Pathwork Lecture 102: The Seven Cardinal Sins

1996 Edition, Original Given: April 27, 1962

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

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

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

Gary Vollbracht

¶	Content
03	Greetings.
	God bless you, my dearest friends.
	Blessed is this hour [i.e., Blessed is this time we spend together in this lecture].
04	I have promised to give you a psychological explanation of the meaning of the seven cardinal sins.
	What is called sin is the outer manifestation, either in • deed or • thought, of • psychological deviation and • immaturity.

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In other words,
    the result of
        inner distortion
           produces what is called
                "sin."
The common denominator
    of any sin
        is
           immaturity of
                the soul,
                   which makes it [i.e., which makes the SOUL]
                       incapable of
                          • relating,
                          • communicating, and
                          • loving.
In the broadest terms,
    sin
        is
           lack of love.
An immature person
    is never able
        to love.
Anyone in that condition [i.e., in that condition of IMMATURITY]
    is
        • selfish,
        • egocentric,
        • blind,
 and
    cannot understand others.
Immaturity
    means
        separateness.
In separateness,
    one
        • does not love
      and
        • is therefore
             "in sin."
```

	Sin,
	in psychological terms,
	is
	<i>neurosis</i> [i.e., an automatic, unconscious effort to manage deep anxiety].
	The only difference
	between the
	• spiritual
	and
	• psychological approach
	is that the
	• spiritual approach
	puts emphasis on the
	<i>result</i> [i.e., emphasis on the result: SEPARATENESS,
	INABILITY TO LOVE, RELATE, or COMMUNICATE], while the
	• psychological approach
	shows the
	 underlying causes
	and the
	different currents
	and
	• components leading to
	• separateness,
	• neurosis,
	or
	• sin.
05	
	The first cardinal sin is
	PRIDE.
	I have discussed this in the past [See Lecture 30: Self-Will, Pride, and Fear]
	You all know its [i.e., You all know PRIDE'S]
	• origin,
	• reason,
	• effects, and
1	• side effects.

	Briefly:
	• pride
	is always
	a compensation for
	feelings of
	• inferiority and
	• inadequacy.
	That the
	• effects of
	your pride
	must lead to
	• separateness
	is self-explanatory.
06	
	The second cardinal sin
	is
	• COVETOUSNESS –
	• greed.
	Again, you know its [i.e., you know covetousness's or greed's]
	deeper meaning
	from past lectures.
	If you covet
	something you do not possess
	you
	blind yourself,
	because you believe
	that
	• having what you want
	would give you
	• happiness,
	when, in fact,
	• happiness
	is an
	• inner state
	which can never be achieved by
	• outer means.

	You are also blind
	when you
	ignore the
	inner causes
	of
	your not having what you wish to have.
7	
	In your search for
	self-understanding
	you have come to realize
	that
	whatever you lack in your life,
	provided your wish for it is a healthy one,
	is caused by a
	conflict
	within you.
	Such a conflict
	is your
	being afraid –
	perhaps unconsciously –
	of the very thing
	you want
	most.
	You may
	• have
	desires
	and
	• be unaware of
	many obstacles
	to their fulfillment.
	Finally, you may be
	even unaware of
	what you
	really
	wish for.
	·

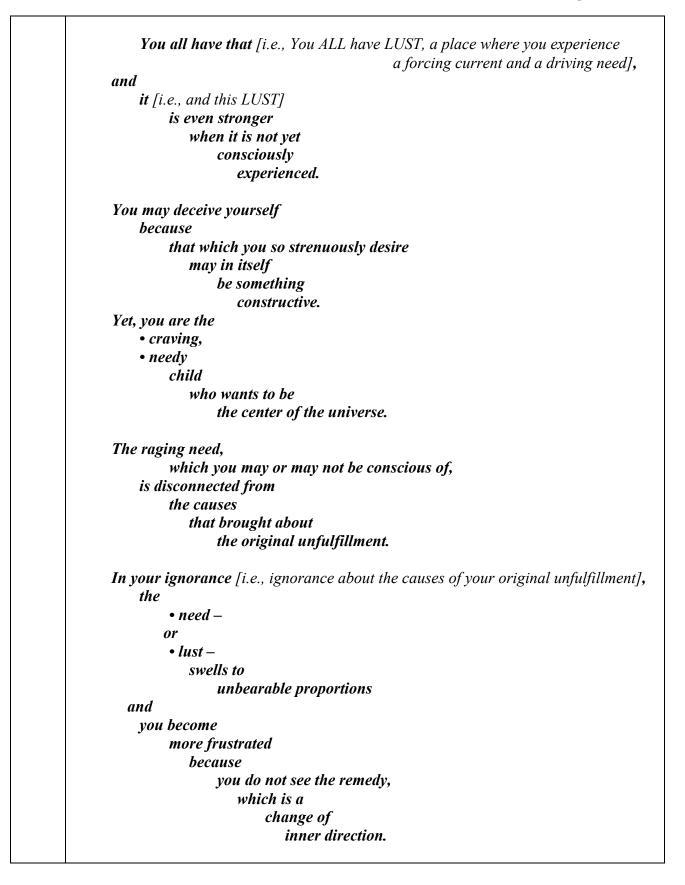
	Under these circumstances [i.e., Under these circumstances of 1) being AFRAID of
	the very thing you most want, 2) being UNAWARE of OBSTACLES to their
	fulfillment, 3) being UNAWARE of what you REALLY wish for],
	you may
	• envy others
	and
	• covet what they have,
	because
	you cannot resolve
	your own problems
	which keep you from
	fulfilling yourself.
	What you covet
	may be a
	substitute for
	your
	•
	real needs
	of which
	of which
	you may not be aware.
	noi de aware.
08	
	• Covetousness,
	as well as
	• pride,
	separates you
	from
	• others
	and
	from
	• your real self.
	your rear seif.

```
Both [i.e., Both covetousness and pride]
    • lead to,
  and
    • stem from,
         • self-alienation;
both are
    opposites
         of
            • love,
         of
            • communication,
       and
         of
            • relating to others.
These vices [i.e., covetousness and pride]
    • do
         not
            unite,
  but
    • set you
         • apart
      and
         • above,
            in a
                • special,
                • isolated
                   place
                        you think
                           someone else
                               holds.
All this is
    • inner
         blindness
            which leads to
                • outer
                    • selfishness
                  and to
                    • separateness.
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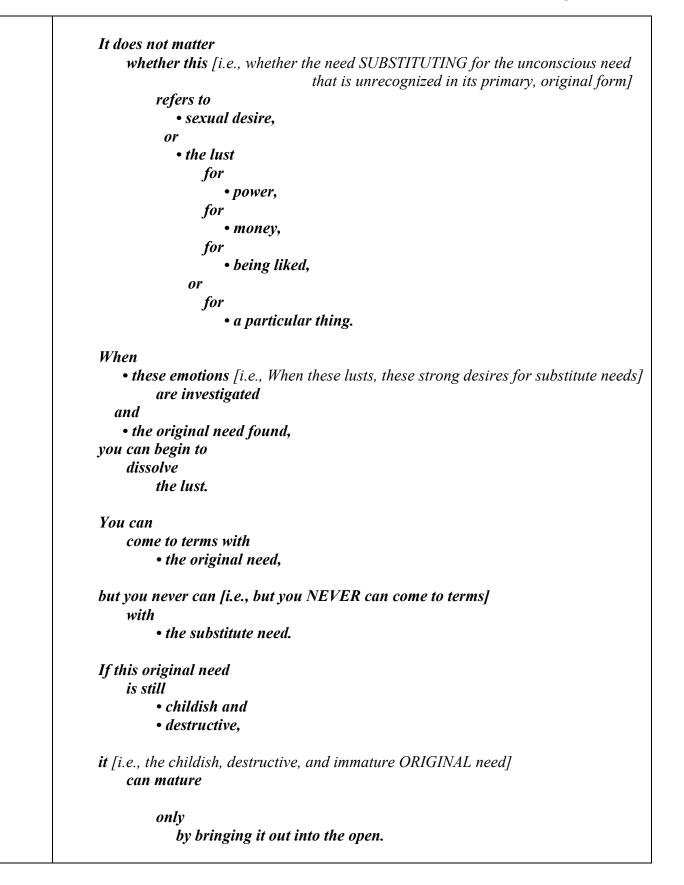
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09	
	The third cardinal sin
	is
	LUST.
	Lust
	is so often misunderstood.
	It [i.e., LUST]
	is believed to refer to
	sexuality,
	but this is
	not necessarily so.
	Now, what does
	lust
	mean?
	meun:
	<i>It</i> [<i>i.e.</i> , <i>LUST</i>]
	means
	any kind of
	passionate desire,
	whether or not
	it has to do with
	sexuality,
	which is indulged
	in a spirit of
	egocentricity or
	• isolation.
	It is the
	childish attitude of
	, , , , , , , , , , , , , , , , , , ,
	"I want
	to
	• have,
	to
	• get, "
	o /
	without a
	true spirit of
	mutuality.

