Pathwork Lecture 89: Emotional Growth and Its Function


This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense, this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

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

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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| 03 | Greetings,  
    my dearest friends.  

God bless  
    each one of you,  
    **blessed is this hour** [i.e., blessed is this time we now spend together in this lecture]. |
| 04 | In order to  
    know yourself on a deeper level,  
    it becomes increasingly necessary  
    to allow  
    all emotions  
    to reach surface awareness,  
    so as to  
    • understand these emotions  
    and  
    • enable them to mature. |
Most of you also know how great the resistance is to letting this happen [i.e., how great the resistance is to letting ALL emotions reach surface awareness so that you can understand them and enable them to mature].

Some of you have tasted the difficulties you have to face in order to overcome the resistance [i.e., to overcome this resistance to letting ALL emotions reach surface awareness].

You all stand more or less at different vantage points in this respect.

Some of you
• recognize the signs of your own resistance and
• consciously battle against it [i.e., constantly battle against your RESISTANCE to letting ALL emotions come to surface awareness].

You recognize
• the evasion and
• the escape-mechanism at work.

But some of you are still so involved in the resistance itself that you are unaware of the obstructions you put in the way of your own growth.

Hence it is necessary that I discuss the mechanism of this resistance.
Let us first be clear about
the unity
of the human personality.

Human beings
who function
harmoniously
have developed the
• physical,
• mental,
and
• emotional
sides of their nature.

These three spheres
are supposed to
function harmoniously with one another,
each
• helping
the other,
rather than
one
• subduing
the other.

If one function is
underdeveloped,
it [i.e., this state of one of the three functions being underdeveloped]
• causes a disharmony
in the human structure,
and also
• cripples
the entire personality.

This much you know
from
• our previous talks
and
• your own previous findings.
Now let us further understand what causes human beings to particularly
• neglect,
• repress, and
• cripple the growth of their emotional nature.

This neglect [i.e., This neglect of the growth of human beings’ emotional nature] is universal.

Most human beings look mainly after
• the physical self.

They do more or less what is necessary to make it [i.e., to make the physical self]
• grow and
• remain healthy.

A good portion of humanity cultivates
• the mental side.

In order to do so
• you learn, • you use your
  • brain, your
  • thinking capacity; • you absorb, • you train
  • your memory and
  • your logical reasoning.

All this furthers
• mental growth.
But why is the emotional nature generally neglected?

There are good reasons for that, my friends.

To gain more clarity, let us first understand the function of the emotional nature in human beings.

It [i.e., The FUNCTION of the emotional nature in human beings] includes, first of all, the capacity to feel.

The capacity to experience feeling is synonymous with the capacity to give and receive happiness.

To the degree you shy away from any kind of emotional experience, to that extent you also close the door to the experience of happiness.

Moreover, the emotional side of your nature, when functioning, possesses creative ability.
To the degree
you close yourself off from
• emotional experience,
to that very degree
the full potential of your
• creative ability
is hindered in
manifesting itself.

Contrary to what many of you may believe,
the unfolding of
creative ability
is
not
• a mere
• mental process.

In fact,
• the intellect
  has much less to do with it [i.e., LESS to do with CREATIVE ABILITY]
  than may appear at first glance,
in spite of the fact that
• technical skill
  also becomes a necessity
  in order to give
  the creative outflow
  full expression.

Creative unfoldment
is an
• intuitive process.

Needless to say,
• intuition
can function
only to the degree that your
• emotional life
is
• strong,
• healthy,
and
• mature.
Therefore, your
  • intuitive powers
    will be hindered
      if you have
      • neglected
        emotional growth
      and
      • discouraged yourself from
        experiencing
          the world of
          feeling.

Why
  is there such a
  • predominant emphasis
    in your world today
    on
      • physical
        and
      • mental
        growth
  and a
  • conspicuous neglect
    of
      • emotional
        growth?

Several general explanations could be advanced,
  but I would like to go
  immediately
  to
    the root of the problem,
    bypassing the
    • outer,
    • general
      causes
      which are only
      symptoms of
      the root
      anyway.
In the world of feeling, you experience the good and the bad, the happy and the unhappy, the pleasure and the pain.

Contrary to just registering such impressions mentally, emotional experience really touches you.

Since your struggle is primarily for happiness, and since immature emotions lead to unhappiness, your secondary aim [i.e., secondary to the primary aim of achieving happiness] becomes the avoidance of unhappiness.
This [i.e., This secondary aim, which is to AVOID UNHAPPINESS] creates the
• early,
• mostly unconscious conclusion:

"If I do not feel, then I will not be unhappy."

In other words, instead of taking the
• courageous and
• appropriate step
to live through
• negative,
• immature emotions
in order to afford them the opportunity to
• grow and thus
• become
  • mature and
  • constructive,
the childish emotions are
• suppressed,
• put out of awareness and
• buried,
so that they remain
• inadequate and
• destructive,
even though the person is unaware of their existence.
• Unhappy circumstances exist in every child’s life;

• pain

and

• disappointment are common.

If such pains and disappointments are not experienced consciously, they are allowed to stagnate in a vague, dull climate you cannot even name but take for granted.

Then the danger is that an unconscious resolution will be formed saying,

"I must not allow myself to feel if I wish to prevent the pain and the experience of unhappiness."
In the past we have discussed why this [i.e., why NOT allowing oneself to FEEL pain] is a wrong conclusion and solution [i.e., a wrong solution for one to try in order to avoid the pain and the experience of unhappiness].

But may I briefly recapitulate?

