

Pathwork Lecture 106: Sadness Versus Depression – Relationship

1996 Edition, Original given September 14, 1962

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 welcome you</u> <u>and</u> <u>I bless you.</u></p>
04	<p><u>In this new working year</u> <u>that promises to be</u> <u>as productive as each former year,</u> <u>you may surely</u> <u>expect</u> <u>further</u></p> <ul style="list-style-type: none"> • <u>growth and</u> • <u>liberation.</u> <p><u>This [i.e., This further growth and liberation]</u> <u>applies to all</u> <u>who truly desire</u> <u>to face themselves.</u></p>

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Many of you, my friends,
have progressed
greatly,
even if
you do not
feel happy
at the moment.
The summer
was a time of
fruition.

05

Some of you
feel discouraged.

Your question is:

"Where does this path get me
when I am as

- unhappy and
- confused

now
as before?"

I want to remind you
of two things.

One is that
those who

- feel liberated and
- are aware of

their growth
have also
gone through phases
when they felt
just as you feel now.

Yet,
they

- persevered

and now they

- begin to feel

very definite results.

The second point is that
when one
experiences stagnation,
this is
always due to
an

- inner,
- perhaps hidden,
unwillingness
to face some area
of one's being.

This resistance [i.e., This resistance to facing some particular area of one's being]
always applies
to the area
that would be
most important to tackle
at that very moment.

That [i.e., because you resist what most needs to be
faced and tackled at that very moment]
is why you
feel stuck [in this very moment].

Therefore,
I say to those friends
who feel

- discouraged and
- stagnating
to ask themselves
very truthfully:

"Is there not
a wall in me
that prevents insight?

Am I, perhaps,

- guarding against
recognizing something, and
- using
 - justification,
 - self-pity,
 - hopelessness, or
 - a superficial rationalization,
- blaming outer circumstances?"

Test yourself
very carefully
and you will see that
your stagnation
is bound to be
an avoidance of
inner truth.

Once you recognize it [i.e., recognize the inner truth you avoid],
you will be
so much farther toward

- liberation and
- growth.

06

It is easy to
focus on

- superficial actions

and
forget that one needs

- complete inner will

to face
everything
within.

To stress
the outer actions
may so easily lead to
self-deception.

Evasion [of facing everything within yourself]
can take many forms.

I repeat,
wherever there is

- stagnation,
- discouragement, and
- depression

about the validity of your work,
in some corner of your being
you are
evading
yourself.

	<p><u>All those</u> <u>who overcome</u> <u>this universal resistance</u> <u>step by step</u> [i.e. <u>all who, step by step, overcome this universal resistance</u> <u>against facing everything within oneself</u>]</p> <p><u>do</u> <u>feel</u> • <u>their own growing,</u></p> <p><u>do</u> <u>feel</u> • <u>liberated from their shackles.</u></p>
07	<p><u>Tonight I should like to discuss, first of all,</u> <u>the difference</u> <u>between</u> • <u>sadness</u> <u>and</u> • <u>depression.</u></p> <p><u>It is important, at this time,</u> <u>to get a fuller comprehension</u> <u>about</u> <u>the decided difference</u> <u>between</u> <u>these two emotions.</u></p>
08	<p><u>If the case is crass,</u> <u>the difference</u> <u>between</u> • <u>sadness</u> <u>and</u> • <u>depression</u> <u>is very distinct,</u></p> <p><u>and I believe</u> <u>you can all remember instances</u> <u>when you experienced</u> • <u>the one</u> <u>or</u> • <u>the other,</u> <u>knowing</u> <u>how different they are.</u></p>

However,
sometimes the differentiation [between sadness and depression]
is not easy
because
both
• sadness
and
• depression
exist simultaneously.

They [i.e., sadness and depression]
• intermingle and
• overlap.

Your sadness
may make you believe
that depression
is absent.

You may believe
that your feelings of
• sadness and
• pain
are purely
• normal and
• healthy
and do not contain any
• negative,
• destructive
elements [that are associated with depression].

You need more
• insight and
• comprehension
to find
in yourself
the unproductive depression
with its
underlying cause,
in spite of
the rational sadness.

09

Let us first
define the difference [between sadness and depression].

In sadness
you accept
without self-pity
a painful
fact of life
as something beyond
your power to change.

When you are
• truly sad,
• without depression,
you
not only
feel it [i.e., feel your sadness] as
• a healthy growing pain
• free of hopelessness,
but you are sad
• due to
an outer circumstance,
• knowing
it [i.e., knowing that the outer circumstance giving rise to your sadness]
is going to pass.

There is
no
• superimposition,
no
• hiding,
no
• shifting of emotions.

In depression
the outer circumstance
may be the same,
but your
feelings of pain
are, to quite an extent,
due to
• other reasons
than
• the outer occurrence [i.e., other than the reason for sadness].

Although
you cannot change
the outer circumstance,
you
can change
something within yourself,
if you but see
the real reasons
why you suffer
from certain emotions
you do not wish to face –
be they [i.e. be the emotions you do not wish to face be]
• hurts,
• resentments,
• envies, or
• wrongs committed
by
• you or
• someone else.

10

You are
powerless
to make yourself
feel differently
only as long as
you do not
fully comprehend
what is going on in you.

That [i.e., because you do not fully comprehend what is going on in you and hence
are powerless to make yourself feel differently]
is why
depression
is always
linked with
• frustration and
• helplessness.

For, strangely enough,
you do
not feel helpless
toward an outer event
that you cannot change,
if you have
a healthy attitude
toward it.

You feel
depressed
only when
you are unable
to change it [i.e., unable to change your attitude toward an outer event]

- now,
- immediately.

But you
could change something

- in your life,
- in your own attitude,

if you
took the trouble
to look inside yourself.

When you
cannot accept something
with the simple feeling of sadness
it is because
the outer circumstance
is not the

- real or
- entire

reason
that underlies your pain.

This is
very important, my friends, and
I wish you would
think about it.

11

Let us take the example
of the loss of a beloved person
through death.

