Pathwork Lecture 80: Cooperation, Communication, Union

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.  

Blessings for each one of you.  

Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture]. |
| 04 | The  
• highest and  
• most desirable  
state  
in the whole plan of evolution  
is  
union.  

Union  
on this earth plane  
does not exist. |
Some people have a vague idea of union, and in isolated moments they
• sense or
• feel
the significance of that state of being.

But then the moment passes.

Since union simply is, it exists outside the law of cause and effect.

Therefore [i.e. Therefore, because it exists outside the law of cause and effect,] there is no point in my discussing it [i.e., no point in my discussing the state of UNION].

You could not possibly comprehend me and I could not find appropriate words in the human language to convey what it is [i.e., to convey what the state of UNION is].

I will, however, discuss two preliminary stages in the evolution toward union.

These two stages do exist on your plane of
• existence and
• consciousness.
They [i.e., The two preliminary stages in the evolution toward union] are, at the lower level, • cooperation, and, at a higher level, • communication.

No living creature can exist without • cooperation and • communication.

Even on the material level humanity could not survive without them [i.e., without cooperation and communication].

• Food, • drink, • shelter – • all that you need for your physical survival – depend on • cooperation and • communication, although their • form and • practice may vary.

They [i.e., Cooperation and communication] take a different form in a primitive society where people organize their own communication with • nature and • the elements.
As development proceeds further and the community increases in size, people have to organize communication with their fellow creatures accordingly.

The better people get along with each other through proper cooperation and communication, the better will the community's life function on the most basic material level.

This is so obvious that I need not discuss it at greater length.

Understanding the need for communication and cooperation on the physical level will make you realize that mental, emotional, and spiritual subsistence is necessarily just as dependent on cooperation and communication.

You know that the same laws hold true for all levels of existence [i.e., the same laws hold true for physical, mental, emotional and spiritual levels of existence].
It is one of the great
  • errors and
  • tragedies
    of the human race
    that this truth [i.e., this truth that the same laws hold true for ALL levels of existence – that physical, mental, emotional and spiritual levels of existence are ALL equally dependent on cooperation and communication] is ignored.

If people were taught
to understand this truth
your world
would be very different.

There is
in the human soul
a center
  • out of which
    the soul-forces flow,
or
  • to which
    another person responds.

This center
governs
the laws
of
  • communication,
and, on a lower level,
  • cooperation.

However,
we shall not discuss
  • cooperation
now,
since its nature
will become evident
when you have understood
  • communication.
• Cooperation is simply a more superficial form of communication.

All universal laws tend to work freely when the human entity is in harmony with them [i.e., is in harmony with all universal laws].

However, if the human being is in disharmony with these laws, because of ignorance or lack of development, then the laws become broken, twisted, and distorted, and communication cannot take place.

Thus the path to ultimate union is blocked until the harmonious laws are restored within the entity.
If you review earlier lectures on
the manifold problems of the human soul,
it should be easy to see
how you break these laws.

If you are
• overeager or
• overanxious,
if your desire for
communication is
exaggerated
into a craving,
the soul forces
will automatically
become
• harsh,
• pointed, and
• rigid.

• Their movement [i.e., The soul forces’ MOVEMENT]
will be
• sudden,
and
• their impact [i.e., and the soul forces’ IMPACT]
on the other person’s soul center, --
from which he or she in turn
responds,
often quite unconsciously –
will be
• too strong.

The whole universe
is based on
• balance,
and
whenever
balance is upset,
the universal forces
work toward
reestablishing it [i.e., toward reestablishing balance].

This [i.e., The process of universal forces working toward reestablishing balance] is often
a painful process.
For instance, the effect of aggressive communication must be that the other soul withdraws, because the corresponding inner forces restrict, and seem to reject, the overeager attempt at communication.

In your everyday observations you can easily see this, especially in the work of self-search.

You may be quite unaware of your hidden craving and exaggerated need;

you may have covered it [i.e., covered your hidden craving and exaggerated need] with a layer manifesting quite the opposite.

Nevertheless, that which is really in you [i.e., your hidden craving and exaggerated need] is what matters.

And when you discover your exaggerated craving, you will understand that this hitherto unconscious current causes the door to close in the other person.
You will then no longer interpret it [i.e., no longer interpret the other person’s closing the door] as a personal rejection, but will understand that his or her unconscious soul forces must respond according to the law that reestablishes balance [i.e., his or her closing the door to you must balance your hidden exaggerated craving].