Although it may be true that you can anaesthetize your capacity for emotional experience, and therefore cannot feel immediate pain, it is also true that [i.e., it is also true that by anaesthetizing yourself against feeling emotional experiences of PAIN and UNHAPPINESS] you dull your capacity for happiness and pleasure while not really avoiding the dreaded unhappiness in the long run.

The unhappiness you seem to avoid will come to you in a different and much more painful, but indirect way.
The bitter hurt

of
- isolation,
- loneliness,
- the gnawing feeling of having passed through life without
  - experiencing its heights and depths,
- developing yourself to the most and best you can be,

is the result of such cowardly evasion, such a wrong solution [i.e., wrong solution to the “problem” of experiencing pain and unhappiness].

Using such evasive tactics you do not experience life at its fullest.

By withdrawing from pain, you withdraw from happiness and, most of all, you withdraw from experience.
At one time or another –
   and you may never remember
   the conscious declaration of intent –
   your solution
   was to
dull the capacity to
   • feel
   in order to
   • avoid pain.

From that moment [i.e., From that moment when you chose to AVOID PAIN by
   DULLING your capacity to FEEL pain]
onward,
you
withdrew
from
• living,
• loving,
and
• experiencing –
from
• everything that makes life
   • rich
   and
   • rewarding.

In addition,
the result [i.e., the result when you chose to avoid pain by
   dulling your capacity to feel pain]
is that your
   • intuitive powers
are dulled
together with your
   • creative faculties.

You only function
to a fraction of
your potential.
The damage you have inflicted upon yourself with this pseudo-solution [i.e., with this pseudo-solution to the “problem” of pain, namely, your decision to AVOID PAIN altogether by DULLING your capacity to FEEL pain]

and

• go on inflicting upon yourself as long as you adhere to it [i.e., as long as you adhere to this practice of AVOIDING pain by dulling your capacity to FEEL],

is one [i.e., is DAMAGE] that eludes your

• comprehension

and

• evaluation

at the present time.

Since this was your defense against unhappiness to begin with, it is understandable that unconsciously you fight tooth and nail against giving up what seems to you a vital protection [i.e., the seemingly vital protection against pain and unhappiness by dulling your feelings].

You do not realize that [i.e., that by dulling your feelings] not only do you miss out on life's

• richness,

life's

• rewards,

your own

• full potential,

but you do not really avoid unhappiness, as already indicated.
This painful isolation [i.e., This painful ISOLATION you now FEEL, even though you tried to avoid ALL pain by dulling your capacity to feel pain]  
  • was not willingly chosen by you  
  and therefore it [i.e., and therefore this PAIN of ISOLATION you now FEEL]  
  • is not accepted  
  as a price to be paid [i.e., the price to be paid for your pseudo-solution to the “problem” of pain by dulling your capacity to feel pain].

Rather, it [i.e., Rather, this PAIN of ISOLATION that you now FEEL]  
  came as a  
  necessary byproduct of  
  your pseudo-solution,  
  and with this  
  defense mechanism [i.e., with this defense mechanism against pain of  
  dulling your capacity to feel pain]  
  at work  
  the child in you  
  • hopes and  
  • fights  
  for  
  receiving  
  what you cannot possibly receive.

In other words,  
  somewhere deep inside,  
  you  
  • hope  
  and  
  • believe  
  that it is possible  
  to  
  • belong and  
  • be loved  
  while you  
  • dull your world of feeling  
  into  
  a state of numbness  
  and thereby  
  • prohibit yourself  
  from  
  truly loving others.
Yes,

you may
• need
  others

and

this need
may
• appear
  as love to you,

but now

you know that it [i.e., now you know that NEEDING others]
  is not the same [i.e., is NOT the same as LOVING others].

Inside, you
• hope
  and
• believe it possible
  to
  • unite
    with others,
  to
  • communicate in a
    • rewarding and
    • satisfying
    way
  with the world around you,

while you put up a wall of
false protection against
the impact of
  emotional experience.

If and when

you cannot help
  but feel [i.e., cannot help but feel painful feelings],
you are busy

hiding such feelings
from
• yourself
  and
• others.
How can you receive what you yearn for –
• love,
• belonging,
• communication –
if you neither
• feel
nor
• express
the occasional glimpses of feelings
that the still healthy part in you strives for?

You cannot have it both ways [i.e., BOTH receiving what you yearn for AND never feeling and expressing the feelings that the still healthy part of you strives to experience, express and give],

though the child in you never wants to accept that [i.e. never wants to accept that you can’t have it both ways].

Since you "protect" yourself in this foolish manner [i.e., by avoiding all feelings], you isolate yourself,

which means
exposing yourself much more to that which you strive to avoid [i.e., exposing yourself much more to the pain of isolation, the pain which you strive to avoid].

Hence you miss out doubly:
[1.] you do not avoid that which you fear [i.e., you do NOT avoid pain, which you fear, here the pain of isolation] –
• not really and
• not in the long run –

and
[2.] you miss out on all you could have if you would not run away from living.
For
  • living
  and
  • feeling
  are
  one.

The
  • love
  and
  • fulfillment
  you must increasingly crave for
  makes you
  blame
  • others,
  • circumstances,
  • the fates,
  or
  • bad luck,

instead of seeing
  how
  you
  are responsible for it [i.e., how YOU are
  responsible for manifesting the love and
  fulfillment for which you crave].