If you are
truly sad –
and nothing else –
your feeling
is due
purely
to this loss.

Here is something
you cannot change;

- you know it [i.e., you know you cannot change this outer situation,
the death of a beloved person],

and in spite of the sorrow

- you know that
you will accept it [i.e., you know you will accept this outer situation,
the death of a beloved person]

eventually.

Even while
you are still in
the worst stage of your pain,

you

- know and

- believe,

deep inside,

- that your life

will go on,

- that it [i.e., that your life]

does not even have to be poorer

for the bereavement,

no matter

how genuine

your

- love and

- affection

is

for the departed.

	<p><i><u>This pain [brought on by the death of a beloved person]</u></i> <i><u>will not</u></i> <i><u>leave a scar,</u></i> <i><u>because</u></i> <i><u>any</u></i></p> <ul style="list-style-type: none">• <i><u>healthy,</u></i>• <i><u>genuine,</u></i>• <i><u>unshifted,</u></i>• <i><u>direct</u></i> <p><i><u>emotion</u></i> <i><u>is</u></i> <i><u>an enriching experience</u></i> <i><u>for your</u></i> <i><u>whole being.</u></i></p>
12	<p><i>[Conversely,]</i> <i><u>When you are</u></i> <i><u>depressed [rather than just sad]</u></i> <i><u>due to the loss of a beloved person,</u></i> <i><u>there are in you</u></i></p> <ul style="list-style-type: none">• <i><u>confused,</u></i>• <i><u>ambiguous,</u></i> <p><i><u>as well as</u></i> <ul style="list-style-type: none">• <i><u>ambivalent</u></i><i><u>emotions</u></i> <i><u>you are unaware of.</u></i></p> <p><i><u>They [i.e., these confused, ambiguous, and ambivalent emotions of which</u></i> <i><u>you are unaware]</u></i></p> <p><i><u>vaguely</u></i> <i><u>disturb you</u></i> <i><u>and you attribute that [i.e., you attribute that vague disturbance in you]</u></i> <i><u>to the</u></i> <i><u>legitimate</u></i> <i><u>pain of loss.</u></i></p>

Thus you have
shifted
your [unconscious inner negative] emotions
and used an

- actual,
- valid

occurrence [i.e., the loss through death of a beloved person]
to cover up something
you are
unwilling to

- face and
- come to terms with.

Whether

- that something [i.e., Whether what you are covering up and unwilling to face]
is directly connected with
the departed one –
 - guilt,
 - resentment,
 - or what have you –

or whether

- the loss
has merely triggered off some
 - unresolved,
 - festeringinner conflict in you [that is unrelated to the departed one per se],
does not matter.

It may be
both [i.e., It may be both something connected with the departed one as well as
an inner conflict triggered off by the death but not
connected directly with the beloved person per se].

It [i.e., that vague disturbance brought on by the death of a beloved person]
may be
your identification with that person.

You may experience
your own

- fear of death and

your

- fear of the passing of life
which you
do not permit yourself
to become aware of.

Since you are
not aware [of your fear of death or your fear of the passing of life],
you cannot
cope with it [i.e., you cannot cope with your fear of death or the passing of
life that the death of a beloved person triggered].

This [i.e., This unconscious inability to cope with the fear of death triggered by
the death of a beloved person],

then,

causes

depression [rather than just sadness that would pass in time],

and

• depression,

as opposed to

• sadness,

is a very

• stifling,

• frustrating,

• unhealthy

feeling.

13

Let us
clearly see
exactly what is
unhealthy [i.e., what is unhealthy about depression as opposed to
sadness, which, when pure, is healthy].

Take

self-pity,

which is

always

a byproduct of
depression.

It [i.e., self-pity]

is unhealthy

because

it [i.e., self-pity]

is unfounded.

There is
always
a way out [i.e., a way out of depression]
if you are willing
to see it [i.e., if you are willing see and address the currently unconscious inner underlying causes of depression].

In self-pity
you are
unwilling
to see the way out [i.e., unwilling to see and address the currently unconscious inner underlying causes of depression manifesting as self-pity];

instead [i.e., in self-pity, instead of being willing to see and face the underlying inner causes of depression],

[you believe]

the world around you

should

- change,
- sympathize with you, and
- make allowances for you.

Moreover,
in depression,
as I just explained,
you deceive yourself about
the real reason
for your unhappiness.

You use
• a false reason
you call
• "legitimate"
• to justify
running away from yourself and
• to strengthen
your self-pity.

Thus
you subtly exert
a forcing current
upon the world [i.e., you are wanting the world around you to change].

Furthermore,
depression
is unhealthy
because
you
passively remain unchanged,
falsely accepting
what need not be accepted [i.e., you accept inner unconscious
causes of your depression, causes that need not be accepted]
because
you could change it [i.e., you could change the inner currently unconscious
causes of your depression],
if you faced yourself [i.e., if you faced yourself by making your
currently unconscious causes of depression conscious and facing them].

At the same time [i.e., at the same time as you refuse to change what could be
changed – the inner causes of your depression]
you battle against
that which truly cannot be changed [i.e., you battle against external
circumstances in the world around you that you cannot change].

All these [i.e., all of these unconscious attitudes and behaviors]
characterize
the unhealthy state of depression.

14

The example of
loss through death
is purposely
a crass one.

There are so many instances
when one is depressed
with

- **less valid outer reason,**
- **and sometimes with**
- **no reason.**

One simply
does not know
why [i.e., One simply does not know why one is depressed].

One may
try to find legitimate
• excuses and
• reasons
[for being depressed],
but in
one's heart of hearts
one knows very well
that the real explanation
for one's feelings
is other than
those [reasons and explanations]
of which
one arduously tries
to convince oneself.

15

It is of great importance, my friends,
to understand this [i.e., to understand that you may not know why you are
depressed or that you may try to find excuses and reasons that are
not the real underlying causes for your depressions and that you know
in your heart that your depression is not caused by what you think]
whenever
you feel depressed.

