Pathwork Lecture 180: The Spiritual Significance of Human Relationship

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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| 03 | **Greetings,**  
**my dearest, dearest friends.**  

**Blessings**  
**for every one of you.**  

**Blessed be**  
• your very life,  
• your every breath,  
• your thoughts and  
• your feelings. |
| 04 | **This lecture deals with**  
• relationships and  
• their tremendous significance  
  from the  
  spiritual  
  point of view – that of  
  • individual growth and  
  • unification. |
First, I would like to point out that
on the human level of manifestation
individual units of consciousness
do exist,
which
sometimes
• harmonize,
but very often
• conflict
with one another,
creating
• friction and
• crisis.

Yet
beyond this [i.e., this human] level of manifestation
there are
no other
fragmented
units of consciousness.

Above
the human level [i.e., Above the human level of manifestation where
fragmented units of consciousness exist]
there is
only one
consciousness [i.e., only one consciousness rather than
fragmented units of consciousness],
through which
every single created entity
is expressed
differently.

When one
comes into one's own,
one
experiences
this truth [i.e., this truth that there is only one consciousness through
which every single created entity is expressed differently],
without, however,
losing
a sense of individuality.
This [i.e., That on the level of manifestation in human life, within the human entity individual units of consciousness exist that sometimes harmonize but very often conflict with one another and create friction and crisis] can be felt very distinctly when you deal with your own inner disharmonies, my friends.

For there [i.e., For there in your inner disharmonies], too, exactly the same principle applies.

In your present state, a part of your innermost being is developed and governs your
• thinking,
• feeling,
• willing, and
• acting.

There are other parts [i.e., There are other parts of your innermost being], still in a lower state of development, which also govern and influence your
• thinking,
• feeling,
• willing and
• acting.
Thus [i.e., Because you have parts of your personality that are developed and other parts of your personality that are undeveloped, each part trying to influence and govern your thinking, feeling, willing and acting] you find yourself divided,
and this [i.e., and this division between developed and undeveloped parts of your personality] always creates
• tension,
• pain,
• anxiety,
as well as
• inner
and
• outer
difficulties.

Some aspects of your personality are in
• truth;
others, in
• error and
• distortion.

The resulting confusion causes
grave disturbances.

What you usually do [i.e., do in the face of this confusion and these disturbances] is
• push one side [i.e., push one side or part of your personality] out of the way
and
• identify with the other [i.e., identify with the other part or side of your personality].

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

On the contrary, it [i.e., this denial of that part of your personality that you push away] widens the split.
What must be done
is to bring out the
• deviating,
• conflicting
side [i.e., side of the personality that is still undeveloped]
and face it – face
the entire ambivalence [i.e., face the entire ambivalence of being pulled in one direction by the developed side of the personality and in the opposite direction by the undeveloped side of the personality].

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

As you know,
• unification and
• peace emerge
to the degree you
• recognize,
• accept, and
• understand
the nature of
the inner conflict [i.e., the inner conflict between the developed and undeveloped sides of your personality].

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

applies to the
• unity or
• dissension between
outwardly
• separate and
• different entities.
They [i.e., These outwardly separate and different entities], too, are one, beyond the level of appearance.

The dissension [i.e., The dissension among entities] is caused not by • actual differences among units of consciousness, but, just as in the individual, by • differences in the development [i.e., differences in the development of the personality aspects of the individual entities] of the manifesting universal consciousness.

Even though the principle of unification is exactly the same [both] • within and • among individuals, it [i.e., the principle of unification] cannot be applied to • another human being unless it has first been applied to • one's inner self.
If

• the divergent parts
  of your self
  are not approached
  according to this truth [i.e., the truth that you need to accept rather
  than deny the undeveloped parts of yourself],

and

• your ambivalence [i.e., your ambivalence of being pulled in conflicting directions
  by the various developed and undeveloped sides of your personality]
  is not
  • faced,
  • accepted, and
  • understood,

the process of unification
cannot be put into practice with
another person.