To better understand this process we have to be clear as to the meaning of overeagerness.

You may think it [i.e., You may think overeagerness] is merely a strong positive quality, and as such it cannot or should not upset the natural balance.

But this is not so.

You will now understand that such overeagerness is a distortion, because the urgency of your need is not in truth.

It [i.e., The URGENCY of your need] is imaginary and, as the word implies [i.e., as the word “imaginary” implies], comes out of your images, conflicts, and distortions.
In your unconscious you believe you must have
  • love,
  • affection, and
  • attention.

It is not a question of desiring them [i.e., of merely DESIRING love, affection, and attention] in healthy mutuality;

there is in you a one-sided childish demand as though your very life were at stake.

It [i.e., Your DESIRE for love, affection, and attention, manifesting as a DEMAND,] is so forceful that the balancing forces cause the other person to withdraw from the exaggerated motion of your demand [i.e., exaggerated motion of your DEMAND for love, affection, and attention].

If the person has inner unresolved conflicts and problems, the motivation for such withdrawal will be
  • unconscious and
  • negative.

In the relatively healthy person, the response will be similar [i.e., the response of withdrawal will be similar], but it will come from motives that are
  • positive and
  • conscious.
Try to visualize this
• strong,
• forward-surging
  motion,
  with all the impact of
  the forcing current,

  and you will fully understand
  the inevitable response.

Visualize
the soul forces,

  and then remember
  incidents in which you were involved
  on either end.

On some occasions
the exaggerated need
surged out of
you
  and was repulsed;

at other times,
such forces
were directed at
you,
  and
  in spite of your
  desire for
  • love and
  • communication,
  you could not help but
  repulse it.

Such observations
• will broaden your understanding
  and
• will prove very beneficial for you.
In the past, before you really penetrated the hidden
- regions and
- motivations of your soul forces,
all these inner
- actions
and
- reactions were unconscious.

At best, you were faintly aware that something like this was happening.

But now, as you continually progress on your path of self search, you have become much more aware.

If you combine this awareness with knowledge of the laws of
- communication
and
- balance,
you will gain even deeper insights.

They [i.e., These deeper insights from the laws of communication and balance] will guard you from drawing the wrong conclusion that your "love" is rejected and that, as a result, you are worth nothing.
You will understand that your
• childish,
• exaggerated craving
  has nothing to do with healthy love,
and that the former [i.e., that your childish, exaggerated craving for love]
is actually the reason for the
• unhealthy impact [i.e., unhealthy impact on the “loved” one]
  and
• subsequent rejection [i.e., rejection by the “loved” one].

Once you fully understand this, you will no longer need to protect yourself from
• hurt and
• disappointment when you do love [i.e., do love and the other rejects you],
nor will you need to guard against loving [i.e., guard against loving out of fear of rejection].

This pseudo-protection [i.e., This pseudo-protection from hurt and disappointment by not risking loving, fearing your love will be rejected] causes you to
• withdraw into isolation;
you
• refuse to communicate.

When you make no attempt to initiate contact, no energy will be generated to seek out the other.

Hence, nothing will happen.
This [i.e., This making no attempt to initiate contact]
is just as damaging as
the other extreme of
craving and
forcing.

These are
the two major distortions [i.e., 1) the distortion of childish craving or
forcing “love” on the one hand, and on the other hand 2) the
opposite distortion of protecting oneself from possible hurt and
disappointment by not risking loving at all out of fear of rejection
and thereby withdrawing from all possibilities of love]
of the laws that govern communication,
with many
subdivisions and
personal variants,
which have to be found
as they manifest in each individual.

Only when you
grow,
and therefore
become aware
that the
wrong reactions [i.e., the wrong reactions of rejecting love]
are due to
wrong impressions [i.e., due to wrong impressions by an
exaggerated demand and forcing of love],
can you
gradually
change this state [i.e., change this distorted state of your relationships].

Keep in mind,
as you examine your inner reactions,
that you constantly fluctuate
between the extremes of
over-eagerness
coming from an exaggerated need,
and
withdrawal.
Strange as this may sound, sometimes you pursue both alternatives [i.e., both 1) over-eagerness and 2) withdrawal] simultaneously; at least you try to, just to be on the "safe side."

