

# Pathwork Lecture 4: World Weariness

1996 Edition, Original Given April 22, 1957

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, 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 -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide's Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide's Wisdom come to live you.*

*For clarity: The original text is in bold, italicized, and mostly underlined. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]*

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

*Blessings on your journey, Gary*

¶	Content
03	<p><b><u>Greetings</u></b> <b><u>in the name of God.</u></b></p> <p><b><u>I bring you</u></b> <b><u>God's blessings.</u></b></p>
04	<p><b><u>My dear friends,</u></b> <b><u>since some of you are pondering</u></b> <b><u>the subject of world weariness –</u></b> <b><u>an indefinable</u></b></p> <ul style="list-style-type: none"><li>• <b><u>longing or</u></b></li><li>• <b><u>melancholy or</u></b></li><li>• <b><u>sadness</u></b></li></ul> <p><b><u>which may at times take hold of you –</u></b></p> <p><b><u>I would like to choose</u></b> <b><u>this subject [i.e., world weariness]</u></b> <b><u>as the theme of today's lecture.</u></b></p>

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05

*The feeling [i.e., the feeling of world weariness – or feeling of indefinable longing, melancholy, or sadness]*

*grows*  
*from several roots,*  
*therefore*  
*there are a variety*  
*of possible causes for*  
*world weariness.*

*Of course*

- *the yearning for*
  - *God and*
  - *perfection*
- plays a role here too*  
*whether consciously or not,*

*as well as*

- *the nostalgia for*
  - *one's true spiritual home*
- that dwells in every human being.*

*For here on earth*  
*you are only visitors,*  
*it [i.e., earth]*  
*is not your true home.*

*But that [i.e., But the fact that earth is not your true home]*  
*is never*

*the main reason for*  
*the indefinable longing [i.e., indefinable longing for God,*  
*for perfection, and for one's true spiritual home].*

*Its [i.e., The indefinable longing's]*

*background*  
*is more complex,*  
*and this is what I want to talk about now.*

06

When people deviate  
in their souls  
from the divine laws  
in any respect – and  
the more  
unconsciously this [deviation] happens  
the greater  
the deviation [from the divine laws] is –  
then a  
vague feeling of  

- sadness and
- longing

can grip them at times;  
it is as if  
their higher selves  
would  

- respond [to the deviation from the divine laws]

and  

- encourage them

to sense  
that something  
is not quite right  
within themselves.

For instance,  
they do not know how to  
open themselves up to  
loving  
in the true sense of the word;

they cannot move out  
a feeling [i.e., here the feeling of loving another]  
which is vital  
in the life of a human being.

As a consequence  
love does not come back to them  
in the  

- right and
- fulfilling

way.

Then [i.e., without feeling love toward others and without feeling being loved]  
a feeling of  
weariness  
is the answer of their souls.

07

People often think  
that they are  
very capable of loving –  
and that may even be true –  
but this capacity [for loving]  
does not go into  
the right channel  
because  
distortions in the soul  
prevent it.

The distortions [that cause one to send one's  
capacity for loving into the wrong channels]  
can be of  
many varieties,  
such as  

- fear
- self-centeredness,
- etc.

One can see quite often  
that human beings  

- are indeed yearning  
for love

and  

- are even willing to  
give love,  
yet only on condition  
that they are  
loved  
first.

Such a  
"safe bargain" [i.e., the "safe bargain" where one gives love only on the  
condition that they are loved first]  
not only  

- locks the door [to love],

but  

- causes a distortion in the soul  
which then can elicit  
the feeling of  
world weariness,  
since the person  
will remain  
lonely.

The fear  
within the person  
says:

"If I give [love] first,  
without being sure [I shall receive love in return],

- my pride  
might get hurt,
- I might be  
injured,
- the other  
could cause me pain."

08

Fear of  
disappointment  
is a sign of  
oversensitivity,  
and the oversensitivity  
is a sign of  
a false sense of self-importance.

This entire  
inner process [i.e., This entire inner process that  
prevents loving and leads to world weariness]  
centers around  
the ego,  
and that [i.e., and the fact that this inner process centers around the ego]  
must block the stream  
of genuine love,  
having a contrary direction [i.e., the ego having a contrary direction  
from the direction of genuine love blocks the stream of love].

The blocking [of the stream of genuine love]  
goes against  
divine law  
and therefore  
the soul must suffer.

The moment you reset  
the "inner switch"

so you

do not take your

fear of what could happen to your own self [i.e., fear of what could happen  
if you dared to give your love to another]

so seriously,

you can

give your love

freely.