[In LUST] One may be willing to • give, provided one • receives what one wants, and yet the basic emphasis is placed subtly on • the self, rather than on • mutuality. True mutuality is not possible without the capacity to • relinquish, and to • tolerate not always having one's own way. The maturity • to withstand frustration and • to relinquish one's will is a prerequisite for true mutuality. When the need to • receive is a greedy force that is intrinsically selfish, then one can speak of lust.

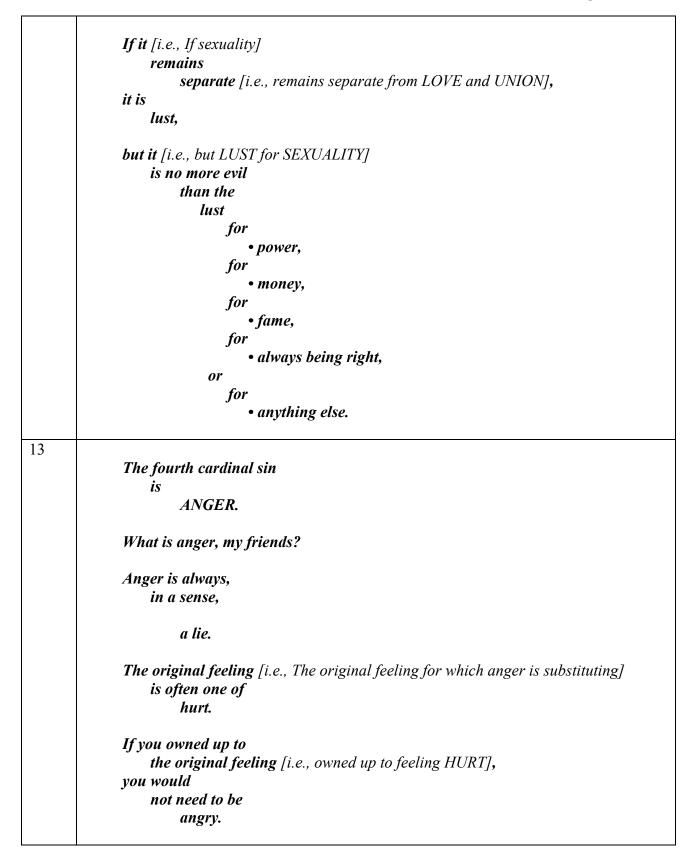
10	
	As I have often said,
	it is easy to
	be deceived
	because
	the stronger
	this selfish need exists,
	the more
	the person may
	• sacrifice,
	• submit,
	and
	• be a martyr.
	All this [i.e., In LUST, all this sacrificing, submitting, and being a martyr] is an
	unconscious manipulation
	in order to
	get one's own way.
	<i>Since this tendency</i> [i.e., Since this tendency to sacrifice, submit, and be a martyr is an UNCONSCIOUS MANIPULATION to get one's OWN WAY,]
	is
	• subtle
	and
	• hidden,
	and often
	 has nothing to do with sexual passions,
	it may
	not be obvious
	<i>that it</i> [i.e., <i>that this tendency to sacrifice or submit to get your own way</i>]
	is
	lust.
	Yet
	all human beings
	have some of it [i.e., have some of this tendency, some of this LUST].
	Where there is a
	• forcing current
	and a
	• driving need,
	there is
	• lust.

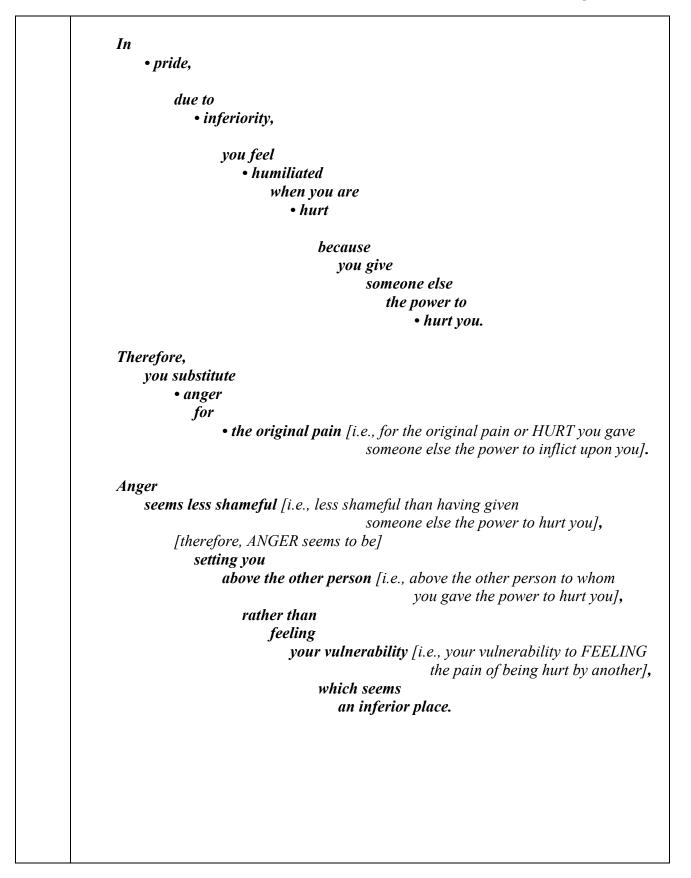


11	
	In other words,
	an unfulfilled need
	that remains unrecognized
	in its
	• primary,
	• original
	form,
	produces
	lust.
	To the degree
	that you become aware of
	your real needs,
	you
	automatically
	increase your maturity.
	When a need
	is
	unconscious,
	• a displacement occurs
	and • a substitute need
	is pursued
	lustfully.
	No matter how
	• legitimate,
	• constructive, or
	• rational
	it [i.e., a need SUBSTITUTING for the unconscious need that is unrecognized in its primary, original form]
	may be in itself,
	such a pursuit
	indicates
	immaturity.
	The stronger
	• the urgency [i.e., The stronger the URGENCY for the need SUBSTITUTING
	for the unconscious need that is unrecognized in its primary, original form],
	the greater
	• the frustration
	must be.



A conscious need [i.e., An UNCONSCIOUS original real need that is still immature,
childish, and destructive, when it is finally MADE CONSCIOUS]
can mature
into a mutual state
where two people
• recognize and
• express
their own respective needs in such a way
as to help each other
find fulfillment.
An unconscious need
must
always be
• one-sided
and
• selfish.
12
<i>To assume</i>
that the sexual urge per se
is sinful lust
is
utter distortion.
As I have often said,
sexuality
is a
• natural,
• healthy
instinct.
<i>If it</i> [i.e., <i>If sexuality</i>]
matures properly,
<i>it</i> [i.e., sexuality]
combines with
• mutuality
and
leads to
• love
and
• union.





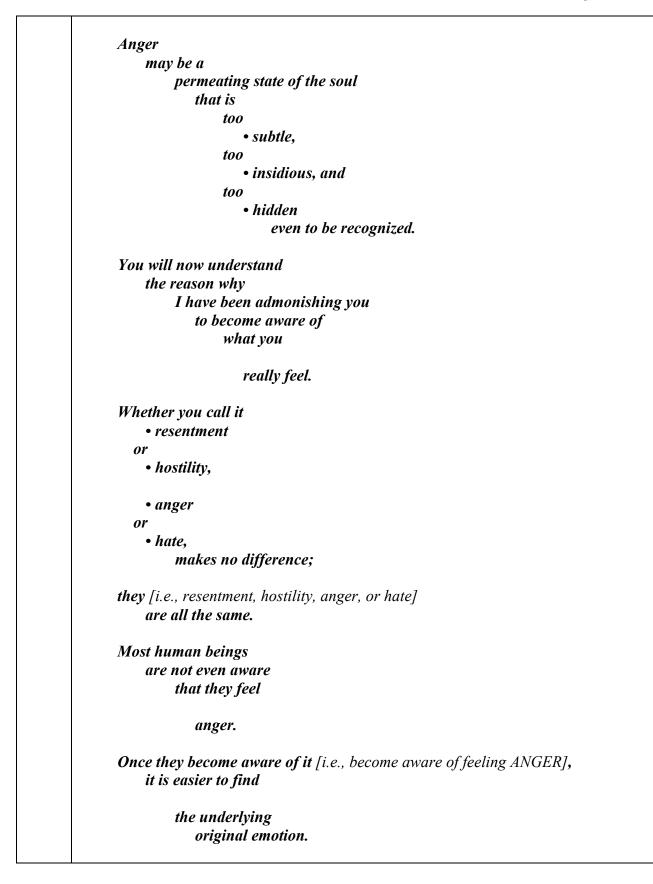
	• Anger lifts you above the true position you find yourself in –
	that of being • hurt.
	In pride, you lie about your real feeling [i.e., your real feeling of being HURT].
	Thus, • anger and • pride are connected.
	The lie is one of • self-deception [i.e., lying to yourself, deceiving yourself by thinking you are feeling angry when your real feeling is that of being hurt] and therefore of • self-alienation [i.e., alienated from your real feeling, that of being hurt].
	<i>It</i> [i.e., Anger] <i>is displacement</i> [i.e., is displacement of feeling hurt].
	Thus, the lie [i.e., the lie, claiming you are feeling ANGER,] causes negative effects, while owning up to your feelings [i.e., owning up to your real feeling of being HURT] does not.
14	Hurt, free from anger, cannot negatively affect others:
	<i>therefore it</i> [i.e., hurt, free from anger,] <i>will not come back to</i> <i>the self.</i>