You resist
  such insight [i.e., the insight that YOU are responsible for manifesting the
  love and fulfillment for which you crave]

because
  you sense that the moment you see it fully [i.e., see YOU are responsible]
  you will have to
  • change
  and
  you can no longer
  • cling to
    the
    • comfortable,
    but
    • unrealizable
    hope
    that you can have what you want
    without meeting
    the necessary conditions to get it.
If you
• want
  happiness
you must be willing to
• give
  it [i.e., be willing to GIVE happiness].

How can you give it
if you are
• unwilling
  and
• unable
to
  feel
  as much as you are capable of feeling?

Realize that it is you
who caused this state of unfulfillment,
and it is you who can still change it [i.e., can STILL change this state of unfulfillment],
regardless of your physical age.
Another reason for resorting to this unsuccessful pseudo-solution [i.e., reason for resorting to this unsuccessful pseudo-solution to the “problem” of pain, the “solution” of dulling your capacity to feel pain] is the following:

as in everything else,
- feeling and
- emotional expression
  can be
  - mature and
  - constructive
  or
  - immature and
  - destructive.

As a child you possessed an immature
- body
  and
- mind
  and therefore, quite naturally, an immature
  - emotional structure.

Most of you gave your
- body
  and
- mind
  a chance
  - to grow out of
    the immaturity
  and
  - to reach a certain
    - physical and
    - mental
    maturity.

Let me give you an example on the physical level:

an infant
  will feel the strong urge
  to use its vocal cords.
It [i.e., The infant] has an instinct with the function of promoting the growth of certain organic matter through strong use of the vocal chords.

It is not pleasant to hear a baby screaming, but this period of transition leads to
• strong
• healthy organs in this particular respect.

For the baby, not going through this unpleasant time by suppressing the instinctual urge to scream, would eventually
• damage and
• weaken the respective organs.

The urge to indulge in strong physical exercise has the same function.

The same is true of the urge at times to eat perhaps more than necessary.

All this is part of the growing process.
To stop the growing process with the excuse that there is a danger in
• overexertion and
• overeating
  would be
    • foolish and
    • damaging.

I do not mean a reasonable halt to something that is obviously harmful;

I mean ceasing
• to use
  the muscles at all,
• to feel
  the child's emotions at all,

with the rationalization that such
• exercise and
• eating,
  in itself,
    might lead to painful experiences.

Yet this [i.e., Yet this ceasing to feel emotions at all, with the rationalization that feeling and expressing such emotions, in itself, might lead to PAINFUL experiences]

is done
  with your emotional self.

You stop its functioning [i.e., You STOP the functioning of your EMOTIONAL self] because you consider the growing transitional period [i.e., you consider this transitional growing period of the maturing EMOTIONAL self] so dangerous that you proceed to stop growth altogether [i.e., you STOP EMOTIONAL GROWTH and maturation altogether].
You not only hinder
  • excesses
  as a result of this reasoning [i.e., this reasoning that this growing transitional period of the EMOTIONAL self is too dangerous],
but you also hinder
  • all the transitory functioning
    which alone can lead to
    • constructive
    • mature emotions.

Since this is more or less the case with every one of you, the growth period of
  • experiencing
  and
  • maturing
  has to happen now [i.e., now, as an adult].

It [i.e., This growing transitional period of the EMOTIONAL self] just cannot be skipped altogether;

if you do,
  your overall development will be lopsided,
  leaving your personality structure crippled.

When your mental processes mature,
you have to go through transition periods too.
You not only
• learn,
you are also
• bound to make mistakes.

In your younger years
you often hold opinions
which you later grow out of.

While later
you
• perceive that these opinions
  are not as "right" as they seemed to you
during your youth
and
• see another side
  that earlier eluded you,
it was nevertheless
beneficial for you
to go through
those times of error.

How could you
appreciate
• truth
if you had not
gone through
• error?

You can never
gain
• truth
by avoiding
• error.
It [i.e., Gaining TRUTH by going through ERROR] strengthens your mental faculties, your logic, as well as your range and power of deduction.

Without being allowed to make mistakes in your thinking or your opinions, your mental faculties could not grow.

Strangely enough, there is much less resistance in human nature to the necessary growing pains of the physical and mental sides of the personality than to the growth of the emotional nature.
Hardly anyone recognizes
  that
  emotional growing pains
  are necessary too,
  and
  that
  they [i.e., and that emotional growing pains]
  are
  • constructive and
  • beneficial.

Without
  consciously thinking about it
  in these terms,
you believe
  that
  the emotional growth process
  should come about
  without
  growing pains.

Most of the time
  it is completely ignored
  that this area [i.e., that this EMOTIONAL area]
  exists at all,
let alone that it [i.e., let alone that this EMOTIONAL area]
needs
  growth;

neither do you know
  how
  such growth
  is to be accomplished.

You who are on this path
  ought to begin to understand this [i.e., understand both THAT emotional
growth is necessary AND HOW emotional growth is to be accomplished].
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| **If you do** [i.e., If you DO understand both THAT emotional growth is necessary AND HOW emotional growth is to be accomplished],

- your insistence on remaining deadened and
dulled will finally give way

and

- you will no longer object to going through a period of growth now [i.e., now, as an adult]. |

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| **In this growing period,**
immature emotions have to express themselves.

**Only as they** [i.e., Only as these IMMATURE emotions] are allowed expression for the purpose of understanding their significance

will you finally reach a point when you no longer need such immature emotions. |
**This** [i.e., This reaching a point when you no longer need such immature emotions] will not happen through
• a process of
  • will,
• an outer mental decision
  which
    represses
      what is still a part of
        your emotional being,
but through
• an organic process of
  emotional growth
  wherein
    feelings
      will
        naturally
          change
            their
              • direction,
                their
                  • aim,
                    their
                      • intensity,
                        their
                          • nature.