Then [i.e., when you do not take your fear of what could happen to your own  
self so seriously if you should love another freely, without "bargaining"]

your love is

- pristine and
- unadulterated,

because

- the "thou,"

with everything that you

- miss and
- long for

[i.e., this "thou" from whom you hope to receive  
everything missing and longed for in your life],

will become more important than

- the "I"

with its

- vanity and
- pride.

Then

the feeling

of

- unfulfillment,

of

- vague yearning,  
will disappear,

since you

- are fulfilling a vital function of human nature [i.e., the  
function of genuine loving of others]

and

- are thus in harmony with

- God and
- your own higher self,

at least in this respect [i.e., in respect to loving].

09

**Do not misunderstand me.**

**I do not want to imply**

**that a person who has this particular misconception [i.e., the misconception  
that one should withhold love until first one is given love by the other]  
is necessarily selfish.**

**He or she [who withholds giving love to another if love is not given  
to him or her first]**

**may even be  
less selfish**

**than another**

**who has already found the key to this problem [i.e., the problem of  
withholding love if love is not given to him or her first].**

**One should differentiate**

**between**

**• selfishness**

**and**

**• self-centeredness.**

**Both are wrong,**

**but their effect**

**is not always the same.**

**I do not even want to imply**

**that such a person [i.e., that a person who withholds love if love is not given to  
him or her first]**

**may be**

**• petty and**

**• unwilling to give.**

**It is just that,**

**in ignorance,**

**genuine feelings [of love]**

**are channeled through**

**the sick lower self**

**into a false direction.**

10

*It is not even that individuals  
who fit this description [i.e., individuals who withhold love if love  
is not given to them first]  
cannot love at all.*

*There may be  
a few people around them  
to whom  
they reveal  
all  
their love.*

*Yet  
they will not be able to avoid the*

- *vague,*
- *weary*  
*feelings.*

*This is so [i.e., It is so that they will not be able to avoid the vague, weary feelings]  
because  
if the energy  
of their feelings  
were channeled in the right way,  
even in respect  
to those few beloved people,  
their love  
would not be concentrated on*

- *just a small number of people,*

*but would go out toward*

- *anybody in their environment  
who can elicit  
positive feelings.*

*Then they would reach out  
with a fully committed love,  
not afraid of  
taking risks [i.e., the risks of loving others before the others love them],  
even to the extent  
of lovingly giving  
just as much importance*

- *to the other person's feelings*

*as*

- *to their own [feelings].*



11

All this  
cannot be taken for granted [as if you already know all this],  
my friends,  
for  
no matter  
how much you may agree  

- intellectually and
- in principle,

the feelings [i.e. your true inner feelings concerning these principles of love]  
lag behind [the intellectual understanding of these principles of love],  
except in very rare cases.

Naturally,  
your love  
would be different  
toward each individual,  
because  
you human beings  
take it as a matter of course  
that one indeed  
loves  

- some fellow human beings
- more than others –

and  
as long as  
your state of development  
still keeps you  
in the cycle of reincarnation  
one cannot expect you  
to believe otherwise.

You know also  
from experience

that your love for  
• your mother  
is different from  
your love for  
• your mate,

that your love for  
• your sister or brother  
is different from  
your love for  
• your child,

your love for  
• your father  
different from  
your love for  
• a friend,

and it even differs  
from  
• friend  
to  
• friend.

There are  
so many varieties of  
love currents,  
and  
they all have  
• substance  
and  
• form  
in the spirit.

Their [i.e., In the spirit, the love currents']  
• colors,  
• shades,  
• sounds, and  
• fragrances  
are of a wide variety.

	<p><u>And</u> <u>the human capacity to love</u> <u>would be large enough</u> <u>to produce</u> <u>all</u> <u>the diverse energy currents</u> <u>if only</u> <u>the sick tendencies of the ego</u> <u>would not stand in the way.</u></p>
12	<p><u>When you love someone</u> <u>very much,</u> <u>you often have</u> <u>the vague feeling</u> <u>that then</u> <u>you must</u> <u>be taking some love away from</u> <u>someone else</u> <u>whom you may want to love</u> <u>even more,</u> <u>and you have the same feeling</u> <u>about someone else's</u> <u>love for you;</u></p> <p><u>it seems as if</u> <u>one person</u> <u>would have to be shortchanged</u> <u>in favor of another</u> <u>as love is being shared.</u></p> <p><u>Yet</u> <u>• genuine,</u> <u>• healthy</u> <u>love</u> <u>is indivisible;</u></p> <p><u>it [i.e., genuine, healthy love]</u> <u>never</u> <u>diminishes.</u></p>

The more love  
you generate,  
the more it [i.e., the more genuine love]  
multiplies itself.