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If the
    primary emotion -
                • pain
              or
                • hurt –
         is
            • no longer conscious,
  or if it
         is
            • intermingled with
                the secondary emotion of
                   • anger,
it [i.e., the primary emotion – pain or hurt, being unconscious or mixed with anger]
    turns
         destructive.
Whether the
    anger
         manifests in
            • deeds or
            • words,
or whether
    it [i.e., the anger]
         is merely an emanation,
            makes no difference.
When you admit
    that you
        feel hurt,
you
    do not cut off the bridge
         to the other person;
in anger,
    you do [i.e., you DO cut off the bridge to the other person].
```

	The .
	• genuine,
	• primary
	emotion [i.e., feeling pain or hurt]
	is not contrary to
	not contrary to • love
	and
	• communication,
	while the
	substitute
	<i>emotion is</i> [i.e., while anger IS contrary to love and communication].
15	
	You know that I usually shy away from
	the word
	"sin"
	because it encourages
	• self-destructive
	and
	• unproductive
	1
	guilt.
	Instead I concentrate on
	the underlying conditions.
	However, in this context,
	<i>I have to use this word</i> [i.e., use this word SIN in referring to ANGER].
	Anger
	which leads
	away
	from
	• communication,
	from
	• bridging gaps between human beings,
	is
	a sin.

16	Of course, there is such a thing as
	healthy anger,
	but we are not talking about that.
	There really should be another word for it [i.e., another word for HEALTHY ANGER].
17	QUESTION: I would like to ask a question here.
	Why is it that in the Bhagavad Gita
	anger is considered the worst sin of all,
	producing complete confusion?
18	ANSWER: Because in anger, when it is a secondary reaction [i.e., a substitute for primary PAIN or HURT],
	you no longer know what you truly feel [i.e., no longer know that you feel PAIN or HURT].
	You are in error about
	yourself and therefore you cannot possibly • perceive and
	• understand the other person.

	In many of the other	
	so-called sins,	
	you may be	
	utterly aware of	
	the original feeling.	
	Due to certain	
	missing links,	
	you may be	
	unable to	
	feel differently,	
	yet you know	
	what you	
	feel.	
	jeen.	
	But when you are	
	angry,	
	you are	
	not	
	feeling	
	the primary emotion.	
	Only with awareness	
	can you	
	• penetrate deeper	
	and	
	• find the	
	underlying	
	• hurt or	
	• pain.	
19		
17	I might also add that	
	many other	
	destructive emotions,	
	such as	
	• jealousy,	
	• envy, or	
	• <i>lust</i> ,	
	also contain	
	• anger.	



20	
	QUESTION:
	What is
	healthy anger?
	ANSWER:
	Healthy anger
	is
	• objective,
	when
	• justice
	is at stake.
	It [i.e., Healthy anger]
	makes you
	makes you
	assert yourself.
	It [i.e., Healthy anger]
	makes you
	mukes you
	fight for
	what is
	• good
	and
	• true –
	whether the issue is
	• your own
	or
	• another's,
	or
	• for a principle.
	You may even feel
	objective anger
	about
	a very personal issue,
	while projecting
	a subjective emotion
	upon
	a general issue.

It is impossible to determine whether or not the emotion is healthy anger by looking only at the issue itself. Healthy anger feels very different from the unhealthy kind. Unhealthy anger poisons your system. *It* [*i.e.*, *Unhealthy anger*] • calls forth your defenses and • is at the same time a product of them. Healthy anger will never make you • tense and • guilty and • ill at ease. *Nor will it* [i.e., Nor will healthy anger] compel you to justify yourself. Healthy anger will never weaken you.

21 Any healthy feeling will give you • strength and • freedom, even if the outward feeling appears to be negative, while an apparently positive feeling may weaken you *if it* [i.e., *if the APPARENTLY positive feeling*] • is dishonest, if • displacement and • subterfuge are at work. If your anger leaves you • freer and • stronger and • less confused, then it is a healthy anger. Unhealthy anger is always a displacement of an original emotion. Healthy anger is a direct emotion [i.e., Healthy anger is a primary, not secondary, emotion].

22	
	QUESTION:
	Is that [i.e., Is healthy anger]
	the wrath of God in the Old Testament?
	ANSWER:
	Yes,
	that is right.
23	
	QUESTION:
	Does that [i.e., Does healthy anger]
	have anything to do with
	righteous indignation?
	ANSWER:
	Yes, that [i.e., Yes, righteous indignation]
	is also
	healthy anger.
	But my friends,
	be very careful in your
	self-examination.
	sey chammanon
	When you have an
	outer issue
	in which you may be
	utterly justified in
	feeling angry,
	jeening ungry,
	that still may
	not mean
	that what you feel
	is
	healthy anger.
	The only way to determine that [i.e., to determine whether or not the utterly justified
	anger you feel regarding an outer issue is healthy anger]
	is by the effect
	your anger has
	on
	• you and
	• others.

	Only you can determine the truth [i.e., Only YOU can determine the truth as to whether or not your anger is healthy]. Only utter candor with yourself will enable you to distinguish
	between them [i.e., between healthy and unhealthy anger].
24	The fifth cardinal sin is GLUTTONY. The deeper meaning of gluttony has to do with need. A need that is • unfulfilled and • frustrated for a long period, that is • thwarted again and again, will seek outlets. Such an outlet, among many other possibilities, may be gluttony.

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Why would ancient wisdom
    refer to this [i.e., refer to gluttony]
        as sinful?
Not merely because it [i.e., because gluttony]
    is destructive of
        your physical health.
            That would certainly
                not be sufficient reason
                   to call it [i.e., to call gluttony]
                      a sin.
There are many activities in a person's life
    which are
        • undesirable and
         • damaging
            to one's health,
                vet
                   they are
                       not considered sinful.
Something much more
    • important and
    • vital
        is at stake here [i.e., is at stake here with GLUTTONY
                        than gluttony merely being damaging to a person's health].
If you
    • are unaware of
        your original needs
 and therefore
    • cannot go about fulfilling them
        through the removal of
           your inner obstructions,
then
    you
        cannot
            • fulfill
                yourself.
```

	[If you are unaware of your original needs and cannot fulfill yourself through the removal of your inner obstructions,] You cannot • fulfill your potentials.
	You cannot • become happy and • give happiness.
	You cannot • unfold your creative abilities.
	You cannot • contribute, be it in ever so small a way,
	to • human society and • its development.
25	All human beings,
	no matter how much you • may look down on them or • may consider them insignificant,
	have the possibility to contribute in some way to the evolutionary plan.
	But only if they fulfill themselves can they do so [i.e., can they contribute to the evolutionary plan].

	They [i.e., Human beings]
	cannot fulfill themselves
	when they are
	unaware of
	• their real needs
	and [i.e., and unaware of]
	• why
	these needs
	remain
	unfulfilled.
	As they [i.e., As they come to]
	understand
	the reasons [i.e., the reasons for their unfulfillment],
	thus bringing fulfillment
	closer
	and closer,
	they can
	• contribute something to
	the vast reservoir of
	cosmic forces
	and
	• influence
	• evolution
	and
	• general spiritual development.
	general spiritual activity mena
	The
	• fulfillment
	and
	• happiness
	of every human being
	is a necessity for
	the entire evolution.
26	
-	It would be unfair to say
	that
	unfulfillment
	is
	always
	1007710y5
	due to
	selfishness.

