Greetings, my dearest friends.

May this lecture be a help and an inspiration for every one of you.

In this discussion I should particularly like to stress the relationship between
• the nature of life and
• human nature, for there is a very direct link between the two.

I have often mentioned this [i.e., this relationship between the nature of LIFE and HUMAN nature]; it is not new to you.
Very few people truly understand the full significance of the connection, however [i.e., the FULL SIGNIFICANCE of this connection between the nature of LIFE and HUMAN nature, however].

Their concept of life as an entity in itself is so confused and so alien to their innermost personality [i.e., to their HUMAN nature] that they feel they are dealing with unrelated phenomena when looking [i.e., when looking, on the one hand] at their personality, their concepts, their feelings or the lack of them, and [i.e., and, on the other hand, when looking] at the way life unfolds for them.

Let us first discuss the nature of life [i.e., the nature of LIFE itself, the way LIFE unfolds for individuals] from an • absolute, as well as from a • relative point of view.
Speaking of life, what do we really mean?

- The stretch of years one spends on this planet?

Or

- the wonder of living as one among other existing organisms?

- Are we thinking of life as having a particular
  - meaning or purpose,
    as postulated by the various
    - philosophies or
    - religions?

Or

- do we regard life as merely a chore one has to get through as best one can?

- Is life essentially favorable?

Or

- is it a [i.e., Or is LIFE a]
  - hostile force, working against you, from which you need to defend yourself?

Or, finally

- is life neutral and indifferent?

Which is true?
Now, life is all of these, my friends, on a relative plane [i.e., a RELATIVE rather than an ABSOLUTE plane].

That is, life [i.e., on a RELATIVE plane] will manifest exactly as you believe and conceive of it – not one iota differently.

If your life experience and your conscious concepts are at variance with each other, this is proof that your unconscious concepts [i.e., that your UNCONSCIOUS concepts of life] must accord with your actual life experience.

I cannot stress this [i.e., stress this fact that your life EXPERIENCE must agree with your ACTUAL, but often UNCONSCIOUS, concepts of life] emphatically enough, for it is constantly glossed over.

Nothing could be a better yardstick of your real [i.e., your REAL, both CONSCIOUS AND UNCONSCIOUS] concepts, attitudes, and feelings [regarding any given area of life] than how your outer life manifests in any given area.
The moment the correspondence between
the hitherto unconscious
  • concepts and
  • feelings
[regarding LIFE]
and
the manifest life
  • experience
is established,
you are much closer to
the nucleus of life
within yourself.

You no longer flounder in
  • ignorance and
  • alienation,
  believing
    • life
and
  • you
    are two separate factors,
not seeing
how

your
  • life

is a direct effect of

your
  • feelings and
  • attitudes

which, in turn,
are the sum of

• your secret convictions about life.
To discover the discrepancy between your conscious and unconscious beliefs must always be the first step in the direction toward full selfhood. Life's relative nature is therefore neutral:

- life itself consists of a highly potent, creative, and impressionable substance that is exactly as malleable and moldable as the soul substance,

for, in fact, they [i.e., the LIFE SUBSTANCE and the SOUL SUBSTANCE] are one and the same [i.e., BOTH the LIFE SUBSTANCE AND the SOUL SUBSTANCE consist of a “highly potent, creative, and impressionable” as well as “malleable and moldable” substance – moldable by one’s CONSCIOUS and UNCONSCIOUS beliefs, concepts, convictions, attitudes, and feelings].
Hence,
when an individual
is convinced
that
life itself
is a
certain
• fixed,
  • unchangeable
thing,
life
must turn out to be
exactly that
for this individual [i.e., LIFE, since it consists of that “highly potent, creative, and impressionable” as well as “malleable and moldable substance” MUST turn out to be EXACTLY that CERTAIN FIXED, UNCHANGEABLE thing this individual BELIEVES it to be].

This [i.e., This one CERTAIN FIXED, UNCHANGEABLE thing that this individual is convinced LIFE ITSELF is]

is
not the
• absolute reality
  of life;
it [i.e., this one CERTAIN FIXED, UNCHANGEABLE thing that this individual is convinced LIFE ITSELF is]

is
the
• relative reality
  of the particular individual.

Needless to say,
this [i.e., this fact that life turns out to be exactly that certain fixed, unchangeable thing that an individual is convinced life is]
does not apply
only to the
• general definition of life,
but
also to
• every particular belief
  within one’s
    practical everyday life.
The limits one sees [i.e., The LIMITS one sees in one’s life] must seem real.

Therefore

the rules [i.e., the RULES and LIMITS one consciously or unconsciously BELIEVES about how LIFE IS and WORKS that]

one
• establishes,
or
• blindly follows,

find their confirmation [i.e., The limits one sees, and therefore the rules one establishes or blindly follows about how live is, find their CONFIRMATION in one’s actual LIFE EXPERIENCE].