No wonder
• your soul is torn in half and that
• your strength evaporates.

No wonder you are
• in disharmony,
• unhappy, and
• hopeless.

You seldom, if ever, realize for a moment that all the
• outer events you blame for the situation are the natural result of
  • your inner state which
    • you have brought about.

My friends, I say again that theoretical knowledge will avail you nothing.

Only your personal work – your personal search for these
• deviations,
• distortions, and
• errors – will show you the truth of these laws [i.e., these laws of communication and balance].
The truth is that
• outer events
  seemingly unrelated to
• your inner state
  are actually
• the very effects that
• you
  set in motion.

The knowledge of such laws [i.e., such laws of communication and balance] will
• liberate you and
• give you the
  • strength and
  • perseverance
to learn gradually
  how to communicate without
  exaggerated need.

As you know from my previous talks with you, this need [i.e., this exaggerated need] comes,
in one variation or another,
from your childhood disappointments.

You still have not come to terms with them [i.e., with your childhood disappointments] and still try to overcome them [i.e., you still try to overcome your childhood disappointments] by further exaggerating the need because you are driven by your unconscious
• reactions and
• motivations.
Once you
• fully see and
• understand
what is happening in you
and subsequently
• become able to
let go of the
exaggerated need,
you will find
that need [i.e., you will find that exaggerated need coming from
childhood disappointments]
to be an
illusion.

Once it ceases to be
a question of life or death
to satisfy
the child's craving,
you will
not have to resort to
the other extreme,
which is to
sabotage
• the very thing you want most,
and
• which you
should indeed have
in a healthy way.

You sabotage
communication
either by
• frightening
the tentative feelers of the other soul
back into withdrawal,
or by
• insisting on your own isolation
and
• refusing to risk your way out of it [i.e., way out of your isolation].

You erect a
wall around you,
be it ever so subtle.
If you let go of both extremes [i.e., let go BOTH of 1) the extreme of exaggerating your need and thereby frightening the other soul back into withdrawal AND of 2) the opposite extreme of insisting on your own isolation and refusing to risk your way out of your own isolation, thereby erecting a wall around you], out of your center of being,

the soul forces will flow

• harmoniously

and will have a

• favorable effect,

even upon those who still have unsolved problems of this sort.

This law always works.

As you give out,

so must it be returned unto you.

When people truly learn this,

a change always occurs in their lives.

They begin to communicate truly instead of merely subsisting on mutual

• dependency and

• need.

In this state [i.e., In this state of subsisting on mutual dependency and need] one

• fulfills the need of the other in order to

• get his or her own need fulfilled.

This is now the interrelationship of most human beings.
Whether it [i.e., Whether this state of subsisting on mutual dependency and need in which you fulfill the need of the other in order to get your own need fulfilled]

happens in your
• professional life
or in your
• personal relationships, like
  • marriage or
  • friendship,
makes no difference.

Your world here on earth
is, to a large degree,
governed by
• dependency and
• need
rather than by
• true communication.

Realize this, my friends,
and as you look within yourself
try to see how you
• prohibit
or
• sabotage
  the attainment of
  the very thing you desire so much.

Many of you fail even to realize that you do
want communication.
Rejections have made you so cautious that you consciously believe you are • genuinely and • healthily detached,

but your exaggerated need merely festers underground, covered by layers of false detachment, which is nothing but • fear and • withdrawal into isolation, protection against being hurt.

The hurt of course would not be necessary if you • unrolled and • understood the entire process.

Once you have • found, • acknowledged, and • experienced the underlying need, you can try to determine how much • urgency or • craving is there.
The stronger
  • the craving and
  • the unhealthy exaggeration,
the more likely it is
  that you are
  unaware of it [i.e., more likely it is that you are unaware of your craving and your exaggeration of your need].

You may believe that
  the stronger the need,
  the more aware of it you must be,

  but this is not necessarily so.

In fact the case may often be
  just the opposite.

Something in you
  • senses the exaggeration [i.e., the exaggeration of your need]
  and
  • is ashamed of it.

You know that
  something is wrong about it [i.e., wrong about this exaggerated need].

