Pathwork Lecture 180: The Spiritual Significance of Human Relationship

1996 Edition, Original Given March 13, 1970

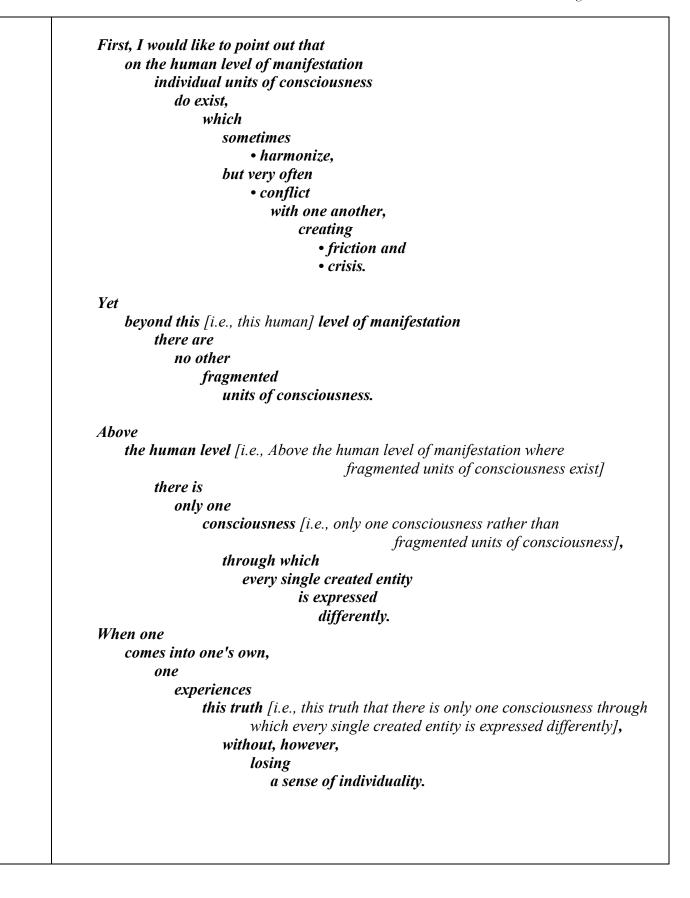
This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. 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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

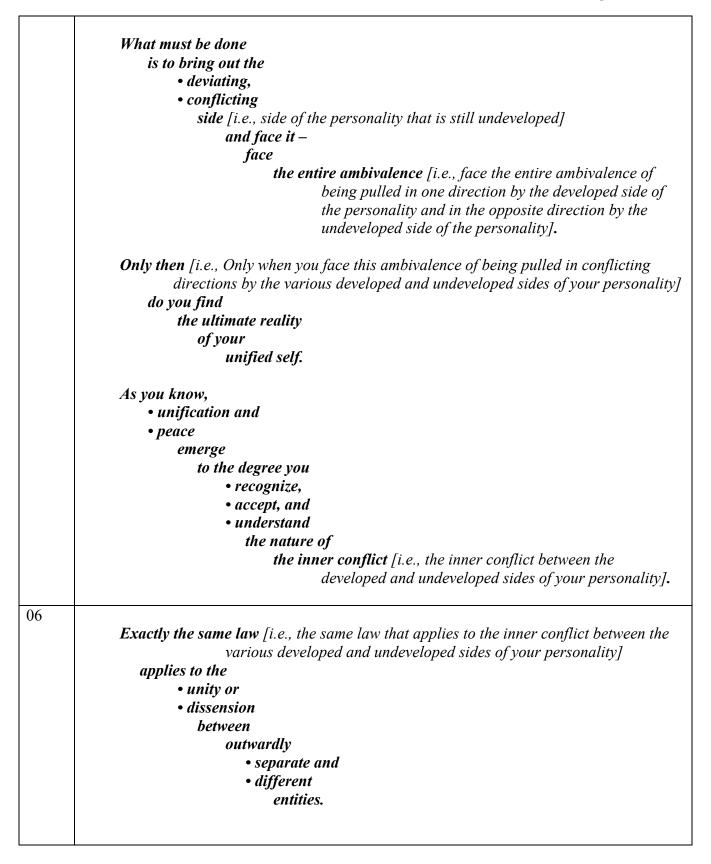
Gary Vollbracht

ſ	Content
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.