I do not want to be misunderstood here either:

I am  
not  
referring to  
• sexuality  
and  
• eros.

This [i.e., This principle that the more genuine love you generate,  
the more genuine love multiplies itself]  
is according to  
eternal law, and  
you have to find  
the truth [of this principle and eternal law]  
within  
yourself.

So it is with God,  
Who loves His  
innumerable  
children,  
Who always loves  
• more,  
never  
• less.

13

**How can**

- **genuine,**
- **healthy**  
**love**  
**be attained?**

**Not [directly]**

- by trying to**  
**force yourself**  
**to love;**

**this [trying and forcing yourself to love]**  
**does not work.**

**It [i.e., Genuine, healthy love]**

- can be reached**  
**only**  
**indirectly,**  
**by starting with**
  - **yourself,****that is,**  
**by thorough**
  - **self-examination,****without self-deceit.**

**Find**

- the extent of**  
**your**
  - **ego,****your**
  - **oversensitivity,****your**
  - **vanity,****your**
  - **pride,**

**and**

- how they**  
**play their part [in attaining or in blocking the attainment of**  
**genuine, healthy love].**

**Whoever**

**has understood this** [i.e., Whoever has understood how one's ego, oversensitivity, vanity, and pride play a role in attaining or in blocking the attainment of genuine, healthy love]

**has made**

**the first step**

**toward attaining**

- **true,**
- **genuine**  
**love,**

**and thus also**

**toward lifting the feelings of**

- **longing,**
- **sadness,**
- **nostalgia, or**
- **whatever else you want to call them** [i.e., whatever else you want to call these feelings of world-weariness].

**Only**

**you**

**can look into your soul,**

**and**

**if you find**

**that**

- **not everything**  
**is all right within you,**

**then you know also**

**that**

- **your soul**  
**needs to be healed**

**in this respect** [i.e., in respect to what is not all right within you and what, therefore, stands in your way and blocks your experiencing feelings of genuine love].

14

When

- people concentrate  
all their love  
on one person, and
- they do this in the wrong way  
because  
their soul  
is not healthy in this area,

then

the love for this one person  
will weaken them.

They may be  
so afraid

to lose the love of the other [i.e., to lose the love of that one special person]  
that they  
cannot be true  
to their own self,  
and thus  
they will indeed

- humiliate  
themselves

and

- be humiliated by  
the other.

It

in an unhealthy way,  
out of

- weakness and
- fear,

not out of

- strength.

	<p><u>Actually</u></p> <ul style="list-style-type: none"><li>• <u>some people believe that</u> <u>self-debasement</u> [<u>and humiliating oneself or allowing oneself</u> <u>to be humiliated by the other</u>]</li></ul> <p><u>is the sign of</u></p> <ul style="list-style-type: none"><li>• <u>real,</u></li><li>• <u>great</u> <u>love;</u></li></ul> <p><u>however,</u> <u>they are</u> <u>deceiving themselves.</u></p> <p>[<u>Conversely</u>]</p> <ul style="list-style-type: none"><li>• <u>Others</u> <u>are so afraid of</u> <u>exactly that – being humiliated – that</u> <u>they cut themselves completely off from</u> <u>too strong feelings</u> [i.e., <u>from love feelings that are too strong</u>].</li></ul>
15	<p><u>When you</u> <u>love</u> <u>in a</u></p> <ul style="list-style-type: none"><li>• <u>healthy and</u></li><li>• <u>genuine</u> <u>way,</u></li></ul> <p><u>you</u> <u>never</u> <u>compromise</u> <u>your dignity.</u></p>



You may well  
have to  
give up  
insisting  
that you  
must preserve your dignity  
at all cost,

but  
exactly because  
you give up  
the insistence  
on your dignity

can you  
win  
what you were ready to give up.

This [i.e., That your willingness to give up self-will and pride that manifest in your insistence on the preservation of your dignity will enable you to win the dignity you are seeking]  
is the immutable spiritual law.

You will differentiate clearly  
in your soul  
that you have to give up

- your pride,
- the importance of your ego,

but you do  
not have to  
give up

- being true to yourself.

This may be  
difficult to understand at first,  
but meditate on it  
and you will perceive  
the difference [i.e., the difference between pride and the importance of your ego – that you do have to give up – and your true self and dignity – that you do not have to give up].

Those who can love

- in a genuine way
- without being afraid

that

- their little pride  
might be hurt or

that

- they may encounter  
some disadvantages,

will

never

be "mistreated,"  
provided

they guard against  
betraying

their own integrity

out of fear

of losing

the love of their beloveds.

They may be

disappointed [if they lose the love of their beloveds],

but they will

not be

unduly humiliated.