This is a
very important fact,
which explains
the great emphasis of this pathwork
on first
approaching
the self.

Only then [i.e., Only when you have faced, accepted and understood your
ambivalence in regard to the diverse parts within your self]
can relationship [i.e., can relationship between or among persons]
be cultivated in a
• meaningful and
• effective
  way.
I shall now try to outline some elements of
• dissension
and
• unification
between
human beings
in relationship
and
show how these [i.e., how these elements of dissension and unification between human beings in relationship]
parallel
the individual process.

Before doing so I should like to say that

relationship
represents
the greatest challenge
for the individual,

for it is
only
in relationship to others
that unresolved problems
still existing
within the individual psyche
are
• affected and
• activated.

This [i.e., Because unresolved problems still existing within the individual psyche are affected and activated only in relationship to others]
is why
many individuals
withdraw from
interaction with others.
The illusion can sometimes be maintained that the problems arise from the other person [i.e., The illusion that the problems are those of the other person rather than one’s own problems] when one feels disturbance only in his or her presence [i.e., in the other’s presence], and not when by oneself.

Being alone elicits the inner call for contact, and the less contact is cultivated, the more acute the longing becomes.

This then [i.e., This more acute longing for contact, then], is a different kind of pain – the pain of loneliness and frustration.

But contact [with another] makes it difficult to maintain the illusion for too long that the inner self is faultless and harmonious [i.e., harmonious within itself].
It requires mental aberration to claim for too long that problems in relationship are caused only by others and not by oneself.

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

The friction that arises out of relating with others can be a sharp instrument of purification and self-recognition if one is inclined to use it.

By withdrawing from this challenge [i.e., By withdrawing from this challenge of connecting with and relating to others] and sacrificing the fulfillment of intimate contact, many inner problems are never called into play.
The illusion of
  • inner peace and
  • unity
  that comes from
  avoidance of
  relating
  has even led to concepts
  that
  spiritual growth
  is being furthered
  by isolation.

Nothing
could be farther from the truth.

This statement [i.e., This statement that spiritual growth is furthered when one
connects with and relates to others] must not be confused with
the notion that
intervals of seclusion
are
necessary
for
  • inner concentration and
  • self-confrontation,
  however.

But these periods [i.e., these periods of seclusion] should always alternate
with contact –
and
  • the more intimate
    such contact is,
  • the more it expresses
    spiritual maturity.

Contact
and
  • lack of contact
with others
can be observed in
various stages.
There are many degrees of contact between the crass extremes of total
• outer and
• inner isolation, at one end,
and the
• deepest,
• most intimate relatedness at the other, such as capacity
• to
  • love and
  • accept others,
  • to deal with the mutually arising problems,
  • to find balance between
    • self-assertion and
    • giving in,
  • to
    • give and
    • receive
and
• to be acutely aware of the interacting levels.
There are those
• who have obtained a
certain superficial ability
to relate
but
• who still withdraw from
a more
• meaningful,
• open,
• unmasked
mutual revealing.

I might say that
the average present-day human being
fluctuates somewhere between
the two extremes [i.e., between the extremes of inner and outer isolation
on one end and, on the other end, the
deepest, most intimate relatedness].

It is also possible
to measure one's personal sense of fulfillment
by the
• depth of
  • relatedness and
  • intimate contact,
by the
• strength of the feelings
  one permits oneself to experience,
and
by the
• willingness to
  • give and
  • receive.
Frustration indicates

• an absence of contact,

which, in turn, is

a precise indicator

• that the self

withdraws from

the challenge of relationship,

thereby

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

When you want to share

only

on the basis of receiving

according to your own terms,

and you are

in fact

secretly unwilling to share,

your longings

must remain unfulfilled.