You also
  unconsciously feel humiliated by the constant nagging desire
  that can never be fulfilled,
  because it [i.e., because this constant nagging desire]
  has been wildly exaggerated,
  and therefore [i.e., and therefore, because you unconsciously feel humiliated by having this constant nagging desire,]
  you put it [i.e., you put this constant nagging desire]
  out of sight.
You also dislike yourself for your dependency, which makes you feel helpless before those to whom you feel you must submit to get your need fulfilled.

As a result, you may have an opposite outer reaction [i.e., an OUTER reaction opposite to your INNER sense of actual DEPENDENCE on others to get your need fulfilled] of • extreme and • ungenuine "independence."

Be on the lookout for this, my friends.

After you find • the existence of the need, and • its intensity, try to determine to what measures you have resorted in your attempts to deal with the need.

I have discussed these previously, but I will show them to you now in a new light.

One such measure [i.e., One such measure you try in order to deal with your need] is the submissiveness – sometimes very subtle – with which you sell your • soul in order to get • love.
When this tendency [i.e., this tendency to sell your soul in order to get love]
is on the surface,
you may tell yourself
that it is
your
• ability to love,
your
• readiness and
• willingness
  for it [i.e., readiness and willingness for loving].

You may believe
that your
submissiveness
is true
• sacrifice
  and
• unselfishness.

Only very close
• analysis and
• insight
  will show you
    • that this craving [i.e. that this craving for love
      that results in your submissiveness]
  has nothing to do with
    real love,
  and
    • that,
  while you are using it [i.e., while you are
    using submissiveness to get love],
  no real communication
  can be established.

Another such measure [i.e., Another such measure you resort to
in dealing with your need for love]
is
aggression,
to which you resort
as a protection against
the vulnerability
of the underlying submissive aspect.
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**I have also talked about**

how you artificially overdramatize

your

• life,

your

• emotions,

and

• everything pertaining to your person.

---

**You hope**

_by all these measures_ [i.e., You hope by all these measures that you resort to in dealing with your need for love]

either to

• gain what you want,

or to

• protect yourself against the

• disappointment and

• frustration

• of

not getting what you want.

---

**Since such**

false protection automatically precludes the fulfillment of your desire,

you constantly vacillate between these various measures, never fully deciding for

either [i.e. never fully deciding for EITHER 1) measures of submission OR 2) measures of aggression],

and simultaneously

**pursuing contradictory ones** [i.e., simultaneously pursuing BOTH 1) measures of submission AND 2) measures of aggression].
It will now be clear to you that even one of these measures \[i.e., \text{that even ONE of these measures you resort to in dealing with your need for love}\]
is bound to
• distort the law of communication and therefore
• sabotage your heart's desire.

But when you simultaneously pursue several mutually exclusive alternatives \[i.e., \text{mutually exclusive alternative measures you resort to in dealing with your need for love}\], you bring such disharmony into the universe of your own soul that
• disentangling these knots and
• reestablishing order will be much more difficult.

When you have found the false means you have tried to use \[i.e., \text{tried to use in dealing with your need for love}\], you will clear the way for true communication in all its beauty.

You will understand what may have seemed contradictory in your belief that you are healthily interdependent with others.
This healthy interdependence, however, can exist only if you are truly independent—
not of [i.e., not independent of]
the other person,
but of [i.e., but rather independent of]
your own distorted
need and urgency.

Only on the basis of personal independence can you have healthy interdependence.

However, both [i.e., both INDEPENDENCE and INTERDEPENDENCE] can be distorted,
and that, unfortunately, is very often the trouble.
Whoever
  • withdraws into a shell of isolation,
or
who
  • aggressively antagonizes people,
  shows an
    • unhealthy,
    • uncaring,
    • false
  independence
    that
      • comes from
and also
      • leads to
    more
    unhealthy
      • dependence and
      • need.

Such inner behavior,
  no matter how camouflaged,
never expresses a
  free choice
  for healthy
    • independence
  and
    • interdependence.

Now, my friends, are there any questions in connection with this subject?

**QUESTION:**
Did I understand correctly
  that the exaggerated need
  is a neurotic streak?

**ANSWER:**
Of course.

*It [i.e., The EXAGGERATED need]*
  is an illusion,
    because when you feel the need
    you believe your life is at stake.*
You may not consciously think so [i.e., You may not CONSCIOUSLY think your life is at state], but when you examine your feelings of • disappointment or • frustration, you will find their true • intensity and • significance.