Real love

will never

make you lose your dignity;

you will

always

be able to stand up for yourself.

Healthy dignity

will bring you

- respect

and not

- humiliation or
- exploitation.

Healthy love

will

- open your eyes  
instead of  
• making you blind;

it [i.e., healthy love]

will make you

- strong  
instead of  
• weak

and always

[healthy love will make you]

- true to  
your self,  
exactly because  
through giving up  
the little ego  
you will no longer  
attach so much importance  
to the fulfillment of  
your own wishes.

Genuine love

is

- healthy,  
and as such  
• free from  
• masochistic or  
• sadistic  
tendencies;

it [i.e., genuine love]

will not

- be egocentric or  
• violate your personality.

I want you to observe

that there are

always

two opposing currents.

Think about it,

my dear ones.

16

*Fear* –  
*more or less hidden in the human soul* –  
*is a major obstacle*  
*to attaining*  
*real love;*

*and fear can be present*  
*only*  
*when you*  

- *love yourself too much*  
*in some respect,*

*when you*  

- *take yourself*  
*too seriously,*

*when you*  

- *are too concerned about*  
*your own well-being,*

*when you*  

- *hold on to yourself*  
*instead of*  
  - *flow and*
  - *surrender**in a healthy way.*

*Those who*  
*make themselves*  
*too important*  
*must be in fear;*

*[conversely]*  
*those who*  
*do not give themselves*  
*that much importance*  
*do not have to be afraid*  
*that something bad*  
*will happen to them*  
*if they let themselves*  
*love.*

Fear  
covers your eyes with a heavy veil,  
so that  
you become blind.

You can  
neither see  
• yourself  
nor [see]  
• others.

Genuine love  
is not blind,  
for it [i.e., for genuine love]  
can come  
only out of  
a fearless soul.

It [i.e., Genuine love]  
will have the strength  
to react more or less  
in the  
• right way,

while  
the wrong kind of love  
is  
• weak and  
• weakening,  
and will thus  
make you react  
in the  
• wrong way.

As I said,  
real love  
creates a  
• natural dignity  
very different from  
• false dignity,  
which is based on  
• pride and  
• vanity.

	<p><i><u>Such wrong currents in the soul [i.e., such currents formed when the soul registers false dignity, dignity based upon pride and vanity,] then produce warning signals [to the soul] in the form of feelings of world weariness.</u></i></p>
17	<p><i><u>Another source of world weariness can be found in an attitude of withdrawal, in which a person retires into a</u></i></p> <ul style="list-style-type: none"><li><i><u>• lonely,</u></i></li><li><i><u>• self-created world.</u></i></li></ul> <p><i><u>Again, they do this out of</u></i></p> <ul style="list-style-type: none"><li><i><u>• fear</u></i></li><li><i><u>• of giving up their little selves, or</u></i></li><li><i><u>• of taking risks, or</u></i></li></ul> <p><i><u>out of</u></i></p> <ul style="list-style-type: none"><li><i><u>• a crass ego-centeredness.</u></i></li></ul> <p><i><u>Such withdrawal into a self-created world may yield them certain momentary advantages in</u></i></p> <ul style="list-style-type: none"><li><i><u>• freeing them of responsibilities for others,</u></i></li><li><i><u>• affording them to lead a life</u></i></li><li><i><u>• exclusively and</u></i></li><li><i><u>• uncompromisingly</u></i></li></ul> <p><i><u>according to their personal preferences.</u></i></p> <p><i><u>Yet they pay a higher price [for withdrawing into a self-created world] than they are initially aware of.</u></i></p>

They act  
contrary to  
spiritual law  
and so their  
higher self  
makes itself known  
by causing them  
to feel  
world weary.

Thus  
they will,  
from time to time,  

- experience  
great dissatisfaction with life

and therefore  

- feel
  - alone,
  - isolated and
  - abandoned.

18

All human beings  
strive,  
in their soul's core,  
to  

- give,

to  

- fulfill

and even  
to  

- sacrifice.

Yet where the  

- blind,
- sick, or
- immature

parts of the soul  
resist this striving [i.e., resist this striving of their soul's core],  
two opposite currents [i.e., their soul's core that strives to give, fulfill, and sacrifice  
on the one hand and, on the other hand, their blind, sick, or  
immature parts of their soul that resist this striving of their core]  
come into existence  
which tend to cancel each other out.

19

One part of the soul [i.e., the soul's core]  
wants to  
• give love –  
and therefore also [wants] to  
• receive love.

Whatever you give  
comes back to you  
as a wave  
in an eternally pulsating cycle.

Of course,  
you  
have to start the cycle  
by  
• giving first  
and  
• not waiting for  
the other to start  
by giving to you.