Yet the moment a person discovers

that these
• limits or
• rules
• are not unalterable law
and
• can be questioned,

the
• limits recede
and

• new laws

are proven, according to [i.e., are proven in that NEW LIFE EXPERIENCES align according to] the
• new beliefs.
What is the

• absolute
  nature of life,

as opposed to this

• relative,
• moldable
  one?

The answer [i.e., The answer to, “What is the ABSOLUTE nature of life?”] will become apparent when it is
  • thought,
  or rather
  • sensed,
    through
    to its very essence.

Since
  the life stuff is so moldable,

the absolute nature of life must be

as limitless as
  the reach of consciousness [i.e., reach of consciousness that molds absolute life].

Hence
  life [i.e., Hence ABSOLUTE life, being molded by LIMITLESS consciousness]

  is limitless
    in its possibilities
      for
        • good,
        for
          • unfoldment,
        for yet
          • richer and
          • greater
            experience.
It [i.e., However, ABSOLUTE Life] is not limitless in its possibilities for evil,

for the limit [i.e., for the limit of ABSOLUTE LIFE for EVIL] is set when life ceases – or seems to cease.

The dreaded ultimate [i.e., The dreaded, most deeply feared ultimate EVIL] is always non-life.

There is nothing beyond non-life.

This limit of non-life could exist [i.e., This limit of non-life could exist or be reached] only on the • relative plane, never on the • absolute plane.

On the absolute plane • life is • life, therefore • it [i.e., therefore LIFE on the ABSOLUTE plane] cannot be • non-life.
So, what humanity fears most is always non-life in one form or another.

We shall come back to this a little later.

Let us for the moment dwell on the nature of life on the absolute plane.

Human consciousness is incapable of conceiving of the possibilities that exist for
• good,
• expansion,
• unfoldment,
• pleasure.

The human scope is just too limited for this [i.e., too limited even to conceive of the LIMITLESS possibilities for GOOD, for EXPANSION, for UNFOLDMENT, or for PLEASURE].
Only those forms of consciousness which have evolved beyond the human scope and whose experience of life is infinitely greater, wider, deeper and fuller, limitless in creative experience and joy, can embrace the limitless vistas, and the more expansive concepts.

Yet most human concepts are expandable way beyond their present state, so that human experience could be infinitely richer than it is.
When human beings suffer from
• discontent and
• inner tension
they, fundamentally,
always do so
because they

deply sense

that
more expansion is possible
than they avail themselves of.

And all too often
their searching [i.e., their searching for this deeply sensed more expanded life]
goes in the wrong direction.

Let us now turn to
where it is possible
to widen one's horizons,
according to
the potentials of
each of you
who follow this path,

so that
your life can become
• richer and
• fuller.

In order to make this possible [i.e., In order to make possible the widening of your horizons, according to your POTENTIALS],
your feelings must come alive.
• In this work,
and
• in these lectures,
we have often discussed the issue of

feelings

from various angles.

But how exceedingly difficult it is
for humans
even to

find

the
• subtle,
• hidden
area

where they

• discourage
the full natural flow of feelings,

where they
• deliberately
numb them [i.e., DELIBERATELY NUMB the
the full natural flow of feelings].

It is usually
easier
to become aware of
an

• apparent
inability to feel
more,

although, at first, this, too [i.e., although this
APPARENT INABILITY to FEEL MORE, too],
may be covered up
by

• counterfeit
feelings.
After the first superficial layer [i.e., After the first superficial layer of COUNTERFEIT, pretended, masky, false feelings] is removed –
   and many people
do not even wish to do this –
you encounter a sadness
   about the "true" lack of feelings.

You feel like a cripple
   who is • different from others,
   • born with less capacity for • rich,
     • warm feelings.

But this [i.e., But being born with LESS CAPACITY for rich, warm feelings] is never so,

and there is always a more hidden level where
   the numbness is very deliberately instituted.

When this [i.e., When this layer where you VERY DELIBERATELY numb your feelings] is finally uncovered,
you have indeed proceeded very well on your path.
The deliberate numbing [i.e., the DELIBERATE numbing of your feelings] occurs because you believe
  • life is your enemy,
  and
  • your life-affirming feelings would deeply involve you with
    this feared enemy [i.e., this feared ENEMY – LIFE itself].

In order to avoid this [i.e., to avoid being DEEPLY INVOLVED with this FEARED ENEMY – LIFE itself],
the feelings must be
  • clipped,
  • stilted,
  • hindered.

With some individuals this [i.e., this hindering of feelings to AVOID the “feared enemy” – LIFE itself] is true
  in certain aspects only,
    while they are
  free in others [i.e., free in other aspects of life],
    finding a
    harmony
    between their
      • unhampered,
      • spontaneous
        feelings
    and
      • life.

With others, this [i.e., this hindering of feelings to AVOID the “feared enemy” – LIFE itself] is true
  as an overall attitude to life.

Whatever the case may be, the following
  • preposterous,
  • paradoxical
    situation
    arises in the human soul.
You fear life as an enemy.

