

Pathwork Lecture 72: The Fear of Loving

1996 Edition, Original Given October 28, 1960

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><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>I bring you blessings.</u></p> <p><u>Blessed is this hour</u> [i.e., <u>Blessed is this time we now spend together</u> <u>in this lecture</u>].</p>
04	<p><u>Many of the things we discussed in the last few months</u> <u>have helped you</u> <u>to gain insight into yourselves,</u> <u>proving again</u> <u>how contrary</u> <u>your unconscious</u></p> <ul style="list-style-type: none">• <u>concepts,</u>• <u>attitudes, and</u>• <u>ideas</u> <p><u>may be to</u> <u>your conscious</u></p> <ul style="list-style-type: none">• <u>ones</u> [i.e., <u>to your conscious concepts,</u> <u>attitudes, and ideas</u>].

by Eva Broch Pierrakos

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When you gain
a little more overall understanding about these recognitions [i.e., recognitions about how contrary your UNCONSCIOUS concepts, attitudes, and ideas are to your CONSCIOUS concepts, attitudes, and ideas],
you will find that,
in the last analysis,
it is always a question of
love.

Your
• desire for love
and
• the lack of it
is the result of
the experience
of the child in you.

Realizing this [i.e., realizing that your desire for love and the lack of love is the result of the as yet unconscious experience of the child in you]
will clarify
in what way
you fall short of loving
wherever your
• conflicts and
• misconceptions
exist.

05

As you all know,
at least
• theoretically and
• intellectually,
love
is the greatest power in the universe.

Every
• spiritual teaching or
• philosophy,
every
• religion,
even
• modern psychology
proclaims this truth [i.e., that love is the greatest power in the universe].

Love
is the one and only
• power.

With it [i.e., With a strong capacity for loving]
you are
• mighty,
you are
• strong,
you are
• safe.

Without it [i.e., Without a capacity for loving]
you are
• poor,
you are
• separate;
you are
• isolated and
• fearful.

However,
this knowledge [i.e., this knowledge about the fullness of life when your
capacity for loving is great and the poverty
of life when your capacity for loving is missing]
cannot really help you
until you discover
where
deep inside yourself
you
• cannot
love,
you
• do not want
to love, and
you
• do not know
why
you resist loving.

Without this particular knowledge [i.e., this particular knowledge that you cannot love, do not want to love, and do not know why you resist loving],
the great eternal truth about love [i.e., the truth that love is the one and only power and with a strong capacity for loving you are mighty, strong, and safe]

remains
a lofty ideal
you cannot possibly apply to
your

- person or

your

- life

right now.

06

Those of my friends

- who really work
on this path,
- who progress
in their inner search
have,
after
much
 - digging and
 - exploring,
come across
a fear
of loving.

Those of you

- who really work
constructively
have finally
become fully aware
that this fear [of loving]
exists.

This [i.e., This awareness of your fear of loving]
is good progress, indeed,
for without this awareness [i.e., without this awareness of
your fear of loving]
the further necessary steps
cannot be taken.

Again I say,
it does not suffice
to be aware of your fear [of loving]
• theoretically.

You must actually
• experience
the fear [of loving].

Most people
who do not wish to know themselves
are not even aware
that this fear [of loving]
is in them.

07

However,
even you
who have finally become aware of
the conflict [i.e., the conflict brought about by your fear of loving]
do not yet fully understand
why
you are so afraid of loving.

Yes,
you do find
some answers,
but most of these answers
are either
• theoretical and
• logical
deductions
or they are
• only vaguely felt
emotions.

This is
not enough.

Therefore
I should like to discuss
some aspects of this topic.

By no means
will it be
all there is to say on the subject.

We shall

- return to
this very basic problem [i.e., the basic problem of the fear of loving]
in the future and
- illuminate it
from other angles.

08

We now know
that those
who cannot love
are immature.

Immaturity
causes
unreality.

Unreality,
being untrue,
must perforce,
cause

- unhappiness and
- conflict,
- darkness and
- ignorance.

Thus,

- maturity
is really
• the ability to love.

We also discussed
that the child in you
requires
an unlimited amount of love.

The child is

as

- unreasonable,

as

- void of understanding,

as

- demanding and
- one-sided

as

all

immature creatures are.

Its [i.e., The child's]

impossible wants are:

- to be loved

by all,

- to be loved

totally,

- to have

every wish gratified

instantly, and

- to be loved

in spite of its

- unreasonableness and

- selfishness.

This [i.e., The child in you being aware of the child's impossible wants]

is why

you are afraid of loving.

09

Since the child in you

desires

complete surrender from others,

being sure

that this [i.e., being sure that complete surrender to another's
unreasonable demands]

means

love,

how can it help

but resist

total surrender of itself [to the unreasonable demands of another]?

	<p><u><i>The child in you</i></u> <u><i>makes you wish</i></u> <u><i>to reign supreme</i></u> <u><i>over those</i></u></p> <ul style="list-style-type: none">• <u><i>who are supposed to love you, and</i></u>• <u><i>who become thereby</i></u> <u><i>hardly better than</i></u> <u><i>submissive slaves.</i></u>
10	<p><u><i>There are also</i></u></p> <ul style="list-style-type: none">• <u><i>times and</i></u>• <u><i>aspects of yourself</i></u> <u><i>in which</i></u> <u><i>you</i></u> <u><i>become</i></u> <u><i>a submissive slave.</i></u> <p><u><i>This is</i></u> <u><i>not to be taken literally;</i></u> <u><i>it refers to</i></u> <u><i>certain emotional reactions.</i></u></p> <p><u><i>This [i.e., <i>Becoming a submissive slave to a particular person</i>]</i></u> <u><i>happens</i></u> <u><i>if</i></u></p> <ul style="list-style-type: none">• <u><i>love,</i></u>• <u><i>acceptance, and</i></u>• <u><i>agreement</i></u> <u><i>from a particular person</i></u> <u><i>become</i></u> <u><i>a necessity</i></u> <u><i>for you,</i></u> <u><i>while you are aware</i></u> <u><i>that this need [for love, acceptance and agreement</i></u> <u><i>from this particular person]</i></u> <u><i>may not be gratified [or fulfilled by this</i></u> <u><i>particular other person].</i></u>

*In your
fear of
• rejection and
• defeat
such submissiveness [to a particular person from whom you want love]
seems the only way
to achieve what you want [*e.g., to achieve receiving the love you want*
from this particular person].*

*Since certain outer aspects
of such submissive behavior
seem
superficially
to resemble
true love,
it is easy,
especially when
you are in such a dismal state,
to deceive yourself
into believing
that
when you
• submit [*to another person*]
is when you
• truly love [*that other person*].*

11

*In other words,
you often
unconsciously
create your own
inner concept
of what love is,
which parallels
the general concepts of love,
at least in outer appearance,
taught in some
• religions [*e.g., loving God, parents, and those*
in authority is taught to mean obeying
and submitting to their will]
and
• philosophies.*

It seems to you
when you submit
that you
are
• being unselfish and
are
• offering a sacrifice.

It seems to you
that the other person
is the center of your world.

While this is
• true to
some extent,
it is
• not true
in essence.