But this can only be done if you experience your emotions as they exist in you now [i.e., now, as an adult].
When you were hurt as a child, your reactions were
- anger,
- resentment,
- hate – sometimes to a very strong degree.

If you prevent yourself now [i.e., now, as an adult,] from consciously experiencing these emotions,
you will not get rid of them; you will not enable
- healthy
- mature emotions to follow in their place,
but you will simply repress existing feelings.

You will
- bury them and
- deceive yourself that you do not feel what you actually still feel.
**Since you dull your capacity to feel,**
you become unaware of what exists underneath.

**Then you superimpose feelings** [i.e., superimpose (on top of your ACTUAL feeling that exist within but of which you are not aware) feelings]

*that you think you ought to have but which you do not really and truly have.*

---

**You all operate—some more, some less—**

*with feelings that are not genuinely yours,*

*with feelings you think you ought to have but do not have.*

**Underneath,** something entirely different is taking place.

**Only in times of extreme crisis do these actual feelings reach the surface.**
Then [i.e., Then, when in times of extreme crisis when these actual underlying feelings that you actually have but of which you are unaware reach the surface.]

you believe
it is the crisis
that has
caused
these reactions in you.

You wish to
ignore the fact
that the crisis
only made it impossible
for you to deceive yourself,
that the crisis
reactivated
the still immature
emotions.

It just does not penetrate your mind
that
the crisis itself
is the
effect
of the
• hidden emotional immaturity,
as well as
of the
• existing self-deception.
The fact that you
• put
  • raw,
  • destructive,
  • immature
  emotions
  out of sight
  instead of
  • growing out of them
and then
• deceive yourself,
  believing you are a much more
  • integrated and
  • mature
  person
  than you actually are,
 • is not only
  • dishonesty,
  • hypocrisy and
  • self-deception,
  but it also
• leads you
  more deeply into
  • isolation,
  • unhappiness,
  • alienation from yourself,
  and
  • unsuccessful,
  • unrewarding
  patterns
  that you repeat
  over and over again.

The result of all this
seems to
confirm
your
• pseudo-solution [i.e., your “solution” of AVOIDING PAIN],
your
• defense mechanism [i.e., your defense of DULLING FEELINGS],
but this is a
very misleading conclusion.
Immature emotions
earned you
punishment
as a child;

either they
• caused you
  actual pain,
or
• produced
  an undesired result
  when you expressed them.

You lost something
you wanted,
such as
• the affection of certain people,
or a
• desired object
  which became
  unattainable
  when you
  expressed
  what you
  really felt.

This [i.e., This negative result when you expressed immature emotions] then became
an additional reason
for you to
hinder
self-expression.

Consequently,
as you perceived such emotions to be undesirable,
you proceeded to
whisk them also out of your own sight.
You found it necessary to do so [i.e., necessary, as a child, to whisk away such immature emotions, which did really exist in you,]

because
- you did not want to be hurt,
- you did not wish to experience the pain of feeling unhappy.

You also found it necessary to repress existing emotions because the expression of the negative produced an undesirable result.

You might say that because the latter is true [i.e., because the expression of negative, immature emotions did in fact produce an undesirable result], your procedure [i.e., your procedure of repressing these existing emotions] is therefore
- valid,
- necessary, and
- self-preserving.

You will rightly say that if you live out your negative emotions, the world will punish you in one form or another.

Yes, my friends, this is true.
Immature emotions
are indeed
• destructive
and
will indeed bring you
• disadvantages.

But your error
lies in the
• conscious
or
• unconscious
thought
that to
• be aware of
what you feel
and to
• give vent to it [i.e., and to give vent to what you feel]
in action
are one and the same.

You cannot discriminate between
the two courses [i.e., the two courses: the course of BEING AWARE of what you feel and the course of ACTING ON what you feel].
Neither can you discriminate between
• a constructive aim
  for which it is necessary to
  • express
  and
  • talk about
    what you feel,
      at the
      • right place,
      with the
      • right people,

and
• the destructiveness
  of
  • heedlessly letting go all control,
  of
  • not choosing
    the right
    • aim,
    the right
    • place,
    and
    the right
    • people,
  of
  • not wanting to
    use such expression
      as would yield you
        insight into
          yourself.

If you merely let go [i.e., If you merely let go and fully act out your feelings] because you
• lack
  • discipline
  or
  • an aim,

and
• expose
  your negative emotions,
that is indeed
destructive.
• Try to distinguish between
  • constructive
  and
  • destructive aims,
• try to realize the purpose of exposing your emotions,
and then
• develop the
  • courage and
  • humility
to allow yourself to be aware of what you really feel,
and
to express it [i.e., express what you really feel] when it is meaningful.

If you do this, you will see the tremendous difference between
• merely allowing
  • immature and
  • destructive emotions to come to the fore in order to
    • relieve yourself of pressure and
    • give them an outlet without
      • aim or
      • meaning,
and
• the purposeful activity of reexperiencing all the feelings that
  • once existed in you and
  • still exist in you — even if you are convinced that this is no longer so.
What has not been properly assimilated in emotional experience but has instead been repressed will constantly be reactivated by present situations.

These [i.e., These present situations brought about by reactivation of unassimilated emotional experience] remind you in one way or another of the original "solution" that brought on such unassimilated experience in the first place.

Such a reminder [i.e., Such a reminder of unassimilated emotional experience] may not be factual [i.e., may not be a factual emotional experience].