This part of the soul [i.e., the soul's core]  
wants  
• to fulfill itself,  
wants  
• to surrender the ego,  
• to sacrifice,  
and will endeavor  
• with all its strength,  
• with every single current of feeling,  
• to abide by  
the spiritual laws.

It [i.e., This part of the soul, the soul's core]  
wants to  
• forget itself and  
• not take its  
• vanity,  
• pride, and  
• personal advantages  
so seriously.



	<p><b><i><u>Such an emotional current</u></i></b> [i.e., <i><u>Such an emotional current in this part of the soul, the soul's core</u></i>]</p> <p><b><i><u>comes from</u></i></b> <b><i><u>the higher self</u></i></b> <b><i><u>that knows</u></i></b> <b><i><u>where true</u></i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>fulfillment,</u></i></b></li><li>• <b><i><u>happiness,</u></i></b></li><li>• <b><i><u>harmony, and</u></i></b></li><li>• <b><i><u>perfection</u></i></b></li></ul> <p><b><i><u>are to be found.</u></i></b></p> <p><b><i><u>This current</u></i></b> [that comes from the higher self] <b><i><u>exists</u></i></b> <b><i><u>even in less developed souls,</u></i></b> <b><i><u>but in them</u></i></b> <b><i><u>it</u></i></b> [i.e., <i><u>this current that comes from the higher self</u></i>]</p> <ul style="list-style-type: none"><li>• <b><i><u>runs underground, so to speak,</u></i></b></li></ul> <p><b><i><u>and</u></i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>only rises to the surface</u></i></b> <b><i><u>on rare occasions</u></i></b> <b><i><u>during a lifetime.</u></i></b></li></ul>
20	<p><b><i><u>The other part of the personality</u></i></b> [i.e., <i><u>the part that is not part of the soul's core</u></i>] <b><i><u>wants</u></i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>comfort,</u></i></b></li><li>• <b><i><u>convenience,</u></i></b></li></ul> <p><b><i><u>and</u></i></b> <b><i><u>will give up</u></i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>nothing.</u></i></b></li></ul> <p><b><i><u>From time to time</u></i></b> <b><i><u>it</u></i></b> [i.e., <i><u>this part of the personality that is not part of the soul's core</u></i>]</p> <ul style="list-style-type: none"><li>• <b><i><u>sees</u></i></b> <b><i><u>the light of happiness,</u></i></b></li></ul> <p><b><i><u>but</u></i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>prefers to exist in a</u></i></b> <b><i><u>grey,</u></i></b> <b><i><u>solitary</u></i></b> <b><i><u>world</u></i></b> <b><i><u>that seems risk-free</u></i></b> <b><i><u>to the blind part of the soul.</u></i></b></li></ul>

21

It is  
impossible  
to do justice to  
both currents  
at the same time,  
since  
they desire  
directly opposite goals.

The cross-currents [i.e., these two opposing currents, the one being the soul's core striving for fulfillment, happiness, harmony, and perfection, and the other being the part of the soul resisting this striving of the soul's core]  
then give rise  
to many other conflicts  
that extend  
much further  
than you are immediately aware of.

When you can  
no longer bear  
the burden of the conflicts  
which are really  
the symptoms of  
the deep split in yourself,  
you go to a psychiatrist  
to become aware, in time,  
of these opposing soul currents.

Only when  
you know of their existence  
can you make  
the inner choice  
to clearly follow  

- either one
- or the other

current –  
since you cannot follow both at once –  
in full knowledge of  

- what you have to give up

and  

- what you stand to gain

as you decide for  
one of them.

*In this case*  
*you have at least*  
*the intellectual knowledge*  
*to say to yourself:*

*"If I go in this direction,*  
*I cannot*  
*at the same time*  
*go the other way;*  
*therefore*  
*I must make a choice."*

22

*This is an example*  
*of an*  
*inner*  
*decision*  
*which I have mentioned previously.*

*Inner decisions*  
*can be made*  
*only*  
*when you*

- *have become aware of*  
*the hidden emotional currents*
- *can pinpoint*  
*where they [i.e., where the hidden emotional currents]*  
*run into*  
*the wrong channels*  
*so as to cancel each other out.*

Cross-currents

create

not only

- psychological and
- spiritual

obstacles,

but also

- physical manifestations in the body:

- tiredness,
- weakness,

and even

- sickness

can come from

emotional short-circuits.

The more frequently

the opposing currents

clash within the soul,

the more

the person will lose the strength

which would otherwise

- work productively
- in a healthy channel

and thus

- renew itself
- all the time.