In reality
it is
you
who are the center.

Your concern
is to convince
the other
to love you
according to your childish concept.

He or she
is required
to
• worship you,
to
• follow your every whim,
to
• give up all self-direction, and
to
• be governed by
the child in you
who cries inwardly
when its wish is slighted.

12	<p><u>Is it any wonder then</u> <u>that with this unconscious demand in your psyche [i.e., that, in the unconscious psyche, love demands that one worship, follow every whim of, and be governed by another, and thereby give up all self-direction]</u> <u>you are</u> <u>afraid to love?</u></p> <p><u>Since your concept [of love] –</u> <u>and being unconscious</u> <u>it is all the more powerful –</u> <u>is that</u> <u>love</u> <u>means</u> <u>slavish submission,</u> <u>you do not wish</u> <u>• to love.</u></p> <p><u>You do not wish</u> <u>• to follow</u> <u>another person's will.</u></p> <p><u>You do not wish</u> <u>• to give up your autonomy</u> <u>submitting to the rule</u> <u>of another person.</u></p>
13	<p><u>Hence</u> <u>only when you recognize</u> <u>your own unconscious childish distortion</u> <u>about love</u> <u>will you be able to</u> <u>• sense or</u> <u>• recognize</u> <u>the childish demands</u> <u>of the other person.</u></p>

You will
then [i.e., Then when you recognize the childish demand
of the other person you will
be uninfluenced by it [i.e., uninfluenced by the childish demand
of the other person],

- **feeling neither**
obliged to give in [i.e., to give in to their childish demand],
- **nor feeling**
guilty if you do not [i.e., nor feeling guilty if you do not
give in to their childish demand].

You will see clearly that
in such a case [i.e., in a case where others make childish demands of you]
another kind of love
can be given [in return to the other]
that is
much more detached in character.

14

Also,
when you

- **discover and**
- **experience**
the existence of
the unfair demands of the child
in you,
you can reason with it.

You will realize
that this misconception of love [i.e., this misconception that love means
submitting to every unfair childish demand that
either you have of another or that another has of you]
has nothing whatever to do with
real love.

Once you understand that,
you will no longer
be afraid to love.

When you realize
that love
does not mean
giving up
• dignity,
• self-government, and
• freedom,
you will not
fear it [i.e., you will not fear love].

If you
do not make
childish demands [on others]
and are therefore
able,
• gradually and
• little by little,
to love [others]
maturely,
you will expect
the same
in return [i.e., you will expect that the other not make childish demands
of you and instead gradually come to love you maturely in return].

This way of loving
bears no danger.

In it [i.e., In this way of loving others],
you remain free.

You do not
become enslaved.

It [i.e., True love]
is
• as simple and
• as logical
as that [i.e., as simple and logical as not making childish demands on
each other and instead coming to love each other maturely].

When you give up
your childish idea
of how others should love you,
you will not fear
loving others.

15

In the gradual process of

- growth and
- maturity,

you will
not

immediately
experience
the

- great,
- encompassing
love

your soul strives for [i.e., the great capacity for
loving others that your soul strives to offer].

For,

it is one of the conflicts of your soul
that

you

- yearn for such love [i.e., you yearn for a capacity to
love others maturely]

and at the same time

- hide from it [i.e., you hide from a capacity to
love others maturely]

in fear.

The child in you
knows

only extremes.

It is either

- the great height,
- the final goal [i.e., the goal of having a great capacity for loving
others fully and maturely],

or it is

- nothing [i.e., or it is not having any capacity at all for loving others].

The more

the striving soul
is thwarted

in its healthy instincts [i.e., its healthy instincts to manifest a capacity
for offering true mature love to others],

the stronger

will it clamor
to be heard.

This [i.e., The clamor of the soul when its healthy instincts to have a great capacity to offer true mature love to others are thwarted]

manifests
in a vague feeling
of discontent,
as of missing something,
you do not know what.

One part of your psyche [i.e., the part that unconsciously fears loving others]
sabotages
the rightful demands
of the other part [i.e., the part that seeks a capacity to love fully].

Since you are
unable to achieve
the final goal [i.e., unable to have a great capacity for loving others
fully, healthily, and maturely immediately],
you withdraw altogether [from offering any kind of love].

This [i.e., This withdrawal from offering others mature and healthy love]
is due
not only to

- *the either/or attitude [i.e., the either-all-or-nothing attitude]*
of the immature part of yourself,

but also to

- *a tendency toward*
dramatization.

If
the great drama [i.e., If the great drama of loving another fully and maturely
as envisioned by the immature child in you]
cannot be,
then you
withdraw altogether [i.e., you withdraw from offering any love at all].

16

With growing maturity
you will realize
that you can only reach
the final fulfillment of love [i.e., the final fulfillment of loving another]
by starting on
the lower steps
of its ladder [i.e., the lower steps of the love ladder].

Perhaps one of the
first steps [of the love ladder]
is acquiring the ability [or capacity]
to allow other people
to feel about you
as they wish.

If you can give
this inner "permission" [i.e. give this inner "permission" to others
to feel about you as they wish]
genuinely,
you will learn
to give up your demand [i.e., your demand that they love you fully in all ways]
without feeling
hostile [i.e., without feeling hostile toward them for their not feeling
this kind of full love toward you];

you will reach a point
where you can
truly

- like and
- respect

others,
even though
they do not
completely submit to your will.

This [i.e., This simple first step of liking and respecting others
even though they do not completely submit to your will]
does not sound like very much.

In fact,
many of you may believe
that you have been practicing it
all the time.

But have you
really and truly?

When things go wrong [in a relationship],
test your emotions.

	<p><u>As you</u> • <u>analyze these feelings</u> [i.e., <u>feelings when things go wrong in a relationship</u>] <u>and</u> • <u>discover that</u> <u>the child in you</u> <u>is strongly at work</u> [by demanding that the other submit to your wishes], <u>you will have the tools</u> <u>to work with</u> <u>on this particular aspect</u> [i.e., <u>on this aspect of your child's unreasonable demands to be accepted and loved by others</u>].</p> <p><u>You will</u> <u>feel</u> <u>an entirely new</u> <u>emotional reaction in you</u> [toward others] <u>as you learn</u> <u>to give up</u> <u>your subtle forcing current.</u></p> <p><u>You will feel as though</u> <u>a heavy burden</u> <u>were removed from your soul.</u></p>
17	<p><u>The next step</u> <u>is letting go</u> <u>of a certain hostility</u> <u>once you have become aware of it</u> <u>in this work.</u></p> <p><u>As you do this</u> [i.e., <u>As you let go of a particular hostility in you toward certain others when they do not submit to your demands</u>], <u>you will find</u> <u>a new</u> • <u>liking and</u> • <u>respect</u> <u>for those</u> • <u>whose "unconditional surrender"</u> <u>you unconsciously wished and</u> • <u>whom you certainly</u> <u>did not</u> • <u>like or</u> • <u>respect</u> <u>when the [unconditional] surrender [you wished for]</u> <u>was not forthcoming [from them].</u></p>

A tight band
will have dissolved;
now you let
the other
be free,

- *liking and*
- *respecting*

him or her
as a human being,
without having to
possess his or her

- *love and*
- *admiration.*

18

This is

- *a decisive step,*

my friends,
and, in reality,
it is

- *more dramatic*

than anything
that can be seen from
the outside.