When you believe
you are sad
due to
a good outer reason,
test your emotion
in the sense in which I have discussed it.

Is it really
just
sadness?

Do you not feel
• hopeless and
• frustrated?

Are you free of
self-pity?

Do you feel
• strong and
• secure
enough
to know
your life
cannot be harmed
by circumstances
outside yourself,
no matter
how painful
a situation might be?

If you cannot answer these questions
in the affirmative,
you need to use
healthy introspection
to find
the gnawing undercurrents
that cause the depression.

Only then [i.e., only when you find and dissolve the cause of the depression]
can you free yourself
forever
of the cause [of the depression you feel]
that will come up
again and again in your life
until
you bring about
its [i.e., the depression's cause's]
dissolution:

not by
forcing away
what you feel [i.e., not by forcing away the
feelings of depression],
but by
first calmly looking at it [i.e., looking at the
depression you feel]
with the aim
of understanding it [i.e., understanding
the underlying cause of your
feelings of depression].

16

The dissolution
of the cause of depression
not only

- serves the purpose of
freeing you of
very unpleasant feelings [i.e., the feelings of depression],
but above all it [i.e., above all, the dissolution of the cause of depression]
- liberates faculties
which will work
 - for you
 - rather than
 - against you.

Depression
makes you feel as though
life slipped by
without your fully utilizing it.

Life then [i.e., With depression, life]
cannot be
the dynamic experience
it otherwise is.

17

Depression
is
self-generating.

Since depression
is
the effect,
it is its [i.e., it is depression's]
cause
that prevents you
from really

- living and
- fulfilling
yourself.

What is so easily forgotten
is that
depression
needs to be considered
• a problem in itself
rather than [considered]
• something that
happens
and will eventually
go away [seemingly of its own accord].

A particular depression
may indeed do just that [i.e., may go away seemingly of its own accord]
after a while,
but [since you have not found and dissolved the depression's inner cause]
• you have not
• protected yourself
against its [i.e., against the depression's] recurrence
when life provokes you again.

• Nor have you
protected yourself
against the [other] destructive effects
of the inner cause [of depression].

Therefore
please take up
depression
as a problem [i.e., as a problem to be addressed in its own right]
in your work.

18

Every affliction of the psyche
hinders living.

It does so
because
it [i.e., because the affliction of the psyche]
prevents you from
relating
to others.

We began

- *discussing,*
- *working on, and*
- *understanding*
the importance of
relationship.

You have learned that
fruitful relation-ships
can exist

only to the degree
your soul is

- *healthy and*
- *free.*

But we have to
understand more profoundly
what

- *relationship and*
- *relating*
are.

19

Life
is
relationship,
my friends.

"What is life?"
is a question
asked by many.

Many answers
can be given,
they may
all
be truthful.

But
above all else,
life
is
relationship!

If you
do not
• relate at all,

you
do not
• live.

• Life, or
• relationship,
is
relative –
relative to
your attitude.

You may relate
• positively
or
• negatively.

But
the moment
you relate [either positively or negatively],
you live.

That is why
the person
who relates
• negatively
lives more than
the person
who relates
• little.

I cannot say [that such a person who relates little relates]
not at all,
for then that person
would not live.

	<p><u>Destructive relationships</u> <u>lead to a climax</u> <u>that is ultimately</u> <u>bound to dissolve</u> <u>the destructiveness,</u> <u>while non-relating,</u> <u>even under the guise of</u> <u>false serenity,</u> <u>is further down</u> <u>the scale</u> [i.e., <u>the scale of development and growth needed for full living</u>].</p>
20	<p><u>You are used to associating the word</u> <u>"relationship"</u> <u>with</u> [<u>"relating to"</u>] <u>human beings around you.</u></p> <p><u>But in truth,</u> <u>this word</u> [i.e., <u>this word "relationship" or "relating"</u>] <u>applies</u> <u>to</u> <ul style="list-style-type: none">• <u>everything,</u><u>even to</u> <ul style="list-style-type: none">• <u>inanimate objects,</u><u>to</u> <ul style="list-style-type: none">• <u>concepts and</u>• <u>ideas.</u><p><u>It</u> [i.e., <u>this word "relationship" or "relating"</u>] <u>applies</u> <u>to</u> <ul style="list-style-type: none">• <u>the circumstances of living,</u><u>to</u> <ul style="list-style-type: none">• <u>the world,</u><u>to</u> <ul style="list-style-type: none">• <u>yourself,</u><u>to</u> <ul style="list-style-type: none">• <u>your</u><ul style="list-style-type: none">• <u>thoughts and</u>• <u>attitudes.</u></p></p>

	<p><i><u>To the degree you relate,</u></i> <i><u>you will</u></i> <i><u>no longer experience frustration</u></i> <i><u>but [rather, you will] have</u></i> <i><u>a sense of fulfillment.</u></i></p>
21	<p><i><u>The scale of</u></i> <i><u>the possibilities of relationship</u></i> <i><u>is enormous.</u></i></p> <p><i><u>Let us begin with</u></i> <i><u>the lowest form on earth,</u></i> <i><u>which is</u></i> <i><u>mineral.</u></i></p> <p><i><u>Since a mineral</u></i> <i><u>is without consciousness</u></i> <i><u>you may believe</u></i> <i><u>that it does not relate.</u></i></p> <p><i><u>That [a mineral does not relate]</u></i> <i><u>is untrue.</u></i></p> <p><i><u>Since it [i.e., Since a mineral]</u></i> <i><u>• lives,</u></i> <i><u>it</u></i> <i><u>• relates,</u></i></p> <p><i><u>but its</u></i> <i><u>degree of relating</u></i> <i><u>is limited to</u></i> <i><u>its degree of life –</u></i></p> <p><i><u>or more correctly put,</u></i> <i><u>it is a mineral</u></i> <i><u>because it is</u></i> <i><u>incapable</u></i> <i><u>of relating more.</u></i></p>