It [*i.e.*, *A* human being's unfulfillment] *may be* [*i.e.*, *may be due to*] • selfishness, or it *may be* [*i.e.*, *may be due to*] • a childish self-concern. Yet there is another part of the psyche that realizes that • only in happiness can one contribute, and • one loses out by not contributing. This gnawing feeling of missing out makes you strive, and if you strive in the right direction, vou will eventually • turn inward and • seek the reason for your unfulfillment. However, there are many wrong ways of striving that bring only temporary relief of the inner pressure.

	One of these [i.e., One of these WRONG WAYS of striving for happiness and fulfillment so one can enjoy contributing something to the evolutionary plan]
	is gluttony.
	As I indicated previously, there are also many other forms of addiction, such as alcoholism.
27	
	QUESTION: Some psychologists say that
	masturbation is a primary addiction.
	Is this connected with gluttony?
28	ANSWER: I would say that this very much depends
	on the • frequency and
	on the • age of the person.
	To a degree, masturbation is
	normal.

If it [*i.e.*, *If masturbation*] is a constant practice in adulthood, *it* [*i.e.*, *masturbation*] is certainly related to gluttony, although the displacement of the real need is not quite so great. It is easier to see that *the real need [i.e., the real need in masturbation]* is a yearning for a rewarding relationship on a mature basis. With gluttony, *the displacement* [*i.e.*, *the displacement of the real need*] is *so far removed* [*i.e.*, *so far removed from the real need*] that it is more difficult to recognize the underlying real need. However, masturbation is also a substitute. *It* [*i.e.*, *Masturbation*] may be an easy way out to obtain • relief and • release without risking the • involvement and • responsibility of a personal relationship.

29	
	The sixth cardinal sin
	is
	ENVY.
	Again,
	I do not have to go deeper into this
	because
	I have covered it before.
	What I said about
	• covetousness
	also applies to
	• envy.
	I have discussed envy on many previous occasions.
30	
	QUESTION:
	Is there something
	like
	healthy envy?
	ANSWER:
	No,
	there is not,
	although envy might,
	under certain circumstances,
	lead to a
	healthy
	activity.
	Let us say that someone
	is
	without ambition –
	and there is such a thing as a healthy ambition –
	and
	is
	• lethargic,
	• withdrawn,
	• apathetic,
	and
	• indifferent.

to envy d thus [i.e., and thus, motivated by envy of someone else's life,] • may be pulled out of his lethargic state d, perhaps, even • get on the right track. • A destructive feeling may have a • constructive result, as • a feeling, in itself constructive, may have an • unhealthy effect. pends on the many intricacies of the human personality in relation to life circumstances. the fact that a • destructive feeling may produce • positive results in certain cases does not make the feeling itself • positive, • healthy, or	 comes into contact with someone whom he feels compelled
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may produce • positive results in certain cases does not make the feeling itself • positive, • healthy, or	But the fact that a
• positive results in certain cases does not make the feeling itself • positive, • healthy, or	• destructive feeling
in certain cases does not make the feeling itself • positive, • healthy, or	may produce
in certain cases does not make the feeling itself • positive, • healthy, or	• positive results
not make the feeling itself • positive, • healthy, or	-
not make the feeling itself • positive, • healthy, or	does
 positive, healthy, or 	not make the feeling itself
or	• positive,
	• healthy,
• productive.	
<i>p</i> ¹ <i>c c c c c c c c c c</i>	• productive.

31 The seventh cardinal sin is SLOTH. Sloth is the • indifference and • apathy that I just mentioned [i.e., that I just mentioned in regards to ENVY sometimes pulling someone out of indifference and apathy]. Sloth represents the pseudo-solution of withdrawal from • living and • loving. Where there is • apathy, there is • rejection of life. Where there is • indifference, there is • laziness of the heart that cannot • feel and • understand others – and cannot, therefore, • relate to them.



	Whoever reaches out
	• takes the risk
	of being hurt
	and
	• accepts this risk
	as
	worthwhile.
32	
	When you are
	slothful,
	you do
	not give
	to
	• life,
	to
	• yourself,
	or and the second se
	to
	• others,
	a chance.
	Such
	life-negation
	cannot ever be resolved
	unless you come to see
	this basic
	• selfishness
	and
	• self-concern
	as
	unhealthy.
	Sloth
	is one of the
	defense-mechanisms
	I have discussed.

Г

	T
	In your
	fear of being hurt,
	you defend yourself
	by becoming
	• lazy
	and
	 indifferent towards
	everything that is
	life-producing.
	Therefore
	sloth
	is rightly called
	a sin.
33	
55	QUESTION:
	What happens with a life,
	from a spiritual point of view, that has been wasted in
	sloth?
34	
	ANSWER:
	The life has to be
	repeated,
	again
	and again,
	until the person
	finally
	pulls out of it.
	You see,
	a law applies here
	which you so often observe around you:
	mich you so offen ooserve around you.
	• the more you are caught in
	a vicious circle,
	• the more difficult it is
	to break out of it.

Т

Г

```
• The deeper you are involved in
                  your own
                       • conflicts and
                       • problems –
                              which, in the last analysis,
                                 arise
                                     only because you
                                        do
                                            not want to
                                               • come out of them
                                              and
                                               • change –
               • the more difficult
                  change becomes.
               • The more you
                  • run away from
                      facing up to yourself
                 and
                  • continue to
                       resist change,
               • the greater
                  • the difficulty becomes.
This continues
    until
        your outer life
           becomes so unbearable
               that
                  the very unhappiness
                      finally
                          makes you
                              want to
                                 • face it [i.e., makes you WANT TO face your
                                                       unbearable unhappiness]
                               and [i.e., and WANT TO]
                                 • change.
```

35 If the will to change can be mustered before life becomes so unbearable, much unhappiness can be avoided. This is why you often see that people remain caught in their inner problems as long as they somehow "get by." They seriously settle down to changing only when life is no longer bearable for them. The same holds true on a larger scale. If a life is wasted in sloth, time after time, finally the circumstances of an incarnation may become so unpleasant that the entity • pulls itself together and • struggles out of it.

r	
36	
	Unfortunately,
	only too often
	sloth
	takes the nath of least resistance
	takes the path of least resistance as long as
	circumstances
	are
	not too bad.
	This creates
	for the following life
	the psychological conditions
	that make it
	harder to live in sloth
	because
	the instinct of
	self-preservation
	finally takes over
	when circumstances
	become
	bad enough.
	When
	that turning point is reached
	indi turning point is reached
	depends on
	the person.
	That turning point
	may come in a
	• new
	and
	• more difficult
	incarnation,
	or it may occur
	in the course of
	in the course of
	• the present life.

37		
	QUESTION:	
	I was wondering	
	why	
	some of these	
	deadly sins	
	are	
	• effects	
	instead of	
	• causes.	
	• cuuses.	
	41	
	Also,	
	• hatred	
	and	
	• fear	
	are not mentioned.	
	ure not mentionea.	
	They too are	
	• cause	
	and	
	• effect	
	at the same time.	
38		
	ANSWER:	
	It is very often so	
	in religious teachings	
	that the	
	• effect	
	is spoken about	
	and not the	
	• cause.	
	At one time,	
	humanity	
	was not ready	
	to delve deeply enough	
	to see the	
	• causes.	

The best that could be hoped for was to prevent people from destructive • actions, even if the underlying • causes were not eliminated in the individual. At least, • the contagiousness and • the direct outer effects of destructive actions were • decreased, if not • entirely eliminated. You know how contagious human behavior is. • Thoughts and • emotions are also contagious. In other words, • outer behavior will influence • outer behavior, while • thought influences • thought, and • unconscious feelings influence • unconscious feelings.

	The contagious
	• actions,
	at least in their
	crassest forms,
	were kept in check.
	were nepr in encen
	That is why
	at one time the
	• effect
	was more concentrated on
	than the
	• cause.
	Now that humanity
	is evolving,
	more attention
	must be given to
	the inner causes.
39	
	QUESTION:
	And why is
	• fear
	not mentioned?
	ANSWER:
	Because
	• fear
	is
	not an
	• act.
	• <i>It</i> [i.e., <i>Fear</i>]
	is an
	• involuntary emotion.
	It [i.e., Fear]
	• is a result of
	many other emotions
	and
	• cannot be eliminated by
	a direct admonition
	not to fear.

Fear can only be tackled by • a process of psychological understanding, and by • dissolving the underlying cause. If you tell people, "You must not fear because it is a sin," this will not prevent them from being frightened. They will be even more frightened. But if they slowly unroll the processes of their emotional deviations, • understanding them and • correcting false concepts, then they will see that irrational fear is always • selfish and • separating, and they will no longer find cause for such irrational fear.