It will launch you
on the ladder [i.e., the ladder of building your capacity to love]
upward to the heights
that can one day be yours,
but not ever [i.e., but heights that cannot ever be reached]
by skipping this
seemingly

- *trivial and*
- *undramatic*

step.

In this way [i.e., by letting go of hostility toward those who do not give you the unconditional acceptance and love the child in you demands]
you will find it possible
to truly apply
the great concepts of universal truth
about love
in your practical everyday life,
right
• here
and
• now.

This much [i.e., A capacity for this much loving]
is possible for you
now.

The final goal [i.e., the final goal of having a great capacity for loving others]
is not [i.e., is not possible now].

You are
not yet able
to
• forget yourself
entirely,
to
• never
think of yourself,
to
• not have a certain amount of
• selfishness and
• vanity.

To reach for
the great goal
with all these feelings present [i.e., As long as you still have a certain amount of selfishness and vanity present in you, to reach for the goal of having a great capacity for loving others]
is not only
• unrealistic
but
• unfeasible,
and therefore
• discouraging.

[However,]

- To learn of your emotions
through
 - painstaking and
 - diligentanalysis

and

- to let them [i.e. to let your emotions]
mature
gradually –
that goal
is
attainable.

Before you can
truly love others,
you have to
learn to

- like
- and
- respect
them

even though

you do not get what you want [from them].

To do that [i.e., To like and respect as fellow human beings from whom
you do not get what you want],

you have to find
first

where,

deep inside of you,

you really

have not done that at all [i.e., find where deep inside of you
you have not at all come to like and respect
those from whom you do not get what you want].

19

As already explained,

- ideal love
often appears deceptively similar to the
 - wrong,
 - weak
 - submissiveness
which poses as
love.

It is

- this sham [i.e., this sham of wrong, weak submissiveness posing as love]
that frightens you –
never
 - real love.

But it is impossible

to sense
real love
merely by
hearing about it.

You have to

experience

within yourself

- where and
- how

you deviate from it [i.e., where and how you deviate from real love]
by your
unspoken

- expectations and
- demands.

If you are truly honest with yourself,

you are bound to find

these emotions [i.e., these emotions of having certain
expectations and demands of others].

This [i.e., Having expectations and demands from those one loves]

applies to

everyone,
without exception.

20

As long as
the child in you
persists in its
• strong,
• self-willed
current of
• subtly,
• emotionally, and
• unconsciously
forcing others
to submit,
you construct
unreal situations
by wishful thinking.

In doing so [i.e., In constructing unreal situations by wishful thinking
through unconsciously forcing others to submit
to the demands of the child within],
you do not permit yourself
to see that
this may not even be
what the child [in you]
who has built this unreal form
wants.

The unreal form [built unconsciously by the child within]
is a constant hazard,
and you
forcefully close your eyes to it.

If you do not see
what really is,
because
you do not
want
to see what really is,
how then
can you rely
on your
• judgment and
• intuition?

21

Your psyche
knows perfectly well
that the way you perceive
• the other
as a person
in relation to you, or
• the situation
as a whole,
is not accurate.

You do not see
because
you do not
want to see.

Therefore
• you do not trust
your judgment,
• nor do you trust that
the other person
will live up to your expectations.

Hence
you vaguely feel
that you do not trust
the other person.

This is an additional factor
causing you
to refrain from
wholly loving.

For
how can you love
as exclusively
as you feel you ought to
if you do not trust
the other person?

**In order to trust [this other person],
you have to permit yourself
to see if this particular**
• **person and**
• **situation**
calls for such a response.

**Perhaps [instead of trust,]
it would be more appropriate
to give simple**
• **respect and**
• **affection.**

22

**By giving up
a little of
what you want –**
most often [what the child in you] unconsciously [wants] –
you are willing to see
what is.

**With such an attitude [i.e., With an attitude of giving up a little of what
the child in you unconsciously wants],**
you can perceive
the reality of the situation.

After that [i.e., After you perceive the reality of the situation]
you can
• **discriminate intelligently**

and

you will

• **respect yourself,**

not only

• **for the ability to give up something you want**

• **freely and**

• **without hostility,**

but also

• **because then [i.e., because when you can
discriminate intelligently]**

**you will be able to rely on
your intuition.**

By being willing to see
what actually is,
you can deal with the situation.

Therefore [i.e., Since you are now willing to see what actually is]
you will trust
• yourself,
• your judgment, and
• other people.

In not overestimating them,
due to your forcing current,
you will be able to
• see,
• observe,
• sense, and
• feel
what
is
true,
and not merely
• believe
what
you want to be
true.

23

As you learn to trust
• yourself and
• others,
loving
will cease to be
a danger for you.

But as long as you
deliberately
remain blind,
because
the child in you
thinks
that by willing something
you will make it so,
you have
all the reason in the world
for distrusting

- your judgment,
- your choice, and
- the other person.

Therefore [i.e., Therefore since you deliberately remain blind and hence
appropriately distrust your judgment, your choice of
the other person, and the other person],
you shy away from loving all the more,
although there
seems
no danger to you
in being loved [by others].

24

Letting go of
the self-willed forcing current
results in your

- becoming objective
in your evaluation of others and
- learning to give up your will
gracefully.

Thus you learn
human

- affection and
- respect
for the person
who thwarts your will.

You refrain from
constructing
unreal situations
which obstruct your view
of that which
really is.

In that [i.e., In constructing unreal situations which
obstruct your view of that which really is],
you not only
• ignore reality,
but you
• reject it [i.e., you reject reality].

- Accepting reality and
- seeing what is,
 - your intuition
will grow more reliable,
- and so
 - your trust in yourself
will increase.

25

There is much talk in
your

- time and

your

- world
of "accepting reality."

We have discussed this many times.

You all know that

- your earth life
is not perfect and
- this fact
must be accepted
if you
 - wish to cope with life and
 - make the best of it.

Up to now this [i.e., Up to now this fact that earth life is not perfect and that this fact fact must be accepted if you wish to cope with life and make the best of it]
was
a general concept.

Henceforth
you have the actual possibility
of applying it
to a particular aspect
of your inner life.

It may be that
certain people
do not feel about you
as you would wish –
and I do not merely refer to the love relationship
between man and woman –

but
this apparent imperfection [i.e., the apparent imperfection that
certain people do not feel about you as you would wish]
• is your reality
and
• has to be accepted.

When you do so,
an entire benign chain-reaction
is set in motion,
replacing
the vicious circle
that existed before.

26

Intuition
is the highest sense perception
a human being can attain.

However,
it [i.e., However, intuition]
cannot attain
its full potential in you
as long as
the child in you
• is undetected and
• remains strong.

Of course,
as long as
you are a human being,
the faculty
which you call intuition
can never be
one hundred percent perfect.

But the moment
you can say,
"I do not know for certain,
I may be wrong,"
this willingness to learn
from possible mistakes
makes your ignorance
harmless
because
you are aware of it.