	<p><u>The mineral</u> <u>relates</u> <u>by the fact that</u> <u>it lets itself</u> <u>be</u></p> <ul style="list-style-type: none">• <u>perceived and</u>• <u>used.</u> <p><u>Thus it</u> [i.e., <u>Thus a mineral</u>] <u>relates</u> <u>in a completely passive way.</u></p> <p><u>The relating capacity</u> <u>of an animal</u> <u>is already</u> <u>more dynamic</u> [than the relating capacity of a mineral, <u>which</u> <u>is only passive</u>].</p> <p><u>It</u> [i.e., <u>an animal, rather than being passive like a mineral,</u>] <u>actively responds</u> <u>to</u></p> <ul style="list-style-type: none">• <u>other animals,</u> <p><u>to</u></p> <ul style="list-style-type: none">• <u>nature,</u> <p><u>and to</u></p> <ul style="list-style-type: none">• <u>human beings.</u>
22	<p><u>The scale</u> <u>of the capacity to relate</u> <u>is much wider among human beings</u> <u>than you remotely realize</u> <u>at the moment.</u></p> <p><u>Let us begin with</u> <u>those on</u> <u>the lowest scale among human beings.</u></p> <p><u>That would be</u></p> <ul style="list-style-type: none">• <u>the completely insane person,</u> <u>the one who has to be put into solitary confinement, or</u>• <u>the criminal –</u> <u>who is not so different from the former</u> [i.e., <u>not so different from</u> <u>the completely insane person</u>].

They

- are both [i.e., both the insane person and the criminal are] completely withdrawn,
- live in
 - outer and
 - innerisolation.

They can hardly relate to other human beings.

But

since they are still alive, they must continue to relate somehow.

They [i.e., the insane person and the criminal] relate to

- other aspects of life:
 - to
 - things,
 - to
 - their environment, even if it is in the most negative way,
 - to
 - food,
 - to
 - certain bodily functions, perhaps even to
 - some ideas, or
 - art, or
 - nature.

It will be very useful, my friends, to begin to think about

- life and
- people

from this point of view.

	<p><u><i>If you meditate on this subject [i.e., the subject of human beings relating in many ways, even at the lowest level],</i></u></p> <p><u><i>it</i></u></p> <ul style="list-style-type: none">• <u><i>will help you greatly and</i></u>• <u><i>will increase your understanding</i></u><ul style="list-style-type: none">• <u><i>about many things,</i></u> <p><u><i>not the least</i></u></p> <ul style="list-style-type: none">• <u><i>about your own life.</i></u>
23	<p><u><i>Now, by contrast [to human beings relating at the lowest level of relating],</i></u> <u><i>let me immediately go to</i></u> <u><i>the highest form of human beings.</i></u></p> <p><u><i>These are people</i></u></p> <p><u><i>who</i></u><ul style="list-style-type: none">• <u><i>relate beautifully;</i></u></p> <p><u><i>who</i></u><ul style="list-style-type: none">• <u><i>are deeply involved with others;</i></u></p> <p><u><i>who</i></u><ul style="list-style-type: none">• <u><i>are unafraid of involvement;</i></u></p> <p><u><i>who</i></u><ul style="list-style-type: none">• <u><i>have no protective covering</i></u> <u><i>against</i></u><ul style="list-style-type: none">• <u><i>experience and</i></u>• <u><i>feeling.</i></u></p> <p><u><i>Therefore</i></u> <u><i>they</i></u> <u><i>love.</i></u></p> <p><u><i>They</i></u> <u><i>permit themselves</i></u> <u><i>to love.</i></u></p> <p><u><i>In the last analysis,</i></u> <u><i>the ability</i></u> <u><i>to love</i></u> <u><i>always involves</i></u> <u><i>the inner</i></u><ul style="list-style-type: none">• <u><i>willingness and</i></u>• <u><i>readiness</i></u> <u><i>to do so.</i></u></p>

People belonging in this category [i.e. People belonging in this category of the highest form of human beings]

love

not only

- abstractly and
- generally,

but they love

- personally and
 - concretely,
- regardless of risk.

Such people

are not necessarily

- saints, or
- holy, or
- anywhere near perfect.

They may

- have their faults.

They may

- be wrong at times.

They

- have negative emotions too.

But, on the whole,

they

- love,
- relate, and
- do not fear involvement.

They have

freed themselves
from defense.

Such people,

in spite of occasional

- disappointments or
- setbacks,

have a life

full of

- fruitful,
 - meaningful
- relationships.

24

What is this life [of relating]
for the so-called
average person?

It is
a combination of
the two extremes.

The possibilities
are manifold.

A person may
• be relatively free and
• relate well
in certain areas of life

and
• be very much obstructed
in others.

Only
• deep
• personal
insight
will enable
you
to find the truth
in this respect [i.e., in this respect of relating to other human beings, to
nature, to ideas, and so on]
about yourself.

Most deceptive, however,
are the cases in which
• apparently good relation-ships
exist on the surface,
• but they
are devoid of
• depth and
• inner meaning.

	<p><u>Then [i.e., when good relationships exist on the surface but are devoid of depth and inner meaning]</u></p> <p><u>it is so easy to</u></p> <ul style="list-style-type: none">• <u>deceive oneself and</u>• <u>say,</u> <p><u>"Look how many good friends I have!</u></p> <p><u>There is nothing wrong with my relationships,</u> <u>and yet I am</u></p> <ul style="list-style-type: none">• <u>unhappy,</u>• <u>lonely, and</u>• <u>unfulfilled."</u> <p><u>If this is the case</u> <u>with you, my friends,</u> <u>it cannot be true</u></p> <ul style="list-style-type: none">• <u>that your relationships</u> <u>are good or</u>• <u>that you</u> <u>are truly willing</u> <u>to relate.</u>
25	<p><u>You cannot be</u></p> <ul style="list-style-type: none">• <u>lonely and</u>• <u>unhappy</u> <p><u>if</u> <u>your relationships</u> <u>are genuine.</u></p> <p><u>The way in which you relate</u> <u>may fulfill</u> <u>a superficial function.</u></p> <p><u>It [i.e., The way in which you relate]</u> <u>may be</u></p> <ul style="list-style-type: none">• <u>pleasant and</u>• <u>distracting,</u> <p><u>but somehow</u></p> <ul style="list-style-type: none">• <u>shallow.</u>

[In the way in which you may relate when you find yourself lonely and unhappy]

Your true self
is never revealed,
and therefore
you are
unfulfilled.

