

Pathwork Lecture 115: Perception, Determination, Love as Aspects of Consciousness

1996 Edition, Original Given: May 24, 1963

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	<p><i>Greetings, my dearest friends.</i></p> <p><i>Blessings for each one of you.</i></p> <p><i>Blessed be this hour [i.e., Blessed be this time we now spend together in this lecture].</i></p> <p><i>May all my friends continue to</i></p> <ul style="list-style-type: none"><i>• grow</i><i>and</i><i>• develop,</i> <p><i>for that is the essence of life itself.</i></p>

by Eva Broch Pierrakos

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04

*Where there is
no
• growth,
there is
no
• life.*

*This does
not only apply to
the physical manifestation
of life,
but to
the source itself.*

*There are, of course,
different
• stages and
• manners
of growth.*

*In some instances
the growing process
is
• indirect
and
• gradual,*

*the person being
unaware
even of
the possibility of
inner growth.*

*Then [i.e., Then, when inner growth is indirect and gradual,]
the growth
can be perceived
only
• much later,
• in a state of
increased consciousness.*

*If growing
stops
on any level of life,
the respective
manifestation of life
ceases.*

*But since
spirit
is eternal,
it must
potentially
be growth;*

*spirit
cannot
die.*

Its [i.e., Spirit's]

- *growth*
- and
- *unfoldment*

*can be
arrested*

if its [i.e., if spirit's]

manifest forms

are

- *not in the process of
growth,*

and therefore

- *not
alive.*

*Non-life
is
non-growth.*

	<p>• <i>Life,</i> <i>as</i> • <i>growth,</i> <i>proceeds in degrees.</i></p> <p><i>Between</i> <i>being</i> • <i>alive</i> <i>or</i> • <i>not alive,</i></p> <p><i>being</i> • <i>in growth</i> <i>or</i> • <i>not,</i></p> <p><i>there are</i> <i>many gradations.</i></p>
05	<p><i>We have discussed</i> • <i>life,</i> • <i>its</i> • <i>meaning,</i> • <i>significance,</i> • <i>definition and</i> • <i>manifestation,</i> <i>from many points of view.</i></p> <p><i>Each time</i> <i>I choose to discuss</i> <i>an angle of life –</i> <i>or of any other topic, for that matter –</i> <i>I adjust my words</i> <i>to the level you have reached</i> <i>in the course of your development;</i></p> <p><i>they [i.e., my words]</i> <i>are designed to</i> <i>penetrate to</i> <i>a still deeper root</i> <i>of understanding</i> <i>in your soul,</i> <i>according to your progress.</i></p>

*Through your
work of self-search,*

*deeper levels of understanding
are opened up,
so that*

*words of truth
will
directly reach*

*those inner levels –
or have at least
a chance of doing so.*

*It is therefore important
to discuss
the same subjects
from different vantage points
at specific phases of your pathwork.*

*What you have
heretofore understood
in a*

- *shallow way*

will then be

- *more profoundly comprehended.*

Always use your

- *new understanding*

in conjunction with

- *proper meditation.*

*These lectures
can be regarded as
meditations.*

06

*People sometimes
believe themselves to be in a*
• *growing process,*
while they are
• *merely going around in circles.*

• *Undirected*
or
• *misdirected*
methods of self-confrontation
often bring this about [i.e., often lead to
merely going around in circles].

In such a case,
people may be
• *outwardly*
convinced of growing,
because
they are going through the motions,
but
• *inwardly*
they know that this is not so.

On the other hand,
those who are
truly in
the process of growth
may often feel
temporarily
discouraged,
believing they are
going around in circles.

Inwardly, however,
they
occasionally
already
• *experience and*
• *see*
their inner growth.

They
• *feel*
it [i.e., they FEEL their INNER growth].

First this [i.e., First, this experiencing, seeing, and feeling their own INNER growth]
happens

only

after

- **periods of
apparent**
- **setbacks and**
- **relapses,**

after

- **finding
the same**
- **aspects,**
- **attitudes and**
- **distortions**

over

and over again,

yet forever

- **discovering
new connections,**
- **shedding
new light
on the same disturbances,**
- **deliberating
on them** [i.e., deliberating on
these same disturbances]

**in different
expressions of thought.**

Considering them [i.e., Considering these same disturbances]
in different ways

- **fortifies and**
- **consolidates
the recognitions,**

- **widens and**
- **deepens
their perception.**

It [i.e., Considering these same disturbances in different ways]

- **links them
with
other aspects of the personality.**

07

*All my friends
who are truly on the path
have observed
the spiral movement it pursues,
coming around full circle,
meeting the same problematic area
all over again.*

*The second time
comprehension
occurs on a deeper level.*

*The tenth time
it
will be deeper than it was
the ninth time around.*

*The circles
get
narrower
and narrower,
until
they meet
at one basic*

point of disturbance

*that can only
then [i.e., only then, when the circles meet at this
point of disturbance, can the disturbance]
be*

fully

- *faced,*
- *understood,*
- *tackled*

and

- *come to terms with.*

*In principle,
the process is the same as
my
taking an important concept
and
deliberating on it
from different angles.*

*This [i.e., My taking an important concept and
deliberating on it from different angles],
too,
follows the spiral movement
according to the*

- capacity*

and

- level*

that you have reached.

*One might say there are
two parallel
spiral movements:*

one [i.e., one spiral movement]

- pursues*

the disturbance,

the other [i.e., the other spiral movement]

- shows*

the true picture

*that complements it [i.e., the TRUE PICTURE that
complements the DISTURBANCE].*

*To the degree
that you*

- are aware of*

and

- properly evaluate*

the distortion [i.e., evaluate the distortion CAUSING the disturbance],

*the true picture
can be assimilated into
the deeper regions
of your personality.*

08

Considered superficially,

- *growth*
 - and*
 - *stagnation*
- often seem similar,
because
both
follow
circular movements.*

Only a

- *closer perception*
 - and*
 - *deep penetration into your self*
- will show you the difference [i.e., the difference between
GROWTH and STAGNATION].*

True,

*sometimes
the same circle
has to be repeated
before
you can proceed
from it [i.e., from this circle you are repeating]
into the*

- *next,*
- *narrower*

one.