This [i.e., This FEARING LIFE as an ENEMY] takes your life from you.

Since the feelings naturally affirm life, your feelings become your enemy also.

Consequently, you proceed to
• deaden them [i.e., you deaden feelings in order to prevent them from engaging and affirming LIFE, since engaging and affirming life would engage and affirm the ENEMY, which is LIFE]

and
• deliberately institute non-life [i.e., institute non-life by this act of DEADENING FEELINGS], out of fear of non-life [i.e., out of your fear of non-life, which comes from the discontent with your life now, deeply sensing that a richer and fuller life is possible and for which you are searching, not wanting to suffer from the current discontent of non-life you fear you are stuck in].

As with every issue in the human psyche, this misconception [i.e., this misconception that both LIFE and FEELINGS are ENEMIES and must be avoided, denied, and blocked] is bound to bring about the very aspect [i.e., to bring about that very “much more LIMITED EXPERIENCE of life” that one believes is possible, that very “much more limited experience of life” that]

one
• fears
and
• tries to avoid.
• The defense [i.e., The DEFENSE itself, which is NUMBING your FEELINGS] against a dreaded misconception [i.e., against the dreaded MISCONCEPTION that LIFE and FEELINGS are the ENEMY] must be as erroneous as

• the misconception itself:
  [i.e., the erroneous misconception]
  that
  • life,
  as well as
  • feelings,
    are hostile forces
    you need to guard yourself against.

The
• natural feelings
  are always
  • life-affirming,
  • outreaching,
  • joyous

and so is
• life's essence,
  unhampered by
  false ideas.

Anyone observing a child
can see
  this natural quality of
  • joyful outreaching
  and
  • gusto.

Only when
• pain,
• misconception
and
• misinterpretation of pain
  arise,
is the
• natural flow
  • diverted
  or
  • stopped altogether.
As
  • life
    is essentially
    • buoyant,
  so are
  • the feelings.

As
  • life
    is essentially
    • positive,
  so are
  • the feelings.

As
  • life
    is essentially
    • rich and
    • involving,
  so are
  • the natural feelings
  when they are not tampered with.

There [i.e., There, when NATURAL FEELINGS are NOT TAMPERED with,]

the immediate correlation [i.e., correlation between NATURAL FEELINGS and LIFE] is obvious.
To the extent people allow themselves to
• feel
  in any given area of life,
they are
• fearless,
• trustful, and
• positive,
and
to the extent they consequently
• involve themselves with
  their
total being,
bringing
the most
• positive and
• constructive
  aspects of their personality
to bear on the situation,
their experience
in this particular area
will be
correspondingly
• joyful and
• positive.

When you
• fear life
  because
    you suspect it to be
    against you,
you proceed to
• numb
  your feelings.
As I have said before, you fear
  • life [i.e., you FEAR LIFE, believing it to be hostile and dangerous]
because you fear
  • non-life [i.e., you fear NOT experiencing the richness and fulness of life that you sense is available beyond the LIMITED life you DO have].

If you analyze the naked fear of
  • life,
it is really a fear of
  • its opposite [i.e., a fear of nonlife or death].

I have often mentioned that people who fear
  • life
must fear
  • death,
and vice versa.

But any apprehension, aside from death, when you truly analyze it, always boils down to a personal
  • annihilation, a personal
  • form of nonlife.

Perhaps you fear a negation of your
  • dignity, of your
  • essential value;
or perhaps a denial of
  • wishes.
Your original wishes [i.e., Your ORIGINAL wishes and deepest LONGINGS] are always for a greater aliveness.

Even though the form these wishes [i.e., the form these WISHES for GREATER ALIVENESS] take in an • immature being may be • damaging and • unrealizable, their essence [i.e., the ESSENCE of these WISHES for GREATER ALIVENESS] always remains • intact and • realizable, provided one takes the trouble to crystallize it [i.e., takes the trouble to CRYSTALLIZE the ESSENCE of these WISHES for GREATER ALIVENESS].

Any fear is actually the opposite of life, in one form or another.

The struggle between • acceptance of and • fear of life is going on in practically every human being on this planet.

Only the degree varies.
There are rare individuals
for whom this
• preposterous and
• tragic
situation [i.e., the preposterous and tragic situation where the struggle
between ACCEPTANCE of life and FEAR of life is going on]
is much less true
than
for the average person,

but it [i.e., but the preposterous and tragic situation where the struggle
between ACCEPTANCE of life and FEAR of life is going on]
still must exist
to some minor extent;
otherwise,
this individual
would not
assume
human form.

The consciousness
would not
seek this particular expression [i.e., The consciousness
would not seek this HUMAN expression,
would not seek to incarnate as a human being].
When you go deep enough
   in your work of self-search, my friends,
sooner or later
you will discover
   where
   • you hold back,
   where,
   instead of
   • affirming
     • life
     and
     • your feelings,
and
   instead of
   • expanding
     with your feelings
     into life,
• you
  • negate
  • life and
  • your feelings
and
  • retract
    from
    • life,
    from
    • your feelings,
and consequently
• lose contact with them [i.e., lose contact with LIFE and your FEELINGS].