Thus
you also

- prevent
others
from relating [to you] and
- do not give
what they search for,
whether or not
they know it.

This [i.e., not revealing your true self and not giving others what they search for]
is due
to your

- unconscious fear of exposure,
- various inner conflicts.

As long as
you are not willing
to resolve them [i.e., not willing to resolve your inner conflicts],

- you cannot have
meaningful relationships –

and

- you therefore must be
unfulfilled.

26

The average person
has

- some
capacity and
willingness
for
 - involvement and
 - relationship,

but

- not enough.

[For the average person]

The drama of

- ***mutual exchange and***
- ***communication***
takes place
on a superficial level.

Hence

unconscious

- ***tendencies and***
 - ***currents***
 - ***affect***
the involved parties
- and sooner or later***
- ***cause a disturbance***
if
the shallow relationship
is a close one.

If the shallow relationship

never becomes close,
nothing will happen,

but neither

can one

deceive oneself,

in that case,

that it [i.e., deceive oneself that the relationship]
is a real tie [i.e., is a real connection].

Unconscious

destructive tendencies

can only be dissolved

if one

• ***faces and***

• ***understands***

them [i.e., faces and understands the destructive tendencies].

This [i.e., facing and understanding unconscious destructive tendencies]

will not harm the relationship,

because

through the mutual exchange

the communication

automatically takes place

on a more profound level.

27

It is often
not clear to you
what constitutes a

- profound and
- meaningful

relationship.

At times you think that
mutual exchange of

- ideas

is the criterion [for a profound and meaningful relationship],
while at other times,
it is the mutual exchange of

- sexual pleasure [that you think is the criterion for a profound
and meaningful relationship].

Both [i.e., the mutual exchange of both ideas and sexual pleasure]
may indeed be present,
yet their presence
will not necessarily
make the communication
very deep.

The only true criterion [for the depth of your communication with another]
is

- how genuine
you are,
- how
 - open and
 - undefensive.
- How willing are you
to
 - feel,
- to
 - involve and
 - expose
 - yourself
 - and
 - all that really matters to you?

• How many people do you know
to whom you can express
your
real

- sorrows,
- needs,
- worries,
- longings,
- wishes?

Very few,
if any.

To the degree
you permit yourself
to become aware of these feelings,
to that degree
will you find

a few others
• with whom
you can share and
• whose life
you are capable of
truly understanding.

If you shy away from
yourself,
how can you be willing
to relate to others
what you do not dare
to acknowledge
to yourself?

Thus
you live
in
• isolation and
• unfulfillment.

You fear
death
because
you let
life pass by
in the pseudo-safety
of solitary confinement.

28

This is why we are
so very much concerned in this work
with
your admitting
the truth [about yourself]
to yourself,
for only then [i.e., only when you are admitting the truth about yourself to yourself]
can you
begin to

- *have*
 - *real relationships*
- instead of*
 - *false ones*

and

- *lead*
a meaningful life.

Even
your relationship to
other aspects of life,
such as

- *the arts,*
- *nature,*
- *ideas,*

will take on
a new form
that is
very much alive,
whereas before [i.e., before you had real relationships with yourself and others]
you used them [i.e., you used the arts, nature, and the world of ideas]
as substitutes [i.e., as substitutes for the real relationships with others
that you longed to have].

29

Often,
real

- *relating and*
- *communication*

is confused with
the childish compulsion
to tell
everyone
everything.

Thus [i.e., *by the childish compulsion to tell everyone everything*]

you may

- ***share your feelings***
indiscriminately

and [thereby]

- ***jeopardize yourself,***

in the misunderstood idea

that

- ***foolish candor, or***
- ***unwise exposure, or***
- ***cruel "honesty" [about negative aspects of yourself]***

are proof

of your

- ***openness and***
- ***willingness to relate.***

In reality

this [i.e., *this childish compulsion to tell everyone everything*]

merely covers up

your withdrawal,

which exists

- ***on a much more hidden level and***
- ***in a more subtle manifestation.***

Thus [i.e., *by deliberately jeopardizing yourself through cruel "honesty" about negative aspects of yourself or in unwise self-exposure*]

you provoke

the "proof" [i.e., you provoke rejection by others and thereby prove]

that

it does not pay

to involve yourself [with others since it brings nothing but painful judgment, criticism, and rejection by others].

30

With

- ***true self-understanding,***

and the consequent

- ***liberation from***

your self-inflicted prison [in which you hide your real self from others

and even from yourself],

there will be

nothing strained in

- ***your self-revelation and***
- ***your relation-ships.***

You will
intuitively
choose
the right
• people [with whom to communicate]
and
the right
• opportunities [to communicate]
and
the right
• manner. [in which to communicate]

Occasional misjudgments [in matters of communicating and sharing too much]
will never
• crush you or
• put you back into hiding.

But
this
• freedom,
this
• organic growing process,
happens
• only gradually,
and
• only after
you have started to pursue
this path of self-knowledge.

31

Psychiatrists
often diagnose people
according to
their [i.e., according to the client's or patient's]
• ability to relate, and
the
• depth and
• meaningfulness
of their [i.e., the client's or patient's] relationships.

It is also true that

- some of the
more severely disturbed people
can receive help more easily

than

- those whose disturbance
is less obvious,

because

the latter [i.e., because those whose disturbance is less obvious]

can

- more easily deceive themselves and
- pretend that things are not so bad,
and thus can
- continue to hide from the truth within.

This subterfuge [i.e., This self-deception, hiding from the truth within,
pretending that things are not really so bad]

is not available

to those

who are more disturbed.