It [i.e., The unassimilated emotional experience of which you are reminded] can be
- an emotional climate,
- a symbolic association that lodges exclusively in the subconscious.

As you learn to become aware of what is really going on in you, you will also notice such reminders [i.e., such reminders of unassimilated emotional experience].
| With this [i.e., With this reminder of unassimilated emotional experience] may come the realization that you often
| • actually feel very much the opposite of what you
| • force yourself to feel.

| As the first few tentative steps are taken in the direction of
| • becoming aware of what you feel
| and
| • expressing it in a direct way without finding • reasons and • excuses,
you will gain an understanding about yourself such as you never had before.

You will feel the growing process at work, because you are actively engaged in it with • your innermost self, not merely with • outer gestures.

You will not only come to understand • what brought on many unwelcome results, but • how it is in your power to change them [i.e., to CHANGE these unwelcome results].
Understanding the interaction between
• yourself
and
• others
will show you how your
• unconscious
• distorted
pattern has affected others
in exactly the opposite way to what you originally wanted.

This will give you an inner understanding about the process of communication.

This is the only way emotions can mature.

By going through the period that was missed in • childhood and • adolescence,

• the emotions will finally mature and
• you will no longer need to fear the power of those emotions which you cannot control by merely putting them out of awareness.
You will be able
  • to trust them [i.e., to trust these childhood and adolescent emotions as they mature in this growing process],

and
don't [i.e., for being guided by these mature emotions]
  • to be guided by them –
    • for that [i.e., for being guided by these mature emotions]
      is the final aim
    of the
      • mature
    and
      • well-functioning
        person.

I might say
  that this [i.e., that being guided by your mature emotions]
    has happened to
    all of you
    to some degree.

There are times
  when you allow yourself
    to be guided by
    your power of
      intuition.

But it [i.e., But allowing yourself to be guided by your emotions, by your power of intuition]
  happens more as an
    • exception
  than as a
    • rule.

It [i.e., Allowing yourself to be guided by your emotions, by your power of intuition] cannot happen
  as a rule
    as long as
      your emotions remain
        • destructive
      and
        • childish;

they [i.e., your emotions and your intuition]
  are unreliable in this state.
Since you discouraging their growth [i.e., discourage the growth of your emotions], you live by your mental faculties only — and they [i.e., and mental faculties] are secondary in efficiency.

When
- healthy emotions make your
  - intuition reliable,
there will be a mutual harmony between the
- mental
  and
- emotional faculties.

One will not contradict the other.

As long as you cannot rely on your intuitive processes, you must be
- insecure
  and
- lacking in self-confidence.

You try to make up for this by relying on
- others,
  or
- false religion.

This makes you
- weak
  and
- helpless.
But if you have
  • mature,
  • strong
    emotions,
you will
  • trust yourself
  and therein
  • find a security
    you never dreamed existed.

After
  the first painful release of
  negative emotions,
you will find a
  certain relief
  in the realization
    that
    poisonous matter
      has left your system
      in a manner
      that was
      not destructive
        for
        • you
        or
        • others.

After thus having gained
  • insight
  and
  • understanding,
    • new
    • warm,
    • good
    emotions
      will come out of you
        that could not express themselves
          as long as
          the negative emotions
            were held in check.
You will also learn to discriminate between
• genuine good feelings
and
• the false good feelings that you superimpose out of the need to maintain your idealized self-image:

"This is the way I should be."

Because you cling to • this idealized self-image, you cannot find • your real self, and do not have the courage to accept that a comparatively large area of your personality is still • childish, • incomplete, and • imperfect.

It [i.e., This large childish area of your personality] falls considerably short of what you want to appear to be.
You hold on to
the illusion of yourself,
in the wrong belief
that
if you acknowledge
the fallacy [i.e., the fallacy of the idealized illusion
you hold of yourself],
you will be
destroyed.

You never realize
that this [i.e., that ACKNOWLEDGING the fallacy of the idealized illusion
you hold of yourself]
is the first necessary step
• to destroy
your destructive processes
and
• to build a
real solid self
that will stand on firm ground.

For only
in the
• mature emotions,
in the
• courage to
make this
• maturity
and
• growth
possible,

will you
gain the security
within yourself
you so ardently hunt for
elsewhere.
But you constantly reach for false solutions in order to create an illusion of security that can be pulled from under your feet at the slightest provocation because it [i.e., because this “security” you try to create by building and clinging to idealized versions of yourself] is unreal.

So, build your true security.

You have nothing to fear from becoming aware of what is already in you.

Looking away from what is does not cause it [i.e., does not cause “what is”] to cease to exist.

Therefore, it is wise on your part to want to

• look at,
  to
• face,
  and
to
• acknowledge what is in you – no more and no less!
To believe that it harms you more to know what you feel and are than not to know [i.e., than NOT to know what you actually FEEL and ARE] is extremely foolish.

Yet to some degree that is exactly what you all do [i.e., you all choose NOT to know what you actually feel and are].

That is the nature of your resistance to
• accepting
and
• facing yourself.

Only after you face what is in you will your much more mature intellect be able to make the decision as to whether
• these inner behavior patterns are worth keeping or
• not.
You are not forced to give up what seems a protection to you, but look at it [i.e., but look at what SEEMS to be a protection to you] with the
• clear
and
• lucid
  eyes of truth.

That is all I ask you to do.

You have nothing to fear from it [i.e., nothing to fear from looking with clear and lucid eyes at the TRUTH of what seems to you to be a protection].