23

People usually know  
much more  
in their  
• intellect  
than  
in their  
• feelings,

but since the  
• unhealthy  
• feelings  
cannot adapt themselves to the  
• healthy,  
• conscious  
• thinking  
while they [i.e., while the unhealthy feelings]  
are hidden in  
the unconscious,

they [i.e., the unhealthy feelings hidden in the unconscious]  
need to be brought up  
into consciousness.

Quite apart from  
• the spiritual truths and  
• the divine lawfulness  
to which  
all humans  
who wish to live a  
• healthy and  
• harmonious  
life  
are subject,  
any reasonable human being  
knows that one cannot move  
simultaneously  
in two opposite directions.

Therefore  
it is absolutely necessary to make  
the inner contradictions  
conscious,  
even if  
resistance has to be overcome.

24

You often call  
an emotionally ill person  
immature,  
at least in those areas where  
the soul is unhealthy.

Indeed,  
immaturity  
is a childish quality,  
because it [i.e., because immaturity]  
means  
to want  
the impossible,  
like a child.

An immature person  
does not have enough reason  
to recognize that  
each  

- action

or  

- non-action

brings with it  
the corresponding consequences,  
which [, unlike the immature person,]  
the mature person  
is able to  

- distinguish and
- accept.

- He or she [i.e., the emotionally healthy and mature soul]  
can thus  
freely give up  
the impossible,

whereas

- emotionally sick and
- immature  
souls  
would  
insist on having  
the advantages of  
both the opposing alternatives  
and  
none of their drawbacks,
  - having their cake
  - and
  - eating it too.

When they [i.e., When the emotionally sick and immature souls]  
have to face the fact  
that this [i.e., that having the advantages of both of the  
opposing alternatives and none of their drawbacks]  
is not possible,

their  
inner rebellion  
increases  
and with it  
their conflicts.

For  
rebellion  
against  
the unalterable  
is in itself  
a sick emotional current.

The  
inner conflicts  
can increase to such an extent  
that they begin to be

- reflected and
- manifested

in the person's  
outer life.

25

There are many kinds of cross-currents,  
not only  
those I mentioned.

Short-circuits

can,  
along with other symptoms,  
cause  
indefinite  
• longing and  
• sadness,

and anyone

who is haunted by

similar feelings [i.e. haunted by feelings of indefinite longing and sadness]

frequently

should search

in this direction [i.e., in the direction of having an emotionally  
sick and immature soul that wants all the advantages  
in both alternative actions and none of their disadvantages].

Of course,

it is not so easy  
to uncover

• deep  
and often  
• unconscious  
currents,

and

you will need

all your willpower

to conquer the resistance [i.e., your resistance to uncovering and facing  
all the deep and often unconscious currents giving  
rise to your feelings of indefinite longing and sadness].

The longing

for

• God and

for

• one's true spiritual home

does

not

completely explain

the feelings of

world weariness.



*The unsatisfied longing*  
*is indeed*  
*for God,*  
*but*  
*in a different sense*  
*than you commonly assume.*

*Only when a human being*  
*lives in perfect harmony*  
*with God's laws*  
*can*  
*the longing for God*  
*be stilled.*

*When you*  

- *come close to God*  
*in this way* [i.e., *When you come close to God by*  
*living in perfect harmony with His laws*]

*and*  

- *remove all the obstacles*  
*that prevent you from living in harmony with God* [i.e., *when you remove*  
*all the obstacles that prevent you from living*  
*in perfect harmony with God's laws*],

*you can*  
*satisfy your longing for God*  
*already*  
*in this life on earth.*

For those  
who fulfill completely,  
• to the best of their capacities,  
• in accordance with God's plan,  
• their earthly life,  
• their individual task,  
which corresponds to  
their state of development,  
will be free of  
any kind of  
inner disharmony.

There will be  
in them [i.e., There will be in those who fulfill completely their earthly life and  
individual task]

no  
• torment,  
no  
• bitterness,  
no  
• tension,  
nor any  
• sadness or  
• world weariness.

26

Going back once more  
to inner decisions,  
I would like to mention that  
when you make a  
negative decision  
in the full

- knowledge and
- acceptance  
of all its
  - consequences and
  - related renunciations of  
whatever has to be given up –  
not only

• rationally  
but eventually also

- by bringing your emotions  
in accord with it [i.e., in accord with your  
decision – accepting emotionally both the  
consequences as well as what has to be  
given up as a result of your negative  
decision] –

you are better off  
than if you were to  
insist simultaneously  
on two impossibilities,

- desiring only  
the advantages and
- not accepting  
any of the drawbacks  
of the two alternatives.