	<i>This</i> [i.e., <i>That on the level of manifestation in human life, within the human entity</i>
	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.
	<i>For there</i> [i.e., For there in your inner disharmonies],
	too,
	exactly the same principle applies.
05	
	In your present state,
	a part of your innermost being
	is
	• developed
	and
	governs
	your
	• thinking,
	• feeling,
	• willing, and
	• acting.
	- ucung.
	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.
	- ucung.

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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.
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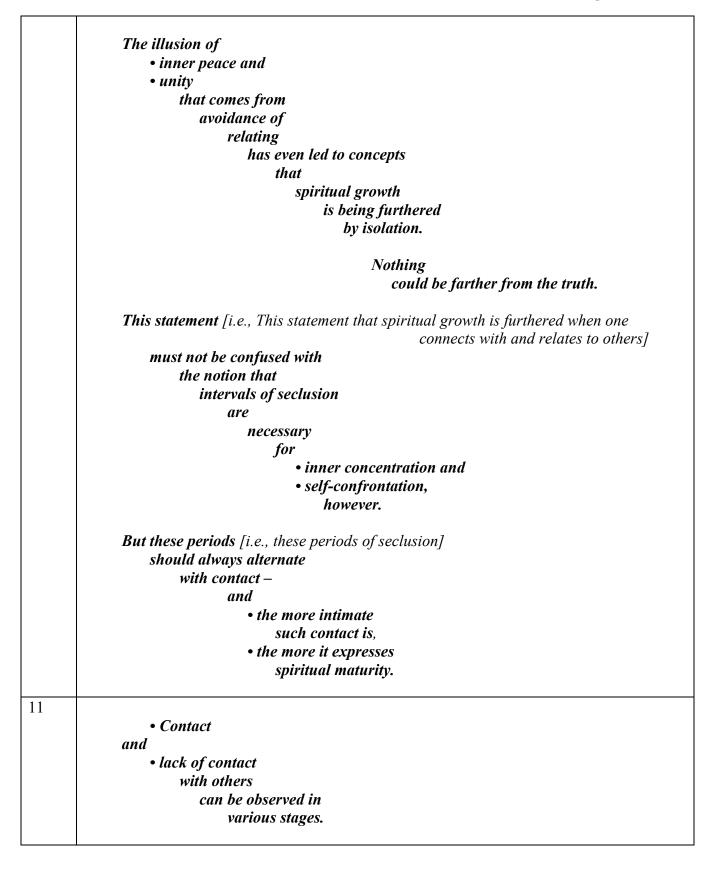
	<i>They</i> [i.e., <i>These outwardly separate and different entities</i>],
	too, are
	one,
	beyond
	the level of
	appearance.
	uppeur unce.
	<i>The dissension</i> [i.e., <i>The dissension among entities</i>] <i>is caused</i>
	not by
	• actual differences
	among
	units
	of consciousness,
	but, just as in the individual, by
	• differences
	<i>in the development</i> [<i>i.e.</i> , <i>differences in the development of the</i>
	personality aspects of the individual entities]
	of
	the manifesting
	universal consciousness.
~ -	
07	
	Even though
	the principle of unification
	is exactly the same
	[both]
	• within
	and
	• among
	individuals,
	<i>it</i> [<i>i.e.</i> , 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.

08	
	I shall now try to outline
	some elements of
	• dissension
	and
	• unification
	between
	human beings
	in relationship
	and
	<i>show how these</i> [i.e., how these elements of dissension and unification between human beings in relationship]
	parallel
	the individual process.
	ine mairiant 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.
	• activatea.
	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
	<i>the other person</i> [i.e., The illusion that the problems are those of the other person rather than one's own problems] <i>when one feels disturbance</i>
	• only
	in his or her presence [i.e., in the other's presence], and
	• not when
	by oneself.
	-99
09	
	Being alone
	elicits
	the inner call
	for
	contact,
	and
	• the less
	contact is cultivated,
	• the more acute
	the longing becomes.
	<i>This then</i> [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.
	<i>This</i> [i.e., <i>This fact that one experiences pain of loneliness when alone and at the same time the fact that problems in relationship are at least and the same time the same down of the same transformed by the same down of th</i>
	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.
10	
	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.
	······································



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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].
12	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.

