

Pathwork Lecture 107: Three Aspects That Prevent Loving

1996 Edition, Original Given October 12, 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,</u> <u>dearest friends.</u></p> <p><u>God bless you.</u></p> <p><u>Blessed is this hour</u> [i.e., <u>blessed is this time we now spend together in this lecture</u>].</p>
04	<p><u>When I offer you blessings,</u> <u>what do these words mean to you?</u></p> <p><u>Do you hear them</u> [i.e., <u>do you hear the words “I offer you blessings”</u>] <u>perhaps as mere words</u></p> <ul style="list-style-type: none">• <u>without meaning,</u>• <u>without reality?</u> <p><u>Blessings</u> <u>have a</u> <u>very definite reality,</u> <u>my friends.</u></p>

by Eva Broch Pierrakos

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If you were but

free,

really free

of

• all your barriers,

• all the layers

that prevent you

• from feeling,

• from living, and

• from experiencing life

to the fullest,

these blessings

would be

a reality for you.

You would

feel

• the actual stream,

• the current of love

that flows

to each and every one of you

• from a world of

• light and

• freedom,

• from a world of

• harmony and

• truth,

• [from] a world of

• love.

But

this stream of love

is often

unable

to

• reach and

• penetrate

you.

You may not

- perceive and
- experience

it [i.e., you may not perceive and experience this stream of love]

because the senses

that are destined

for such perceptions

are dulled by your

- fears,
 - shame, and
 - urgent wishes,
- and by your
- defenses.

And all of these factors, the

- fear,
- shame,
- urgent wishes and
- defenses

are based on

- error,
- confusion, and
- misconception.

05

How often

have I discussed this in our times together!

But all too often

you merely

hear

but

do not

- truly understand and
 - experience
- my words.

They [i.e., my words about blessings and the stream of love]

can become

real

only if and when

you find

their particular truth
within yourself.

And, my friends,
this [i.e., this finding my words' particular truth within yourself]
cannot be done by
intellectual

- deductions and
- findings,

but only when
you allow yourself

- to feel,
- to live through

your emotions
and thereby
determine
the specific misconceptions
you have harbored
all your life.

Awareness of
your untruth
brings you much nearer

- to the love current
coming to you
from without and
- to the love current
within yourself.

06

Within each individual
there exists
a well of

- wisdom and
- love.

It [i.e., This well of wisdom and love]
is a treasure
deep within you
which can come to the fore
only as you become aware of
all those aspects of yourself
that bar access
to the treasure.

You are accustomed
to look for

- truth,
- guidance, and
- solutions to your problems
outside yourself –
perhaps
 - through wise teachings,
 - through a helping hand.

But
the most

- reliable and
- realistic
answers
come from
inside
yourself.

In order to tap the well [that is deep inside yourself, the well of wisdom and love],
outside help
is necessary,
but it [i.e., but this outside help]
is valuable
only if
it succeeds
in bringing you to
the inner source, [i.e., the well of wisdom and love].

07

Apart from this path of
• self-confrontation,
is there an
additional way
to help you
tap the well?

Yes, there is.

You must

- seek calmness,
- outside and
- inside.

Every day,
enter into a meditation
to become very still
so that
the inner noise
that covers
the well of

- wisdom and
- love

makes itself
precisely
known to you.

After translating
this [inner] noise into
concise thoughts,
such meditation
will finally
bring out of
that well of wise guidance [i.e., that deep inner well of
wisdom and love]
warm feelings
of

- love and
- affection and

of

- understanding

for others,
without
your own urgent needs
blurring out
the realistic perception
of others.

08

If you want to

- disregard and
- bypass
the inner noise of
 - fears,
 - shames,
 - defenses, and
 - urgent needs

and come directly
to the well of calmness,
you will not
really reach
the inner treasure.

You may think so [i.e., you may think you have reached the inner treasure],
but this [i.e., but this “thinking” that you have reached the inner treasure]
does not make it [i.e., does not make actually reaching the inner treasure]
real.