After you have evaluated the childish emotions,

you will hold in your hand the key to
  • growing up
  and
  • becoming a
    • wholly integrated
    and
    • healthy
      human being.

You will soon discover the fallacy that there is a danger in
  • becoming aware of
  and
  • expressing childish emotions.
There is danger [i.e., There is danger in becoming aware of and expressing childish emotions]
only if you
  • let them get out of control
and
  • express them without the discipline of having a specific aim, namely that [i.e., namely that aim] of gaining insights about your inner self in a meaningful experience.

It is not enough to say [i.e., to merely SAY]
  that there is no danger in such a constructive activity:

  it [i.e., such a constructive activity as this becoming aware of and expressing childish emotions with the intention of gaining insights about yourself in a meaningful experience] is the only way to alleviate the danger of your • insecurity and of your • pretense which you • sense all the time and which makes you even more • insecure and • fearful of exposure.
Deep inside
you know
of your
• pretense,
of your
• false maturity,
of your
• idealized self-image.

And you
• tremble
  because
  you
  know it [i.e., you TREMBLE because you know of your pretense,
false maturity, and idealized self-image]
and you
• think you defend it [i.e., you think you DEFEND your pretense,
false maturity, and idealized self-image]
  by continuing
  to close your eyes to it.

You think you can
whisk away
the falsity [i.e., You think you can whisk away the falsity of your pretense,
false maturity, and idealized self-image]
  by not acknowledging it.

Actually,
the truth is
that you can
grow out of the falsity
only
by first of all
• accepting its existence at the present time
  and
• owning up to it.
Then [i.e., Then, after accepting and owning up to the existence of your pretense, false maturity, and idealized self-image]

and then only

can you build a
genuine self
you can
• trust
and
• rely on.

Then
you do not have to fear exposure.

And now, my friends,
let us consider this subject [i.e., this subject of growing and maturing emotions]
in the light of spirituality.

You all have come
originally
with the idea of
-growing spiritually.

I might say that
more or less all of you
hope to accomplish this
without tending to
your emotional growth.

You want to believe that
the one [i.e., that spiritual growth]
is possible
without the other [i.e., without emotional growth].

Needless to say,
this is
a complete impossibility.
Because of
the considerable success
you have already accomplished
through the hard work of
facing yourself,

sooner or later
all of you will reach the point
where you have to make up your mind
as to whether you
• really
  want
  emotional growth
or you still want
• to cling to
  the childish hope
  that
  spiritual growth
  is possible
  while you
  • neglect the world of feeling
  and
  • allow it [i.e., allow the world of feeling] to lie dormant
  without
  giving it the opportunity to
grow.

Let us examine this for a moment, my friends.

You all know,
regardless of what
• religion or
• spiritual philosophy or
• teaching
  you follow,
that
love
is
• the first and
• the greatest
  power.
In the last analysis, it [i.e., love] is the only power.

Most of you have used this maxim many times, but I wonder, my friends, if you ever knew that you were using empty words, always veering away from • feeling, • reacting, and • experiencing.

Now, how can you • love if you do not let yourself • feel?

How can you • love and at the same time remain what you choose to call • "detached"?

That [i.e., Being “detached”] means • remaining personally uninvolved, • not risking • pain, • disappointment, • personal involvement.

Can you love in such a comfortable way?
If you numb your faculty of feeling, how can you truly experience love?

Is love
- an intellectual process?

Is love
- a lukewarm matter of
  - laws,
  - words,
  - letters,
  - regulations, and
  - rules you talk about?

Or is love
- a feeling that comes from deep within the soul,

- a warmth of flowing impact that cannot leave you
  - indifferent and
  - untouched?
**Is it not foremost [i.e., Is love not foremost]**

a feeling,

and only after the feeling is

fully

- experienced

and

- expressed,

will

- wisdom,

and perhaps even

- intellectual insight –

as a byproduct, so to speak –

result from it [i.e., result from feeling love]? 

---

**How can you hope to gain spirituality –**

and

- spirituality,

- religion,

and

- love

are one –

by neglecting your emotional processes?

Think about this, my friends.

Begin to see

how you all sit back,

hoping for a comfortable spirituality that leaves out your personal involvement in the world of feelings.

After you see this clearly, you will comprehend how preposterous this attitude is [i.e., this attitude is of leaving your feelings out of your spirituality].
Your
• conscious

or
• unconscious
  rationalizations
  in still denying the
  • awareness
  and
  • expression
  of your emotions,
  even though they are
  at the moment
  still destructive
  to quite a degree,

  will take on
  a different light
  in your own eyes.

You will look upon
your resistance to doing
  what is so necessary [i.e., your RESISTANCE to becoming aware of and
  expressing your true emotions, even though they are still destructive,
  and doing so with the aim of understanding yourself and growing]
  with a little more
  • understanding
  and
  • truth.

Any spiritual development
  is a farce
  if you deny
  this part of your being.

If you do
  not have the courage
  to allow the negative in you
  to reach your surface awareness,
how can
• healthy,
• strong
  emotions
  fill your being?
If you cannot deal with the negative because it is out of your awareness, this very same negative element will stand in the way of the positive.

Those of you who now
• follow this path
and
• do what is so necessary will first experience a host of negative feelings.

But after these are
• dealt with and
• properly understood,
• mature,
• constructive feelings will evolve.

You will feel
• warmth,
• compassion, and
• good involvement such as you never thought possible.

You will no longer feel yourself isolated.
You will begin to relate to others in
• truth
and
• reality,
not in
• falsehood
and
• self-deception.