Т

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.

13	
	One's
	• contentment and
	• fulfillment
	in relationship
	is a much neglected yardstick
	for one's own
	<i>development</i> [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.

14	
	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].
	<i>The unfulfilled longing</i> [i.e., <i>The unfulfilled longing for connection with others</i>] <i>becomes</i>
	unbearably painful when
	isolation
	is chosen [i.e., chosen as a lifestyle]
	due to the
	difficulty of
	<i>contact</i> [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].
	conflict with others].

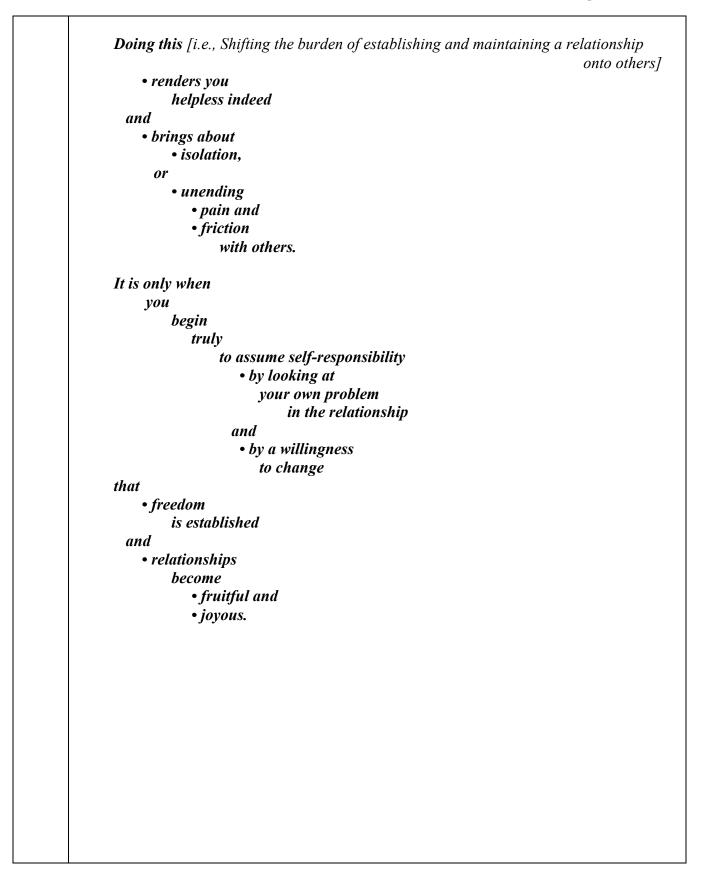
	• This search [i.e., This search within yourself for
	the cause of your conflict with others],
	together with
	• the inner willingness
	to change,
	to chunge,
	must be cultivated
	in order to
	escape
	the painful dilemma
	in which
	both available alternatives –
	• isolation [from others, on the one hand]
	and
	• contact [with others, on the other hand] – are unbearable.
15	
	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 set C
	the self.
	It is also important to remember that
	withdrawal
	can be
	• very subtle and
	may be
	• outwardly
ļ	unnoticeable,
1	manifesting only in a
	ertain guardedness and edistorted self-protection.

	Outer
	good fellowship
	does not necessarily imply a
	• capacity and
	• willingness
	for
	inner
	closeness.
	For many,
	[this inner] closeness
	is too taxing.
	is too tuxing.
	On the surface
	<i>this</i> [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.
16	
	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.
	ľ
17	
	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] normative
	From this [dualistic] perspective
	any friction
	is seen in terms of
	"only one of us is right."
	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.
18	
10	The spiritually more developed person
	is capable of
	• realistic,
	• non-dualistic
	perception.
	<i>That person</i> [<i>i.e.</i> , <i>That spiritually more developed person</i>]
	may see
	that
	either one of you
	may have a deep problem,
	<i>but that</i> [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.
	-