It is more or less the same [i.e., As it is with FEAR, it is more or less the sam with • hate and with • anger.	e]
and with	
with	
• unger.	
40	
QUESTION:	
The conquest of	
fear	
in Matthew	
is by way of	
faith in God.	
juni in com	
How would you relate that to our teachings?	
41	
ANSWER:	
As you all know by now,	
faith in God,	
in a	
• genuine,	
• secure,	
• profound, and	
• sincere	
way,	
can only exist	
if Nou first	
you first have faith in	
yourself.	
To the degree that you	
lack faith	
in yourself,	
you	
cannot	

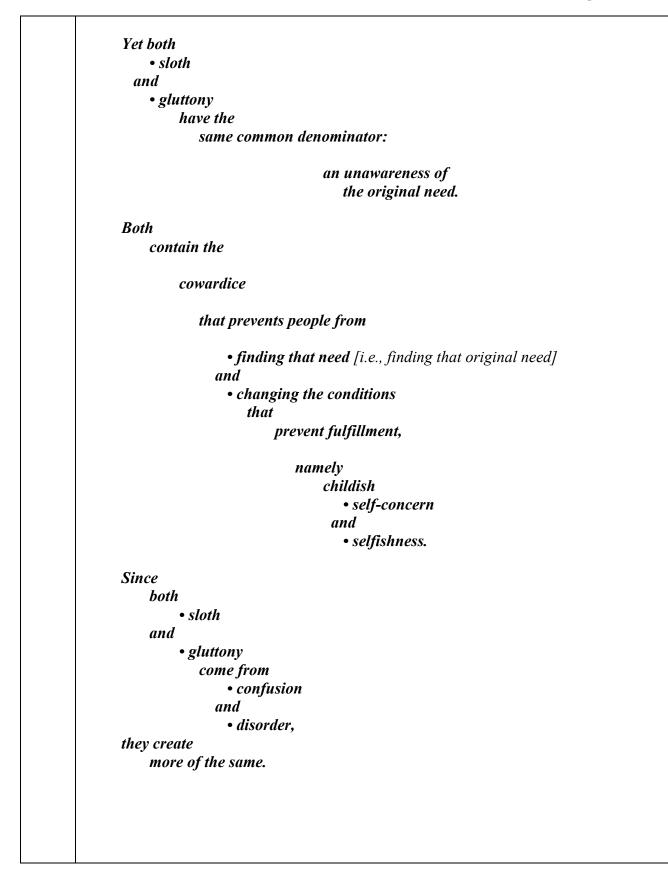
Yes,	
•	• can
	superimpose it [i.e., superimpose "faith in God"]
and	
	• deceive yourself about it [i.e., deceive yourself about "the line in a "the lin
	<i>"believing" that you have a "faith in</i>
	out of a need to
	cling to a
	loving authority,
but it	t cannot be
t	true faith
	unless you have gained the maturity of
	faith in yourself.
Now,	
-	how can you have faith in
	yourself,
	unless you
	understand yourself
	as much as possible?
	us much us possiole.
As lo	ong as you
•	e are puzzled
and	1
•	grope in the dark about
	what effect
	you have on others
	and
	the effect
	• life
	and
	• others
	have on you,
you i	gnore
	some vital information
	about

	your own psychic life]
	is a result of
	• your inner unwillingness
	to discover
	the truth,
	• an unwillingness
	that is often
	unconscious.
	Overcoming the
	hidden resistance [i.e., OVERCOMING the hidden RESISTANCE to discovering the TRUTH of your own psychic life]
	will make you
	• understand
	yourself
	better
	and [i.e., and make you]
	 have increasing faith
	in
	• yourself,
	and thus
	in
	• <i>God</i> .
	Only in this way
	can you
	conquer fear.
2	
	QUESTION:
	It seems to me that
	• the seven cardinal sins
	are a subtler explanation of
	the Ten Commandments,
	which
	• are definitely
	based on fear,
	or
	• create fear
	in their application.

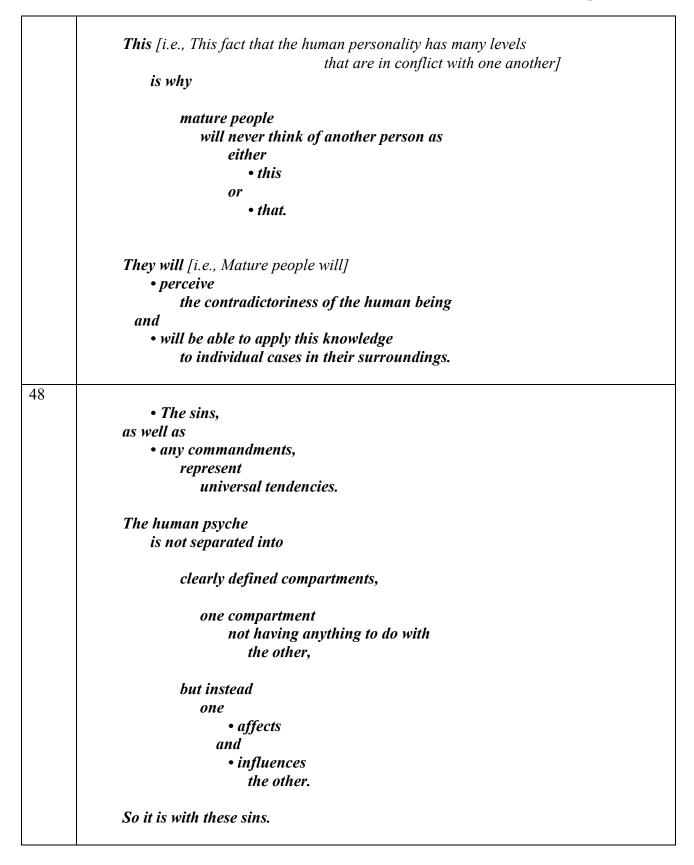
43	
	ANSWER:
	Yes.
	165.
	Every teaching,
	Every leaching,
	if
	• misapplied
	and
	• misunderstood,
	will create
	witt create
	fear.
	A rigid commandment,
	if pronounced
	without the possibility of
	finding
	the underlying obstructions to
	following such commandments,
	will produce
	• fear
	and
	• guilt,
	and therefore
	• hate.
	• nule.
44	
	Today
	it is no longer
	• possible
	and even
	• constructive
	for human beings
	to merely
	abay a commandment
	obey a commandment
	in de circ
	their
	• actions.

<i>Since this</i> [i.e., Since merely obeying a commandment in one's ACTIONS] <i>is</i>
not good enough,
your
innermost self
will be
fearful,
even if
your actions
 are entirely proper
and
 conform to the commandments.
The final authority
is
• not
outside of yourself,
but
• embedded in
your own psyche.
There is a vast difference
between the
 perfectionistic demands
of your idealized self,
and the
• productive life
that L
your real self
wants you to lead.
QUESTION:
I noticed that
these sins [i.e., these seven cardinal sins]
are liquid.
They sort of
flow into each other.

	Sometimes they [i.e., Sometimes these seven cardinal sins]
	seem like
	opposites, like
	• sloth
	contrasted with
	• covetousness or with
	• gluttony.
	They are not
	exact opposites,
	but in some ways
	they are.
	And yet they can exist
	at the same time.
	I wonder if there is any
	definite connection, say,
	between
	• sloth
	and
	• gluttony?
10	
46	ANSWER:
	The two [i.e., Sloth and gluttony]
	are
	opposites,
	because
	• gluttony is a
	• greedy reaching out,
	coming from a
	• frustrated need,
	while
	• sloth
	is
	• indifferent withdrawal
	and
	• does not reach out.

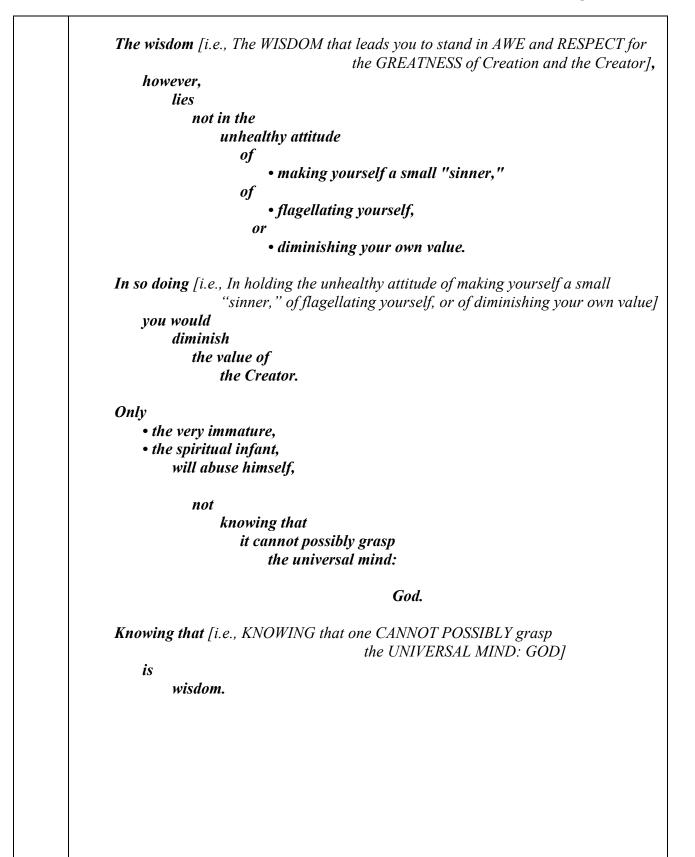


47 It is perfectly true that all of these sins [i.e. that all of these seven cardinal sins] • intermingle and • overlap. They may • contradict one another and yet • exist simultaneously. This is so because they all have the same common denominator. Since the human personality is • in conflict and • not one-dimensional, • one level of the personality may adopt an attitude that is contradictory to • another level. All of you have found such contradictions in • yourselves and in • others.