Then you • discover the illusion and • see that the intensity of your emotions bears no relation to the issue.

QUESTION: I was referring to something else. You spoke of two people needing each other in a wrong way. One fulfills the need of the other in order to get his own need fulfilled.

Why is this • unhealthy or • wrong?
ANSWER:

• Such a relationship [i.e., Such a relationship where one fulfills the need of the other in order to get his own need fulfilled]
  can
  • exist for quite a while,

and

• it [i.e., and such a relationship] can even
  • work for a limited time.

But it is not

a relationship based on true interdependence, because the individual's own real need has not yet been established as the core of right communication.

Such an unhealthy relationship is based on
  • bargaining and
  • the interplay of
    • submissive and
    • domineering attitudes.

Either attitude [i.e., Either the submissive attitude or the domineering attitude] can be dominant in one partner, or they [i.e., or the submissive attitude and the domineering attitude] may alternate in both [i.e., may alternate in both partners] at various phases of the relationship.

Free interaction on the part of both partners is the mark of a healthy relationship.
QUESTION:
There seems to be a very fine line separating
• healthy
and
• unhealthy
• dependence,
as well as
• healthy
and
• unhealthy
• independence.

How can we distinguish between the two [i.e., between HEALTHY and UNHEALTHY dependence and independence]?

ANSWER:
The line is always fine.

You cannot find the
inner truth
about such a
• subtle and
• elusive
matter
if you
merely
discuss it.

There is
no
• rule or
• formula
[i.e., There is no rule or formula for distinguishing HEALTHY from UNHEALTHY dependence and independence].

You may
• develop the best theories
and
• believe them with your
• mind,
but your
• feelings
may deviate completely.
The only way you can discover the truth [i.e., discover the TRUTH in distinguishing HEALTHY from UNHEALTHY dependence and independence] is through the work you do on this path,• facing and • examining your feelings and reactions, and • understanding their significance by tracing them [i.e., by tracing your feelings and reactions] to their roots.

Behind all • negative, • disturbing, and • disharmonious feelings must be some • original wish and • its frustration.

When you find this [i.e., When you find this ORIGINAL WISH and its frustration behind your negative, disturbing, disharmonious feelings], you can determine how • real or how • illusory the wish is.

Only after you are able to comprehend fully the • immature and • distorted emotions can you attain the • healthy ones.
| | 
|---|---|
| **You will be able to see** | 
| **where they** [i.e., able to see where HEALTHY emotions] | 
| **may already exist** | 
| **to some extent,** | 
| **and therefore** | 
| **how they** [i.e., and therefore see how these HEALTHY emotions] | 
| **may be developed.** | 

You will then

feel

**the difference**

**between**

- wanting something freely

and

- needing it so much

that the

non-fulfillment

really hurts.

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**COMMENT:**

May I add something here?

I think we can understand it [i.e., I think we can understand and distinguish HEALTHY from UNHEALTHY desires and needs]

by seeing

**the degree of**

- frustration and

- anxiety

an unfulfillment creates in us.
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ANSWER:
Yes, that is right.

But you should also be careful of the pseudo-calm
- harmony,
the superimposed
- lack of need
  that is simply a withdrawing from
- life,
- love, and
- communication
due to fear.

That [i.e., That pseudo-calm harmony and the superimposed lack of need that is simply a withdrawing from life, love, and communication due to fear],
too,
is something to be carefully examined.

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QUESTION:
You spoke of the subject of unity.

An occurrence in this week's news brings up a question regarding the possible unity of the Christian churches.

There have been attempts made by
- the Pope and his ecumenical call,
  and by
- various denominational groups to get together,
  in the hope of becoming united.

In spite of these attempts, the battle still rages between
- fundamentalism
  and
- liberalism.
Just this week,

Bishop James A. Pike of the Protestant Episcopal Church
referred to
various "myths" in the Bible –
such as
• Adam and Eve,
• Eden,
• Heaven and Hell.

He was immediately accused of
heresy
by his own clergy.

What do you think is the place of
myth
in religion?

ANSWER:
People do not understand
what myth really means.

For the majority,
myth means
• invention,
• fantasy,
• imagination,
• fairy tale, or
• a lie.

Of course,
the real meaning of myth
is very different.