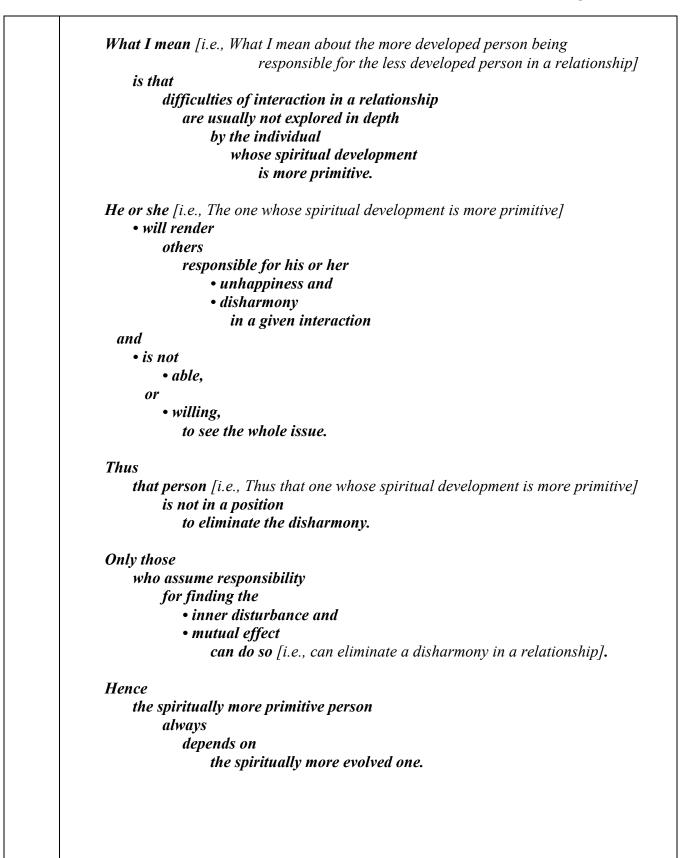
	A person of
	• spiritual and
	• emotional
	• immaturity and
	• crudeness
	will always
	put the bulk of the blame
	on the other.
	All this applies to
	any kind of relationship:
	• mates,
	• parents and children,
	• friendships, or
	• business contacts.
19	
-	The tendency
	to make yourself
	emotionally 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
	0r
	• 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!