In the
• conscious,
• concise
thought
"I do not know"
lies the possibility of
• seeing,
• learning,
and eventually
• knowing.

Intuition
will never be
a wall you can lean on
with blind
• certainty and
• confidence.

This [i.e., Because intuition will never be a wall you can lean on
with blind certainty and confidence]
is why
it [i.e., is why intuition]
is so valuable.

Think about that, my friends.

It is substance for meditation.

27

When you
consciously
consult your intuition,
free from

- the forcing current and

free from

- wishful thinking,

you will sense certain

- potentials,

as well as certain

- limitations;

the rest may be

- a question mark.

This attitude [i.e., This attitude free from the forcing current and wishful thinking
in which you will sense certain potentials as well as limitations
while the rest of the situation may be a question mark]

promotes

- openness,
- a readiness for further
 - observation and
 - perception

in you
that is very fruitful.

It [i.e., This attitude free from the forcing current and wishful thinking
in which you will sense certain potentials as well as limitations
while the rest of the situation may be a question mark]

is also a sign of
maturity,
because
it is only

- the immature
who must have
the entire answer
immediately;

it is

- the child in you
who cannot bear
leaving anything
 - open,
 - unanswered, and
 - in doubt.

28

You prohibit
your capacity
to love
due to,
first,
• your inability
to distinguish
between
• true love
and
• weak submissiveness,
because this [i.e., because submissiveness
to your every wish]
is what you desire
from those who
are to love you,
and,
second [due to],
• the lack of trust in others
because
you lack the courage
to view
• the other person and
• the situation
as he, she, or it, is.

Both these elements [i.e., Both your inability to distinguish between true love and
weak submissiveness, and also your lack of trust in others]
keep your intuition
from functioning,
at least in
the love-related areas of your life.

	<p><u><i>The courage to see</i></u></p> <ul style="list-style-type: none">• <u><i>what is,</i></u> <u><i>rather than [see only]</i></u>• <u><i>what you want,</i></u> <u><i>will heighten</i></u> <u><i>your</i></u><ul style="list-style-type: none">• <u><i>intuition,</i></u> <u><i>your</i></u>• <u><i>discrimination,</i></u> <u><i>your</i></u>• <u><i>awareness,</i></u> <u><i>and therefore</i></u> <u><i>your</i></u>• <u><i>self-respect.</i></u> <p><u><i>It [i.e., The courage to see what actually is rather than</i></u> <u><i>see only that which you want and long for from the other]</i></u> <u><i>will eliminate</i></u> <u><i>uncertainty</i></u> <u><i>so that</i></u> <u><i>when</i></u> <u><i>the right situation</i></u> <u><i>is at hand,</i></u> <u><i>you</i></u> <u><i>need have no fear of loving.</i></u></p>
29	<p><u><i>The courage</i></u> <u><i>to accept</i></u> <u><i>that which may be inconvenient</i></u> <u><i>means</i></u><ul style="list-style-type: none">• <u><i>acceptance of reality,</i></u>• <u><i>loss of your fear of loving, and</i></u>• <u><i>the cultivation of</i></u> <u><i>your intuition</i></u> <u><i>as a growing force.</i></u><p><u><i>It [i.e., The courage to accept that which may be inconvenient]</i></u> <u><i>means</i></u><ul style="list-style-type: none">• <u><i>self-respect,</i></u>• <u><i>trust in others</i></u> <u><i>with discrimination,</i></u><u><i>and, consequently,</i></u><ul style="list-style-type: none">• <u><i>more reliable perception.</i></u></p></p>

30

*So you see, my friends,
how all this is tied together
with one string.*

*Immaturity
is non-acceptance of reality
because
reality
is not always
• perfect or
• pleasant.*

*Immaturity
exaggerates
the imperfection
so much
that you close your eyes to it [i.e., you close your eyes to reality],
thereby
inviting more conflicts.*

*Immaturity
causes
crippled
• intuition and
crippled
• creativity,
for
creativity
without intuition
is unthinkable.*

Only as you

- **grow and**
 - **learn to**
 - **face and**
 - **accept**
that which is in
your everyday
 - **life and**
 - **emotions**
- will you**
lose
your fear of loving.

This sentence alone,
out of context,
would not make much sense.

But if you consider it [i.e., if you consider this sentence]
in the light of the links unrolled in this talk,
the meaning [i.e., the meaning of this sentence]
will become very clear.

31

When you think of
loving,
you can think of
only one kind [of loving],
the

- **highest and**
- **most perfect.**

You ignore the fact that [in loving]
there are
many

- **stages and**

many

- **kinds,**

many

- **degrees and**

many

- **variations.**

	<p><u><i>In your ignorance,</i></u></p> <ul style="list-style-type: none">• <u><i>you shy away from</i></u> <u><i>the kind of love</i></u> <u><i>you could be capable of giving</i></u> <u><i>right now,</i></u> <p><u><i>and,</i></u></p> <ul style="list-style-type: none">• <u><i>when such love is given to you,</i></u> <u><i>you dismiss it.</i></u>
32	<p><u><i>As you proceed on this particular stretch of your path,</i></u> <u><i>you will begin</i></u> <u><i>to function differently</i></u> <u><i>as a human being,</i></u> <u><i>in all respects.</i></u></p> <p><u><i>Your life-experience</i></u> <u><i>will become</i></u> <u><i>much fuller.</i></u></p> <p><u><i>You will be</i></u> <u><i>so alive in each moment!</i></u></p> <p><u><i>You will be aware of</i></u></p> <ul style="list-style-type: none">• <u><i>yourself and</i></u>• <u><i>others</i></u> <p><u><i>as you never knew you could be.</i></u></p> <p><u><i>Forces will develop in you</i></u> <u><i>such as you</i></u> <u><i>cannot imagine possible:</i></u></p> <ul style="list-style-type: none">• <u><i>creative forces,</i></u>• <u><i>new perceptions,</i></u> <p><u><i>a</i></u></p> <ul style="list-style-type: none">• <u><i>growing and</i></u>• <u><i>unfolding</i></u> <p><u><i>intuition</i></u> <u><i>that will give you a</i></u></p> <ul style="list-style-type: none">• <u><i>stronghold and</i></u>• <u><i>security</i></u> <p><u><i>such as you cannot realize</i></u> <u><i>even now</i></u> <u><i>after all your progress.</i></u></p>

33	<p><u>Again I say,</u> <u>these words</u> <u>are not directed to</u> • <u>your brain,</u> <u>but to</u> • <u>those aspects of</u> <u>your personality</u> <u>you have discovered</u> <u>due to</u> <u>your work</u> • <u>so far, or</u> • <u>that you are about to become aware of.</u></p> <p><u>Apply these words</u> <u>to the respective emotions!</u></p> <p><u>We shall discuss this from other angles in the future,</u> <u>when the need arises.</u></p>
34	<p>QUESTION: <u>It seems to me that with the new phase,</u> <u>a new group of subjects</u> <u>has begun this season</u> [note: <u>the first lecture of this new season was given</u> <u>September 16, 1960 – Lecture 69: <u>The Folly of Watching</u></u> <u>For Results While on the Path; Fulfillment or Suppression</u> <u>of the Valid Desire to Be Loved</u>].</p> <p><u>Until the end of last season</u> [note: <u>the last lecture of the previous season was</u> <u>given on June 24, 1960 – Lecture 68: <u>Suppression of Positive</u></u> <u>and Creative Tendencies – <u>Thought Processes</u></u>], <u>we were still talking much about</u> • <u>images and</u> • <u>various aspects</u> <u>connected with them.</u></p> <p><u>Now we seem to enter</u> <u>a new phase</u> <u>which I can't put my finger on.</u></p>

35

ANSWER:

Of course it is
a new phase.