But this misunderstanding [i.e., this misunderstanding about MYTH]
is not the only reason for
the failure of various religions to come together.

If this problem [i.e., It this problem concerning the meaning of myth]were solved,
something else
would stand in the way [i.e., would stand in the way of
various religions coming together].
Often,
people are so bound
by their
• allegiances and
• loyalties
to
• religion,
• politics, or
• anything else to which they adhere,
that they are afraid to let go.

A personal
• fear or
• threat
is involved here.

They feel,

"If I have to give up what I believe,
then my
• whole world and
• personal safety
crumbles."

They cannot afford to face
what they consider
a threat to their security.

So the core of the problem [i.e., So the CORE of the problem of
various religions coming together]
does
not lie in the misunderstanding of
• myth,
• symbol, or
• anything else for that matter.
The core [i.e., The CORE problem blocking various religions coming together] lies in the • psychological problems, in the • false safeguards people have built for themselves, and in • their resistance to reexamine the true motivation for their tenacity in holding on to certain ideas, be they • right or • wrong.

As long as this state prevails among the majority of people responsible for achieving unification, their • inner obstacles will always produce • outer ones.

However, I would not call their goal • union, but • unification – the attainment of which is a step closer to union.

QUESTION:
Could you give us some idea of the true meaning of myth?

ANSWER:
I could discuss this for a long time.
For the moment, I will only say that myth represents a truth which is conveyed in a form • acceptable and • understandable to human beings.

A myth, similar to a symbol, concisely put together, is a vast truth in picture form, like the picture language • in the spirit world, like the picture language • you experience in dreams.

The difference between a • symbol and a • myth is that you can have a symbol for anything, • important or • unimportant.

In your dreams, you have your own personal symbols for your personal little idiosyncrasies.
A myth, on the other hand, deals with a
• general,
• universal
  truth.

It is presented in a
• concise,
• pictorial
  way
  to make
  it
• acceptable and
• understandable,
  to make
  you
• perceive it.

The principle of
• myth
  and
• symbol
  is the same.

**QUESTION:**
Is it true that a specific psychic activity
that is projected into the outside world
is
• highly individual and
• relative?
In other words, what one sees and perceives as truth, is related to what one projects. And what one projects is relative to one’s specific psychic activity and experience?

ANSWER:
Yes, that is true, but it also goes beyond that.

A myth, contrary to many symbols, is something that is actually true.

But it [i.e., But a myth] is presented so that the individuals to whom it is revealed can grasp it.

But it [i.e., But a myth] is, in itself, a representation of absolute truth.
QUESTION:
Could you comment on something I recently saw?

I witnessed a demonstration of clairvoyance

    in which the medium was
    not in a trance,
    but could see certain spirits.

What happens in such a case?

Is this a case of
• mind-reading,
• perception of etheric bodies,
or is it possible that
the spirit in question
    was actually there
    so that the medium could see it?

ANSWER:
All these alternatives are possible.

Humanity always thinks in terms of
    either/or.

I have no way of determining now
    which of these alternatives apply to the particular case.

But it really does not make as much difference
    as you are inclined to believe.

You seem to think that
    if it is a question of
        "mind reading,"
    this eliminates
        the spirit-being's
        • living and
        • existing.
The spirit's aliveness and its bond with you may cause your subconscious to be impressed by it, so that a clairvoyant perceives it [i.e., perceives the spirit] through the detour of your own subconscious.

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**QUESTION:**
But is it possible that the actual spirit was really there?

**ANSWER:**
Of course it is possible. Absolutely.

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**QUESTION:**
You spoke about the mutual need that may hold a relationship together, and that this need is unhealthy.

But it seems to me that it is only fair and right that if I love a person, the person should also love me.

Otherwise it [i.e., Otherwise, if the person does not love me in return then the relationship] would be much more unhealthy.
ANSWER:

My dear friend,
you are very much mistaken
if you believe
that I advocate
one-sided love.

In a healthy state,
you will never have to worry about this,
because
if you free yourself of
the exaggerated need,
your
• innermost self –
your
• real self, or
your
• intuitive self –
will cause you
to direct your
• affection and
• love
toward the person
able to respond [i.e., able to respond with love].

Then [i.e., Then, when you direct your love toward the person who is able to
respond to your love with his or her own love toward you.]
the mutuality
will come almost by itself.