They [i.e., Those who are more disturbed emotionally and psychologically]
therefore come to a point

where they have to make a choice:

- they can look at their inner life
 - squarely,
 - without self-deception,

or

- they may have
a severe breakdown
which will postpone
self-confrontation.

In any case,

they [i.e., those who are more disturbed emotionally and psychologically]
are nearer that point of decision –

which they may reach
only in the following life –

than

the milder neurotic person
who continues to evade.

32

As long as
you cannot admit
that
• you are human
and that
• you need help
in exposing
your vulnerabilities,
you cannot
• be helped in your problems,
nor can you
• form real relation-ships.

Thus
your life
will
always
remain empty,
at least
in some important areas.

33

For the moment,
most of you, my friends,
do not even have
a clear concept of
what it is
to really
• relate or
• love.

Your concern
is still
mainly
centered around
yourself.

If you
are outgoing to others,
it is not a

- natural,
- spontaneous
process,

but

- artificial and
- compulsive.

But this

natural

- concern and
- warmth
for others

will come [gradually and eventually]

if you

persevere

on this road [of self honesty and self-facing].

34

In the past we have discussed
the wall

that you keep
around your heart.

We will investigate it [i.e., investigate this wall around your heart] further,
so as to gain

more comprehension about it [i.e., more comprehension about
this wall around your heart].

This [i.e., This comprehension of this wall around your heart]

is

- very important and
- necessary.

Without

- comprehension and
- awareness
of this wall in you,

you cannot understand
your loneliness.

[Without comprehension and awareness of this wall around your heart]

You cannot understand
how you affect others.

Often

you do not even understand
how others
really affect
you,

because [with the wall around your heart]

you do not permit yourself
to feel
the real effect [that others have on you],
due to reasons we have discussed in the past.

Thus

you color

your real
• impressions and
• experiences,

and [because you color your real impressions and experiences]

you are
no longer
in truth.

You have to become

much more acutely aware of
• what you experience and
• how others affect you

in truth.

Your continuous work along this path

in
• private sessions
in addition to
• the group work
is most important.

This [work along this pathwork in private sessions and in group work]

will help you greatly
toward
self-awareness
in understanding
your relationships.

35

And now to your questions.

QUESTION:

*What about
a relationship
that changes?*

*Also, what about
seeking*

- variety and
- flow?

*Is it a manifestation of
healthy relating*

- if a relationship
changes

and

- if a person wishes [variety through]
many relationships?

ANSWER:

*This is again one of those questions
that cannot be answered
with a
"yes" or "no."*

Both

- a changing relationship

and

- the desire for variety [through having many relationships]

may indicate

- healthy

or

- unhealthy
motives.

*Often it is a combination of both [healthy and unhealthy motives],
though one side [i.e., either the healthy or unhealthy side]
may be predominant.*

*One must beware of
oversimplification [i.e., beware of the "either/or" oversimplification].*

The fact that
a relationship changes
for the worse
does not necessarily
indicate

- relapse or
- stagnation.

It [i.e., a relationship changing for the worse]
may be a

- necessary,
- temporary
reaction
to an
 - unhealthy submissiveness,
to the
 - craving for affection,
or to
 - any other
 - one-sided
 - neurotic
bondage.

Before
a healthy relationship
can come into being
between two people
who have been tied together
by a variety of mutual distortions,

such a
temporary

- outer or
- inner

storm [i.e., the storm of a relationship changing for the worse]
may fulfill
the same balancing function
that an

- electric storm or
- earthquake
fulfills in nature.

36

Whether or not
a relationship can become
predominantly
• free and
• healthy
depends on
both
parties involved.

By the same token,
a smooth
outer
relationship,
apparently
devoid of
friction,
is not necessarily
an indication
of its [i.e., the relationship's inner]
• health and
• meaningfulness.

Close examination of
• the ties [with other persons] and
• their significance
is the only answer.

One can never generalize.

If two people
grow together
in any kind of relationship –
be it
• partnership,
• love,
• friendship,
• whatever –
they have to
go through
various phases.

	<p><i><u>If they [i.e., If two people growing together in any kind of relationship]</u></i> <i><u>muster sufficient insight</u></i> <i><u>about</u></i> <i><u>• themselves,</u></i> <i><u>and not only [insight]</u></i> <i><u>about</u></i> <i><u>• the other,</u></i> <i><u>such relationship</u></i> <i><u>will become</u></i> <i><u>• more securely rooted and</u></i> <i><u>• ever more fruitful.</u></i></p>
37	<p><i><u>As far as</u></i> <i><u>seeking variety [by having many relationships]</u></i> <i><u>is concerned,</u></i> <i><u>that too</u></i> <i><u>depends on</u></i> <i><u>the real motivation.</u></i></p> <p><i><u>If variety [by having many relationships]</u></i> <i><u>is sought</u></i> <i><u>• hastily,</u></i> <i><u>• compulsively,</u></i> <i><u>• due predominantly</u></i> <i><u>to reasons of</u></i> <i><u>• fear,</u></i> <i><u>• greed, and</u></i> <i><u>• grasping;</u></i> <i><u>• due to</u></i> <i><u>being unable</u></i> <i><u>to genuinely relate to</u></i> <i><u>any one person [in real depth, honesty, and truthful intimacy],</u></i> <i><u>and therefore supplementing</u></i> <i><u>this lack [of relating with any one person]</u></i> <i><u>with a lot of</u></i> <i><u>superficial ties;</u></i></p>

[or] if others are
constantly sought
as a safeguard against
not being
• dependent on and
• deserted
by those few with whom
a deeper relationship exists,

then [i.e., with either of these two situations of seeking variety
through multiple relationships],
needless to say,
it indicates
unhealthy trends.

But
if variety [by having many relationships]
is sought
because of
the richness
of
• different human beings and
of
• one's relationship to them
• in a free spirit, and
• not in order to
use
• one relationship
against
• the other,

then it [i.e., then variety by having many relationships]
is healthy.

Often,
both motivations [i.e., both unhealthy and healthy motivations
for seeking variety by having many relationships]
exist.