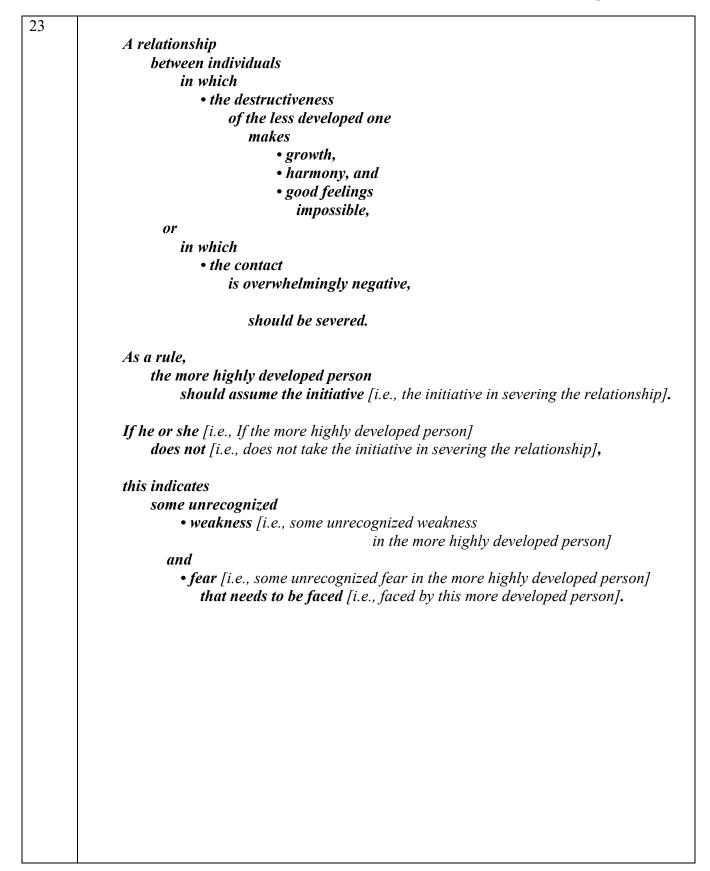


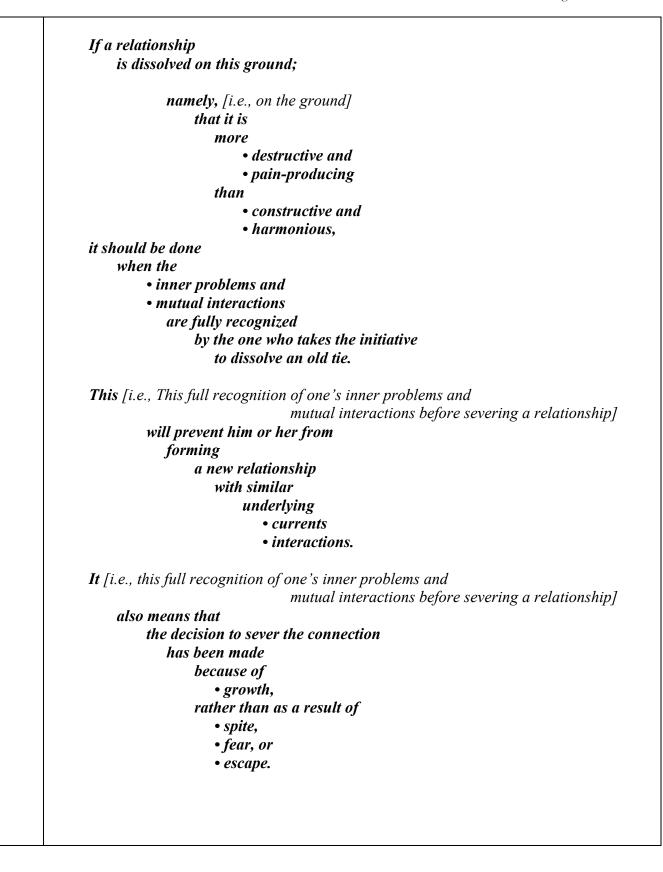
20	
	If
	the more highly developed person
	refuses to
	undertake the appropriate
	spiritual duty
	to
	• assume responsibility
	for the relationship and
	• look for
	the core of dissension within [i.e., within himself
	or herself],
	he or she [i.e., the more highly developed person]
	will never really understand
	• the mutual
	interaction,
	• how one problem
	affects the other.
	ujjecis ine otner.
	The velocitous him
	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.
	in a subile way.

	<i>If he or she</i> [i.e., <i>If the spiritually more developed person</i>]
	can • desist from the temptation
	to constantly belabor
	the obvious sour points
	of the other
	and
	• look within,
	<i>he or she</i> [i.e., the spiritually more developed person] <i>will</i>
	• raise his or her own development considerably and
	• spread
	• peace and
	• <i>joy</i> .
	<i>JvJ</i> .
	The poison of friction
	will soon be eliminated.
	It will also become possible to find
	other partners
	for a truly
	mutual
	growth process.
	grown process.
21	
	When
	two equals
	relate,
	both
	carry
	the full responsibility
	for the relationship.
	This is
	indeed
	• a beautiful venture,
	• a deeply satisfying
	state of
	mutuality.
	тинишу.

	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.
	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.
22	
	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.







24 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.