• You do
  not
  feel at home
  in your life.

• You feel
  • anxious,
  • persecuted,
  • ill at ease.
Negation of
• life,
negation of
• feelings,
and
negation of
• self

are all
one and the same.

And because
• negation
implies
• non-life,

fear arises.

Out of fear
one proceeds to do
the very thing
that aggravates
the condition of
• non-life and
• non-self.

When you
find these areas [i.e., these areas where you NEGATE
LIFE, FEELINGS and SELF],

within yourself,
you have taken
a major step
that leads you
directly back into
yourself.
The many possibilities existing on this earth for human
• concern and
• philosophies

can all be abused to avoid facing

where
you,
and you alone,
deny life.

Often such avoidance [i.e., such avoidance of LIFE, FEELINGS and SELF] is present in one's conscious beliefs.

But often, where the human experience requires the most
• direct,
• spontaneous freedom of feelings,
where
• the joy and
• the involvement is most
• immediate and least
• conceptualizable,
you resist seeing your impoverishment, so that you are unable to find the self-induced stoppage.
**Blessed are those who are**
- are aware of what they miss in life
and
- proceed to remedy the situation.

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*In what area of your life do you deny life?*

*How do you do this?*

*In what way does the denial take place?*

*Strangely enough, it seems painful to admit such denials, until you have reached the total vision of yourself.*

*The moment you can really see yourself in this negating process, you are already in a more affirming process, because you no longer delude yourself about yourself.*
In order to avoid seeing the negation of
• the self,
• feelings
and
• life,
you produce
• false self,
• false feelings,
and therefore a false
• life.

This [i.e., Because, to AVOID seeing their NEGATION of the self, feelings and life, people PRODUCE a FALSE self, FALSE feelings, and hence a FALSE life]
is why people who know about
the correlation between
• self
and
• life,
[between] one’s
• concepts
and one’s
• experience,

often wonder why their
• experience [i.e., actual, real experience] varies so much from their
• conscious notions [i.e., conscious false notions they created to avoid seeing real notions].
The real is denied and the false [i.e., the false, fake, masky, pretended] substituted –

and this is the answer [i.e., the answer as to why there is a LACK of CORRELATION between one’s CONSCIOUS but FALSE, PRETENDED CONCEPTS and one’s ACTUAL LIFE EXPERIENCE].

This [i.e., This fact that the REAL is DENIED and the CONSCIOUS but FALSE (pretended, masky) is SUBSTITUTED for it] explains the conflicts arising from the false feelings.

This [i.e., This fact that the REAL FEELINGS are DENIED and FALSE FEELINGS are SUBSTITUTED for the real feelings] is why conflicts seem to be created when one trusts the feelings.

It is never the real feelings that produce conflicts.

There must always be a denial of something in the • self and in the relationship between the • self, • life, or • others.
**False feelings** [i.e., False, pretended, make-believe, masky feelings]

are created

because

nothing is as frightening as

numbness [i.e., as frightening as having NO FEELINGS].

Even though

you

created the numbness
to protect yourself from
the supposed dangers of life,

you
do not know this [i.e., you do NOT know that YOU created the numbness]

and

you are compelled to
go on numbing
your
real
feelings.

You are just as much
frightened of

awakening
• your feelings

as you are
[frightened] of

their [i.e., your feelings’]
• deadness.

You then proceed
to create

false feelings [i.e., you create false, pretended, make-believe, masky feelings].
These false feelings [i.e., These illusory false feelings you create to avoid numbness] parallel other illusions – about your
• spiritual development,
your
• character,
your
• fulfillment,
your
• sufferings,
your state of
• happiness or
• unhappiness,
the
• reactions of other people to you.

Then you believe these reactions [i.e., the other’s emotional reactions] to be either
• better
or
• worse
than they really are.

Being aware of the
• deliberate intent to numb feelings,
and of the
• poverty-range
of the feelings,

constitutes a major step in self-realization, because the most difficult thing for you is to penetrate these illusions.
Most people would rather do anything than that [i.e., would rather do ANYTHING rather than penetrate these ILLUSIONS about their feelings, spiritual development, character, fulfillment, or sufferings, about their state of happiness or unhappiness, or about the emotional reactions of others to them].

Some find certain facets of their idealized self-image, for example, and content themselves with that [i.e., content themselves with finding these facets of their idealize self-image],

not wanting to see the rest of their illusions, which they unconsciously believe they cannot live without.

Those people who have reached the point where they no longer fear facing any illusion they may have are fortunate indeed.

Their path lies before them unobstructed.

From then on the work becomes a question of • building up,
for the • tearing down is over.

What must be torn down are only • illusions, • falseness; never • real • positivity, • affirmation, or • constructiveness.
Those who are most confused about the 
• real 
and 
the 
• false 
in themselves 

therefore 
often believe 
this pathwork 
to be 
• destructive or 
• negative.