But even in the former case [i.e., the case of unhealthy motivations for seeking variety by having many relationships],

there may be a temporary necessity because of a reaction to previous withdrawal, and, as such, the seeking of variety may be a step toward health.

A negative manifestation is often an indication that a positive transitory phase is occurring.

38

***QUESTION:**
How does that tie in with a person manipulating his reactions to other people?*

***ANSWER:**
Actually, this question is already answered.*

Manipulation happens out of

- defensiveness and*
- pseudo-needs.*

The one
that is manipulated [by another person],
whether or not he or she is aware of it,
will
either

- react by
giving in [to the manipulations of other persons]
due to
 - fears,
 - needs, and
 - dependency,
and [thereby]
lose integrity,

or will

- rebel [against the persons who are trying to manipulate him or her].

Then it [i.e., Then the rebelling]
will be out of
wanting affection
without being a slave,
yet the person
does not yet know
that there is
no need to rebel
if one can relinquish [i.e., relinquish the relationship].

If a person
is free enough
not to need another
so desperately
as if it were a matter of
life and death,

he or she
would not need to
resent the condition
which the other's domination
unconsciously
imposes.

They [i.e., persons who are free enough not to need another so desperately]
will

- let go [of the relationship with the person who is unconsciously trying to
dominate through manipulation]

and

- quietly preserve their integrity.

Only when
both
are fighting as to
who is the stronger one –
and this fight usually happens in a hidden way –
does their relationship
fluctuate
between

- domination,
- rebellion,
- submission,
- appeasement

and

- resentments.

Both
want something
from each other
that neither
is willing to give.

Both claims [i.e., Both wants from the other]
are

- distorted and
- unrealistic.

Thus
a battle evolves
that overshadows
the potential for a
real
relationship
which is always free.

39

QUESTION:

Between two human beings
who want to relate,
but
• both, for various reasons
manipulate,
or
• one
manipulates,
where does the element of
real love
come in?

Does this [i.e., Does real love]
not
• dissolve or
• alleviate
the manipulation?

ANSWER:

To the degree
a person
feels the need
for manipulation –
which is an
unconscious
protective measure –
to that degree
real love
cannot exist.

These two elements [i.e., real love and manipulation]
are mutually exclusive.

The pseudo-need
for manipulation [of another person],
if you examine it,
stems from
• egocentric fear and
• an over-cautiousness
about letting go
to
• feeling and
to
• being.

Therefore
manipulation [of another person]
prohibits love,
even though
some measure
of real love
may also exist,
but is hindered by
the aspect in question [i.e., hindered by manipulation].

40

If
real love
is greater than
the distortion,
it [i.e., real love]
will
not
dissolve the distortion,
but [nevertheless]
the weight of love
will be greater,
and thus
the relationship
will be less problematic.

Dissolution
of problematic areas [however]
can only happen
through
understanding [and does not happen automatically with love].

Then [i.e., with understanding of the problem areas in a relationship]
love
can blossom.

But
where

- *darkness and*
- *confusion*
exist,

and

- *the partners*
do not face reality,

love
cannot
come into being.

The fact that
you
do love
does not simply
dissolve
all the

- *negative currents and*
- *distortions,*
- *conflicts and*
- *fears,*
- *unconscious*
 - *defensive measures and*
 - *manipulations.*

It [i.e., dissolving all the negativities and distortions in a relationship]
is not as easy as
all that [i.e., is not as easy as declaring, “But I do love the other!”].

41

Your ability to relate
is actually
simple to measure:

your outer life
furnishes you with many clues [about your ability to relate]
if you but understand them.

To the degree
that a relationship
has problems,
[to that degree]
unconscious
distortions
exist
in both parties.

One
alternately
blames
• the other,
or
assumes
• self-blame.

It takes
• time and
• understanding,
as well as
• some experience on this path,
to recognize
• that
• one wrong
does not eliminate
• another [wrong];

• that
• all involved [in a relationship]
are responsible for
• all the problems
of a relationship.

Such insight [i.e., the insight that one wrong does not eliminate another
wrong, or that all involved in a relationship are responsible for all
the problems of a relationship]

always
has a very liberating effect,
simply because
it is
the truth.

This truth [i.e., *This truth that one wrong does not eliminate another wrong, or that all involved in a relationship are responsible for all the problems of a relationship*]

will free you

of

• **guilt and**

of

• **the necessity**

to

• **accuse,**

to

• **blame, and**

to

• **judge.**

42

QUESTION:

Isn't it sometimes

much easier

to relate to somebody

one is not too close to?

One is less critical ...

ANSWER:

Why, of course.

This [i.e., *that it is easier to relate to somebody one is not too close to*]

is just

the proof

that it [i.e., *the proof that the "easy" relationship*

to which you refer here]

is not

• **a real relationship,**

but

• **a superficial one.**

A

real

relationship

means

involvement.

That [i.e., involvement in a relationship]
does not merely mean
looking at
the negative
• aspects and
• currents.

Involvement
means
the staking of
one's whole being [on the relationship with another].

A relationship
of deep involvement
is bound to
suffer friction
because
there are
so many
• unrecognized and
• unresolved
problem areas
within
both
parties.

That is why
each friction
can become
such a stepping stone
if
it [i.e., if each friction in a relationship]
is approached
with a constructive attitude.

Now with all that
I do not mean
that you should have
only
such deep relationships.

This would be
• impossible and
• unrealistic.

But
there must be
quite a few [such deep relationships],
all different,
if you are to
feel
that your life
is

- **dynamic and**
- **fruitful.**

43

To be more specific,
I may add that
unconscious

- **expectations,**
- **claims and**
- **demands**

cause havoc
in relation-ships.

This is
not
because
all expectations
are necessarily
"wrong,"
but
because
they [i.e., because these expectations]

- **smolder underground**

and

- **cause a mutual strain**

as they clash
with the demands
of the other person.

