and
• closely connected with
  the sense of

"I will not be able to
accomplish this,"
  whatever "this" is.

This is impatience.
| 72 | **Patience**  
   can only exist in  
a securely mature person  
who  
• knows  
   his limitations,  
   but knowing also  
   his potentials,  
• trusts in  
   the self.  

The state of maturity  
that is your aim  
will bring,  
among many other assets,  
patience.  

| 73 | **QUESTION:**  
I would like to go back to the question  
that was asked about  
• fear and  
• the mismanagement of instinct  
in that regard [i.e., instinct in regard to fear].  

Instinct [here referring to fear of physical danger]  
is natural to us  
in the normally functioning human being.  

Would you comment on  
the mismanagement of instinct  
in that regard [i.e., in regard to mismanagement of the instinct of fear]?  

| 73 | **ANSWER:**  
It [i.e., Mismanagement of instinct]  
is connected with  
the question of  
trust in the self  
we discussed before.  |
If you thwart your instincts, due to the deviations under discussion, you do not trust them [i.e., you do not trust your instincts, here you do not trust instinctual fears].

So often you have found that your fears were unjustified.

As a consequence, you cease heeding them when perhaps there is good reason to do so [i.e., when there is a good reason to heed your fears].

Then [i.e., When you cease heeding warranted fears] you are all the more engulfed in fear, never knowing • when to trust your • intuition or • instinct and • when not to.

As you cease being fear-ridden for unrealistic reasons, when fear does come up you will • question it intelligently, instead of • burying it.
| 74 | The last lecture [i.e., Pathwork Lecture 71 – Reality and Illusion – Concentration Exercises – given October 14, 1960], as well as this one [i.e., Pathwork Lecture 72 – The Fear of Loving – given today, October 28, 1960], should furnish quite a lot of material for your further work, and also for questions and discussions. |

| 75 | Be blessed, all of you, my dear ones. May you find the way to maturity and love by finding where, how, and why you do not love now. May you find the courage to free yourself of this unnecessary burden of fearing love and life. Go in peace, my dearest friends, be in God. |
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