But

*whenever the
transition to the next circle
is made,
the reality of the
forward movement
will fill you
to the depth of your being.*

*You will then
know
that you are
not
moving
in a stationary circle.*

09

*We discussed
various
• aspects
and
• meanings
of life.*

*Let us again approach this topic [i.e., this topic of the
ASPECTS and MEANINGS of LIFE],
this time
from yet another viewpoint.*

*Life exists
if
a number of factors prevail.*

As I said previously,

*life is
• movement;
life is
• growth;
life is
• consciousness –*

and more –

*all ending up at
one and the same
point.*

*But
each of these points
is still
• separate
and
• distinct.*

*The conglomeration of
all of them [i.e., The conglomeration of ALL of these points]
forms
one
• whole,
one
• organization.*

*An organization
is a conglomerate of
several particles.*

*The absence of
any of the particles*

- *destroys,*

or at least

- *seriously impedes,
the organization
as a whole.*

*Think, for example, of a
business firm.*

*Different officers
fulfill
certain tasks,
each [i.e., each different officer]
taking on
specific responsibilities.*

*If one
drops out,
he or she
has to be replaced,

for otherwise
the organization
could not function.*

10

*The same applies to
the anatomy of the physical body.*

*It, too,
is an organization.*

*The well-functioning body
requires
many working parts.*

	<p><i>If one [i.e., If one working part of the body] is out of commission, the efficacy of the physical body will be impaired, or physical life will cease, depending on whether the part was a vital one or not.</i></p>
11	<p><i>Exactly the same law holds true for the inner organization of life.</i></p> <p><i>The average human being does not have all inner faculties in good working order.</i></p> <p><i>As a result, the degree of awareness is below par and the person is only half alive – often even less than that [i.e., even less than half alive].</i></p>
12	<p><i>The interaction between</i></p> <ul style="list-style-type: none"><i>• consciousness</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• aliveness,</i> <p><i>that is</i></p> <ul style="list-style-type: none"><i>• movement,</i> <p><i>is easily observable in the manifestations of nature.</i></p>

*A mineral
has a very small degree of consciousness;
therefore its movement
is almost imperceptible.*

*A plant's
degree of consciousness is higher.*

This is noticeable by its obvious response to

- *light,*
- *water,*
- *darkness or*
- *dryness.*

*Therefore its [i.e., Therefore a plant's]
movement
is also more perceptible [i.e., more perceptible than that of a mineral].*

*And so
growth proceeds along the scale,
from
• animal
to
• human.*

13

*Now you may say that
the human being's movement
does
not exceed the animal's.*

*This is true
on the
• physical level,*

*but you will undoubtedly admit
that in the movement of
• mind,
• thought,
• spirit,
• man
is more alive
than the
• animal.*

*The range of the possibilities
for the*

- *extension and*
- *movement*

of

- *the spirit*

by far
exceeds that of

- *the body.*

*Once this thought
is truly understood in its
full implication,
any doubt about
the continuation of life
must cease.*

*Life's continuity
will no longer be the subject of*

- *pleasant or*
- *unpleasant*
 - *assumptions or*
 - *theories,*

*but will be seen
as a logical sequence
of an unbroken chain.*

*There is
no reason to assume
that the chain
would suddenly terminate.*

14

*Your possibility
to extend
your range of consciousness
is, of course,
limited
because of
the confinement of
your spirit.*

*Only after you have
fully utilized
the range of extension
available to you,
will such confinement [i.e., will such confinement of your spirit]
no longer be necessary.*

*And only
when you
fully utilize
your possibilities
will you be
in harmony with*

- yourself*

and

- your life.*

*If you view the pathwork
from this angle,
your deeper understanding
may give you*

renewed

- incentive*

and

- strength.*

15

*Let us now discuss
three*

- *distinctive,*
- *major*

facets
that are part of the

- *organization*

called

- *life.*

*These three aspects
are*
direct manifestations of

consciousness.

They are:

- *determination,*
- *perception*

and

- *love.*

The higher the

- *degree of consciousness,*

the wider the

- *range of life,*

and
the greater the

- *freedom of determination.*

Your

- *free will,*

or

- *determination,*

*will not be hindered
by the inner fetters
we are trying to*

- *find*

and

- *dissolve.*

	<p><i>You all know how</i></p> <p><i>your</i></p> <ul style="list-style-type: none">• <i>determination [i.e., your determination or free will],</i> <p><i>is limited by</i></p> <p><i>your</i></p> <ul style="list-style-type: none">• <i>unconscious misconceptions.</i> <p><i>To the degree you are capable of assimilating experience</i></p> <p><i>according to</i></p> <ul style="list-style-type: none">• <i>reality,</i> <p><i>according to</i></p> <ul style="list-style-type: none">• <i>truth,</i> <p><i>to that degree can you</i></p> <ul style="list-style-type: none">• <i>perceive,</i>• <i>determine</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>love.</i>
16	<p><i>A living creature is</i></p> <p><i>always</i></p> <p><i>the</i></p> <ul style="list-style-type: none">• <i>product,</i> <p><i>the</i></p> <ul style="list-style-type: none">• <i>sum total,</i> <p><i>of</i></p> <p><i>all</i></p> <p><i>its past experiences.</i></p>

**How
experience
is**

- *assimilated and*
 - *understood*
- in terms of**

reality

- *determines*
the
- *character,*
the
- *thoughts and*
the
- *opinions*
a person
has adopted

and

- *explains his or her*
• *feelings*
and
- *emotions,*
- *attitudes*
and
- *inclinations.*

In other words, it [i.e., how an EXPERIENCE is assimilated and understood in terms of REALITY]

- *determines*

**the quality of
a person's life.**

The more

- *realistically and*
 - *truthfully*
- experience is**
- *interpreted and*
 - *assimilated,*

**the more
accurate
the perception.**

	<p><i>[The more REALISTICALLY and TRUTHFULLY experience is interpreted and assimilated, and hence more ACCURATELY PERCEIVED,]</i></p> <ul style="list-style-type: none">• <i>The freer the determination,</i><ul style="list-style-type: none">• <i>the greater the</i><ul style="list-style-type: none">• <i>scope</i><i>and</i>• <i>ease</i><i>with which decisions can be made,</i>• <i>the greater the capacity</i><ul style="list-style-type: none"><i>to</i>• <i>love,</i><i>to</i>• <i>relate.</i>
17	<p><i>It should be easy to see the</i><ul style="list-style-type: none">• <i>interaction</i><i>and</i><ul style="list-style-type: none">• <i>interdependence</i><p><i>of these three facets [i.e., these three facets of the direct manifestations of consciousness: PERCEPTION, DETERMINATION, and LOVE].</i></p><p><i>For example:</i></p><p><i>If you are relatively</i> <i>free</i><ul style="list-style-type: none"><i>of</i>• <i>error,</i><i>of</i>• <i>misinterpreted past experience –</i> <i>that is [i.e., that is FREE of],</i><ul style="list-style-type: none">• <i>images –</i></p><p><i>you will have</i> <i>less destructive</i> <i>defenses.</i></p><p><i>Therefore</i> <i>you can be</i> <i>more</i> <i>loving.</i></p></p>

[Example continued]

This [i.e., *This capacity to be more LOVING due to clearer, broader PERCEPTIONS, perceptions or perspectives that are free of error and misinterpreted past experiences – free of images, hence perspectives that allow you to have less destructive defenses*],
in turn,
will create

good relationships,

which will afford you a

- **wider range for experience,**
- **more possibilities,**
- **more**

• **inner and**

• **outer**

resources

that give you a

greater scope for

- **determination.**

**Even if you experience a
disappointment,**

you will be able to see [i.e., *you will be able to see, because of your clearer, broader PERCEPTIONS,*]
other opportunities.