27

For instance,  
when you decide to  
• withdraw and  
• live a solitary life  
because  
you do not want to give love,  
out of  
• anxiety and  
• over-sensitivity,  
then you must also  
inwardly reckon with the fact  
that you  
• will stay solitary and  
• will lack love.

Certain  
• joys and  
• satisfactions  
must then be given up,  
not  
• reluctantly [since it was understood and accepted that certain joys  
and satisfactions would have to be given up in your decision],  
but  
• completely.

Even a  
negative decision,  
if it is  
truly meant to be carried out,  
is one step closer  
to health

than  
• the inner  
indecision and  
• the desire to have it both ways.

For in this way [i.e., For in consciously and intentionally making a negative  
decision, knowing and accepting all the ramifications of doing so]  
you  
• will at least  
unify yourself inwardly  
and  
• will no longer  
be torn  
by inner contradictions.

*In order to reach  
a negative decision  
at all,  
you must take pains to*  
• *honestly confront yourself,*  
• *bring the unconscious  
into consciousness, and*  
• *commit yourself to pay  
at least one price,  
even if [that price is the natural consequence]  
for [choosing] the wrong alternative.*

*Such straightforwardness  
serves the soul's health,  
even though  
it [i.e., even though the negative decision]  
may not be  
the best possible choice.*

28

*Thus  
when people  
choose  
to cut themselves off*  
• *outwardly or*  
• *inwardly*  
*from others –*  
*and often this [cutting oneself off from others]  
happens only  
in the inner sense –*  
*they will understand right away  
what this choice implies.*

• *Selfishness,*  
• *anxiety,*  
• *oversensitivity and*  
• *pride*  
*have won out.*

When

as a consequence [for choosing to cut themselves off from others and  
choosing to let selfishness, anxiety, oversensitivity, and pride win out]  
the longing for

- love,
- fulfillment,
- light,
- brotherhood and
- fusion with another being  
touches them,

they will

confront this longing  
and tell themselves:

"I have so chosen,  
I know the price,  
and I prefer  
to pay this price  
rather than  
give up my negativity."

It is precisely

the inner work

that is necessary to make  
even a negative decision  
honestly

that will enable them

to come to the realization later

- that they would, after all,  
prefer to make  
the true choice and
- that it would be worthwhile  
to give up  
what at first  
seemed so difficult  
to renounce.

Most damages  
are caused by  
• not making  
any choice  
and  
• allowing all emotional currents  
to mingle in  
the unconscious,  
without the effort  
to really getting to know oneself.

Such state of  
indecision  
will  
• wear out the soul,  
• lead to unavoidable conflicts,  
so that  
no energy will be left  
to fulfill life  
as best as possible  
in other areas either –  
whether  
• spiritual  
or  
• material.

29

Emotional  
• cross-currents or  
• short-circuits  
are not equally strongly present  
in all people;  
there are  
many gradations.  
  
Therefore  
it is not a matter of  
either/or.

In some cases  
the opposing emotions  
• surge with equal power  
and  
• clash with such fury  
that the waves of feelings  
completely submerge the person,  
so that  
he or she  
can no longer cope with life.

And from a certain point of view  
it is much better [that this furious clashing of opposing motions occurs],  
because  
the person will  
thus find the way  
to a freely chosen healing  
much sooner.

Without upheavals  
most people,  
except those few of  
a very high state of spiritual development,  
would not find  
the way to health.

When  
the inner conflict  
is not quite so explicit  
and  
one current  
is more out in the open  
than the other,  
they [i.e., most people]  
will still feel  
counter-currents,  
at least from time to time,  
which  
• will sap their strength and  
• will prevent them from  
completely unifying  
the energies of their soul.



30

There are also  
other causes for  
feelings of world weariness.

All of them  
stem from  
some distortions  
in the soul,  
but I will  
not go into that now.

I have given you enough,  
so that  
everyone who hears or reads my words  
has ample material  
for self-search.

Whoever has  
such longings [i.e., such as longings for love, fulfillment, light, brotherhood, and  
fusion with another being, as well as an indefinable longing  
for God, perfection, and one's true spiritual home]  
should know that  
his or her  
unconscious emotional currents  
are not  
completely  

- healthy and
- free.

31

You should  
attribute enough importance  
to your  

- soul and

to your  

- entire personality

to really uncover  
what is hidden  
within your self,  

- alone
- if possible

and if not [possible alone],  

- with help.