It [i.e., Pathwork] 
must appear that way 
from the viewpoint of 
their illusions [i.e., Pathwork must APPEAR to be destructive or negative since all their ILLUSIONS about themselves, others, and life itself, ILLUSIONS they LIVE BY, ARE being DESTROYED in pathwork].

When you suffer an unfulfillment, you 
• hesitate 
and often even 
• battle against 
recognizing it.

For recognizing it [i.e., For recognizing an UNFULFILLMENT] would be 
admitting to 
• nonlife, 
admitting 
• unhappiness or 
• some form of deadness.
This [i.e., This recognizing UNFULFILLMENT, and thereby ADMITTING to NONLIFE or this admitting UNHAPPINESS or some form of DEADNESS],
in turn,
brings you face to face with

the fact
that you
• fear
  life
and
• run from
  • it [i.e. run from LIFE]
  and
  • yourself.

Facing this [i.e., Facing the FACT that you FEAR LIFE and RUN FROM both LIFE and YOURSELF]
would require you to

stop doing so [i.e., to STOP RUNNING from life and yourself],

which
you are too fearful to risk.

Hence you
• remain in
  the status quo
and
• cling to
  an illusory life,
not being sufficiently aware of
  its [i.e., not being sufficiently aware of this illusory life’s]
  • pain and
  • waste.

You do not permit
your inner voice
to convey to you
the awareness of
  this pain [i.e., this pain and waste of your ILLUSORY LIFE].
You do not dare risk it [i.e., You do not dare risk allowing your inner voice to make you aware of the PAIN and WASTE that result from your living an ILLUSORY LIFE]

because you assume that the

ultimate reality of

• life

is

• negative,

as you fear the

ultimate reality of

• yourself

also to be

• negative.

This [i.e., Your firm assumption and belief that the ULTIMATE REALITY of both LIFE and YOURSELF is NEGATIVE] is so hard to face that you cover it [i.e., you cover your firm assumption and belief that the ULTIMATE REALITY of both LIFE and YOURSELF is NEGATIVE] with illusions [i.e., ILLUSIONS about LIFE and YOURSELF]

to which you cling.
Therefore, when you penetrate the illusion [i.e., when you penetrate the IDEALIZED ILLUSION about your feelings, spiritual development, character, fulfillment, or sufferings, about your state of happiness or unhappiness, or about the emotional reactions of others toward you]

and at last see

the negativity lodged in

yourself,

you are much nearer to salvation

than those who cling to the false theories about life –

false because in their hearts they do not really believe either the

• fake good feelings or the

• negative ones they produce to avoid

• death and • nothingness.
It is impossible to eliminate the illusions unless one comes face to face with the discrepancy between what one consciously believes or what one thinks one believes and pays lip service to, and what one believes deep down in one's soul where the emotions, attitudes, and concepts form a specific expectation of life and create a specific emotional climate.

Wherever such negativity exists [i.e., Wherever such negativity exists underneath the superficial illusions behind which one hides] – hidden or overt – one does not trust in the ultimate good of one's own personality nor, consequently, anyone else's.
There is a great deal of difference between

• facing the negativity,
• understanding that here I am
  • negating rather than
  • affirming;
here I
  • express the negation in this specific way,

and

• a justification of
  this negation,
  while denying its existence.

• The denial [i.e., The denial of negativity in oneself, hidden or overt] manifests
  in a continuous effort to talk oneself into the opposite state.

• The justification [i.e., The justification of negativity in oneself, hidden or overt] manifests as a
  • destructive,
  • negative world view to justify a personal fear.

The fear is therefore denied in its real form [i.e., The fear is denied in its real form – the REAL FORM of fear NOT being fear of a destructive and negative world “out there” but rather the REAL FEAR being FEAR of one’s OWN hidden or overt NEGATIVITY WITHIN].
It [i.e., The FEAR of LIFE and NONLIFE within] must always lead back to a

- personal experience,

never to a

- general one.

In other words, when people try to expound a nihilistic world view, they hide their private fears, disappointments, and suffering, their distrust in their own innermost self, in their feelings, by making a general rule that life is, supposedly, bad.

The personal experience must be unearthed.
Therefore this path must be concerned with penetrating illusions –

the illusion that says,

- "I am fulfilled" when one feels unfulfilled;

the illusion that

pretends
- the world is bad when one believes that one's feelings are
  - unacceptable or dangerous;

the illusion that

ignores
- a particular unhappiness;

the illusion that

makes one
- unaware of how one holds back the spontaneous flow of natural feelings,

and

the illusion that

does
- not want to see in what devious ways this [i.e., this holding back of the spontaneous flow of natural feelings] can be accomplished.
Illusion does not refer only to
• glorifying or
• beautifying facts
  by falsely making them more positive.

Nor does it [i.e., Nor does ILLUSION] refer only to

ignoring vague factors that would need concise acknowledgement in order to bring the personality into
• balance and
• truth.