I even said so

before your summer vacation [i.e., vacation of June 24 – September 16, 1960].

I said that we shall deal with [i.e., I said that in this new season we shall deal with]
elements

that prohibit

your creative faculties

in a more direct way than before.

It goes without saying

that

any prohibition of creative faculties

is due to

- **negative aspects and**
- **deviations,**
- **images and**
- **misconceptions.**

We still have to deal with

those elements [i.e., We still have to deal with negative aspects, deviations,
images, and misconceptions],

but the approach

is different

in this phase,

- **as you rightly perceive, and**
- **as I indicated some time ago.**

While in the previous phase

we concentrated mostly on

obstacles that

- **eclipsed or**
- **prohibited**

healthy functioning,

in the present phase

we are able to put the pieces together,

so as to gain

a more overall view

with regard to

- **love,**
- **maturity,**
- **creativity.**

*This does
not mean
that we will not discuss details again,
but
if and when we do so [i.e., if and when we do discuss details again],
the approach will be different.*

36

*QUESTION:
I should like to discuss something in connection with
the last lecture [i.e., Pathwork Lecture 71 – Reality and
Illusion – Concentration Exercises – given October 14, 1960].*

*In the second part, about the concentration exercises,
you repeat the term
"instructing the subconscious."*

*I was wondering
if this idea of
instructing the subconscious*

- is not in some way
a paradox*

and

- may not lead to
forcing
the subconscious,
instead of
allowing us to
realize
what is in it [i.e., instead of simply allowing us to realize
what is in the subconscious].*

*I am sure it is
not a paradox,
but in what way
is it not?*

37

ANSWER:

The question is

- **good and**
- **constructive**

because

it is so easy to go
from

- **one wrong extreme**

to

- **the other** [*wrong extreme*].

The best way of going about this

is not to use

such "instructions"

as

- **a force,**

but [*rather*]

as

- **the expression of**
your inner will.

While you may realize perfectly well

that certain of your emotions

cannot function in the right way yet,

you may express

the desire [*i.e., you may express your inner will*]

that they should

learn.

This desire [*i.e., This desire or inner will that your emotions*

function in the right way]

should be uttered

without

- **pressure or**

- **haste,**

rather with

- **a calm quality,**

in the full realization

that

emotions

do not change quickly.

38

An important part of such instructions [i.e., the instructions that
your emotions function in the right way]

should be that
you wish
to become aware of
• where,
• how, and
• why
your emotions
still deviate from
the truth.

Also,
you need
a growing awareness of
• where you are
still confused and
• what your
• inner,
• unanswered
questions
are.

Last but not least,
there has to be
a letting go of
all resistance to
facing yourself
• fully and
• honestly,
• without any restrictions.

In this way
you
• do not
superimpose
right reactions
on still deviating emotions,
and thereby
• avoid the pitfalls of
• self-deception and
• suggestion.

39

Prayer,
if
• rightly understood and
• used,
operates in a very similar way.

When you pray,
you should
ask
• for help
to be able to
face yourself, or
• for
• strength and
• understanding
for your current problems
on your path.

You should pray
to apply the
• little,
• seemingly insignificant
daily disharmonies
to your work on the path,
so as to
gain deeper insight
into yourself.

By the same token,
you may direct these desires
to your own
subconscious,
• strengthening
the healthy aspect of your psyche, and
• weakening
the aspects that are
• unhealthy,
• childish, and
• resistant.

After all,
God
lives
deep down within yourself.

40

I assume
that when you pray
you do not
direct such prayer
• up into the sky
but
• deep into yourself.

So there
really is not such an enormous difference
between
• prayer
and
• such "instruction";
it is only
a slightly different approach.

While
• prayer
is directed toward
that part of yourself
that is
most deeply hidden
from your conscious mind –
you might also call it [i.e., call this part of
yourself most deeply hidden
from your conscious mind]
• the super-conscious, or
• the divine spark in you –
• the instructions which I mentioned
are directed to
a part more accessible to you.

41

Such instructions [i.e., instructions that are directed to a part of yourself more accessible to you than is the part of yourself that is most deeply hidden from your conscious mind, the part to which only prayer is directed]

***should deal foremost
with the wish***

to

- ***face yourself,***

to

- ***understand and to***

- ***assimilate***

what is in you, and

to

- ***see where***

your emotions

still deviate [i.e., still deviate from the truth]

due to

a lack of understanding.

Your desire

for understanding

should be formed

with a

- ***quiet,***

- ***calm***

mind,

and not with

- ***tense urgency.***

You should

- ***keep in mind and***

- ***accept beforehand***

that

- ***change and***

- ***growth***

are a slow process.

42

QUESTION:

With regard to

- the last lecture [i.e., Pathwork Lecture 71 – Reality and Illusion – Concentration Exercises – given October 14, 1960],

and relating it to

- the lecture on "The Abyss of Illusion" [Pathwork Lecture 60 – The Abyss of Illusion – Freedom and Self-Responsibility, given March 4, 1960],

you say,

"You

are the master of your

- life and
- fate.

No one but yourself

creates your own

- happiness

and

- unhappiness."

Again in the lecture on "The Abyss of Illusion,"

you state that

"this basic spiritual truth

has been obscured,

and for good reason."

You go on to say that

"humanity

in its development

is required to reach

a certain basic spiritual understanding

before it can

use this knowledge

in the right way

for,

misunderstood,

it could indeed be

very harmful."

Could you clarify this statement for us?

I think it might be helpful for us now,

in the light of the last lecture.

It seems to me that

- it represents
a great step forward
to
 - the individual andto
 - humanity and
- it would begin
a whole new cycle of
spiritual development
for the individual in society;

for

- science and
- philosophy
could find
 - unity
in spiritual law –
and to that end,
- a positive perception
of our
being in God.

43

ANSWER:

One of your questions seems to ask
what would be
the damage

- of such knowledge

and

- of the resulting misconceptions
for a spiritually unready humanity.

Let us go into this first.

One who ignores

- the existence and
- the power
of the subconscious mind
will take such knowledge
on a superficial level.

This [i.e., Ignoring the existence and power of the subconscious mind and hence taking such knowledge on only a superficial level]

can be dangerous
in two ways:

first,

- *the person who believes*
that one creates
one's own fate

may,

due to certain

- *circumstances and*
- *conditions*

whose

true origins

the person ignores,

come to possess

certain powers.