**The disappointment
will**

not

- **paralyze your faculties and**
- **freeze your feelings**

into

• **fear and**

• **distrust,**

such as happens with

incorrectly assimilated

experience [i.e., *experience incorrectly assimilated due to cloudy and narrower PERCEPTIONS*].

18

To understand
the effect of this triadic interaction [i.e., To UNDERSTAND the EFFECT of
this triadic INTERACTION of the three facets of the direct
manifestations of consciousness: PERCEPTION,
DETERMINATION, and LOVE
is of great importance.

You will see
even more clearly
why it is so important
to
• find your
images;
to
• understand
why
they represent
faulty perception;
to
• see that the faulty perception
still
governs you,
even though it was formed
when you were a child.

You will see
• to what extent
you are governed by the
faulty perception,
• how it
continues to impede
proper
• interpretation and
• assimilation
of new experiences.

You will understand
• how
the perpetuated faulty perception
cripples your
• determination
and your
• entire world of
feeling.

19

*You are
bound by
the
• old images,
the
• faulty perceptions,

which make you
• respond and
• react
in an automatic way,

as though the
new
experience
were identical in nature
to the one that
originally
caused you to
misinterpret a
painful
• condition or
• occurrence.*

*You
• saw
that [i.e., You saw that ORIGINAL PAINFUL condition or occurrence]
in a
• limited,
• one-sided
way

and
• generalized its [i.e., and you GENERALIZED
that ORIGINAL PAINFUL condition's or occurrence's]
validity for
all
similar occasions.*

*The result is
that you
react
in a way
inappropriate to
the occasion.*

You are
unable to change this [i.e., You are unable to change this automatic reaction that is **INAPPROPRIATE** to the new occasion that is in some way similar to the child's original **PAINFUL** condition or occurrence]
unless you

- **bring**
the misinterpretation
into consciousness

and

- **thoroughly understand**
 - **why**

and

- **in what way**
you have misinterpreted the event.

Only then
will your responses
be more

- **adequate to**

and

- **compatible with**
reality.

This [i.e., This deeper and clearer consciousness/awareness of **REALITY**]
will free you
from

- **limitation**

and
from

- **frozen feelings.**

20

When religious teachers
preach about the
importance of love,
they are
right,
but
love
cannot fill your being
if you do
not detect
your wrong perceptions.

*No amount of knowledge
you take in from the
outside
can be assimilated
if you
do not empty yourself of
misconception.*

*Therefore,
self-knowledge
is the prerequisite
to*

- love,*

to

- spirituality.*

There is no way around that.

*No matter
how much truth
you try to imbibe,
no matter
how hard you
try
to feel
what
inwardly
you are as yet
incapable of feeling,
your inner mechanisms
are still geared to*

- faulty, or*
- insufficiently assimilated
material.*

*This, in turn,
forces you into reflexes
so*

- automatic,*

so

- limited,*

*that you
cannot
perceive
in reality.*

	<p><i>Therefore [i.e., Therefore, since you CANNOT PERCEIVE in REALITY because of limited and automatic reflexes due to your inner mechanisms, your self-knowledge still being geared to faulty or insufficiently assimilated material]</i></p> <p><i>you</i> <i>cannot</i></p> <p><i>determine</i></p> <p><i>as</i></p> <ul style="list-style-type: none"><i>• fully and</i><i>• widely</i> <p><i>as possible,</i></p> <p><i>and so</i> <i>you</i> <i>cannot</i></p> <p><i>feel the productive warm feelings of</i></p> <p><i>love</i></p> <p><i>that create a</i></p> <p><i>benign circle</i></p> <p><i>connecting the</i> <i>three life-aspects [i.e., connecting the life-aspects of PERCEPTION, DETERMINATION, and LOVE].</i></p>
21	<p><i>My friends,</i> <i>try to see</i> <i>how</i> <i>your</i></p> <p><i>images</i></p> <p><i>limit</i> <i>your</i></p> <ul style="list-style-type: none"><i>• perception,</i> <p><i>your</i></p> <ul style="list-style-type: none"><i>• determination</i> <p><i>and</i> <i>your</i></p> <ul style="list-style-type: none"><i>• love capacity.</i>

*Try to see
how*

*the faulty perception,
responsible for
the images,*

*squeezes you into a
very limited mold,
no matter*

*what you
consciously
• think
and
• strive for.*

*If you ponder
your images
from this angle,*

*you will
clearly see
how*

*your consciousness
is diminished,*

*and
how*

*your feeling of being alive
is reduced.*

*The vibrancy of
true aliveness*

*is so very rare among human beings
because
most*

do not even search in the right direction.

22

*The significance of
misinterpreted material from the past
cannot be stressed enough.*

*The majority of human beings
go through life*

never knowing

*to what extent
they are influenced
in*

all

- *their present-day dealings*
- by
- *their past.*

Even among you, my friends,

*only a
few*

*have
begun
to fully realize this.*

*You may be aware
to some degree*

*that such misinterpretation [i.e., misinterpretation of past experience]
has taken place,*

*but you
cannot
as yet*

*fully
grasp its impact.*

23

*Parents
are the most important influence
in a child's life.*

*The relationship to them
is of
primary significance.*

Others, such as

- *teachers,*
- *siblings, or*
- *anyone closely related,*

*also play a significant role
in forming
the original impressions
in the child's
malleable soul substance.*

*But these others
are only important*

- *in relationship to,*

and

- *as determined by,*

*the original relationship to
the parents.*

*Most of you need to realize
to what a strong degree
you still carry the
original relationship to
both
your parents
into
all
your current life-situations.*

*Once you perceive this
in all its significance,
you will
truly
be liberated.*

*But it requires
a great deal of*

- *work,*
- *patience,*
- *perseverance,*
- *courage and*
- *humility*

*to follow through
and arrive at this point.*

24

*The best way to
experience
the truth
of these words
is to apply them to
any of your findings.*

*Consider how you
felt
as a child
toward
each
parent,
then see
how in your present responses
you still react
according to
the same feelings.*

*Only by
working through this lecture
on a very
• personal,
• practical
basis
will you
experience
the truth.*

*It does
not suffice
to believe that this is so
merely because it makes sense.*

*A systematic work of
self-finding
is necessary
to understand
this transference
in its full measure.*

25

***The realization of your
bondage to***

early reactions

will free you of it [i.e., free you of your bondage to early reactions] –

nothing else will,

no matter

how much

• knowledge,

even

• spiritual knowledge,

you try to collect

from

the outside.

