

# 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><b><u>Greetings,</u></b> <b><u>my dearest friends.</u></b></p> <p><b><u>I welcome you</u></b> <b><u>and</u></b> <b><u>I bless you.</u></b></p>
04	<p><b><u>In this new working year</u></b> <b><u>that promises to be</u></b> <b><u>as productive as each former year,</u></b> <b><u>you may surely</u></b> <b><u>expect</u></b> <b><u>further</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>growth and</u></b></li> <li>• <b><u>liberation.</u></b></li> </ul> <p><b><u>This [i.e., This further growth and liberation]</u></b> <b><u>applies to all</u></b> <b><u>who truly desire</u></b> <b><u>to face themselves.</u></b></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"><li>• <i><u>healthy,</u></i></li><li>• <i><u>genuine,</u></i></li><li>• <i><u>unshifted,</u></i></li><li>• <i><u>direct</u></i></li></ul> <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"><li>• <i><u>confused,</u></i></li><li>• <i><u>ambiguous,</u></i></li></ul> <p><i><u>as well as</u></i> • <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><b><u>Destructive relationships</u></b> <b><u>lead to a climax</u></b> <b><u>that is ultimately</u></b> <b><u>bound to dissolve</u></b> <b><u>the destructiveness,</u></b> <b><u>while non-relating,</u></b> <b><u>even under the guise of</u></b> <b><u>false serenity,</u></b> <b><u>is further down</u></b> <b><u>the scale</u> [i.e., <u>the scale of development and growth needed for full living</u>].</b></p>
20	<p><b><u>You are used to associating the word</u></b> <b><u>"relationship"</u></b> <b><u>with</u> [<u>"relating to"</u>]</b> <b><u>human beings around you.</u></b></p> <p><b><u>But in truth,</u></b> <b><u>this word</u> [i.e., <u>this word "relationship" or "relating"</u>]</b> <b><u>applies</u></b> <b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>everything,</u></b></li></ul><b><u>even to</u></b> <ul style="list-style-type: none"><li>• <b><u>inanimate objects,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>concepts and</u></b></li><li>• <b><u>ideas.</u></b></li></ul><p><b><u>It</u> [i.e., <u>this word "relationship" or "relating"</u>]</b> <b><u>applies</u></b> <b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>the circumstances of living,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>the world,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>yourself,</u></b></li></ul><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>your</u></b><ul style="list-style-type: none"><li>• <b><u>thoughts and</u></b></li><li>• <b><u>attitudes.</u></b></li></ul></li></ul></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>

The mineral  
relates  
by the fact that  
it lets itself  
be  
• perceived and  
• used.

Thus it [i.e., Thus a mineral]  
relates  
in a completely passive way.

The relating capacity  
of an animal  
is already  
more dynamic [than the relating capacity of a mineral, which  
is only passive].

It [i.e., an animal, rather than being passive like a mineral,]  
actively responds  
to  
• other animals,  
to  
• nature,  
and to  
• human beings.

22

The scale  
of the capacity to relate  
is much wider among human beings  
than you remotely realize  
at the moment.

Let us begin with  
those on  
the lowest scale among human beings.

That would be  
• the completely insane person,  
the one who has to be put into solitary confinement, or  
• the criminal –  
who is not so different from the former [i.e., not so different from  
the completely insane person].



They

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

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"><li>• <u><i>will help you greatly and</i></u></li><li>• <u><i>will increase your understanding</i></u><ul style="list-style-type: none"><li>• <u><i>about many things,</i></u></li></ul></li></ul> <p><u><i>not the least</i></u></p> <ul style="list-style-type: none"><li>• <u><i>about your own life.</i></u></li></ul>
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></p> <ul style="list-style-type: none"><li>• <u><i>relate beautifully;</i></u></li></ul> <p><u><i>who</i></u></p> <ul style="list-style-type: none"><li>• <u><i>are deeply involved with others;</i></u></li></ul> <p><u><i>who</i></u></p> <ul style="list-style-type: none"><li>• <u><i>are unafraid of involvement;</i></u></li></ul> <p><u><i>who</i></u></p> <ul style="list-style-type: none"><li>• <u><i>have no protective covering</i></u> <u><i>against</i></u><ul style="list-style-type: none"><li>• <u><i>experience and</i></u></li><li>• <u><i>feeling.</i></u></li></ul></li></ul> <p><u><i>Therefore</i></u></p> <p><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"><li>• <u><i>willingness and</i></u></li><li>• <u><i>readiness</i></u> <u><i>to do so.</i></u></li></ul></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"><li>• <u>deceive oneself and</u></li><li>• <u>say,</u></li></ul> <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"><li>• <u>unhappy,</u></li><li>• <u>lonely, and</u></li><li>• <u>unfulfilled."</u></li></ul> <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"><li>• <u>that your relationships</u> <u>are good or</u></li><li>• <u>that you</u> <u>are truly willing</u> <u>to relate.</u></li></ul>
25	<p><u>You cannot be</u></p> <ul style="list-style-type: none"><li>• <u>lonely and</u></li><li>• <u>unhappy</u></li></ul> <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"><li>• <u>pleasant and</u></li><li>• <u>distracting,</u></li></ul> <p><u>but somehow</u></p> <ul style="list-style-type: none"><li>• <u>shallow.</u></li></ul>

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

45

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.

46

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.

47

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.

48

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.

49

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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