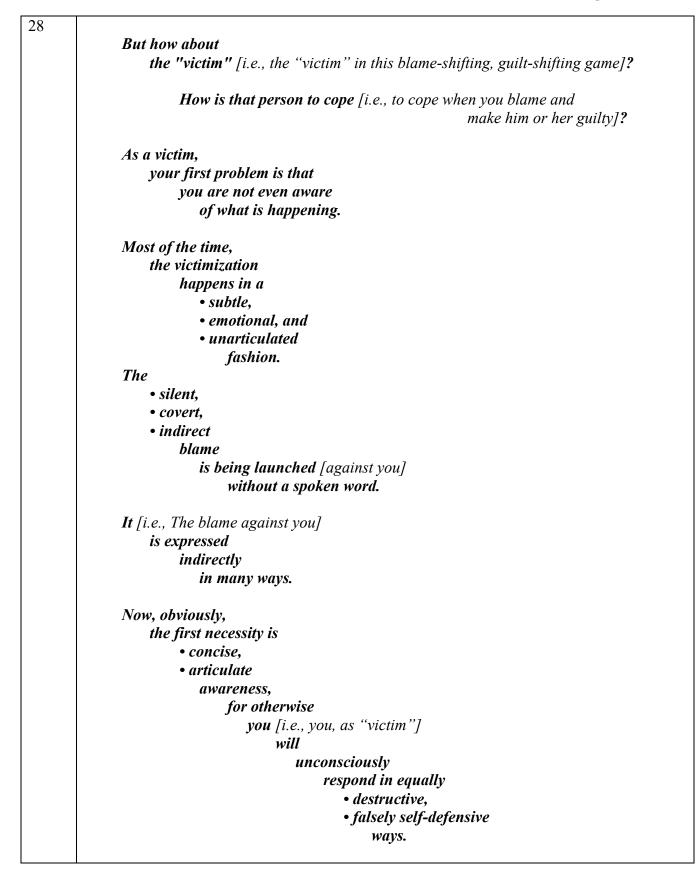
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This [i.e., This projecting on others your own problems in relating and this
              rendering others responsible for anything that goes against your liking]
    can take
         many subtle forms.
You may
    constantly
         concentrate 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.
```

25 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,
	mana yourserves,
	are still involved in
	deep projection
	<i>in this area</i> [<i>i.e.</i> , <i>in this area of intimate relations</i>].
26	
	A favorite tendency among people
	is to say,
	"Vou and doing it to ma "
	"You are doing it to me."
	The game of
	making others guilty
	is so pervasive
	that it
	constantly 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.

Т

27	
	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].
	Ou a dariwas plaasuna
	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.
1	

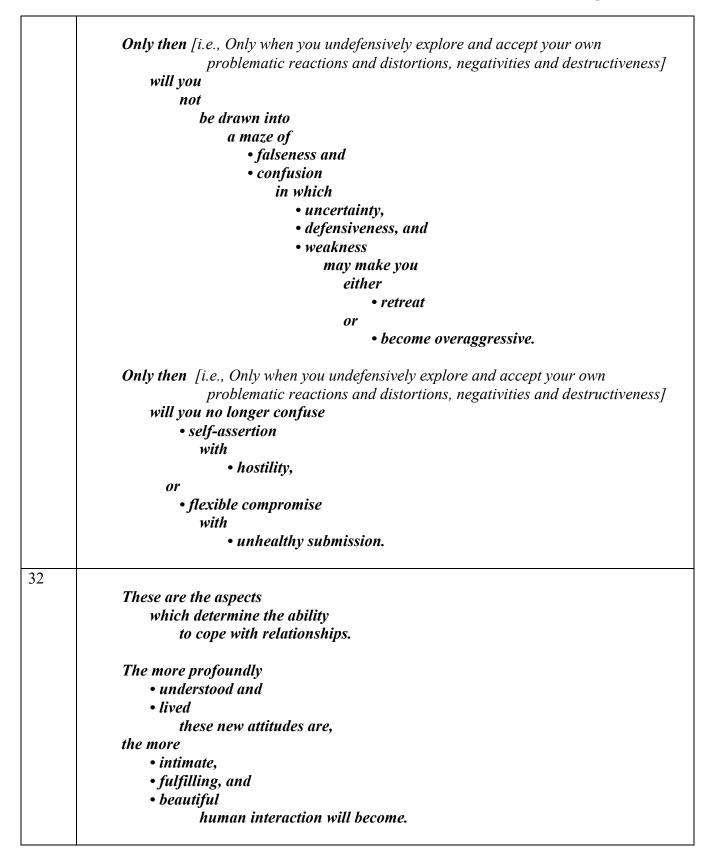


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	Then [i.e., Then, in this unconscious "blaming and victim" game,] neither person really knows the intricate levels of • action, • reaction and • interaction until the threads become so enmeshed that it seems impossible to disentangle them. Many a relationship
	has faltered
	due to such
	unconscious
interaction.	interaction.
29	
	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 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]. 30 In a relationship that is about to blossom, one must be	