This awareness [i.e., This awareness of your BONDAGE to EARLY REACTIONS]

alone

will

• raise your level of consciousness

and

• fill you with

***the vibrant feeling of
being truly alive.***

Your

• awareness,

and therefore

your

• life,

can

grow

only through

these insights into

your

self.

*By becoming aware of
your*
• *unreality,*
you live in
• *greater reality.*

*By becoming aware of
your*
• *lack of love –*
clothed perhaps in what
appears to be
love,
but is
not –
you will have
• *more love.*

The feeling
of
• *strength,*
of
• *well-being,*
of
• *fulfillment,*
of
• *trust in yourself,*
of
• *security,*

can grow

only by
facing
in yourself
what you would rather not see.

It is
always
a temptation
to look away
from

yourself.

26

*Ever since humanity has existed,
people have searched for*

security.

*The lack of it [i.e., The LACK of SECURITY]
is, perhaps,
the greatest factor
responsible for*

all the misery

*human beings have managed to afflict
on themselves.*

*This is so
because*

*you look for it [i.e., you look for SECURITY]
in the wrong way
with the result that
you are*

- disappointed,*
- and*
- even more insecure,*
- and*
- hopeless of ever finding it.*

You wish to have your

- fears,*
- anxieties and*
- uncertainties*

*assuaged
from
the outside.*

*But if this
ever*

*works,
it only does so
for a very limited time,*

*and afterwards
you must
feel let down.*

27

Only after

***material
security***

has been attained

***do people discover
that there is a type of***

insecurity

***they were not able to recognize
as long as
they were preoccupied with***

the material side of life.

For a while

***you may succeed in
disregarding
the gnawing feeling of
insecurity***

that clamors for alleviation.

***You may drown out this voice [i.e., this gnawing FEELING of INSECURITY]
by all sorts of***

evasions,

• pleasurable

or

• painful,

• constructive

or

• destructive.

But eventually

***the moment must come
when you can
no longer avoid
confronting
your***

inner uncertainty.

***You must
raise questions
you have never
dared to face.***

***You must
bring out

exactly
what it is

you are
so insecure about.***

***But until such time,
you will find ways of
stilling
the clamoring voice
by
• outer,
and therefore
• inadequate,
• illusory
means.***

***The only
realistic way
of meeting your insecurity
is by***

- facing it [i.e., FACING your INSECURITY],***
- admitting it [i.e., ADMITTING your INSECURITY],***
- accepting it [i.e., ACCEPTING your INSECURITY].***

That is the start.

	<p><i>Then [i.e., Then, after facing, admitting, and accepting your insecurity,] comes</i></p> <p><i>finding the inner</i></p> <ul style="list-style-type: none"><i>• answers [i.e., inner answers to your feelings of insecurity]</i> <p><i>through the understanding of the inner</i></p> <ul style="list-style-type: none"><i>• errors,</i><i>• misconceptions,</i><i>• faulty perceptions.</i> <p><i>Only this [i.e., Only this UNDERSTANDING of INNER errors, misconceptions, and faulty perceptions]</i></p> <p><i>will bring</i></p> <p><i>true security,</i></p> <p><i>resting on firm ground, that will withstand the storms of life.</i></p>
28	<p><i>As I implied before, finding illusory security from the outside need not necessarily be a worthless pursuit.</i></p> <p><i>You may try to escape from yourself by</i></p> <ul style="list-style-type: none"><i>• doing good for society;</i> <p><i>by</i></p> <ul style="list-style-type: none"><i>• performing valuable</i><ul style="list-style-type: none"><i>• scientific,</i><i>• artistic, or</i><i>• ethical</i> <p><i>work.</i></p>

***Such pursuits [i.e., Such pursuits as doing good for society,
or performing valuable scientific, artistic, or ethical work]
are, in themselves,
• constructive
and
• can help others.***

***They go under the heading of
escape
because
security
cannot be found
outside the self.***

***A person may,
while performing such tasks,
drown out
his or her
inner
insecurity.***

***But you will readily admit
that this is
not
a real solution [i.e., NOT a real solution to
the problem of INNER INSECURITY].***

***It [i.e., These pursuits of doing good for society, or performing valuable scientific,
artistic, or ethical work as a solution to the problem of inner insecurity]
• is precarious
and
• can fail
when something goes wrong.***

***To find
inner security
in the real way
does not mean
to cease doing good works.***

***They [i.e., Good works]
can surely be continued
while establishing the center of gravity within.***

29

How can you

love

if you are

insecure?

It is not possible.

Again, of course,

there are degrees [i.e., there are degrees of security];

it is

not a question of

*either/or [i.e., NOT a question of EITHER I am TOTALLY SECURE
OR I am NOT AT ALL SECURE].*

There are areas

in which a person

• is

secure

and therefore

• may be capable of love.

But to the degree

insecurity

permeates the soul,

complete

capacity for loving

is absent.

Let us now

• connect

• inner security

with

• love

and

• evaluate

various stages

on the scale of

love-capacity.

30

*The basis of
loving
is
healthy
self-love.*

We have discussed this extensively in the past.

But I will add this:

If you are

- *insecure,*

you
cannot

- *trust yourself.*

If you
do not

- *trust yourself,*

how can you

- *love yourself?*

So you see,

- *healthy self-love*

and

- *inner security*

are directly linked.

And since
love for

- *others*

is dependent on

- *healthy self-love,*

the former [i.e., love for others]
is equally

- *dependent on*

and

- *connected with*

- *inner security.*

31

*Let us now consider
other stages of love.*

*Lowest on the scale [i.e., Lowest on the scale of love]
is surely*

*love for
inanimate objects.*

*There are many
whose inherent need
to display love
does not dare go any further than
loving
inanimate objects.*

*That [i.e., Loving INANIMATE OBJECTS]
is their sole outlet [i.e., is their sole outlet for displaying their LOVE].*

*Objects
do not
oppose.*

*They [i.e., Objects]
do not require
the complicated mechanism of
perceiving
the feelings of another.*

*They [i.e., Objects]
do not*

- *disapprove or*
- *criticize.*

*They [i.e., Objects]
demand
a minimum of
personal*

- *sacrifice or*
- *consideration.*

*Objects
will make
no demands.*

32

Next on the scale [i.e., Next on the scale of love]
is

love for

- ***abstract ideas,***
- ***principles,***
- ***art,***
- ***nature.***

The love for

- ***one's profession***
can also fall into this category.

Love for

abstract ideas

evades

personal involvement

with the accompanying

apparent

risks,

but, at least,

it [i.e., at least, love for abstract ideas]

moves the

- ***mind,***
- ***soul or***
- ***spirit***

in some measure.