49	
	QUESTION:
	From what you said then,
	there is really
	no difference in weight
	between the seven deadly sins?
	Sometimes it is said that
	• sloth
	is worse than
	• pride.
50	
	ANSWER:
	Evaluating this
	• is difficult and
	• may be misleading.
	It may be true
	that
	sloth
	is more difficult to overcome
	because it is inactive.
	Sloth
	• paralyzes the faculties,
	and thus
	• lasts longer.
	But all the seven sins
	are symptoms of
	the same underlying causes.
51	
	QUESTION:
	\tilde{I} wanted to ask about
	the fear of the Lord.
	ine jeur of me Loru.
	In the Bible it is said that
	"the fear of the Lord is the beginning of wisdom."
	Have we properly understood the fear?
	Have we evolved beyond this?

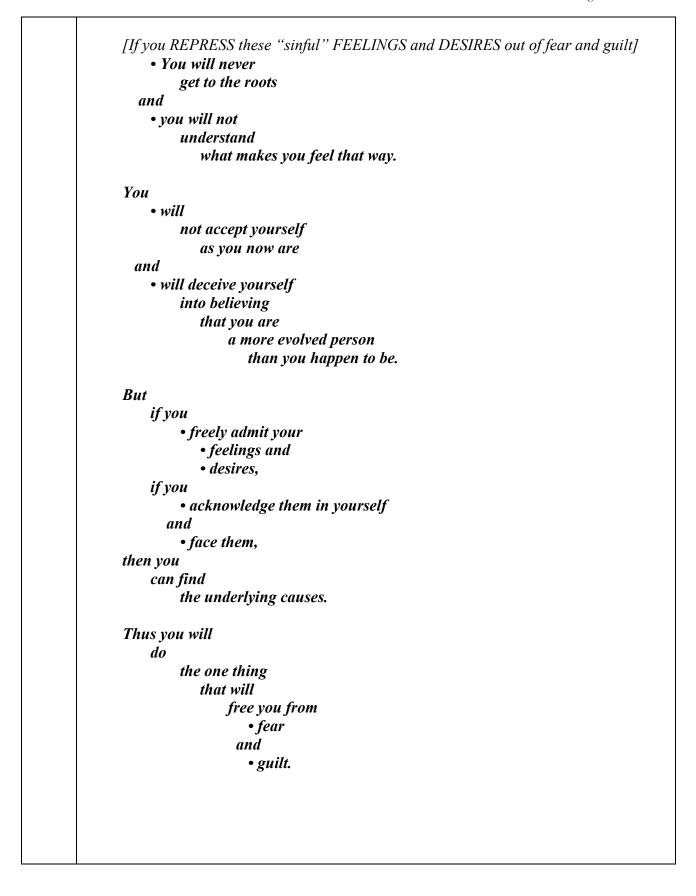
52 ANSWER: This question has been discussed before. It is a question of • semantics and of • wrong translation. The word "fear" is extremely • misleading and • damaging. The original meaning is "respect" or "awe" before the greatness of the Creator. God's infinite greatness is such that no human being can even remotely understand it. As you grow into • emotional and • spiritual maturity, you realize your own limitation in understanding the greatness of • Creation and of • the Creator. That is the • awe or • respect that comes out of wisdom.



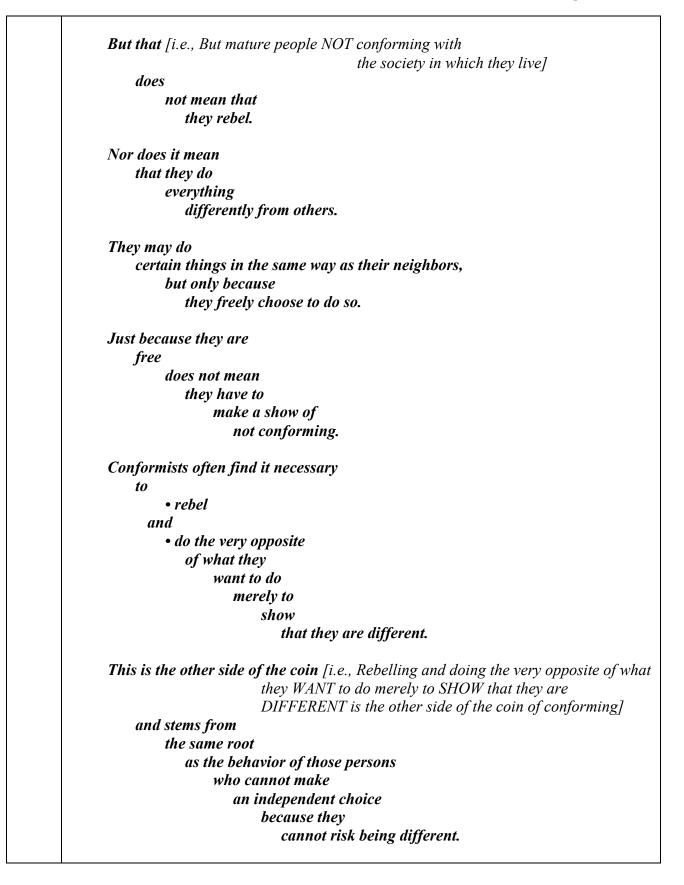
	As you grow, sometimes, perhaps in a few short moments in a lifetime, you will sense
	your inability to comprehend Him.
	In the moment you become aware of this incapacity [i.e., In the moment you become AWARE of this INCAPACITY to COMPREHEND GOD],
	you are already much greater than you were when you ignored it [i.e., much greater than you were when you IGNORED this INCAPACITY to COMPREHEND GOD].
53	QUESTION: Is not the fear of the Lord an element out of the ancient religions where religion had a punitive character?
54	ANSWER: Yes, it also comes from that time. But there is also a question of wrong translation, perhaps because of the remnants of that earlier time.

55 QUESTION: How about sin from the spiritual point of view? If you don't actually commit the sin, though you are thinking about it, but
How about sin from the spiritual point of view? If you don't actually commit the sin, though you are thinking about it, but
spiritual point of view? If you don't actually commit the sin, though you are thinking about it, but
don't actually commit the sin, though you are thinking about it, but
don't actually commit the sin, though you are thinking about it, but
though you are thinking about it, but
but
• out of fear
or
• for any other reason
do not execute
the sinful act,
does this still count as
sin?
56
ANSWER:
Jesus said all there is to say on that topic.
The difference
between
• action,
• feeling, or
• thought
is not half as great
as human beings want to believe.
This [i.e., This belief that obedience in ACTION is more important than
obedience at the level of a FEELING or THOUGHT]
happens
especially when
not committing the act
is due to
• fear
and not to [i.e., and not due to]
• love and
• understanding.
You know that
you all have
an aura.

	What you
	• feel
	and
	• think
	• emanates from you
	and
	• is somehow
	always
	perceived by others.
	The higher the level
	of the other people's consciousness,
	the more aware
	they may be of
	the emanation they perceive from you.
	The lower
	their level of consciousness,
	the less
	will they be aware of it,
	but unconsciously
	they would still know.
	Hence
	your "sin"
	affects others,
	even if it is
	not acted out.
57	
	On the other hand,
	if you
	repress these
	• feelings and
	• desires
	out of
	• fear and
	• guilt,
	the results
	are
	even worse.



58	
	QUESTION:
	In today's <u>Post</u> ,
	Harry Golden wrote something to the effect that
	marry Golden wrole something to the effect that
	conformity
	conjornity
	is
	• not living in a house
	similar to your neighbor's,
	but rather
	• living in that house
	in order to
	• impress your neighbor,
	or to
	• make your neighbor like you.
	I think this is probably an adequate explanation of conformity.
	Now, I would like to know
	to what extent
	do mature people
	conform with
	the society in which they live?
50	
59	ANCH/ED.
	ANSWER:
	If we use the word
	"conforming"
	in the sense in which it is usually used,
	that of
	living up to other people's expectations,
	either out of
	• a need to impress,
	or out of
	• fear of rejection,
	mature people
	will
	not conform at all.