Such a person

would be likely to

abuse these powers,

on the ground of the premise

that one creates

one's

- *life and*
- *fate.*

Second,

- *people who have*
not attained such power
would feel

extremely frustrated

and

their sense of inadequacy

would

- *grow*

rather than

- *diminish.*

Only by exploring
the significance
of emotions
of which they were heretofore
unaware
would they acquire
an understanding of

- the inner world,
- its laws,
- its reality, and
- the interplay of

cause and effect
in human relationship
as this happens
in the inner world of emotions.

44

Therefore,
in order to understand
the truth
of the premise that
man creates
his own fate,

- self-search,
- the exploration

of the subconscious mind,
is a necessity
without which
humanity
cannot grow sufficiently
to make use of

- cosmic,
- spiritual, and
- universal

truth.

Such truth [*i.e., cosmic, spiritual, and universal truth*],
if only
half

- **understood and**
- **digested,**
can
 - **be dangerous and**
 - **cause damage to**
 - **the individual,**
as well as to
 - **humankind as a whole.**

45

The growing trend
in our time of

- **accepting and**
- **exploring**
the subconscious
is indicative of
the steadily increasing
general development,
despite the
 - **pitfalls,**
 - **misunderstandings, and**
 - **half-truths**
that go with
such exploration.

This is part of
the growing pains
every living organism
goes through.

As this general

- growth and
- awakening

continues,

mankind will

more

and more perceive

reality,

- the reality of
- the inner universe,

thus also

- the understanding of
- the larger universe

with all its spiritual laws.

Only by perceiving

the inner universe,

with all its

- infinite possibilities,

with its

- logical,
- just

laws

operating

- within
- man and

between

man

and

- his fellow-creatures,

can a human being

truly

sense

- God and
- His creation.

Thereby

unity

will be achieved,

- slowly,
- laboriously,
- step by step.

This [i.e., This unity, slowly and laboriously achieved step by step]
will be
the common denominator
that will unite
all

- *sciences,*

all

- *religions,*

as well as
all

- *the other branches of human knowledge,*
which still function separately at this time.

46

QUESTION:
I have been thinking about these things
and should also like to know
whether

- *the persistent effort of humanity so far*
was in order to
justify its existence and

whether

- *humanity's creativeness*
was used toward that end.

In line with your answer [to the preceding question],
this creativity
abides with
the spiritual perception of your remark about
removing the bonds
that prohibit creativity,
so that the soul
can freely express itself
in accordance with spiritual law.

If we are

- *the highest reality,*
- *one in mind with God,*

then we will truly have
self-responsibility.

It seems to me,
in contemplating
• the "Abyss of Illusion" [Pathwork Lecture 60 – The Abyss of
Illusion – Freedom and Self-Responsibility, given March 4, 1960]
and
• what you have been saying about
• love and
• creativity,
our self-responsibility
lies in
the acceptance of
the re-expression of that
• love and
• creativity,
which has its source in God.

In this regard,
the attainment of self-mastery...
there is a confusion here,
I cannot express it....

47

ANSWER:
Could you try to clarify
where the confusion is?

It would be helpful for you
to clarify
where the confusion lies.

Also,
I cannot answer your question
unless I know what it is.

48

QUESTION:

It [i.e., My question and confusion]
is about

- self-responsibility,
- and about
- certain philosophic fixations
we seem to have
which include
both a fear of
 - lossand fear of
 - the unknown.

This again ties in basically
with

- love and
- trust
as you mentioned tonight.

49

ANSWER:

You see, what you said here about
the fear of the unknown

- is a very important element
 - in most human beings,to some extent
 - in every human being.

But

- the unknown
- becomes
 - known
as you actually
experience
all the things I have been telling you in these lectures.

This [i.e., Actually experiencing all the things
I have been telling you in these lectures]

- means, of course,
a very serious effort in
self-search.

It is
not enough
to hear [or read] these words.

That [i.e., Merely hearing or reading the words in these lectures]
will never do anything really substantial,
except perhaps
serve as an incentive to begin [this work of self-search],
unless you
experience
all
the emotions we mention here
as living
within your soul.

When you do so [i.e., When you experience all the emotions we mention here
as living within your soul],
then
• the unknown
becomes
• known.

And where it [i.e., where the unknown]
remains
unknown,
it [i.e., the unknown]
will lose its ability
to frighten you
because
now you
admit to yourself,
"I do not know."

That [i.e., Admitting, "I do not know,]
is an enormous difference [from thinking
"I have to know," or "I should know,"
to be safe].

50	<p><u>Realizing all this,</u> <u>self-government</u></p> <ul style="list-style-type: none">• <u>will cease to be</u><ul style="list-style-type: none">• <u>a "must," and</u>• <u>will be</u><ul style="list-style-type: none">• <u>a privilege and</u>• <u>a freedom,</u> <p><u>whereas</u> <u>the child in you</u> <u>rejects it [i.e., rejects self-government]</u> <u>as unknown danger.</u></p>
51	<p><u>The fear of</u> <u>the unknown</u> <u>makes humans</u> <u>distort</u></p> <ul style="list-style-type: none">• <u>true concepts</u> <p><u>into</u></p> <ul style="list-style-type: none">• <u>fixed opposites,</u> <u>thereby</u> <u>diminishing their truth.</u> <p><u>It was very significant</u> <u>that you put it in these words.</u></p> <p><u>Truth</u> <u>is</u> <u>flexible;</u> <u>by its very nature</u> <u>it [i.e., truth]</u> <u>cannot be</u> <u>fixed.</u></p> <p><u>Nothing</u> <u>that is true</u> <u>can be</u></p> <ul style="list-style-type: none">• <u>rigid,</u>• <u>static, or</u>• <u>fixed.</u>

It [i.e., What is true]
is always flexible.

This very flexibility
appears as
a threat to people.

They want
the fixed pseudo-safety of
a stone wall
on which they can lean.

It was this tendency [i.e., It was the tendency of people wanting the fixed
pseudo-safety of a stone wall on which they can lean]
which caused
religion
to be
distorted
into
dogma.

52

Rigidity
satisfies
the

- very irrational,
- unfounded

fear
in the human soul.

Humans think that
what is

- fixed

is

- safe,

and
what is

- flexible

is

- unsafe.

*[However,]
Since truth
is alive
like anything else that is alive,
it [i.e., truth]
must be
flexible.*

*So people
fear
• truth
and
• light
and
• life.*

*The belief
that flexibility
is unsafe
is one of
the great abysses of illusion.*

53

*As you proceed in this work,
you will find
first
• that this particular fear [i.e., the fear that flexibility is unsafe]
also exists in you and
• that you, too,
cling to the supposed safety of
the fixed rule.*

*You seem to feel as though
you could lean against a wall.*

*It [i.e. This wall you think you could lean against]
seems like
a strong support
while,
as you will perceive a little later,
it is not.*

*Therein lies
the confusion about
self-responsibility.*

When leaning on
the fixed rule,
you shift
the responsibility
to the rule.

When you realize
that there is no such thing as
a fixed rule,
you are frightened,
because
you have to determine
each time anew
what
your

- conduct and
- attitude

are going to be.

With flexible truth,
the responsibility
is automatically shifted onto
yourself.

54

When you no longer
fear
self-responsibility,
because
you have lost
your

- self-contempt and
- mistrust in yourself,

you will no longer
fear
the flexible universe.