It [i.e., ILLUSION] means more than
• denial and
• failure to ascertain an inner state.

Even this failure to ascertain [i.e., this failure to ascertain an inner state] may be subtle, for a state may be half-admitted without your fully seeing it.

Illusion also means producing unreal negative emotions.

This [i.e., This producing of unreal NEGATIVE emotions], too, may be subtle.
Both
  • positive
  and
  • negative
  false emotions
  can be
  so subtle
  that it is easy
  not to admit them.

It is rather
obvious
  that false feelings are produced
  when one talks oneself into
  a feeling
  that one does not have at all.

It is
less obvious
  that the feelings are false
  when
  the rudiments [i.e., when the rudiments or basic form or roots]
  of the particular feeling
  • actually exist
  and on one level of consciousness
  • the person would very much
    want
    to feel
    this particular emotion,
    but cannot,
    due to blockage.

Hence,
  the feeling is
  • manipulated,
  • artificially exaggerated or
  • dramatized.

Again, this may apply to
  • positive
  or
  • negative
  emotions.
• Dramatizing negative emotions is just as frequent as pretending positive feelings.

Usually they [i.e., Usually dramatizing negative emotions and pretending positive feelings]

• go hand in hand and
• can be found together in the same psyche.

One hangs onto
• hurts, which may be just as illusory as
  • pretended fulfillment or a
  • denied unfulfillment.

• Anger, hurt, suffering may all be
  • dramatized and
  • clung to.

Artificial feelings, both
  • positive and
  • negative, serve to alleviate the terror of
    • non-feeling,
     which is a state of
      • nonlife.
Now, how can you tell the difference
between
• the real feelings
and
• the false feelings,
[between]
• the genuine wellspring of spontaneous life
and
• the
• drummed up,
• manufactured emotions,
    instituted as a means of averting a terror?

The manufactured feelings are always
• troublesome and
• problematic.

They [i.e., The manufactured feelings] do not bring
• enlightenment and
• clarification.

They [i.e., The manufactured feelings] do not bring
• peace of mind.
They [i.e., The manufactured feelings] are a means to

avoid

an opposite state,

hence they [i.e., hence, the manufactured feelings] must produce

more

• opposites,

more

• irreconcilable poles.

For example,

a false feeling of excitement

is supposed to ward off

• numbness,

• dullness,

• boredom.

The real feeling of

• aliveness and

• vibrancy
do not avoid anything.

It [i.e., The REAL feeling of aliveness and vibrancy] just is.

Therefore it [i.e., Therefore the REAL feeling of aliveness and vibrancy] contains both

• stimulation

and

• peace.

The false feeling cannot combine apparent opposites, such as

• excitement

and

• peace.
They [i.e., With a FALSE feeling of ALIVENESS and VIBRANCY, the apparent opposites of EXCITEMENT and PEACE] must seem incompatible opposites that cannot be reconciled, so that the person is faced with a choice [i.e., here the choice between EITHER having FALSE feelings of ALIVENESS, VIBRANCY, and EXCITEMENT on the one hand OR on the other hand, having a FALSE feeling of PEACE].

Often you • alternate between the two choices and • are driven from one extreme to the other.

For a false feeling creates • a lack of freedom, • enslavement to the false processes set in motion.

One no longer chooses either • excitement or • peace; one is driven to choose the distortions [i.e., to choose between EITHER the DISTORTIONS of aliveness, vibrancy, and excitement OR the DISTORTIONS of peace].
Being alive becomes a chore, a peace-robbing and difficult endeavor;

being peaceful becomes lifeless and finally ends in fright.

False feelings always create problems on the dualistic level.

Let us take the example of love.

The false feeling of love breeds and results in the conflict of submission and slavery, loss of dignity for the sake of giving in, giving up one’s own rights and desires for the rights and desires of the loved one.
So the way out [i.e., So the way out of these negative results of FALSE love
(submission, loss of dignity, and giving up one’s own rights
and desires for those of the loved one)]

seems to
• deny love
  in order to have
  • one's selfhood intact
  and
  • one's freedom unhampered.

This is the typical conflict of
false love,
which, in turn,
is produced
because one fears
the state of nonlife.

There are
many,
many other such conflicts,
and all
are the result of
false feelings.

Artificial production of
• positive
  and
• negative
  feelings
are
  both equally damaging,
but each breeds
different manifestations
on the practical level.

False
positive feelings
breed
irreconcilable conflicts.
False negative feelings, after a time, appear as real negative feelings.

They [i.e., False negative feelings] begin to
- envelop you
- involve you so deeply that, although the whole construction is invented, you find yourself unable to escape from it.

This happens despite your awareness that you, in a sense,
- played a game and deliberately
- constructed the false feelings,

let us say
- fear or
- anger.

These feelings [i.e., These false feelings of “fear” or “anger”] seem to keep the psyche alive, as it were.