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In a relationship that is about to blossom, one must be	
that is about to blossom, one must be	
one must be	
on the lookout for	
on the lookout for this pitfall [i.e., this pitfall of the blame-and-guilt-shifting g	amal
which is all the more difficult to detect	unej,
because	
guilt projection	
is so widespread.	
Also,	
<i>the recipients</i> [i.e., the recipients of blame and guilt projected on them l should look for it [i.e., should look for blame and guilt projection] in themselves	by others]
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.	1

31	
	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 –
	уои
	• will be unaware of
	it being done to you
	and
	• will therefore
	become victimized by it.
	<i>The mere awareness [i.e., Your mere awareness that</i>
	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.



33 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.

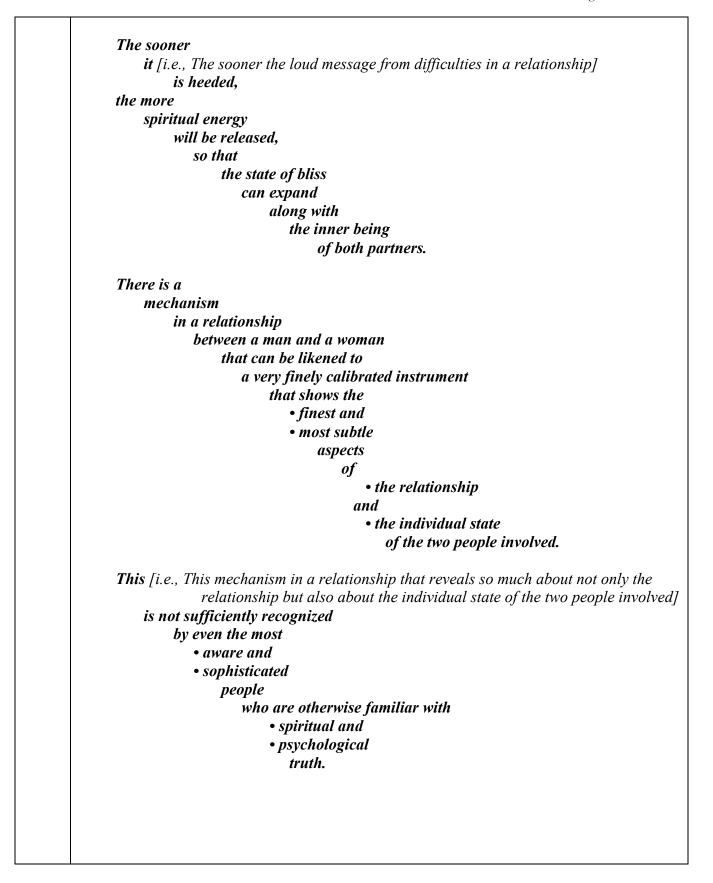
	It is of utmost importance that you look for them [i.e., that you look for these snares of the way you project blame and guilt on others in your relating] in yourselves, my friends.
34	
	The most
	• challenging,
	• beautiful,
	• spiritually important and
	• growth-producing
	kind of relationship
	is 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.
35	
	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 –
	0r
	• blossoms.
36	
	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.

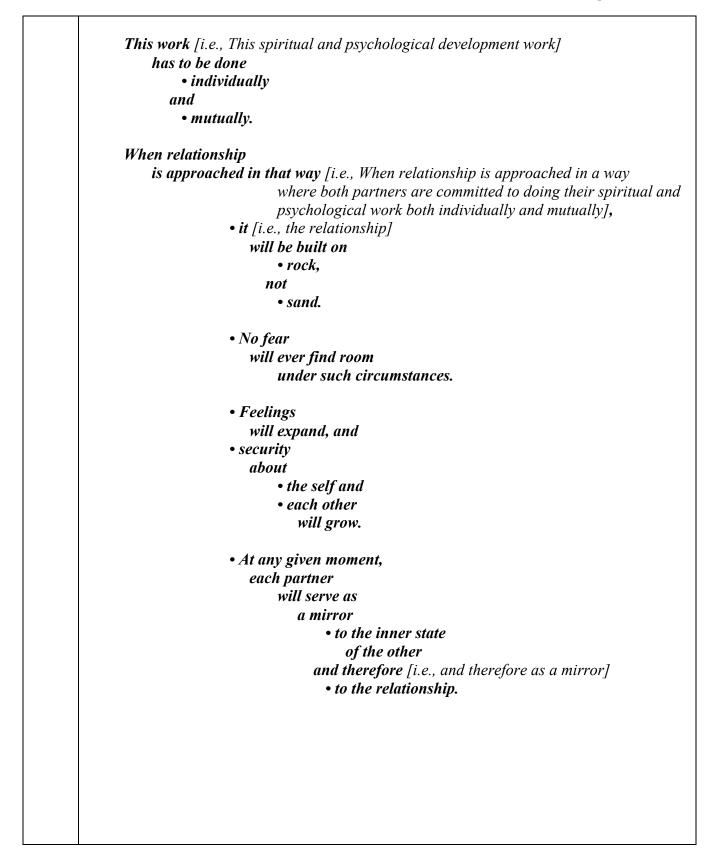