People would be well advised
to consider their unfulfilled longings

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

rather than

indulging in the usual assumption

that one is [i.e., rather than indulging in the usual assumption that one’s longings are unfulfilled because one is]

• unlucky and
  • unfairly put upon by life.
One's
  • contentment and
  • fulfillment
  in relationship
  is a much neglected yardstick
  for one's own
  development [i.e., neglected yardstick for one’s own
  personal spiritual and psychological development].

Relationship with others
  is
  • a mirror of
    one's own state
  and thus
  • a direct help
    to one's
    self-purification.

Conversely,
  only by
  thorough
  • self-honesty and
  • self-facing
  can
  • relationships
    be sustained,
  can
  • feelings
    expand
  and
  • contact [i.e., contact between human beings]
    blossom
    in long-term relationships.

So you can see, my friends, that
relationships
represent
a tremendously important aspect of
human growth.
The power and significance of relationship often pose severe problems for those who are still in the throes of their own inner conflicts [i.e., of their own inner dividedness].

The unfulfilled longing [i.e., The unfulfilled longing for connection with others] becomes unbearably painful when isolation is chosen [i.e., chosen as a lifestyle] due to the difficulty of contact [i.e., due to the difficulty of contact with others].

This [difficulty of contact with others] can be resolved only when you seriously settle down to seek the cause for this conflict [i.e., this conflict with others] within your self, without using the defense of annihilating guilt and self-blame, which of course eliminates any possibility of really getting at the core of the conflict [i.e. the core of the conflict with others].
• This search [i.e., This search within yourself for the cause of your conflict with others],
together with
• the inner willingness
to change,

must be cultivated

in order to
escape
the painful dilemma
in which
both available alternatives –
• isolation [from others, on the one hand]
and
• contact [with others, on the other hand] –
are unbearable.

Fear of pleasure
is, to a large degree,
connected with
the problem
of
• dealing with others
and
of
• facing up to
one's own stubborn blindness
about
the self.

It is also important to remember that
withdrawal
can be
• very subtle and
may be
• outwardly
unnoticeable,
man manifesting only in a
• certain guardedness and
• distorted self-protection.
Outer
good fellowship
does not necessarily imply a
• capacity and
• willingness
  for
  inner
  closeness.

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

On the surface
  this [i.e., this difficulty in inner closeness]
  seems related to
  how difficult
  others
  are,

but actually
  the difficulty [i.e., the difficulty in inner closeness]
  lies in
  the self,
  regardless of
  how imperfect
  others
  may also be.

When people
  whose spiritual development
  is on different levels
  are involved with one another,

it is
  always
  the more highly developed person
  who is responsible for the relationship.
Specifically, that person [i.e., that more developed person] is responsible for searching the depths of the interaction which creates any
• friction and
• disharmony between the parties.

The less developed person is not as capable of such a search, being still in a state of
• blaming the other and
• depending on the other's doing "right" in order to avoid
• unpleasantness or
• frustration.

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

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

"only one of us is right."
[From this dualistic perspective that “only one of us is right”]
A problem in the other automatically seems to whitewash this person [i.e., seems to absolve such a person from any blame for problems in the relationship and make the other person totally at fault for any problem in the relationship], although in reality his or her own negative involvement may be infinitely more weighty than the other person's.

The spiritually more developed person is capable of
• realistic,
• non-dualistic
perception.

That person [i.e., That spiritually more developed person] may see that either one of you may have a deep problem, but that [i.e., but also sees that the fact that there is a deep problem of one person] does not eliminate the importance of the possibly much lesser problem of the other one.

The more developed one will always be
• willing and
• able to search for his or her own involvement whenever he or she is negatively affected [i.e., negatively affected by his or her interaction with the other], no matter how blatantly at fault the other one may be.
A person of
• spiritual and
• emotional
  • immaturity and
  • crudeness
    will always
      put the bulk of the blame
      on the other.

All this applies to
any kind of relationship:
• mates,
• parents and children,
• friendships, or
• business contacts.