*You will not need
to cling to
a rigid law.*

*You will see
the flexible law
working,
and it [i.e., and the flexible law]
will not be a danger to you.*

The

- *inflexible or*
- *fixed*
 - *rule or*
 - *law*

*is for
the child
who*

- *cannot or*
- *dare not*

*assume
self-responsibility.*

55

*The fear of the unknown
really comes from
insecurity:*

- *"Will I
be able to cope?"*
- *Will my judgment
be adequate?"*
- *Will my reactions
be right?"*
- *Will I
make a mistake?"*
- *Dare I
make a mistake?"*

In other words
the deepest
fear of the unknown
is
not knowing yourself.

As you
lose this fear [i.e., lose this fear of the unknown, of not knowing yourself],
you will not fear
• self-responsibility and
you will not fear
• the truth of
the flexible laws of the universe.

Nor will you fear
• life,
which is flexible
all the time.

By its very nature
flexibility,
in the final analysis,
is
• unchangeable,
yet
• never static.

56

QUESTION:
The word
"fear"
has come up a number of times this evening.

And you used the words
• "irrational and
• unfounded
fear."

This leads me to believe
that there must be
• a rational and
• a founded
fear.

We are taught here [i.e., here in your Pathwork lectures],
for example,
that fear

- has a negative connotation and
- stands for a destructive emotion.

And then we read
in Scripture
that

"the fear of the Lord
is the beginning of wisdom."

And also,

in the Zohar (Book of Splendor) [note: The Zohar is the foundational work
in the literature of Jewish mystical thought known as Kabbalah]

there is a comparison of

- "love and fear of God
- to
- the wings of the bird."

I wonder if you could speak a little about

these two kinds of fear [i.e., the kind of fear that has a negative connotation
and stands for a destructive emotion on the one hand and on the other
hand the kind of fear in "the fear of God" that is the beginning of wisdom]?

57

ANSWER:

These are
two distinct questions.

The answer to the first,
about

- the rational

versus

- the irrational
fear

is this:

If you are
in some kind of danger,
your reaction to fear
is healthy.

	<p><i><u>It [i.e., The fear]</u></i> <i><u>is like a signal,</u></i> <i><u>giving you the opportunity</u></i></p> <ul style="list-style-type: none">• <i><u>to do something about it,</u></i>• <i><u>to save yourself from danger.</u></i> <p><i><u>In other words,</u></i> <i><u>it [i.e., fear]</u></i> <i><u>is</u></i></p> <ul style="list-style-type: none">• <i><u>constructive</u></i> <p><i><u>rather than</u></i></p> <ul style="list-style-type: none">• <i><u>destructive.</u></i> <p><i><u>Without this danger signal [i.e., without this fear]</u></i> <i><u>you would be destroyed.</u></i></p> <p><i><u>This is decidedly different from the</u></i></p> <ul style="list-style-type: none">• <i><u>psychological,</u></i>• <i><u>unhealthy,</u></i>• <i><u>destructive</u></i> <p><i><u>fears</u></i> <i><u>we generally discuss in our work.</u></i></p>
58	<p><i><u>As to</u></i> <i><u>the fear of God,</u></i> <i><u>this has absolutely nothing to do with</u></i> <i><u>the healthy protective fear</u></i> <i><u>we just discussed.</u></i></p> <p><i><u>Any reference to</u></i> <i><u>fear of God in Scripture</u></i> <i><u>is due to</u></i> <i><u>translations on a</u></i></p> <ul style="list-style-type: none">• <i><u>wrong and</u></i>• <i><u>superficial</u></i> <p><i><u>level.</u></i></p>

But the deeper reasons
why
such wrong translations
could occur in this particular connection
have very much to do
with

- the God-image,

as well as
with

- the fear of the unknown.

On the one hand,
people need
the strong authority
who upholds
the fixed rule
because
then they do not have to be
self-responsible.

On the other hand,
an unhealthy fear is generated,
which always happens
when

- maturity and
- self-responsibility

are not attained.

Whether you
fear
an avenging

- God,
- life,
- other human beings, or
- yourself,

it is all the same.

59

Outwardly,
there is simply a misunderstanding about
certain terms in the Bible;
in reality
the word

- "fear"

means something quite different,
perhaps best described by
the words

- "honor" or
- "respect."

The respect
paid to
the highest

- intelligence,
- wisdom and
- love

is beyond words.

In the presence of

- such unlimited greatness,

all beings
must be in

- awe –

but never in

- fear!

In coming across

- such wonder,

one cannot help
being in awe.

It [i.e., Such unlimited greatness and wonder]
surpasses
all understanding.

That idea is conveyed in the word
that was erroneously translated as
"fear."

But it is not meant that way [i.e., not meant as fear].

Is that clear?

60

QUESTION:

It is clear.

I should like to add a thought

- **that is related and**
- **which supports what you have said.**

In the Kabbalistic teachings
pertaining to the word given to us as
"fear,"
the Hebrew word is
Y(I)R(A)H.

This word [i.e., Y(I)R(A)H]
ties in with
the ninth
of the Ten Sephirot (Emanations)
which is indicated as
"Foundation."

This is the turning point
where

- **involution ends** [*note: in biology involution means retrograde development or degeneration; regressive changes in the body occurring with old age*]

and

- **evolution begins.**

Here is the start
of the upward turn
toward God.

The awareness of God [rather than the fear of God]
is
the beginning of wisdom.

61

ANSWER:

Yes,
that is very true.

Is there another question?

62

QUESTION:

Yes.

**What is the psychic law operating
between**

• the conscious

and

**• the unconscious
mind?**

Is there

**a strict dividing line and
what is the law regulating**

• what stays down

and

• what comes up?

63

ANSWER:

There is

**no strict dividing line
between**

• the conscious

and

**• the unconscious
mind.**

**You may have noticed in this work
that you often expect to find
recognitions**

that were

completely unknown to you,

but in some way

you know that

what you are now finding as

• a new recognition,

**• with a new understanding of its significance,
is not really new.**

You merely looked away

but

it was always there.

It [i.e., What you expected to be completely new but found was not really new] was somewhere in a region

between the

- *conscious*

and

- *unconscious mind.*

There is

no strict dividing line

between

- *the conscious*

and

- *the unconscious mind;*

there is rather

a fading transition,

so to speak.

64

Imagine

the entire

- *personality,*

- *psyche or*

- *mind,*

both

- *conscious*

and

- *unconscious,*
as a rounded form.

The more

- *evolved and*

- *developed*

a person becomes

the more

this form

is free of

- *haze and*

- *fog.*

The less developed
a person,
the greater the part
that is fog-bound.

The part which functions
consciously
is a smaller area.

Spiritual
• philosophies and
• teachings
use the term
"raising consciousness."

It [i.e., "Raising consciousness"]
means exactly that.

If you visualize such a form [i.e., a rounded form that represents the entire
personality, psyche, or mind, both the conscious and unconscious parts],
you can imagine that
as the consciousness is raised,
the form [i.e., the form that represents the entire personality,
psyche, or mind]
comes out of
the fog of unconsciousness.