The momentary
existence of

- the barrier and
 - the noise
has to be
 - acknowledged
in relaxed openness
- and then
- translated
into meaning.

That is the way,
my friends.

Such daily periods of
becoming calm,
so as
to determine
the meaning of
the barrier to the calm,
will help you greatly,
and this [daily] practice
most definitely
must not be neglected.

09

We have discussed before
how harmful barriers are.

The emphasis then was
on [how harmful barriers are on]
yourself
and not on [how harmful barriers are on]
you
in relationship to others.

Yet, as you know very well,
your

- unhappiness and
- confusion

is always connected with
the difficulty
of coping with
your fellow-creatures.

Therefore

we will now
use the knowledge you have gained
about yourself
through your work on this path
and apply it
to your relationship
with others.

10

When you
calmly observe
your reactions to others,
you are bound to become
acutely aware of

- an inner tension,
- a cramped closing up.

This [inner tension and cramped closing up when with others]
prevents you
from meeting others

- freely and
- openly,
- without restrictions.

Then [i.e., *With this inner tension and cramped closing up*]

you cannot
reach out

- without grabbing and
- without urgent demands.

You cannot
give

- without fear.

[Conversely]

When you are
willing to meet others
with love,
then, and only then,
can your life be
really fulfilled,

no matter
how worthy
your various activities
may be otherwise.

The fear

says always,
"But what about
all the people
who take advantage
of such
• warm,
• loving
feelings?"

If I

- do not guard myself and [if I]
- allow myself to feel,
I will suffer."

It is true

that your inner well [i.e., *your deep inner well of wisdom and love*],
with
• its wise guidance,
• its reliable intuition,
cannot function
when it is thickly covered
with layers of
untruth.

*[Now] By covering it [i.e., by covering your deep inner well of wisdom and love] even more thickly
by [not only covering it with untruth but also]
prohibiting feelings,
you do not
free that well within
that cannot lead you astray
if it is unblocked.*

*So
the remedy
must be sought
by allowing
the layers
that cover up this well [i.e., this well of wisdom and love within]
to be penetrated
by your
conscious understanding.*

11

*When such
profound communication with others,
based on
understanding your own blocks to the well of truth,
does not take place,
you are isolated.*

*You cannot possibly
be happy.*

*We have discussed many aspects
which prevent
deep communication with others.*

*Let us now discuss
three further aspects
which need deeper understanding,
because
they constitute
an inner "no" to loving.*

As you will see,
this inner "no"
is not only due to
fear
of

- suffering,
- hurt, and
- disappointment.

12

The three aspects [that constitute an inner "no" to loving]
to be considered
can be found
in almost all human beings to some degree.

Yet,
one of these three aspects
might be

- predominant

while the other two
may be of

- lesser importance.

No matter how little
you feel that they apply to you,
look into yourself
and
closely
watch
your emotional reactions.

When you translate them [i.e., translate your emotional reactions]
into meaning,
you are bound to find
that

- one or the other or
- all three

of these aspects [that constitute an inner "no" to loving]
exist in you
in various degrees.

13

The first aspect [of the three aspects that constitute an inner “no” to loving] is a fear that you may be forced to do something you do not want to do if you allow yourself to feel as you naturally tend to [feel toward others in various situations].

You fear that you have

- *to sacrifice when*
 - *you have no desire to do so or*
- *to give in [and satisfy the desires or needs of another] when it is*
 - *disadvantageous or*
 - *inconvenient.*

You believe that the only way to safeguard yourself against the

- *excessive,*
- and perhaps even*
- *childish demands of others*

is by curbing your natural feelings [toward others], thereby cutting off the love current [reaching out toward others] from within.

14

Conversely, you believe that if you were to allow yourself these natural feelings [toward others], you would be forced to give in [and satisfy their needs or desires].

You see

no other alternative [either 1) you curb your natural feelings toward others so you will not be drawn in and be tempted to succumb to excessive and childish demands of others, or 2) you feel fully your natural feelings toward others and risk being coerced into succumbing to and satisfying the demands of others].