Apart from the fact that

- some demands
are really
 - unjustified and
 - unreasonable,

and

- they [i.e., and these unjustified and unreasonable demands]
can only be recognized as such [i.e., recognized as unjustified
and unreasonable]

if they come to
your surface awareness,

even

justified expectations
will cause problems for you
because of
your unawareness of them [i.e., because of your unawareness of
your justified expectations].

44

QUESTION:

In the same connection,
when a person thinks that
he relates
instantaneously
to other people
is that not
a projection of a kind of
"black magic,"
due to
the childish belief
in one's omnipotence?

ANSWER:

Yes, of course.

The child who wants to be infallible
exists
in every human being.

It may often be true
that a person has
an intuitive understanding of
others.

The danger then is
that he or she
develops a tendency
to believe to be
always right [about others].

It takes
quite a bit of

- growth,
- maturity, and
- wisdom

to realize that
one may be right [about others]

- sometimes,

but certainly [one is]

- not always [right about others].

Once

- this is recognized and
- one's own limitations [as a human being]

are accepted,
it is
no longer a crushing shame
to be wrong.

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Growth,
in this respect [i.e., Growth in respect to the fact that, as a human being,
one has limitations and can be wrong about things sometimes,
and that being limited and wrong sometimes is not shameful],
often proceeds
in stages.

At first,
people may be
so completely unsure of themselves
that they may not put
any value
on
• themselves and
• their [own] perceptions.

They may be
feeling
so inferior
that they
do not trust
• their intuition
at all –
or even
• their reason.

They may
always
believe that
only others
are right,
• whether or not
this [i.e., whether or not this belief that only others are right]
is true,
• whether or not
they are aware of
this hidden conviction [i.e., this hidden conviction that
only others are right]
[a conviction] against which
they may erroneously battle
with an over-assertiveness –
[an over-assertiveness] which, of course, is
the worst way
to remedy the situation [i.e., the
situation of battling against
believing only others are right],
because no ill can disappear
before its existence
is acknowledged.

Then such people [i.e., people who believe at first that only others are right] would

- go through
a certain process of
growing and
- experience
that their [own] perceptions
are often valid.

This [i.e., this experiencing that their perceptions are often valid] is a

- great
- relief and
- joy.

Self-confidence
begins to blossom.

But this [initial blossoming of self-confidence] is only

a tiny step on the ladder and
they are
not yet

quite sure of the reality of
this phenomenon [i.e., this phenomenon of “self-confidence” brought
about by realizing they are sometimes right in their perceptions].

Since they are
so unsure [of the reality of this phenomenon of “self-confidence”
brought about by their own perceptions being right sometimes],

they are frightened to find out
that they have

only imagined it all [i.e., frightened that they have only imagined that they
were right some of the time],

and so they

guard against

the dreaded disappointment [i.e., the disappointment that while they may
have been right some of the time they are not right all of the time]

by summoning

their inherently childish claim for
omnipotence

as a counter-measure.

If they remain
at that stage [i.e., the stage of holding onto their childish claim for omnipotence],
without recognizing
this factor [i.e., without recognizing that by claiming omnipotence they
have overcompensated for not wanting ever to be wrong],
they will
never completely
grow out of
their inferiority feelings.

But by recognizing this [i.e., But by recognizing that by claiming omnipotence they
have overcompensated for not wanting ever to be wrong],
they will learn that
they are not
without

- worth or
- value

just because
they are not
always
right.

They

- will no longer
fear being wrong, and
- will therefore
enter into
a more realistic relationship
with
themselves.

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All

- growing and
- learning
is determined by
 - curves and
 - cycles.

If the cycle
is stopped,
growth
is stopped
and the person
eventually
reverts to
the old state
where he or she
had begun to take
the first tentative steps [i.e., the first steps of
recognizing that not only others are right,
but sometime they themselves are right].

When
the temporary improvement [of recognizing that sometimes one is right rather
than believing that only others are right]
is not followed through,
the person

- is blinded by
some actual success [in having right perceptions some of the time],

but

- is not yet secure enough
not to fear that the experience [i.e., not to fear that the experience of
being right some of the time]
may turn out
to have been
an illusion.

Therefore
nothing
is really resolved
yet.

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The immature psyche
always
fluctuates
between

- underestimation

and

- overestimation.

Neither [i.e., neither underestimation nor overestimation of one being right]
is in reality.

Only by continuing on this curve [and cycle]
can one attain

true perspective,

and then [i.e., then with the true perspective that one is sometimes right and
sometimes wrong and that one is not without worth or
without value because one is not always right]

self-assurance

will be gained

in a genuine way.

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If the
frequent
wrong conclusion,

"If I admit I am
not always right,
then I fall back into
my inferior state,"

is recognized,

then

- all is well, and
- the fear of
being wrong
will vanish.

You will realize that
the more you
can allow for
not having to be right,
the more
your intuition will grow;

the validity of
your judgment
will increase –
but by no means
will it [i.e., will your judgment]
always be accurate.

Of crucial importance
at this stage of the curve [or cycle]
is the awareness of
the fear of
being wrong,
[the fear that is] due to
the unfounded danger
that
the growth experienced
was illusory.

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I close with
very special blessings
for
every one of

- you,

for
everyone who

- reads these words,

for
everyone

- entering this work now, or
- being in it already, or
- entering it in the future.

I bless
this entire working year and
I leave you

- with my
 - love and
 - warmthfor all of you,
- and with
the promise of active help
that can come to you
to the degree
that you
 - recognize and
 - humoryour own resistance
to self-awareness.

Find
your willingness
to recognize
your rationalizations
• that keep you from
• truth and
• reality
within yourself,
• that keep you from
growing into a
• meaningful,
• full
life.

May this blessing
that is
• going into you and
• enveloping you
help each and every one,
wherever you stand.

And may you
come to know
• that life
is benign and
• that your depressions
are unreal.

The flow of living
is continuous
and only in your limited view
is there any need to fear.

The more you
remove the shackles
of your
• unconscious,
• voluntary
blindness,
the more will you
experience
the truth
of these words.

Be blessed
in God!

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