When this happens, a new
• security
and
• respect for yourself will become part of you.

You will begin to
• trust
and
• like yourself.

QUESTION:
I would like to ask, how about the
• prophets or
• other holy people?

Were they grown emotionally?

Wasn't it just love they gave?

ANSWER:
Just love they gave?

Could love be given without emotional maturity?
QUESTION:
Is a
• faith in God
and
• love
without emotional maturity
possible?

ANSWER:
That is
impossible,
if we speak about
• real love,
• the willingness to be personally involved,
and not about the
• childish need to
be
• loved and
• cherished
which is so often
confused with love.

For
• real
love
and
• real,
• genuine
faith
to exist,
emotional maturity
is a necessary basis.

• Love and faith
and
• emotional immaturity
are mutually exclusive, my child.

The ability to love
is a direct outcome of
emotional
• maturity
and
• growth.
True faith in God, in the sense of
• true religion
as opposed to
• false religion,
is again
a matter of
emotional maturity
because
true religion
is
self-dependent.

It [i.e., True religion]
does not cling to
a father-authority
out of the need
to be protected.

• False faith
and
• false love
always have
the strong emotional connotation of
need.

• True love
and
• true faith
come out of
• strength,
• self-reliance,
and
• self-responsibility.

All these [i.e., Strength, self-reliance, and self-responsibility]
are attributes of
emotional maturity.
And only with
• strength,
• self-reliance,
and
• self-responsibility
are
• true love,
• involvement,
and
• faith
possible.

Anyone who ever attained
spiritual growth,
• known
or
• unknown
in history,
had to have
emotional maturity.

QUESTION:
If someone doing this work
finds wild emotions going back to childhood,
how is it possible to
• handle them
and
• substitute for them
and
• let them disintegrate
without the person
who helps in this work
right there?

At the time,
let us say twice a month,
when we have the opportunity to express them with a helper present,
we
• may not
feel such emotions,
while we
• strongly feel them at other times.
If one is on one's own, what is the right way to handle these emotions at the moment they come up?

**ANSWER:**

In the first place, it is significant if emotions only come out when one is not actively doing this work with the so-called helper.

This in itself points to a strong resistance.

It [i.e., Such strong resistance] is the long, drawn-out result of consistent repression.

Due to such repression, the emotions that come out first will appear at inopportune moments and will be so strong as to confuse the person.
But after a comparatively short time, with the inner will truly determined to face the self in its entirety, destructive emotions will not only appear • at the proper time and • in the proper place [i.e., with a helper present], but you will be able to handle them with a meaningful result.

The state of resistance points to the fact that inward • struggle and • hate still exist along with the child's desire that manifest conflicts should be resolved while the basic defense-mechanism is left untouched.

If destructive emotions • govern you, instead of • your being able to govern them without repression, it is a form of temper tantrum in which the psyche says,

"You see, you have forced me to do this, and now see where this leads to."
If such subtle hidden emotions can be detected, it will alleviate any danger of negative emotions taking on a power that the personality cannot handle.

In the second place, it is important that you do not feel guilty about the existence of such emotions which are probably incompatible with the image you have of yourself.

If you learn to accept
• the reality of yourself instead of • your mistaken self-image,
the strength of negative emotions will abate.

Yes, you will, of course, • experience negative emotions, but you will • never fear that they can lead you into losing self-control.
Let me put it this way:

the strong impact of negative emotions, to the point where you fear that you are unable to handle them, is due not so much to their existence *per se* but due to the lack of acceptance on your part of the fact that you are not your idealized self.

The negative emotions in themselves would be much less disturbing if you did not cling to the idealized self while struggling to give it up [i.e., while struggling to give up the idealized self].

Once you have accepted yourself as you now happen to be, and have made the inner decision to part with the illusion of yourself, you will feel much more at ease.

You will become capable of experiencing negative emotions in a way that promotes growth.
You will derive insight from them [i.e., derive insight from your negative emotions], even if you are alone at the moment.

Moreover, emotions [i.e., negative emotions]
• will come up during working sessions and
• will yield even greater insight if they are • expressed and • worked with.

So, I cannot give you rules to observe.

I can only point to the reason behind this manifestation [i.e., this manifestation of resistance against allowing and working with negative emotions constructively with a helper].

If you • truly absorb it [i.e., truly absorb the reason behind your resistance against allowing and working with negative emotions constructively with a helper],
• wish to understand it [i.e., understand your resistance], and
• go on from there,
this will help you a great deal.

Of course, this is addressed to all of my friends.
**QUESTION:**
That means that the emotions as such are not dangerous, but it is our disappointment in ourselves that makes them so
• powerful or
• dangerous?

**ANSWER:**
Yes, that is right.

But they [i.e., But negative emotions] need not be dangerous, if you do not want them to be.

If inner anger is not properly understood and
• released in a constructive way, such as you learn on this path,
a so-called temper tantrum takes place and
the child in you lashes out, destroying
• others and
• the self.
Find the child who wants to strike out and you will be in control of evolving negative emotions without
• repressing them, but
• expressing them constructively and
• learning from them.

Find the area in which you resent not being
• taken care of, not being
• given all you want.

Once you are aware of the reason for all this anger, you will be able to humor yourself because you will see the preposterous demands of the child in you.

This is the work you have to do in this particular phase.

It is a
• crucial and
• decisive milestone on your road.

When you get over this particular hump, the work will proceed much more easily.
Whenever you are afraid of losing control, I advise you to think of:

- the image you have of yourself,
- what you think you should be,
- as opposed to the emotions that actually come to the fore.