The tendency
to make yourself
emotionally dependent on others,
the overcoming of which
is such an important aspect
of the growth process,
largely comes from
wanting to
• absolve yourself from
  blame
  or
• extract yourself from
  difficulty
    when
    • establishing and
    • maintaining
      a relationship.

It seems so much easier
to shift most of this burden [i.e., most of this burden of establishing
  and maintaining a relationship]
to others.

But what a price to pay!
Doing this [i.e., Shifting the burden of establishing and maintaining a relationship onto others]

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

It is only when you
begin truly to assume self-responsibility
• by looking at your own problem in the relationship and
• by a willingness to change

that
• freedom is established and
• relationships become
  • fruitful and
  • joyous.
If
the more highly developed person
refuses to
undertake the appropriate
spiritual duty
to
• assume responsibility
  for the relationship and
• look for
  the core of dissension within [i.e., within himself or herself],

he or she [i.e., the more highly developed person]
will never really understand
• the mutual
  interaction,
• how one problem
  affects the other.

The relationship
must then
deteriorate,
leaving both parties
• confused and
• less able to cope with
  • the self and
  • others.

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

he or she
will also help the other [i.e., help the other less-developed person] in a subtle way.
If he or she [i.e., If the spiritually more developed person] can
• desist from the temptation
to constantly belabor
the obvious sour points
of the other
and
• look within,

he or she [i.e., the spiritually more developed person] will
• raise his or her own development considerably
and
• spread
  • peace and
  • joy.

The poison of friction will soon be eliminated.

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

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

This is indeed
• a beautiful venture,
• a deeply satisfying state of mutuality.
The slightest flaw in a mood will be recognized for its inner meaning and thus the growth process is kept up.

Both will recognize their co-creation of this momentary flaw – whether it be
• an actual friction or
• a momentary deadness of feelings.

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

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

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

This can never be.
What I mean [i.e., What I mean about the more developed person being responsible for the less developed person in a relationship]

is that
difficulties of interaction in a relationship are usually not explored in depth by the individual whose spiritual development is more primitive.

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

• will render others responsible for his or her
  • unhappiness and
  • disharmony
  in a given interaction

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

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

Only those who assume responsibility for finding the
  • inner disturbance and
  • mutual effect
can do so [i.e., can eliminate a disharmony in a relationship].

Hence the spiritually more primitive person always depends on
the spiritually more evolved one.
A relationship between individuals in which
• the destructiveness of the less developed one makes
  • growth,
  • harmony, and
  • good feelings impossible,

or
in which
• the contact is overwhelmingly negative,

should be severed.

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

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

this indicates
some unrecognized weakness [i.e., some unrecognized weakness in the more highly developed person]
and
• fear [i.e., some unrecognized fear in the more highly developed person] that needs to be faced [i.e., faced by this more developed person].
If a relationship is dissolved on this ground;

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

• destructive and
• pain-producing

than

• constructive and
• harmonious,

it should be done when the

• inner problems and
• mutual interactions
are fully recognized

by the one who takes the initiative
to dissolve an old tie.

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

will prevent him or her from forming

a new relationship

with similar underlying

• currents
• interactions.

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

also means that the decision to sever the connection has been made because of

• growth,
rather than as a result of

• spite,
• fear, or
• escape.
To explore
- the underlying interaction
and
- the various effects
  of a relationship
  where
  both
  people's difficulties
  are
  - laid bare and
  - accepted,
  is by no means easy.

But
nothing
can be
more
- beautiful
and
- rewarding.

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

- Difficulties and
- fears
arise
to the exact degree
that you
- still project on others
  your own problems in relating
  and
- still render others
  responsible for
  anything
  that goes against your liking.
This [i.e., This projecting on others your own problems in relating and this rendering others responsible for anything that goes against your liking] can take many subtle forms.