A lack of mutuality
is only present
in an unhealthy situation
based on
• immature craving
instead of
• free readiness to
• love and
• communicate.
Since you are new in this group, it is understandable that you ask this question; however, if you were familiar with these teachings, you would fully understand that healthy mutuality is the
• essence and
• natural result that automatically comes when one frees the soul of its fetters.

A one-sided love is its own proof of
• distortion and
• deviation.

In order to avoid that, you do not have to
• worry,
• plan or
• direct your emotions,
nor
• force your feelings to go in any specific direction.

If you think you have to do that [i.e., If you think you have to FORCE your feelings to go in a specific direction], it is a sign that there are levels of unconscious reactions that should become conscious in you so as to be handled properly.

If you respond freely, mutuality must come about.
### QUESTION:
Psychiatry today uses shock treatment.

Could that damage
  • the psyche and
  • the subtle bodies?

### ANSWER:
Yes, it [i.e., Yes, shock treatment]
does
  • damage,
and
does
  • not effect a real cure,
    but only a temporary semblance of a cure.

### QUESTION:
What does it do?

### ANSWER:
It gives a
  • temporary,
  • superficial, and
  • very unreal pseudo-cure.

### COMMENT:
It takes you by mechanical means out of a psychosis and brings you back to reality.

But then you have to start working out what the cause was, in order to avoid a recurrence of the psychosis.

But is it purely mechanical?
**ANSWER:**
*You said it* [i.e., *You said shock treatment]*
*brings one back to*  
*reality.*

*It does that*  
*only in a very limited way.*

*At the same time,*  
*these shocks*  
*• can,*  
*and often*  
*• do,*  
*• damage parts of the*  
*• human psyche and*  
*• subtle bodies.*

**QUESTION:**
*I saw in the last few days*  
*how people received such shock treatments*  
*and it seemed that they were*  
*actually dead*  
*for a few minutes or seconds.*

*Is it possible that they*  
*actually do die*  
*for a few moments?*

**ANSWER:**
*No.*

*What you call*  
*death*  
*occurs when*  
*the silver cord is severed.*
**But there are**
many stages of unconsciousness
which may
outwardly
resemble death,
but they are
not really death
because the cord is not severed.

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<tr>
<td><strong>QUESTION:</strong></td>
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<tr>
<td>Could shock treatment damage that cord?</td>
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| **ANSWER:** |
| That could happen too. |
| But even if it does not, it may damage
• other faculties and
• parts of the inner being
that may be just as harmful. |

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<td><strong>QUESTION:</strong></td>
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<tr>
<td>Is it possible for you to give us some sort of formula we might adopt for interpreting dream symbols?</td>
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| **ANSWER:** |
| Yes, my friends, I have interpreted dream symbols in many years of training. |
| But I cannot give you any preconceived formulas. |
| This would oversimplify matters. |
To really
• understand and
• interpret
dreams
is a
• lengthy
and often
• tedious
process.

It not only takes
• knowledge and
• experience,
but it also demands a great deal of
• intuition,
• understanding, and
• talent.

A dream
is something
extremely personal.

There is
so much oversimplification
in your world.

The real benefit of
the message
which the dream intends to convey
is often lost
when people
• diligently
but
• automatically
analyze dreams.
QUESTION:
Why are dreams given
if it requires an expert to get to the meaning?

ANSWER:
• If you really
  want to know
  the truth about your dreams,
and
• if you take the
  • time and
  • effort,

  you can find out sometimes
  even by yourself.

At other times,
you will need help.

But in case you
really want to know about
your innermost self,
you will
• not shy away from
  the possibility of receiving such help
and
  you will be
• guided to it [i.e., guided to such help].

As I have often said,
the real work of
self-search
cannot be done
alone.

This applies
not only to
dream interpretation.
But most people do not want to know about themselves.

They put out of sight everything that may give them a deeper understanding of themselves, whether gained from a • dream, or from • the observation of their conscious daily reactions.

May you all derive some • benefit and • strength, some • further vision from my words.

My friends, this [i.e., whether or not you derive some benefit and strength, some further vision from my words] is up to you. Make it so.

Be blessed, each one of you.

Be enveloped in the • strength and • love we bring you from our world.

Be in peace, be in God!
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