It [i.e., Love for abstract ideas]

may also require

some personal

- ***contact,***
- ***confrontation***

with

others of different opinions,

while

love for

objects

may not necessitate this [i.e., may not necessitate some personal
contact, confrontation with others of different opinions]

in any but

the most rudimentary form.

	<p><i>Love for</i></p> <ul style="list-style-type: none">• <i>ideas and</i>• <i>principles</i> <p><i>is certainly more outgoing than</i></p> <p><i>the isolating pursuit of loving</i></p> <ul style="list-style-type: none">• <i>mere objects.</i>
33	<p><i>Next on the scale [i.e., Next on the scale of love] is</i></p> <p><i>love for living creatures other than humans:</i></p> <ul style="list-style-type: none">• <i>plants</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>animals.</i> <p><i>They [i.e., Plants and animals] require</i></p> <p><i>a certain amount of</i></p> <ul style="list-style-type: none">• <i>sacrifice,</i>• <i>consideration,</i>• <i>putting one's</i> <i>immediate selfish comfort aside –</i> <i>at least occasionally,</i> <i>if the love is</i> <ul style="list-style-type: none">• <i>active</i>• <i>and not merely</i>• <i>theoretical.</i>

	<p><i>It does [i.e., Love for plants or animals does]</i> <i>neither</i> <i>• require the risk of rejection,</i> <i>nor</i> <i>• taking</i> <i>• the trouble of pondering</i> <i>what the other's needs are,</i> <i>or</i> <i>• the effort to establish</i> <i>mutual understanding.</i></p> <p><i>Though to a very minor degree</i> <i>this [i.e., this taking the trouble of pondering what the other's needs are or</i> <i>making the effort to establish mutual understanding]</i> <i>may apply to</i> <i>• keeping and</i> <i>• caring for</i> <i>an animal,</i></p> <p><i>but certainly</i> <i>not to the degree</i> <i>required in a close relationship with</i> <i>another human being,</i> <i>where one's senses</i> <i>have to be alert to</i> <i>• the other person</i> <i>as well as to</i> <i>• oneself.</i></p>
34	<p><i>Next on the scale [i.e., Next on the scale of love]</i> <i>is</i> <i>love for</i> <i>humankind as a whole.</i></p> <p><i>This [i.e., Love for humankind as a whole]</i> <i>may still</i> <i>relieve a person</i> <i>from</i> <i>intimate personal involvement –</i> <i>• the most taxing form of love,</i> <i>and therefore</i> <i>• the most fulfilling one.</i></p>

	<p><i>But it [i.e., But love for humankind as a whole] does require</i></p> <ul style="list-style-type: none"><i>• effort,</i><i>• thought,</i><i>• the willingness to sacrifice,</i><i>• activity, and</i><i>• many other attitudes that are highly constructive.</i> <p><i>Again this [i.e., Again, this love for humankind as a whole requiring effort, thought, the willingness to sacrifice, activity, and many other constructive attitudes] applies</i></p> <p><i>only if such love</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><i>• followed through in practice,</i> <p><i>rather than</i></p> <ul style="list-style-type: none"><i>• remaining a theory only.</i>
35	<p><i>Highest on the scale [i.e., HIGHEST on the scale of love] is the</i></p> <p><i>love for individuals</i></p> <p><i>in</i></p> <ul style="list-style-type: none"><i>• close,</i><i>• intimate</i> <p><i>relationship.</i></p> <p><i>I do not have to repeat why [i.e., I do not have to repeat WHY love for individuals in close, intimate relationship is the HIGHEST on the scale of love], for I explained it</i></p> <p><i>in connection with the lower degrees of love.</i></p> <p><i>If you</i></p> <p><i>ponder this question,</i></p> <p><i>you will find many other reasons</i></p> <p><i>for it [i.e., reasons for love for individuals in close, intimate relationship]</i></p> <p><i>to be</i></p> <p><i>by far</i></p> <p><i>the</i></p> <ul style="list-style-type: none"><i>• most constructive</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the highest</i> <p><i>on the scale [i.e., on the scale of love].</i></p>

The fact that
• *you,*
and
• *those you are involved with,*
may often demonstrate love
by
turbulent manifestations
that have
nothing to do with
genuine love
but
• *indicate*
• *immature needs*
and
• *dependency*

and thus often
• *bring*
• *rupture and*
• *disharmony,*

does
not alter the truth
that
even such intercommunication
furtheres your
• *general development*
and
• *capacity for love.*

A life of
turbulent relationships
may be
infinitely less harmonious
than
the life of a
• *hermit*
or a
• *recluse,*

but the
process of inner growth
cannot be gauged by
apparent
outer
harmony.

36

*It may be comparatively easy for you
to cope with
the difficulty of
interacting with certain people,
but you may
dread [i.e., but you may DREAD, rather than easily cope with,]
relating to others.*

*If so,
do not fail to question
whether you do not
run from
the very area
in which you
most need growth.*

Beware of a

- *quick,*
- *superficial*
evaluation.

*Only when you
question
your*

- *fears and*
- *insecurities,*

your

- *reactions to*
those aspects of love
that you wish to avoid,

*will you begin to sense
a truthful answer [i.e., a truthful answer as to whether you do not RUN FROM
the very area where you NEED GROWTH when relating to people
you find difficult and dread interacting with].*

*This [i.e., This questioning concerning your fears and insecurities and your
reactions to those aspects of love that you wish to avoid]
will not harm you,
even should you decide to
postpone exposing yourself
to what still seems threatening to you.*

*Then at least you will
not deceive yourself about
the level you have reached.*

37

*Some of you may wonder about
the scale of love I have established.*

You might think that the

love for God

*would fall under the category of
love for*

- abstract ideas*
- and*
- principles.*

You may also wonder why I did not mention

the love for God

*as the
highest level on the scale.*

You see, my friends,

love for God

can be

- healthy*
- and*
- genuine.*

It [i.e., Love for God]

can as well be an

- escape.*

If it [i.e., If love for God]

is

- *healthy*
- and*
- *genuine,*

it [i.e., love for God]

manifests

through

the

*love for
others*

with whom

one is able to

- *communicate*
- and*
- *relate.*

This [i.e., Love for others],

in turn,

cannot happen

unless you overcome

your

- *fears*
- and*
- *vanities;*

unless you

- *find*
- and*
- *dissolve*

the obstructions in you

that cause

- *inability*
- and*
- *unwillingness*

to love.