The outer manifestation
does
not show
whether or not
a person conforms.
This [i.e., Rather, whether or not a person CONFORMS]
is determined by
• the inner spirit,
• the motive.
People living like those around them
may do so
out of
• insecurity,
• needing to conform,
· needing to conjorm,
or [i.e., or, conversely, may do so]
out of
• the freedom to
choose this way of life
independently,
because
they like it.
When people do
everything
differently
out of rebellion,
their
underlying need to conform
is exposed.
They rebel
against
• the need [i.e., By doing EVERYTHING differently, they rebel against their inner NEED to conform]
and
• insecurity in themselves [i.e., and by doing EVERYTHING differently
they rebel against their own inner INSECURITY],
rather than [i.e., rather than rebelling]
against
• society.

	Such rebellion [i.e., Rebelling against one's inner need to conform and against one's inner insecurity by OUTWARDLY doing EVERYTHING differently from society]
	is
	not free.
	It [i.e., Such OUTWARD APPEARANCE of rebellion] often makes people
	do
	the very opposite of
	what they really
	want to do.
	But it is also possible
	that those who have the courage to be different
	do so
	with a free spirit.
0	
	QUESTION:
	This question pertains to
	the "one and only love."
	The mature person, it seems,
	• gives love very easily
	and certainly
	• would want something in return.
	If a person
	• is, let's say, seventy-five percent mature
	and
	 gets this wonderful feeling from
	giving love,
	then it seems that
	the object
	of the love
	is not so important.

	How could such a mature person
	who
	• needs and
	• wants
	to give love,
	who
	• is able to give it [i.e., who is able to give love],
	reconcile this
	with what romantics say
	about two people coming together,
	and then, suddenly,
	<i>this is it</i> [<i>i.e.</i> , <i>this love between them is then</i>
	suddenly the ONE AND ONLY LOVE for them both]!
61	
	ANSWER:
	There is a great deal of confusion here.
	In the first place,
	there are many different kinds of love.
	It is perfectly true
	that a mature person
	can love
	many
	• people
	in
	many
	• different ways.
	For clarity's sake,
	let us use the words
	• "warmth"
	and
	• "understanding."
	<i>These feelings</i> [i.e., <i>These feelings of "warmth" and "understanding"</i>]
	can even be felt for
	people who
	do not actively love this mature person
	in return.

Yet, this very same mature person will certainly not harbor • erotic love, • the love between the sexes, when it is not reciprocated. A • mature, • rewarding *relationship* [i.e., A mature, rewarding, erotic loving relationship *between the sexes*] is mutual. *It* [*i.e.*, *A* mature, rewarding, erotic loving relationship between the sexes] cannot be one-sided. It would be a crass misunderstanding to believe that mature • men and • women can love when they are hated. The best that can be expected is that they will not hate in return because they are not defensive. They are • uninvolved and • objective, and therefore they sense why the other person hates.

However,
<i>they</i> [i.e., mature men and women]
will not
seek
a relationship
in such a case [i.e., a case where they are HATED in return],
not even
one of
casual friendship.
Mature
• men
and
• women
will have
• understanding
and
• warmth
in different degrees
for different people.
They will relate to
many people
in different ways.
But in
• marital,
• committed
love,
mutuality
is a prerequisite for
a mature relationship.
This
does not mean that both
always
feel
• the same way
and with
• the same intensity;
marital love
cannot be measured
in such terms.

	Relationships
	• change and
	• fluctuate, but on the whole
	there
	must be
	reciprocity.
	recipiocuy.
	You bring
	two different kinds of love
	together here [i.e., here in your question] –
	• general human relationship
	and
	• erotic love –
	and this is why you are confused.
62	
	QUESTION:
	Ĩn marital love,
	is it possible
	that perhaps
	• the husband
	loves more at first,
	and then
	• the wife,
	and then
	• it changes again?
63	
	ANSWER:
	Of course.
	But this may also have to do with something
	other than love
	in its true sense.

	It [i.e. Fluctuations and changes in levels of love
	between partners in a marital relationship]
	may be that
	at one time the
	• need and
	• insecurity
	of one person
	may be greater,
	and then
	that person
	manifests dependency.
	munifesis uepenuency.
	When the need is satisfied,
	the picture may change.
64	
-	QUESTION:
	Isn't the
	• greatest
	and
	• best
	adjusting factor in a marital relationship
	the ability to
	slowly grow into
	stowly grow into
	seeing God
	in the other partner?
	in the other purtier.
	ANSWER:
	This [i.e., This ability to see God in the other person]
	applies to
	upplies to
	any kind of human relationship.
	kina oj numan reautonsnip.

65 **QUESTION:** I'm becoming aware of a new kind of feeling. As • depressions, • fears, and • repressions dissolve, there emerges a personality that has no personal involvement and • feelings, so that one first realizes that love has two sides: • a kind of negation and • a positiveness, both in a personal involvement with • the self as • the object. Thereby love becomes • an understanding and • a non-personal involvement, such that you may feel for a stranger • whom you do not like particularly and • with whom you have no personal involvement. It [i.e., Such a love] is just an acceptance.

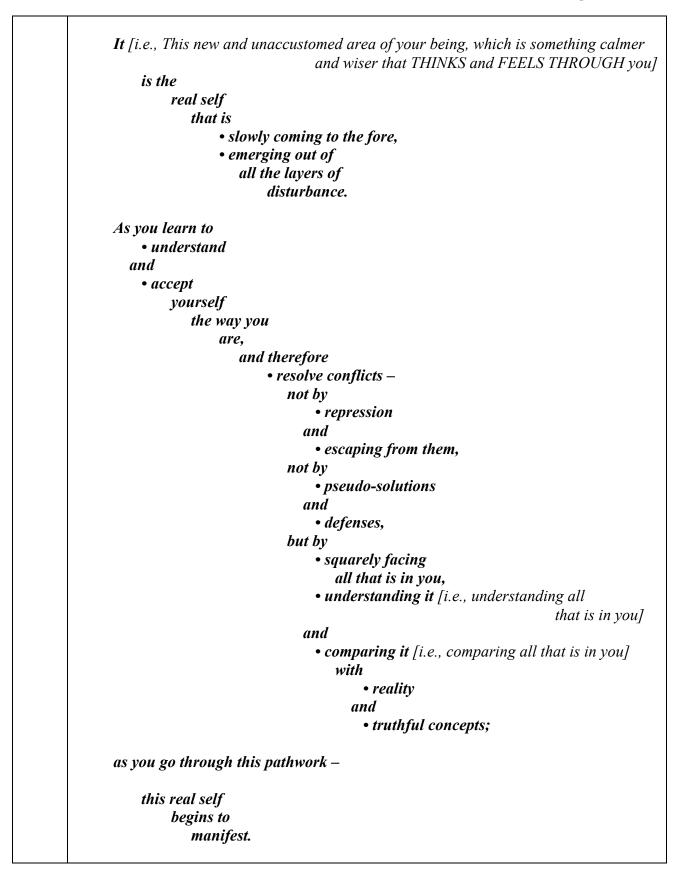
	In a personal relationship,
	this becomes a process of growing
	between two people,
	without questions like
	"who loves most."
	It is
	• a deep personal giving,
	• a most interesting feeling.
	You feel as though
	you have lost
	your body.
66	ANSWER: Yes,
	it is as though someone else
	spread
	this feeling
	through you.
	As though
	some
	new being
	took hold of you
	inwardly.