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

You may subtly
• overemphasize one side of an interaction,
or
• exclude another.

Such distortions indicate
• projection [i.e., indicate projection on the other of your own problems in relating] and
• denial of self-responsibility for the difficulties in relating.

This denial [i.e., This denial of projection and self-responsibility for the difficulties in relating] fosters dependency on the perfection of the other party, which in turn creates • fear and • hostility for feeling let down when the other does not measure up to the perfect standard.
My dear friends,
no matter what wrong
the other person does,
if
you are disturbed,
there must be something
in you
that you overlook.

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

I do not speak of
clear-cut anger
that
• expresses itself guiltlessly
and
• does not leave a trace of
inner
  • confusion and
  • pain.

[Rather, when I say you are “disturbed”]
I mean
the kind of disturbance that
• comes out of
  conflict
and
• breeds
  further conflict.

In spite of my having warned you repeatedly
about overlooking
your own part in the conflict,
it is most difficult
for people to
• look within
and
• find the
  source of the disturbance
  in themselves.
Even you, my friends, who are sincerely searching for
• liberation and
• unification
within yourselves,

are still involved in
depth projection
in this area [i.e., in this area of intimate relations].

A favorite tendency among people is to say,
"You are doing it to me."

The game of making others guilty
is so pervasive that it
continuously passes unnoticed.

• One human being blames the other,

• one country blames the other,

• one group blames the other.

This is a constant process at humanity's present level of development.

It is indeed one of the most
• harmful and
• illusory processes imaginable.
Perhaps only a few of you can begin to see how you are doing this [i.e., how you are blaming others for problems],

and when you see it, you stop it only occasionally.

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

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

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

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

• themselves and
• others,

and I strongly recommend that you begin to be aware of your blind involvement in this guilt-shifting game.
But how about the "victim" [i.e., the “victim” in this blame-shifting, guilt-shifting game]?

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

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

Most of the time, the victimization happens in a
• subtle,
• emotional, and
• unarticulated fashion.

The
• silent,
• covert,
• indirect blame
is being launched [against you] without a spoken word.

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

Now, obviously, the first necessity is
• concise,
• articulate awareness,
for otherwise you [i.e., you, as “victim”] will unconditionally respond in equally
• destructive,
• falsely self-defensive ways.
Then [i.e., Then, in this unconscious “blaming and victim” game,]
either person
really knows
the intricate levels of
• action,
• reaction and
• interaction
until the threads
become so enmeshed
that it seems impossible
to disentangle them.

Many a relationship
has faltered
due to such
unconscious
interaction.

The launching of blame
spreads
• poison,
• fear, and
• at least as much guilt
  as one tries to project [i.e., tries to project on others].

The recipients
of this
• blame and
• guilt
may react in many different ways,
according to their own
• problems and
• unresolved conflicts.

As long as
• the reaction
  is blind
and
• the projection of guilt
  [is] unconscious,
the counter-reaction
must also be
• neurotic
• destructive.
Only
  conscious perception
  can prohibit this.

Only then [i.e., Only with conscious perception of all that is going on]
  will you be able to
    refuse a burden [i.e., refuse a burden of blame and guilt]
      that is being placed on you.

Only then [i.e., Only with conscious perception of all that is going on]
  can you
    • articulate and
    • pinpoint
      it [i.e., can you articulate and pinpoint the burden of
        blame and guilt that is being placed on you].

In a relationship
  that is about to blossom,
  one must be
    on the lookout for
      this pitfall [i.e., this pitfall of the blame-and-guilt-shifting game],
        which is all the more difficult to detect
          because
            guilt projection
              is so widespread.

Also,
  the recipients [i.e., the recipients of blame and guilt projected on them by others]
    should look for it [i.e., should look for blame and guilt projection]
      in themselves
        as well as in the other.

And I
  do not mean here
    a straightforward confrontation
      about something
        the other person did wrong.