Humans

***need not preoccupy themselves
with speculations about the***

- inconceivable***
- and***
- incomprehensible
existence of
the Creator of all beings.***

- Have the
humility to***

***admit the
limitations of
such understanding***

and

- turn your attention to
the things
human beings***

***can
learn,***

namely to

- give to***
- and***
- love***
- other human beings.***

***So it is possible,
as I often said,
that an***

- avowed non-believer***

is in fact

***closer to
loving God
than a***

- professed believer.***

***The former [i.e., The avowed non-believer]
may not shy away from***

***• taxing involvement [i.e., taxing involvement in loving God by
loving other humans]***
and

***• mutual growth [i.e., growth in BOTH the avowed non-believer
AND in those he or she loves]
through it [i.e., through the non-believer's loving others],***

while the latter [i.e., while the professed believer]

***may hide
his wish to escape***

***under an
unhealthy preoccupation with
an abstract God-idea***

***that could anyway
never be really understood
through mental processes.***

The only way to

come closer to

***an
experience
of God***

is through

• inner growth

and

• liberation of

***• feelings,
• perception
and
• determination.***

38

If God
is not an
inner
experience,
derived through
self-development,
but the pursuit of an [i.e., but rather the pursuit of an]
• idea or
• ideal,
it [i.e., such a “love for God”]
• falls under the category of
love for
abstract
• ideas or
• principles
and
• is, as such, of
lesser value
than
the intimate relationship of human love
that requires
• practical involvement,
• the flexibility of
putting one's
egocentric aims
below
the needs
of the other person.
• To love God
as an idea
does not require any of this,
but
• to love Him
through a fellow-creature
does [i.e., DOES require practical involvement and the flexibility of
putting one's egocentric aims below the needs of the other person].
Through the deep understanding of
• the self,
the understanding of
• others
grows,
and through that [i.e., through that UNDERSTANDING of OTHERS]
a perception of the divine [i.e., a perception of the divine grows].

39

An intense relationship

that is often

- *turbulent*

*because of
blind*

- *egocentricity,*
- *selfishness, or*
- *possessiveness*

*may certainly
appear
to be
the product of a*

less evolved human being

than the

- *apparent
serenity*

*of a person
who*

- *does many good works for humanity,*

but

who

- *lives a life
secluded from
personal involvement.*

It may indeed be true

*that the latter [i.e., that the person who does many good works for humanity
but who lives a life secluded from personal involvement]*

is

*actually
more developed
in*

- *general,*

but

*in the area of
• close involvement
he or she*

surely

needs to learn.

*It may be true
that people
whose immaturity shows
in stormy relationships*

- *are indeed
more immature*

and

- *may indeed
have a troubled soul.*

*But such people,
at least,
are*

- *truly
in the midst of life,*
- *not avoiding
its lessons*

even if they

- *cannot, or*
- *will not,
understand them yet.*

*Nevertheless,
in the end*
the experience itself
*will be what counts,
because then
the way will be
open*

- to properly*
 - *evaluate and*
 - *assimilate*
it [i.e., the experience],
- to sort out*
 - *error*
from
 - *truth,*
 - *proper perception*
from
 - *misinterpretation.*

40

*How can you
perceive
that there is something amiss,

if you
do not expose yourself to

experiencing

what you may perhaps

• fear,

even while you also

• desire it
to some degree?*

*How can you
• raise your perception,

how can you
• free your scope of determination,

how can you
• purify your capacity of loving,*

*if you do
not
• go through and
• face
the
• impure,
• self-centered
form of love
you are now capable of?*

*By avoiding it [i.e., By avoiding the impure, self-centered form of love, the only
form of love of which you are now, in your immature state, capable],
you do
not
grow out of it.*

41	<p><i>All of you who persevere in the pathwork know that you indeed do what is most essential.</i></p> <p><i>Go on searching, even though at times you feel discouraged.</i></p> <p><i>You will not regret it, provided you do so</i></p> <ul style="list-style-type: none"><i>• wholeheartedly</i><i>and not because you</i><i>• fulfill an unpleasant duty.</i>
42	<p><i>Those of you who have not, as yet, ventured onto this path,</i></p> <ul style="list-style-type: none"><i>• think about your</i><i>• anxieties</i> <p><i>and your</i></p> <ul style="list-style-type: none"><i>• insecurities</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• realize in what ways you try to assuage them [i.e., realized in what ways you try to ASSUAGE your anxieties and insecurities].</i><i>• See how you run away from yourself.</i> <p><i>This may perhaps induce you to seek a</i></p> <p><i>more reliable remedy</i></p> <p><i>for what really ails you.</i></p>

	<p><i>The</i></p> <ul style="list-style-type: none">• <i>most beautiful prayers,</i> <p><i>the</i></p> <ul style="list-style-type: none">• <i>loftiest thoughts</i> <p><i>can never replace</i></p> <ul style="list-style-type: none">• <i>utter self-facing and</i>• <i>making conscious</i> <p><i>what heretofore</i> <i>slumbered in the</i> <i>hidden recesses of your soul.</i></p>
43	<p><i>And now, my friends, to your questions.</i></p> <p>QUESTION: <i>Is the</i> <i>introverted person</i></p> <ul style="list-style-type: none">• <i>someone who</i> <i>withdraws from life,</i> <p><i>or do you consider the</i> <i>introverted person</i></p> <ul style="list-style-type: none">• <i>normal?</i>
44	<p>ANSWER: <i>You see, my dear,</i> <i>here we are dealing with</i> <i>terminology.</i></p> <p><i>Some terms</i> <i>have a different meaning</i> <i>for</i> <i>different</i></p> <ul style="list-style-type: none">• <i>people</i> <p><i>or</i> <i>different</i></p> <ul style="list-style-type: none">• <i>schools of thought.</i>

	<p><i>The word "introverted"</i> <i>may mean to some people</i></p> <ul style="list-style-type: none">• <i>introspection,</i>• <i>looking within.</i> <p><i>To others it</i> <i>may mean</i></p> <ul style="list-style-type: none">• <i>withdrawal from</i> <i>the outer world.</i> <p><i>As to the latter case [i.e., the case where "introverted" means</i> <i>"withdrawal from the outer world"],</i> <i>I do not have to elaborate further.</i></p>
45	<p><i>But if you mean the word</i> <i>in the former sense [i.e., the sense where "introverted" means</i> <i>"introspection" and "looking within"],</i></p> <p><i>I have this to say:</i></p> <p><i>It very much depends on</i> <i>the</i> <i>how,</i> <i>never on</i> <i>the</i> <i>what.</i></p> <p><i>If we are preoccupied with</i> <i>the</i> <i>what,</i> <i>we will surely run the risk of</i></p> <ul style="list-style-type: none">• <i>misunderstanding</i> <p><i>and of</i></p> <ul style="list-style-type: none">• <i>erroneous,</i>• <i>confused,</i>• <i>unclear</i> <i>thinking.</i> <p><i>If we remain focused on</i> <i>the</i> <i>how,</i> <i>we will gain clarity.</i></p>