The aliveness is not real life,

but it [i.e., but the false “aliveness,” of false “fear,” or of false “anger”] seems better than deadness.
Although it [i.e., Although the FALSE “fear” or “anger”]
is initiated
• purposefully,
• playfully,
• deliberately,

this [i.e., this fact that the FALSE “fear” or “anger” was initiated
purposefully, playfully, and deliberately by YOU yourself]
is soon
• forgotten,
• pushed away,

and what was a
• false anger
or a
• false fear

• appears
  real

and
• becomes much more
• frightening and
• peace-robbing
  than a
  real
  negative feeling.

You all know that
on this
temporary plane of existence [i.e., on this earth-plane]
real
negative feelings
do exist,

real
• anger,
real
• fear,
real
• hurt.
But they [i.e., But REAL anger, fear, and hurt]
never rob the person of

  peace,

  at least not for any length of time,
      beyond the
        immediate purpose
          of the
            specific
              real feeling.

They [i.e., REAL anger, fear, and hurt]
never
  weaken the individual.

They [i.e., REAL anger, fear, and hurt]
never
  drive the individual into a trap
      from which
        there is no way out.

Real anger
  can be expressed.

  It will clear the air.

Real fear
  is a purposeful warning
      that serves to make the individual
        cope with
          a particular situation successfully;

      when that situation is over,
        the person has become
          stronger.

  This is
      not so
          with false emotions.
### A real hurt
- mellows and
- makes a wiser person;

it [i.e., a REAL hurt]
- makes you
  - grow
  - expand your horizons.

### A false, dramatized hurt
- can never accomplish this.

### Any superfluous emotion
- always causes the greatest
  - pain and
  - suffering.

### No emotion
- that is
  - spontaneously and
  - honestly experienced,
  - unhampere by the
    - fearful,
    - distrustful or
    - cunning
    ego,
    - can ever be a waste.

### Only
- numbing the real feelings
  and
- creating false feelings,
  - no matter how subtle they are,
  - is a waste.
False feelings are the result of a chain reaction that must:

- weaken the self,
- waste life,
- and alienate the self from the limitless inner life center.

It is essential, my friends, that all of you working on this path pay attention to the false emotions you initiate.

Note how you do not question yourself, with a relaxed attitude,

"Now, do I really feel what I think I feel?"

Do I not perhaps put it on?"

Once it [i.e., Once the feeling] is put on,

it [i.e., the feeling you put on] controls you.
You must come face to face with the mechanisms which deny natural life, so that you find yourself actually holding back the natural process, the feelings that want to stream out of you, beautifully alive, whole.

Instead, you wastefully and ignorantly think you protect yourself by denying them (i.e., by denying the natural processes, by denying the FEELINGS that want to stream out of you, beautifully alive, whole).

You think the life process is not safe, that it (i.e., You think that the life process) does not have its own inner wisdom.
Here [i.e., Here, in the area of true and false feelings and the natural life process] is where you must be concerned with your
  • development,
your
  • growth,
your
  • search.

When you come to this area [i.e., this area of true and false feelings] in yourself, you can truly proceed to
  • unlock the door,
  and
  • learn how you make yourself sick needlessly,
sometimes out of a
  • misunderstanding and, very often, my friends, out of a
  • subtle spitefulness.

The spite comes from hurts you have misinterpreted;
it [i.e., the spite]
  • was originally directed against
    • your parents
  • but now manifests toward
    • life
    and toward
    • anything and
    • anyone
    you encounter.
Those who

• are face to face with
  their negativity,

and

• see how they
  stop the life process
  by denying
  the life stream,

are nearer to

the solution

than those who

• deny and
  • ignore
    their unfulfillments

and

• are oblivious
  to having created
    their own lack of fulfillment
  through
    false feelings.

People

who

live a
false
• life

with
false
• feelings

often believe themselves
further advanced
than those who
battle with

the actuality of
  their negation.
Now, my friends, are there any questions in this respect?

QUESTION:
Regarding unrequited love between a • man and a • woman,

I sometimes feel that it is enough if I love this person.

But sometimes I don't feel that way and I would like my love returned.

I would like to know whether there is something in me that is wrong.

ANSWER:
Whenever there is something amiss in an • outer situation,

it indicates a corresponding • inner problem.
Since there is no mystery about this [i.e., no mystery about the fact that when something is AMISS in an OUTER situation, it indicates an INNER problem], there can only be one answer:

there must be something in you that does not want real fulfillment.

You must be divided.

There must be a part in you that very much wants

• the feelings,

wants

• the experience of feeling yourself
  • alive and
  • vibrant
  with
  the beauty of such feelings,

as only the most dynamic experience on this earth-plane can bring –

love
  between
  • a man and
  • a woman.
But there is another part where you fear it [i.e., where you FEAR this most dynamic experience you can have on this earth-plane – love between a man and a woman], perhaps for any number of reasons.

If you did not
• fear and
• deny it [i.e., If you did not FEAR and DENY this most dynamic experience], you truly would not find yourself in such a situation.