[Rather]
  I mean
    the subtle blame [i.e., your subtle blame on the other]
      for personal unhappiness [i.e., for your personal unhappiness].

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

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

• will be unaware of it being done to you

and

• will therefore become victimized by it.

The mere awareness [i.e., Your mere awareness that the other is projecting blame and guilt on you]

will make all the difference – whether or not you

• verbally express your perception and

• confront the other person.

Only to the degree that you undefensively

• explore and

• accept your own problematic

• reactions and

• distortions,

• negativities and

• destructiveness,

can you defuse someone else's guilt projection.
Only then [i.e., Only when you undefensively explore and accept your own problematic reactions and distortions, negativities and destructiveness] will you not be drawn into a maze of falseness and confusion in which uncertainty, defensiveness, and weakness may make you either retreat or become overaggressive.

Only then [i.e., Only when you undefensively explore and accept your own problematic reactions and distortions, negativities and destructiveness] will you no longer confuse self-assertion with hostility, or flexible compromise with unhealthy submission.

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

The more profoundly understood and lived these new attitudes are, the more intimate, fulfilling, and beautiful human interaction will become.
How can you
• assert your rights
and
• reach into the universe for
  • fulfillment and
  • pleasure?

How can you
• love
  without fear
  unless
    you approach
    relating to others
    the way I have outlined above?

Unless
by learning to do this [i.e., Unless, by learning to relate to others
the way I have outlined above, and thereby]
you purify yourself,

there must always be
a threat
when it comes to
intimacy:

[namely, the threat]
that one or both
will resort to
using the whip of
loading guilt
upon each other.

• Loving,
• sharing,
and
• profound and
• satisfying
  • closeness to others
could be
  a purely positive power
  without any threat

if these snares were
• looked at,
• discovered, and
• dissolved.
It is of utmost importance that you look for them [i.e., that you look for these snares of the way you project blame and guilt on others in your relating] in yourselves, my friends.

The most
• challenging,
• beautiful,
• spiritually important and
• growth-producing
  kind of relationship
  is the one
  between man and woman.

• The power
  that brings two people together
  in
  • love and
  • attraction, and
• the pleasure
  involved
  are a small aspect of
  cosmic reality.

It is as though each created entity
• knew
  unconsciously
  about the bliss of this state
  and
• sought to realize it
  in the most potent way
  open to humanity:
  in
  • love and
  • sexuality
  between
  • man
  and
  • woman.
The power
  that draws them together
is
  the purest spiritual energy,
  leading to
  an inkling of
  the purest spiritual state.

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However,
  when a man and a woman
  stay together
  in a more
  • enduring and
  • committed
    relationship,
  • maintaining
    and
  • even increasing
    bliss
    depends entirely
    on how the two
    relate to one another.

Are they aware of
  the direct relationship
  between
  • enduring pleasure
    and
  • inner growth?

Do they use
  the inevitable difficulties
  in the relationship
  as yardsticks
  for their own
  inner
  difficulties?
Do they communicate in the
• deepest,
• most truthful,
• self-revealing way,
  • sharing their inner problems,
  • helping each other,
    rather than
  • placing mutual guilt on each other and
  • whitewashing [i.e., exonerating and absolving] themselves?

The answers to these questions will determine whether the relationship
• falters,
• dissolves,
• stagnates – or
  • blossoms.

When you look at the world around you, you will undoubtedly see that very few human beings
• grow and
• reveal themselves in such an open way.
Equally few realize that growing
  • together
  and
  • through each other determines
    the solidity
    of
    • feelings, of
    • pleasure, of
    • enduring
      • love and
      • respect.

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

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

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

There is a mechanism in a relationship between a man and a woman that can be likened to a very finely calibrated instrument that shows the finest and most subtle aspects of the relationship and the individual state of the two people involved.