	<p><i>If</i> <i>introversion</i></p> <p><i>leads to</i></p> <ul style="list-style-type: none">• <i>facing oneself</i> <p><i>and then</i></p> <ul style="list-style-type: none">• <i>utilizing the material to become</i> <ul style="list-style-type: none">• <i>more whole,</i>• <i>better equipped to deal with</i><ul style="list-style-type: none">• <i>feelings,</i>• <i>others,</i>• <i>better able to expand,</i> <p><i>then</i> <i>introversion</i> <i>is</i> <i>healthy.</i></p>
46	<p><i>In other words,</i> <i>if</i></p> <ul style="list-style-type: none">• <i>introversion</i> <p><i>leads to</i></p> <ul style="list-style-type: none">• <i>healthy extroversion,</i> <p><i>it</i> <i>further</i> <i>true growth.</i></p>

If self-preoccupation [i.e., On the other hand, if self-preoccupation]

• is

- *fruitless,*
- *not constructive,*

and

- *revolves around*

the same

- *pointless thoughts,*
- *complaints,*
- *self-pity,*
- *self-deceptive ideas*

and

- *subterfuges,*

it will,

*of necessity,
result in*

*drawing a wall of
isolation*

*around the person indulging in
such a
destructive
activity of the mind.*

*It [i.e., Such “introversion” or “self-preoccupation”]
is, indeed,
escapism.*

*But, by the same token,
the extroverted person
can*

- *escape and*
 - *run*
- from facing the inner truth
as well.*

*This kind of extroversion
will
never
take the form of
true relating.*

The
• *extroverted person*

can also be
• *introspective.*

Any healthy person
creates a
balance
between
these two directions of being [i.e., balance between
being “extroverted” and being “introspective”].

A preponderance of one
is surely a sign of
imbalance.

Introspection
must lead
to
• *outgoingness,*
to
• *spontaneity,*
to
• *reaching out to others.*

This [i.e., This outgoingness, spontaneity, and reaching out to others],
in turn,
must be

• *assimilated,*
• *digested,*
• *evaluated,*
so as to
• *enrich the soul*
and
• *learn the lessons life has to offer.*

This period [i.e., This period of introspection where life experiences with others
are assimilated, digested, and evaluated]
will enable the person
• *to cope even better with the outer world*
and
• *to become joyfully involved in life.*

The alternating rhythm [i.e., *The alternating rhythm BETWEEN extroversion, where one reaches out and engages with others, AND introspection, where these life experiences with others are then assimilated, digested, and evaluated*]

is truly

an expression

of

• life,

of

• harmony,

of

• the entire movement of the universe

that you can find

all through nature.

It [i.e., *This alternating rhythm*]

is

in the

• breathing of the body,

in the

• movements of the planets,

in the

• waves of the ocean.

It [i.e., *This alternating rhythm*]

is

in the

• physical manifestation of the cosmos,

as well as

in the

• mental,

• emotional

and

• spiritual

waves of being.

47	<p>Genuine self-searching</p> <p>will never make a person</p> <ul style="list-style-type: none">• self-centered <p>and</p> <ul style="list-style-type: none">• withdrawn. <p>If this [i.e., If this self-searching makes a person self-centered and withdrawn] is the effect,</p> <p>the work of self-confrontation is somehow off.</p> <p>Then the person needs guidance to get on the right track.</p>
48	<p>QUESTION: Would you have a special message for our friend W.?</p> <p>ANSWER: I cannot add anything to what I have already told him.</p> <p>He is</p> <ul style="list-style-type: none">• blessed <p>and</p> <ul style="list-style-type: none">• guided. <p>I can only</p> <ul style="list-style-type: none">• repeat and• emphasize <p>that he has grown more than he may realize.</p>

*There is much in him
that he can utilize,
but
in a
• relaxed way,
with
• no
• pressure and
• strain
on the thought process.*

*Rather,
he should*

*release
all the material of growth
that has accumulated in him.*

*It [i.e., Releasing all the material of growth that has accumulated in him]
will bring him*

*joy,
more
and more.*

49

*And I say to
all of you:*

*Humans so often
have*

*a
• very distorted view
about
the essential issues of life,*

*such
• faulty perceptions,
such
• wrong values!*

Often
what

you
consider

- "bad"

is the

- best

from a

- wider spectrum,

from a

- point of view of

reality.

And
what
you
consider

- favorable

and

- "good"

may, in reality,
be the

- most unfavorable occurrence.

Only
gradually

will

- your view

readjust to a

- more appropriate

perception of life.

50

**Often,
you are**

**potentially ready
to**

**gain a glimpse of
reality,**

to

experience

its [i.e., to EXPERIENCE REALITY'S]

• beauty

and

• wisdom,

**but the fetters of
your**

habits in

• thinking

and

• feeling

**prevent you from
shedding**

**these shackles [i.e., from shedding these shackles of your
HABITS of THINKING and FEELING].**

**You may even
feel**

somewhat guilty

**when you do so [i.e., feel guilty when you shed these shackles of
your HABITS of THINKING and FEELING],**

because

you are

burdened with a

mistaken concept

that

only

heavy

• thoughts

and

• feelings

indicate a

depth

of personality.

It may seem

frivolous

to rejoice in the

*brighter aspects
of reality
in which*

*all
is as it should be.*

*If you would
only*

allow

*the growth
that has taken place in you
to
manifest!*

*These
new perceptions
are so much more
reliable*

*than
your
often superimposed*

- "good"
- obsolete
- reactions and
- responses.

*Let the gathered
inner maturity*

- come out,

instead of

- pushing it back

*because you cling to
false concepts
without realizing it.*

Part of the work on the path

is finding the

- *unpleasant,*
- *faulty*

*aspects of yourself
that are*

- *painful,*
 - *humiliating*
- and*
- *unflattering.*

You have

by now

learned

that this

unpleasant moment

need not last long

if

you proceed further.

The other part of the pathwork

is finding the

- *true values,*
- *constructive*
 - *inclinations,*
 - *thoughts and*
 - *feelings*

that you

hold down

artificially

because

you erroneously

*believe them [i.e., you believe these TRUE values
and CONSTRUCTIVE inclinations,
thoughts, and feelings]*

to be

wrong.

• *Accepting*

your self's

• *inherent value*

is sometimes

• *as difficult,*

or

• *even more so,
than*

• *facing*

your

• *destructiveness.*

This may be so

for a variety of reasons

we will look into some other time.

For now,

suffice it to say

that you should be on the lookout for

what is

positive

in you.

51

You often

jeopardize

your inner security

by

• *pursuing*

wrong values

and

by

• *fearing uncertainty*

that need not be feared.