Hence,by seeing

only these two alternatives [either 1) curb your feelings to save yourself, or 2) feel your feelings and lose yourself],

you

undermine the organic process of emotional growth,

manipulating your feelings in a most

- negative and

- destructive

way,

with grave repercussions

- in your psychic life and

- in your relationship with others.

I name

but two such repercussions [in your psychic life and relationships with others]:

- one is

a deep-seated guilt

for this deliberate

prohibition to loving [others], and

- another is a subsequent

lack of

- self-confidence and

- self-respect.

To atone for

not loving [others],

one often does

much more for others

than one would ordinarily,

and then as a consequence,

one is really taken advantage of.

Since all you do

is done

without love,

[or rather is actually done] as a substitute for the [natural] love withheld,

your actions [, since they are not done in real and true feelings of natural love]

do not remove your guilt [for not loving].

15

This proves, once again,
how you cannot help
but wind up in the very situation
you strive to
avoid
by

- *false and*
- *unrealistic*

means [i.e., by overcompensating for withholding real love],
based on
wrong conclusions [i.e., the wrong conclusions that such over-
compensating actions atone for your withholding love].

All the emotions
that stem from
the misconception
that your
real feelings
will get you into trouble –

- *guilt,*
- *resentment for doing*
what you now do compulsively
as a substitute for loving,
- *lack of self-respect –*
- *create confusion and*
• *make you incapable of*
coping with
close relationships.

• *You are*
either
constantly involved [with another]
in a negative way [i.e., by overcompensating for not loving, etc.], or
• *you*

- *withdraw and*
- *live in*
bitter isolation
which, in turn,
breeds frustration [for not having your real needs for love being met].

These, then,
are the barriers to your well of

- *wisdom,*
- *love, and*
- *intuition –*
[the inner well which is] the source of your true inner guidance.

16

How then
does the situation look
when viewed
truthfully?

It is very possible, indeed,
to love
without having to

- fulfill every demand,

without having to

- give in.

Is it not better
to be selfish –
if that's what you wish to be –
in your
actions,
while [at the same time]
still

- loving and
- feeling?

Is it not

- much better

and actually

- much less selfish [to be selfish in your actions while still loving and feeling]

than
doing everything possible [to appear to be “loving”],
but
without loving [truthfully from your inner well of love]?

It is
much easier
to assert your

- rights and
- wishes,

whether they are

- right or
- wrong,
- selfish or
- unselfish,

if
you love.

When you
do not love,
self-assertion
becomes very difficult,
because
your gnawing guilt [for not loving]
either
paralyzes you [and prevents you from
asserting yourself or expressing your objections],
or,
if you manage to voice your objections [in forceful self-assertions],
they [i.e., your objections and forceful self-assertions]
will come out
in a very hurting way.

Your refusal
to comply with
a demand [of another person]
cannot really hurt another,
provided
you love [that other person].

Therefore [if you feel your natural love for that other person]
to

- disagree or
- refuse to comply

will no longer be threatening [to that other person].

You can do it [i.e. You can disagree or refuse
to comply with that other person]

in a

- relaxed,
- easy, and
- unproblematic

way.

Your ability
to love
will make you
feel more lovable
and so you will be able to
say "no" outwardly,
because the inner "no" to

- loving and
- feeling

has been removed.

17

All this does
not mean
that you should
artificially
try to
force love
where it [i.e. where love]
does not
naturally
exist [in you].

This [i.e., Trying to force love toward another where it does not naturally exist in you]
would be useless,
as you know.

[Instead of striving to force your love toward another person,]

Strive [instead]

to detect that

- fine and
- subtle

current,

- often at first
quite covered up,

- in which you
withdraw from
your

- organic,
- natural
feelings,

stunting them [i.e., stunting your fully feeling
your natural feelings]

deliberately,
as it were.

Once you

- come across this current [in which you withdraw from feeling your feelings] and
- become more aware of it [i.e., more aware of this current of withdrawing],
you can let it [i.e., you can let this current of withdrawing from
feeling your natural feelings]

go.