This [i.e., This mechanism in a relationship that reveals so much about not only the relationship but also about the individual state of the two people involved] is not sufficiently recognized by even the most aware and sophisticated people who are otherwise familiar with spiritual and psychological truth.
• Every day and
• every hour
  one's inner
    • state and
    • feelings
      are a testimony to
      one's state of growth.

To the degree they [i.e., to the degree one’s inner state and inner feelings] are heeded,
the
  • interaction,
the
  • feelings
the
  • freedom of flow
    • within [i.e., within each partner]
    and
      • toward each other
        will blossom.

The
  • perfectly mature
and
  • spiritually valid
  relationship
    must always be
deeply connected
with
  personal growth.

The moment
a relationship
  is experienced as
  irrelevant to
  inner growth,
  [i.e., the relationship] left on its own, as it were,
it [i.e., the relationship]
  will falter.

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

Relationships are not recognized as a mirror for inner growth, so they [i.e., so relationships] gradually wear out. The first steam evaporates and nothing remains.  

Either  
• overt  
  • friction and  
  • dissension  
or  
• stagnation and  
• boredom will wreck what was once so promising.  

| Only when both [i.e., Only when both partners individually] grow to their • ultimate, • inherent potential can the relationship become more and more • dynamic and • alive. |
This work [i.e., This spiritual and psychological development work] has to be done
  • individually
  and
  • mutually.

When relationship is approached in that way [i.e., When relationship is approached in a way where both partners are committed to doing their spiritual and psychological work both individually and mutually],
  • it [i.e., the relationship] will be built on
    • rock,
    not
    • sand.
  • No fear will ever find room under such circumstances.
  • Feelings will expand, and
  • security about
    • the self and
    • each other will grow.
  • At any given moment, each partner will serve as a mirror
    • to the inner state of the other
    and therefore [i.e., and therefore as a mirror]
      • to the relationship.
Whenever there is
• friction or
• deadness,
something
must be stuck,
something
that
ought to be seen.

[Whenever something in a relationship is stuck, leading to friction or deadness]
Some interaction
between the two people
remains unclear.

If this [i.e., If the interaction between the two people that has been unclear, as
evidenced by something in the relationship being
stuck, leading to friction or deadness]
is
• understood and
• properly handled,
not only
• will growth proceed
  at maximum speed,
but [also]
• happiness,
• bliss,
• the feeling of
  • meaningful living and
  • deep profound experience, and
• ecstasy
  will grow into
  forever
• deeper and
• more beautiful
dimensions.
Conversely, fear of intimacy implies
- rigidity and
- the denial
  of one's own share
  in the relationship's difficulties.

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

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

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

- Fear and uncertainty will make it impossible, under such conditions, to find
  - bliss and
  - closeness –
    fearless closeness.
So you see, my friends, it is of the greatest importance to recognize that
   • bliss and
   • beauty,
   which are eternal spiritual realities,
   are available to all those who seek the key
   • to the problems of human interaction,
     as well as [i.e., as well as those who seek the key]
   • to loneliness,
     within their own hearts.

• True growth is as much a
  • spiritual reality as are
    • profound fulfillment,
    • vibrant aliveness,
    and
    • blissful,
    • joyous relating.

When you are inwardly ready to relate to another human being in such a fashion [i.e., in a fashion such as I describe above], you will find the appropriate partner with whom this manner of sharing is possible.
It
will no longer
• frighten you,
will no longer
• beset you with
  • conscious or
  • unconscious
fears
  when you use
  this all-important key [i.e., the key described above,
  the key to the problems of human interaction as well
  as the key to loneliness with one’s own heart].

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

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

May you all
carry with you
• this new material
  and
• an inner energy
  awakened by
  your goodwill.
May these words
be the beginning
of
a new inner modality
• to meet life,
• to finally decide,

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

This kind of meditation
will indeed
bear fruit.

If you carry away
• a germ,
• a particle,
  of this lecture,
    it [i.e., this time together in this lecture]
  has truly been fruitful.

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