	<p><u>Yet</u> <u>you cannot really uncover</u> <u>what is in you</u> <u>if</u> <u>you still insist on</u> <u>attributing so much importance</u> <u>to your</u> <u>• pain,</u> <u>to your</u> <u>• vanity, and</u> <u>to your</u> <u>• fears.</u></p> <p><u>Only by</u> <u>minimizing</u> <u>the importance of these [i.e., Only by minimizing the importance of your</u> <u>pain, vanity, and fears]</u></p> <p><u>can you find</u> <u>the courage</u> <u>to</u> <u>• discover what is hidden,</u> <u>to</u> <u>• let go of pretenses, and</u> <u>to</u> <u>• change your inner reality.</u></p>
32	<p><u>I want now</u> <u>to touch on something else,</u> <u>because it is related to today's theme.</u></p> <p><u>This is</u> <u>self-pity,</u> <u>which often strengthens</u> <u>the feelings</u> <u>of world weariness.</u></p> <p><u>Wallowing</u> <u>in woes</u> <u>feels so good to you,</u> <u>and you convince yourself</u> <u>that the pain you experience</u> <u>must be borne</u> <u>because it is</u> <u>your destiny [i.e., it is your destiny to experience pain].</u></p>

	<p><i><u>Yet in truth</u></i> <i><u>this [i.e., this belief you have that the pain you experience must be borne because experiencing pain is your destiny]</u></i> <i><u>is very often</u></i> <i><u>not the case;</u></i></p> <p><i><u>as I have explained,</u></i> <i><u>such woes</u></i> <i><u>stem from</u></i> <i><u>distorted soul currents,</u></i> <i><u>which</u></i> <i><u>you</u></i> <i><u>have the power to correct.</u></i></p>
33	<p><i><u>The sickly enjoyment</u></i> <i><u>of suffering –</u></i> <i><u>you call it masochism –</u></i> <i><u>is caused by</u></i> <i><u>specific tendencies.</u></i></p> <p><i><u>On the one hand</u></i> <i><u>you run away from</u></i> <i><u>real problems</u></i> <i><u>you do not want to confront;</u></i> <i><u>on the other [hand]</u></i> <i><u>you find</u></i> <i><u>in such</u></i> <i><u>pleasant pain</u></i> <i><u>a compensation</u></i> <i><u>for the privations</u></i> <i><u>of your life experience.</u></i></p> <p><i><u>These [i.e. The privations of your life experience]</u></i> <i><u>may have karmic reasons,</u></i> <i><u>yet quite often</u></i> <ul style="list-style-type: none"><li>• <i><u>courage and</u></i></li><li>• <i><u>willpower</u></i></li></ul><i><u>could relieve them [i.e., could relieve the privations of your life experience]</u></i> <i><u>if only</u></i> <i><u>you opened</u></i> <i><u>the inner door.</u></i></p>

Regardless of  
• the burden of your past lives,  
regardless of  
• what you need to experience now on the outer level,  
you can,  
by meeting the inner conditions  
which I am showing to you  
again and again,  
• heal your soul  
and  
• bring your  
feelings –  
not only your  
• thoughts and  
• actions –  
into harmony  
with spiritual law.

As a result [of bringing your feelings into harmony with spiritual law]  
your life  
will be  
emotionally  
• rich,  
• harmonious and  
• happy,  
completely fulfilling you  
wherever you are  
in your development.

34

Last but not least,  
consider this also:

By rebelling against  
something you cannot change,  
you throw your life  
into disharmony.

On the contrary,  
it will never harm a soul  
to accept  
an unalterable stroke of fate.

Naturally,

one

- will not,
- need not, and
- certainly should not  
be glad

to accept such a burden [i.e., the burden of accepting an unalterable stroke of fate];

that [i.e., feeling glad to accept such a burden]  
would be impossible.

Yet

one

can resign oneself

to it [i.e., resign oneself to the burden of accepting an unalterable stroke of fate]

without

- rebellion and
- bitterness.

The sadness

that comes from

undergoing such hardship

will in some way

help to

free the soul.

I believe that

you have all felt this

at one time or another.

35

Whenever you

wallow in self-pity,

you are

unconsciously

remembering

an earlier reaction,

when your pain

was commensurate with

the gravity of the situation.

By wallowing in self-pity [now, in your painful hardship today]  
you try to  
reproduce  
this remembered feeling [from earlier times],  
but in circumstances  
which are no longer the same;

when the hardship was unavoidable [in your painful hardship earlier in life],  
your surrender [to the painful hardship]  
was the right response,  
but now  
it is different.

Now  
you can  
change your attitude  
toward your pain.

Because of this difference [i.e., this difference between an earlier painful hardship  
and a current painful hardship],  
the same feeling  
can  
in one case be  

- right and
- healthy

and  
in another case be  

- sick.

Perhaps you will be able to understand this.

36

My words tonight  
are not easy to grasp  
and I ask you  
to think about them carefully.

Be blessed,  
my dear ones.

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