The moment you see this discrepancy,
- you will no longer feel threatened by the negative emotions.
- You will be able to handle them.

This is the best advice for you in this respect.

Find in yourself where you are angry at the world for not allowing you to be your idealized self-image,

where you feel it [i.e., where you feel the world] prevents you from being what you could be without its interference.

Once you are aware of such emotional reactions, you will again come a great step forward.
You see, my friends, your misunderstanding is that you think the harm comes from the existence of the negative emotions as such.

It [i.e., The harm] does not [i.e., The harm does NOT come from the EXISTENCE of the negative emotions as such].

It [i.e., Rather, the harm] comes from

• your non-acceptance of your real self,

• the blame you throw into the world for not allowing you to be what you feel you could be if the world would let you.

This is the nature of such strong, powerful emotions,

and they can endanger you only as long as you are unaware of their nature.

Therefore, seek their meaning.

Seek their true message and you will never have to fear.
QUESTION:
How can you be sure that I mean it when I say I love a person? (A child asked this question.)

ANSWER:
My little son,
I have this to say.

The human being
is not cut from one piece.

Very many
contradictory
emotions
are possible.

You may
• love a particular person
and then,
    perhaps in the next moment,
you may feel
• hatred
or
• resentment.

The fact that you do [i.e., that you do feel hatred or resentment toward that person]
does
not make it untrue
that you also
• love that person.

It is
not true
that
if you
• occasionally feel hate,
you
• never love,
or that
you
• do not feel
real love
in other moments.

Both [i.e., Both loving and hating someone] are possible.
You see,
it is very important
for people to understand
why
they
• occasionally feel hate,
while also
• loving.

The reason
for such occasional hate
is always
a hurt.

If you are
hurt,
know it.

Know
why [i.e., Know why you are hurt].

It [i.e., The hurt]
will
not harm you,
because
the next step in your development
will be that you realize
that your own
lack of understanding
causes
• the hurt
and therefore
• the hatred.

Then the next step will be,
as you grow still more mature,
that
you will gain
the understanding [i.e., the understanding of WHY you felt hurt]
and therefore
you
• will no longer be hurt
and
• will not hate.
If, for the moment, you merely understand that
• your hate does not annul
• your love,
you will not feel guilty [i.e., not feel guilty for the hate you sometimes feel].

You will know
• that you are hurt and
• why
and therefore
you will be able to say to yourself,

"I love and I mean it, but
I also hate because
I feel hurt."

As you grow in the way of this path, little by little the negative emotions will disappear.

But while they are still present, you must forgive yourself.

You can easily do so when you realize that you still love, even while you hate and that you hate only because you are hurt.
You need not expect of yourself that you always • love and • understand.

No one can do that.

But it [i.e., But more and more love] can gradually come, very gradually.

• Hurt will grow less and therefore • love will grow more.

QUESTION:
In your answer to this young man, and from what you said previously, it would seem that the emotions are a tremendous power factor, raging violently unless channeled.

They use the word sublimation in modern psychology.
Does it not seem that
sublimation
is a way of channeling these energies
along paths that will
not be destructive
and then, as a result,
we would
stop reacting emotionally
to
• circumstances and
• situations
around us,
sublimating them into
the creative channels which you mentioned earlier?

ANSWER:
Yes, of course
this is true.

But
sublimation
is very often a
dangerous process
because it is
• misunderstood,
• misused,
and
• leads to
and often actually
• means
repression.

The necessity of
channeling powerful destructive emotions
exists, of course.

But, unfortunately,
mostly
the wrong means are used.
As I explained today,
the means [i.e., the means most often used to channel powerful destructive emotions]

are those of
• repression
and therefore
• obstruction of growth occurs.

That you call it
sublimation
because certain energies
are constructively used
does not matter.

It is still
growth-inhibiting
if destructive energies
are
• not dissolved,
but rather
• rechanneled,
so that they work constructively.

This happens, for instance,
if a
• creative and
• artistic
person
whose ability
is already freed to a degree
uses
• repressed,
• unresolved
emotional energies
for a constructive purpose.
It is true that this [i.e., that an artist using repressed emotional energies for a constructive purpose in his or her art] constitutes a lesser evil,

but in terms of
the maximum potential of the person in question,
he or she will still function
way below normal ability
until
• the difficulties and
• wrong conclusions are resolved
and
• the person grows out of the powerful negative emotions.

Then there will be no sublimation necessary.

It [i.e., Arriving at this mature state where no sublimation is necessary] will all be an
• organic,
• natural process.

It is very easy to have the wrong approach when it comes to controlling negative emotions.

With a good intent to
• channel and to
• neutralize,
one often resorts to
• repression and
• the crippling of an essential part of one's human nature.
You have a wonderful opportunity here, my friends, to foster the growth of a side in you that has been neglected.

This is true of some to a greater degree than of others, but all of you have to persist in working on this particular phase.

You now have caused entirely unnecessary hindrances in your life.

You have a wonderful opportunity to remedy this very unfortunate mistake that infects the entire human race.

With this, my dearest, dearest friends, I go from you.

Blessings for each one of you.
May you all gain further
• strength,
• wisdom to conduct your
• life and your
• inner growth so that you do not stand still.

For this [i.e., For this inner growth so that you do NOT stand still] is the only thing that gives meaning to life – continuous growth.

The better you accomplish this [i.e., this continuous growth], the more you will be at peace with yourself.

Blessings with all
• strength,
• love,
and
• warmth are given unto you.

Be blessed, be in peace, be in God.

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