Т

	Equally few
	realize that
	growing
	• together
	and
	• through each other
	determines
	the solidity
	of Galiage
	• 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.
37	
	Difficulties
	that arise
	in a relationship
	are
	always
	signals for
	something unattended to.
	sometning unutentieu to.
	<i>They</i> [i.e., Difficulties in a relationship]
	are a loud massage
	a loud message
	for those who can hear it.



	 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.
38	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].

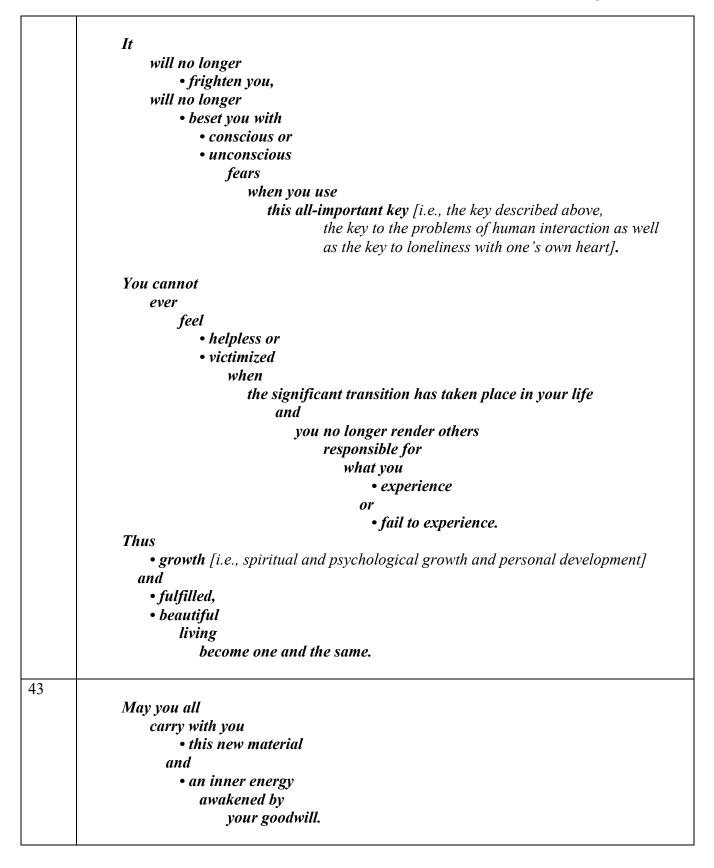
	And that [i.e., And the relationship being experienced as irrelevant to
	inner growth and therefore faltering]
	is the fate
	of the majority of
	human relationships –
	especially
	the intimate one
	between two mates.
	Relationships
	are not recognized as
	a mirror for
	inner growth,
	so they [i.e., so 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.
39	
59	Only when
	<i>both</i> [i.e., Only when both partners individually]
	grow to their
	• ultimate,
	• inherent
	potential
	can
	the relationship
	become
	more and more
	• dynamic and
	• alive.



40	
	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.
	remains unclear.
	<i>If this</i> [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.
	aimensions.

41 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.

42 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.



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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