Gradually
the haze recedes
and you become
more
and more conscious
of yourself.

65	<p><u>Since</u> <u>the universe</u> <u>is in you,</u> <u>and since</u> <u>you</u> <u>are a universe unto yourself,</u> <u>the universal consciousness</u> <u>can only be gained</u> <u>by this very process of</u> <u>self-finding</u> <u>through which</u> <u>you lift the fog.</u></p> <p><u>You cannot</u> <u>gain this consciousness</u> <u>by concentrating on things</u> <u>you learn with your brain alone.</u></p> <p><u>That [i.e., What you learn with your brain alone]</u> <u>may be valuable</u> <u>as a tool</u> <u>for</u> <u>the work of self-finding,</u> <u>which is the process of</u> <u>making the fog recede,</u> <u>so that</u> <u>the part which was</u> <ul style="list-style-type: none">• <u>unconscious</u><u>becomes</u> <ul style="list-style-type: none">• <u>conscious.</u></p>
66	<p><u>QUESTION:</u> <u>Does patience</u> <u>hinder ambition?</u></p>
67	<p><u>ANSWER:</u> <u>Patience,</u> <u>if it is really just that</u> <u>and not a distortion,</u> <u>as for instance inertia,</u> <u>cannot be</u> <u>a hindrance to anything.</u></p>

Of course, it often happens
that people make

- a virtue

out of

- a fault.

Those who are

- inert

may

deceive themselves

and think they are

- patient.

Those who are

- impatient

may

deceive themselves

and think they are

- active and
- energetic.

So it [i.e., So determining whether an attitude or action is a fault
or rather is an asset or virtue]

is always

a question of finding

the

real

- trend or
- emotion.

No asset [i.e., No real asset or virtue]
can ever be detrimental.

68

Impatience, however,
will hinder
the fulfillment of ambition,
because
impatience
is a form of
immaturity.

It is
the child in you
who wants
everything,
not only
• according to its own will,
but also
• right now.

The child
cannot wait.

As I explained last time,
the child
lives only
in the now,
but [lives “in the now”]
in the wrong way.

It [i.e., The child in you]
does not
feel
the reality of the morrow,
therefore it thinks
that what is not accomplished
now
• does not count and
• has no reality.

The mature being
can wait.

He or she realizes
that
if the desired goal
is not accomplished
right now,
there must be reasons
for the delay.

Some of those reasons [for the delay in accomplishing the desired goal]
may be
in the self,
so that
the time of waiting
can be used
constructively
for

- *finding and*
- *eliminating*

those reasons [i.e., those reasons for the delay].

69

The time
one has to spend waiting
will be used to gain
the necessary
but still lacking

- *insight,*
- *ability, or*
- *understanding.*

So patience,
if it is
purely constructive –
not

- *inertia,*
- *inactivity or*
- *laziness –*

can only be
an advantage.

True patience
will always know
how to discriminate.

At one time,

- *just waiting*
will be indicated;

at another time,

- *action*
will be right.

But
patience
will prevail also
during the time
of most concentrated activity,
because
it [i.e., because patience]
• is really
an inner state
and
• has nothing to do with
the outer manifestation.

The person
who
• acts
can be
inwardly
• patient.

The person
who
is outwardly
completely inactive
may be
in an inner state of
impatience.

Is that clear?

70

QUESTION:
Yes, thank you.

I would like to hear
a definition of
patience.

71

ANSWER:
Many definitions [of patience]
are possible.

But in the frame of our discussion now
I would like to put it this way:

Patience
knows that one
cannot always
have exactly

- what one wants
- when one wants it.

Patience
is not hindered by
the

- pressure and
- tension and
- anxiety

of the soul.

If you analyze it
you will find
through the experience
of your emotions
that
impatience,
whenever felt,
is accompanied by
such feelings as

- tension,
- anxiety,
- inner pressure –
all of which
 - are based on
a feeling of inadequacy

and

- closely connected with
the sense of

"I will not be able to
accomplish this,"
whatever "this" is.

This is impatience.

	<p><u>Patience</u> <u>can only exist in</u> <u>a securely mature person</u> <u>who</u></p> <ul style="list-style-type: none">• <u>knows</u> <u>his limitations,</u> <u>but knowing also</u> <u>his potentials,</u>• <u>trusts in</u> <u>the self.</u> <p><u>The state of maturity</u> <u>that is your aim</u> <u>will bring,</u> <u>among many other assets,</u> <u>patience.</u></p>
72	<p><u>QUESTION:</u> <u>I would like to go back to the question</u> <u>that was asked about</u></p> <ul style="list-style-type: none">• <u>fear and</u>• <u>the mismanagement of instinct</u> <u>in that regard [i.e., instinct in regard to fear].</u> <p><u>Instinct [here referring to fear of physical danger]</u> <u>is natural to us</u> <u>in the normally functioning human being.</u></p> <p><u>Would you comment on</u> <u>the mismanagement of instinct</u> <u>in that regard [i.e., in regard to mismanagement of the instinct of fear]?</u></p>
73	<p><u>ANSWER:</u> <u>It [i.e., Mismanagement of instinct]</u> <u>is connected with</u> <u>the question of</u> <u>trust in the self</u> <u>we discussed before.</u></p>

If you thwart
your instincts,
due to the deviations under discussion,
you do not
trust them [*i.e., you do not trust your instincts, here*
you do not trust instinctual fears].

So often
you have found
that your fears
were unjustified.

As a consequence,
you cease heeding them
when perhaps
there is good reason
to do so [*i.e., when there is a good reason to heed your fears*].

Then [*i.e., When you cease heeding warranted fears*]
you are
all the more
engulfed in fear,
never knowing

- *when to trust your*
- *intuition or*
- *instinct*

and

- *when not to.*

As you cease being
fear-ridden
for unrealistic reasons,
when fear
does come up
you will

- *question it*
intelligently,

instead of

- *burying it.*

74	<ul style="list-style-type: none">• <u>The last lecture</u> [i.e., <u>Pathwork Lecture 71 – Reality and Illusion – Concentration Exercises – given October 14, 1960</u>], <u>as well as</u>• <u>this one</u> [i.e., <u>Pathwork Lecture 72 – The Fear of Loving – given today, October 28, 1960</u>], <u>should furnish quite a lot of material</u><ul style="list-style-type: none">• <u>for your further work,</u><u>and also</u><ul style="list-style-type: none">• <u>for questions and discussions.</u>
75	<p><u>Be blessed,</u> <u>all of you,</u> <u>my dear ones.</u></p> <p><u>May you</u> <u>find the way</u> <u>to</u><ul style="list-style-type: none">• <u>maturity and</u>• <u>love</u><u>by finding</u><ul style="list-style-type: none">• <u>where,</u>• <u>how, and</u>• <u>why</u><u>you do not love</u> <u>now.</u></p> <p><u>May you</u> <u>find the courage</u> <u>to free yourself</u> <u>of this</u> <u>unnecessary burden</u> <u>of fearing</u><ul style="list-style-type: none">• <u>love and</u>• <u>life.</u></p> <p><u>Go in peace,</u> <u>my dearest friends,</u> <u>be in God.</u></p>

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