Г

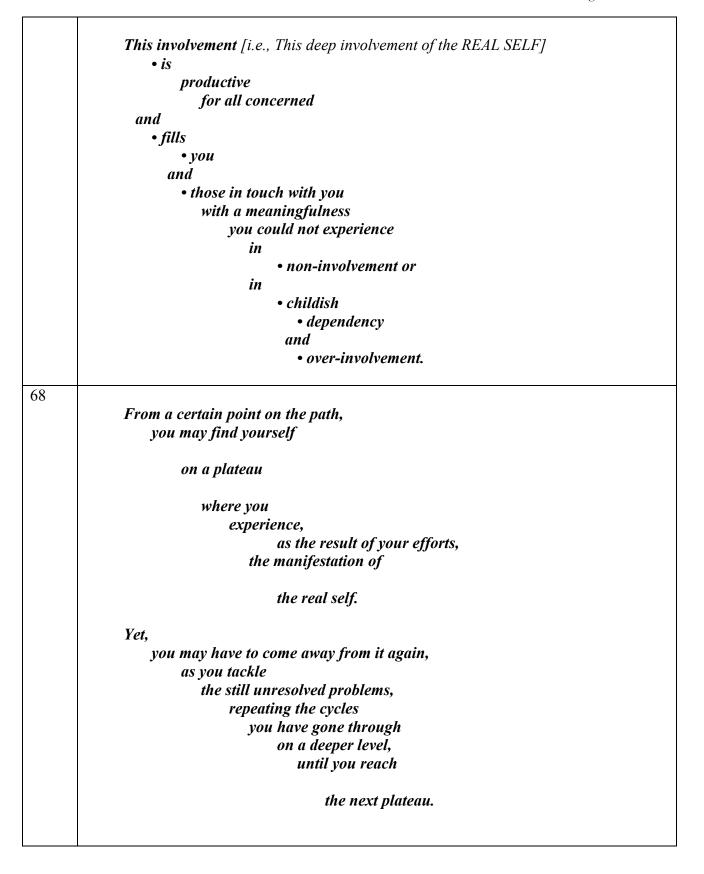
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You may perhaps
                  experience
                      the same with
                          thoughts,
                              as though
                                 a thought
                                     is thought
                                        in you,
                              as though
                                 it is
                                     not your own thought process
                                        that thinks,
              and yet
                  it [i.e., and yet the thought]
                       is very much
                         your own,
              but
                  it [i.e., but the thought]
                      comes from a
                          • new and

    unaccustomed

                              area of your being.
             It [i.e., This new and unaccustomed area of your being
                                                   from which the thought comes]
                  is something
                       • calmer
                     and
                       • wiser
                          that
                              • thinks
                            and
                              • feels
                                 through you.
67
              This is what I talk about
                  again
                       and again.
```



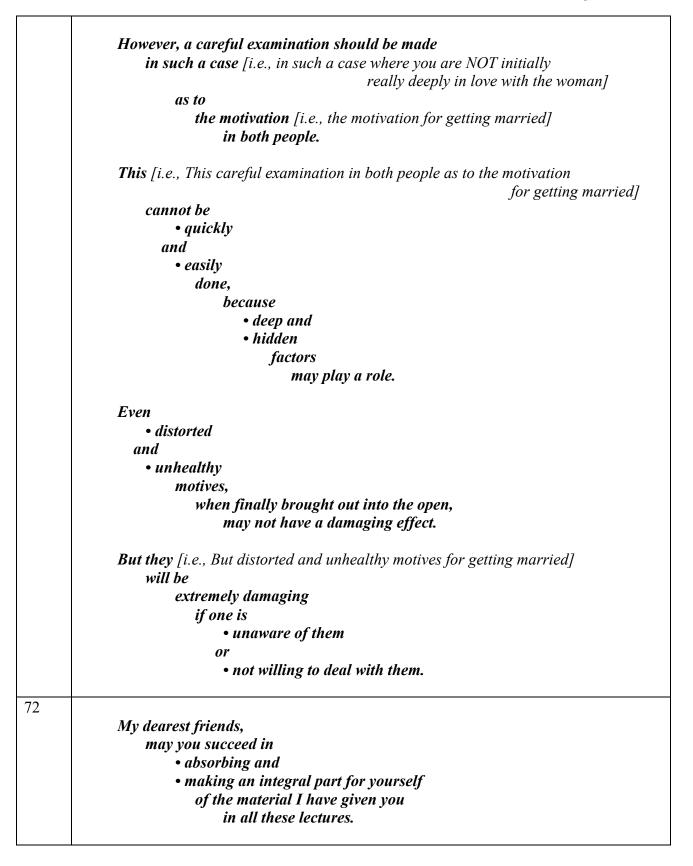
```
What you describe
    is the manifestation of
        the real self.
Now, this [i.e., Now this manifestation of the REAL SELF]
    does not come
        in all areas of
            • living
          and
            • being
                at once.
It [i.e., This manifestation of the REAL SELF]
    may first appear
        in the areas where
            conflicts of lesser seriousness
                have been resolved.
The next step
    will be to resolve
        the more serious problems
            which reveal
                the existence of a
                   • deep,
                   • subjective and
                   • destructive
                       involvement,
                           even if
                               non-involvement
                                  is being used
                                      as a superficial
                                         pseudo-solution.
In the new state of
    the real self
        there is indeed a
            deep involvement,
                but
                   in an
                        • entirely different way -
                   in a
                        • way that does not
                           • weaken
                        and
                           • confuse.
```

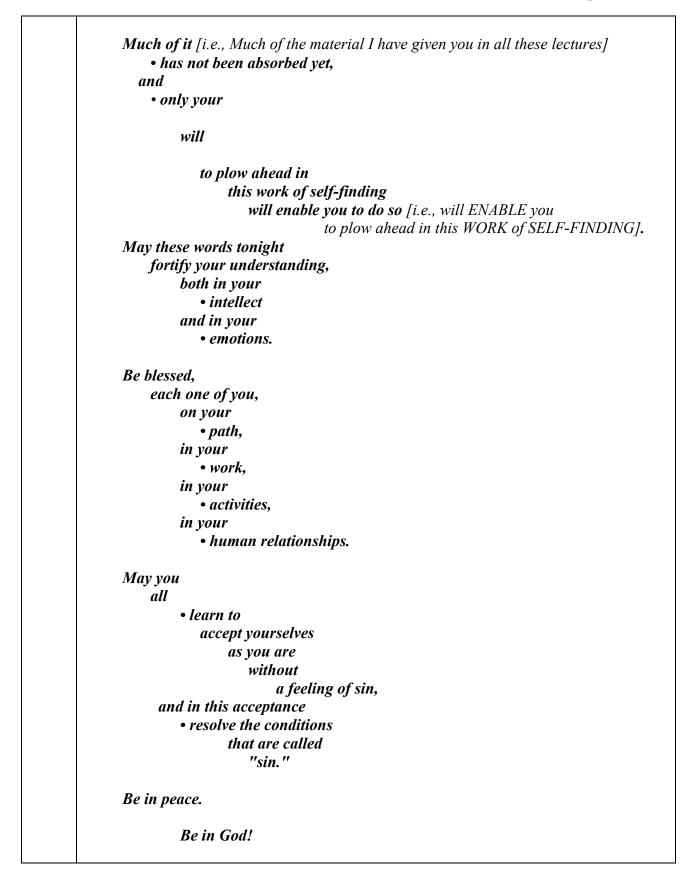


```
At a time like
    this, as you describe it,
         the feelings I spoke about before,
            • the awe of God,
          and
            • the realization of
                one's own limitation
                   to grasp the Creator,
                        may come
                           simultaneously.
A divine aspect in yourself
    begins to
        fill you,
            • first with a feeling
                as though it [i.e., as though this DIVINE ASPECT in yourself
                                                             that is filling you]
                   were
                        something else [i.e., something else and NOT part of YOU],
           and
            • then
                • penetrating,
                • enveloping
                   vou
                        from inside out,
                           until you
                               know
                                  it [i.e., until you KNOW this divine aspect in
                                                      yourself that is filling you]
                                       is an
                                          integral part
                                               of
                                                 you:
                                                      your real self.
```

69	
	QUESTION:
	If a man marries
	without being
	really deeply in love with a woman –
	first,
	• is this wrong?
	Second:
	• is it possible
	that with proper guidance
	• this marriage could turn out well?
	• Is it possible
	that
	• they then fall in love,
	that
	• it develops into a real love affair,
	even though it was started rather coldly?
70	
	ANSWER:
	It is very hard to answer you
	with a definite statement of
	• right
	or
	• wrong.
	It depends on so many circumstances.
	It [i.e., Whether a marriage where you are NOT really deeply in love with the
	woman is right or wrong, and whether such a marriage can mature into one which is a real love affair]
	depends
	on the
	• motivation,
	on the
	 kind of feelings you do have,
	and
	on the
	• will and
	a affaut
	• effort that is put into the relationship.

	But, generally,
	I may say that
	• if the motivation
	is sincere
	and
	• if feelings of
	• affection,
	• respect,
	• liking
	for the other human being
	are there,
	together with
	• certain common basic interests,
	• this may indeed turn out to be
	a better marriage
	than one based
	only on passion.
	In the latter [i.e., In the case of a marriage based only on passion], the real values
	may be overlooked.
	Yet,
	I do not mean
	that if two people are
	in love,
	they necessarily
	overlook the real values.
	They may have
	fallen in love
	<i>just because of them</i> [i.e., <i>just BECAUSE of their respective real values</i>].
71	
	What you say [i.e., "that a marriage where you are NOT initially deeply in love with the woman CAN mature into a marriage which is a real love affair"]
	is certainly
	not a rule,
	but it is possible
	under certain circumstances
	if the second
	real values are perceived.





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