Your feelings would be directed toward a person who is
• willing and
• eager to reciprocate.

In fact, it would be unthinkable that your feelings could be
• elicited,
• ignited in a situation that is one-sided.

That [i.e., That you are in a negative and painful situation that is ONE-SIDED] in itself indicates an area [i.e., an area in you] where there is
• fear and a
• denial of life.
There may be many reasons for this [i.e., many reasons for why you are in a negative and painful situation that is ONE-SIDED].

Often in such cases, people find that
• if and
• when
  their feelings [i.e., their love feelings for the other person]
  are unexpectedly returned [i.e., returned and reciprocated by the other person],
  their own feelings cool off.

When they [i.e., When their love feelings for the other person]
• are not returned,
when the other
• is
  • unreachable,
  • unattainable,
the feelings [i.e., the love feelings for the other person]
• increase and
  • reach out.

It is as though the psyche tried to find a compromise between
• wanting to
  • be alive,
• wanting to
  • feel the
  • sweetness and
  • fullness of life,
but
• dared to do so only in fantasy.

It [i.e., The psyche] lacks the courage to create it [i.e., to create such love feelings toward another] in reality.
You have to ascertain
• how
  and
• why
  you are frightened of
    the real love feelings
      that may come your way [i.e., come toward you from another].

You have to ascertain
  that you
    feel more at ease
      when
        the reality is
          less
            • stimulating,
          less
            • conducive to
              loving feelings
              than the fantasy is.

Recognize that you
  feel
    more reassured
      when you feel
        less alive,
  while this
    more intense state of feeling
      • threatens you
        and
      • makes you doubtful you can cope with it.

This doubt results
  from your reluctance
    to trust
      your feelings.
**QUESTION:**
How can a person who has a great problem with those manipulated feelings differentiate between the
• false
and the
• genuine
feeling?

**ANSWER:**
The easiest way [i.e., The easiest way to differentiate between the false and the genuine feelings]
would be to
express
every day,
deep into the psyche,
the wish
• to become aware of them [i.e., to become AWARE of both the false and the genuine feelings];
• to face where false feelings arise.

The attention will then focus itself,
with the help of the inner guidance
that automatically manifests when it is truly wanted.
When one
  • truly wants
    • to become aware of
      the false feelings,
    • to deceive oneself
      no longer,
  and
  • states the intent
    • simply and
    • firmly,

something is set in motion
  that will bring
  the awareness.

The clearer
  you state the
  • desire and
  • intent
    to want to
      • live in
        reality
    and
      • feel
        real feelings,
  the more
  this will become possible.

The more
  the personality is willing to
    • dispense with
      deceit
    and
      • courageously look at
        what is,
  the more
  the guidance from
    • the innermost life forces,
    • the inner wisdom,
      will manifest
        without any doubt.
The awareness will grow, the attention will focus more clearly, and with more understanding the difference [i.e., the difference between FALSE and GENUINE feelings] will become more obvious.

You will see how the false is laborious and the true is easy; how the false leaves one flat and the true brings a warmth and vibrancy, no matter how small the feeling may be to begin with.

True feelings warm the whole system, the whole person: body, mind, soul, and spirit.
When you decide,

"This is what I
  • want,
this is what I
  • am going to do:
    to live in
      • reality,
    to see the
      • false,
    to stop it [i.e., to STOP the FALSE],
and
    to allow
      the real
      to come out,

and I know
  that this decision [i.e., I know this DECISION to live in REALITY,
    to see and STOP the FALSE, and to allow the REAL to come out]
  must bear its fruits,

I know it [i.e., I KNOW this decision]
  will [i.e., WILL BEAR FRUIT],"

something already
  begins to change within.

This is the way
  to go about it [i.e., This is the way to DIFFERENTIATE
    between the FALSE and the GENUINE feelings].

Each day
  • intend it,
  • say it,
  • mean it,
  and
  • look at
    what is.

Decide to call upon
  the subliminal forces
    lodged deep within
    the real self.
May this lecture
give you a
new incentive
to
see
what is
essential:
to see your
nonlife;

for then,
and then only,
can you
• become alive;
to see yourself in
nonfeeling.

For then,
and then only,
can your
• real feelings manifest.

• See this [i.e., SEE your NONLIFE and SEE yourself in NONFEELING] and • live it [i.e., LIVE your LIFE, LIVE your REAL FEELINGS];

proceed in this direction,
and your life
will truly be
lived purposefully.

It [i.e., Your life]
will not be
lived in vain.

It [i.e., Your life]
must have its
deep fulfillment,
no matter what
• exists or
• does not exist
outwardly.

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- **Those who live this way** [i.e., who live SEEING their NONLIFE and SEEING themselves in NONFEELING, who thereby LIVE their LIFE and LIVE their REAL FEELINGS] live in reality,

  and

- **reality will**
  - adapt itself eventually
  - and
  - mold itself
    - in an entirely new way.

---

**Be in**
- **peace,**
  - **my friends.**

**Be in**
- **God!**

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