*You often
artificially
encourage
negative feelings,
though
the real you
is free of them.*

*This real you
may be, at times,
quite far away.*

*But
at other times,
it [i.e., this REAL YOU]
may be
much nearer
than
you make allowance for.*

52

QUESTION:
Would the

- acceptance of reality*
- be a prerequisite for*
- love?*

ANSWER:
*Yes,
indeed.*

*I think this very lecture
dealt with this very point.*

*I would say,
it works both ways:*

*If you can
accept
reality,
you are surely
more capable of
loving.*

*And
if,
through your
• inner growth,
through
• facing yourself in complete candor,
through
• dispensing with
all
• defenses and
• resistances,
you reach a point of
love-capacity,
you simultaneously
become much better equipped
to accept
reality.*

*Your resistance
to accept
what seems to you
unpleasant reality
is
the same energy-current
that, if released,
is
the power of love.*

	<p><i>Negative emotions are a result of closing the door to</i></p> <ul style="list-style-type: none">• <i>reality</i> <p><i>and to</i></p> <ul style="list-style-type: none">• <i>loving.</i> <p><i>That they [i.e., That PERCEIVING and BEING IN REALITY, AND LOVING] are interdependent is evident for they are really both the same.</i></p>
53	<p><i>Faulty perception means</i></p> <ul style="list-style-type: none">• <i>not being in,</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>not seeing, reality.</i> <ul style="list-style-type: none">• <i>Warm,</i>• <i>outgoing feelings of</i> <ul style="list-style-type: none">• <i>affection,</i>• <i>concern,</i>• <i>understanding</i> <p><i>are an outcome of the true perception of reality-factors, and they [i.e., and warm, outgoing feelings of affection, concern, and understanding]</i></p> <p><i>simultaneously lead to an increase in perceiving reality in an ever-widening circle in</i></p> <ul style="list-style-type: none">• <i>width and</i>• <i>depth.</i>

The more
*this is the case [i.e., the more warm, outgoing feelings of affection, concern,
and understanding lead to perceiving reality in
an ever-widening circle of width and depth],*
the less can
such productive feelings

be replaced by a

- *false and*
- *weakening*
sentimentality.

When
fear of

- *true*
deep feelings
vanishes,

the psyche
no longer needs to produce

- *falsely*
positive feelings.

Such fear [i.e., Such FEAR of TRUE DEEP feelings]
is a result of
self-centeredness
which is the
opposite of
love.

And the
same self-centeredness
is therefore
responsible for
creating

- *false,*
- *unreal*
"good" feelings.

This is another angle
that shows you
how the equation [i.e., how the equation relating LOVE CAPACITY and
TRUTH PERCEPTION]
has to come out,
from any way you look at it.

54

*One of the
most important aspects of
faulty perception of reality*

*is the belief
that
one may be*

- quite healthy*

in one respect,

while one is

- in conflict and*
- has problems*

*in another area of
one's personality.*

*This is
quite impossible.*

One affliction

*must, to some degree,
affect*

other personality areas.

*One thing
is intimately connected with
another.*

*If you have, for instance,
difficulty in making decisions,*

- believing yourself*

*very limited in scope,
while perhaps*

- overestimating your possibilities*

in other respects,

*such an impaired determination
must definitely affect
all other personality*

- traits*

and

- attitudes.*

If you have difficulty in

- *relating and*
- *coping*
with

certain types of people,

avoiding them

will

not remove the problem,

because

the difficulty,

*expressed in your discomfort [i.e., expressed in your discomfort
with relating and coping with certain types of people],*

affects

all other

- *manifestations*

and

- *expressions*
of your life.

It is for

that reason

*that you should
heed*

all

discomforts

as warning signals,

rather than

avoiding them.

***Avoiding
discomfort***

***proves that
you are still convinced
that***

your

- *psyche,*

your

- *entire personality in fact,*

***is divided into
little compartments,***

- *some of them*
 - *healthy and*
 - *fine,*
- *others*
 - *distorted and*
 - *conflicted.*

This faulty perception

surely shows

***how limited
your view of reality is.***

55

The

- *connection and*
- *interdependence*

***[i.e., The connection and interdependence of the various aspects
of your psyche, of your entire personality]***

has to be established

***if you want to
grow out of your***

- *blindness and*
- *enslavement.*

***Of course,
in some aspects of life
you function***

***relatively
well,***

***but you do
not realize***

***how the obvious problems [i.e., how the obvious problems
in other aspects of your life]***

***affect
even the healthy areas,***

because

***the only way you can judge [i.e., because, believing that
areas are not affecting each other, the only way you
judge an aspect where you function relatively well]***

***is by
comparison with
sicker areas.***

***You cannot imagine
the feeling of***

- joy,***
- peace and***
- security***

that is the result of a

- full and***
 - thorough***
- will***

to face oneself.

Then

***the interconnections [i.e., the interconnections of ALL areas of your psyche]
will gradually afford a
clearer view of reality
as it concerns
you.***

***And this
is the only way
you can begin.***

56

*All this should
not
be misinterpreted to mean
that you have to
reach a stage of
utter health*

*before
you can*

- *function well,*
- *love,*
- *perceive*

and

- *determine.*

*You can reach a stage of
relative
advancement
in this respect [i.e., You can reach a stage of RELATIVE advancement in
respect to functioning well, loving, perceiving, and determining]
by
recognizing
your problems
in their
entire
significance;*

*and that, of course,
is not easy.*

*This realization [i.e., This realization of your problems
in their ENTIRE significance]*

*must
not be confused with a*

- *quick,*
- *glib*

*formulation
of a*

*part
of the problem you have found.*

It [i.e., This realization of recognizing your problems in their ENTIRE significance] must be

- a deep awareness,***
- a transcending experience of comprehension***

of

all your outer

- problems,***
- hurts,***
- unfulfillments,***
- frustrations***

as a result of your

- inner misconceptions and subsequent***

- faulty responses to***

- other people***

and to

- life.***

When this goal has been achieved, the building-up process can begin.

But

long before

you have truly shed the faulty reactions that are so ingrained,

you will be

in control of your fate

because you now

- really and***
- profoundly perceive***

- yourself***

in relationship to

- your life.***

*By such understanding,
you bring*

- *fresh,*
- *clean*

air
into
all
the channels
that have been clogged up
for so long
with

- *error*

and

- *confusion.*

This is the
real security
I am talking about.

57

Offhand,
tonight's lecture
may seem a

- *repetition*

and a

- *consolidation*

of some of the material from the past.

And yet,
when you look deeper into this topic,
you will surely realize a
new depth in
understanding yourself.

You will then see
that this lecture
is
new
in the sense that
you would not have been able to

- *understand this material*

and to

- *apply it to yourself*

only a little while ago.

	<p><i>Those who do not succeed now will certainly do so later.</i></p> <p><i>But some of you are quite ready now, if only you will take the trouble to meditate about it.</i></p>
58	<p><i>May these words take root in you.</i></p> <p><i>May the new friends also have found something that may eventually become a seed in their soul.</i></p> <p><i>A stream of love envelops all of you.</i></p> <p><i>May it [i.e., May this stream of love that envelops all of you] revivify you.</i></p> <p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

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