	<p><u>The</u></p> <ul style="list-style-type: none">• <u>knowledge and</u>• <u>understanding</u> <p><u>that the two alternatives of</u> <u>either</u></p> <ul style="list-style-type: none">• <u>forcing love</u> [<u>where love does not naturally exist</u>] <p><u>or</u></p> <ul style="list-style-type: none">• <u>withdrawing from your natural feelings</u> [<u>altogether</u>] <p><u>are not the only ones</u> [<u>i.e., these two are not the only alternatives</u>]</p> <p><u>will stop the prohibition</u> [<u>against feeling your natural love for others</u>].</p> <p><u>You will</u> <u>gain a new freedom</u> <u>with the most</u></p> <ul style="list-style-type: none">• <u>joyful,</u>• <u>strengthening, and</u>• <u>liberating</u> <p><u>results.</u></p>
18	<p><u>If there are</u> <u>no</u></p> <ul style="list-style-type: none">• <u>warm,</u>• <u>loving</u> <p><u>feelings</u> <u>to begin with,</u> <u>just see</u> <u>what feelings</u> <u>are</u> <u>there.</u></p> <p><u>You will find</u> <u>all the negative emotions</u> <u>we have discussed.</u></p> <p><u>These</u> [<u>negative emotions</u>] <u>have to be</u></p> <ul style="list-style-type: none">• <u>acknowledged and</u>• <u>understood,</u> <p><u>not</u></p> <ul style="list-style-type: none">• <u>pushed away or</u>• <u>suppressed.</u>

When you understand them [i.e., When you understand the negative emotions] sufficiently,
the

- warm,
- natural
feelings of affection
are bound to come out
eventually.

For
these loving feelings [toward others]
are already
in you.

They do not have to be
given
to you.

They [i.e., these natural loving feelings]
are only buried
under
the negative emotions
which do not allow
the positive emotions [including the natural feelings of love]
to come to fruition
because you harbor
the simple misunderstanding
that
your natural feelings [positive or negative]
should not be experienced.

Since this misunderstanding [that your natural feelings should not be experienced]
is not out in the open,
it [i.e., this misunderstanding] is not amenable to correction.

This is why
the misunderstanding [that your natural feelings should not be experienced]
has to be made known first.

You have to see clearly
why
it [the misunderstanding that your natural feelings should not be experienced]
is a misunderstanding.

Then you can proceed.

If you
truly experience
the flow of feelings
as they come up,
you will probably go through
the following sequence:

- The misunderstanding [that your natural feelings
should not be experienced]

causes
the deliberate cutting off
of naturally arising feelings;

- this in turn results in
 - guilt,
 - fear,
 - uncertainty,
 - anger,
 - resentment,
 - helpless rage, and
 - confused fluctuation
between
 - giving in too much
 - and
 - being too severe.

You have to
fully experience
all these

- feelings and
- confusions

before you can
actually
feel
the reality of
the love in you.

19

At first,
the love
will manifest
only

- occasionally,
- weakly,
- not dramatically.

When it
does [i.e., When love does manifest, though only occasionally and weakly],
• be aware of it,
• let it flow, and
• see
what a wonderful effect
it has
• on you and
• on those around you.

For instance,
their excessive demands
may immediately diminish
when they sense
a love current
coming from you.

For their demands
are often an
• unconscious,
• blind
plea
for love.

Their demands
are a substitute
for what they really seek [which is, genuine love].

Once
genuine love
is given,
the demands
are bound to diminish.

20

The second aspect [of the three aspects that constitute an inner “no” to loving] is this:

As you know from our work in the past,
almost everyone
has the wish to
• be accepted and
• belong
to a symbolic
superior world.

When this seemingly superior world
happens to be

- unfeeling,**
- undemonstrative, or**
- even tough,**

you do not dare
to let yourself
feel

your natural feelings [especially those of love],
for fear of
being despised
by the people
whose approval you seek.

This fear [of feeling your natural feelings]
is especially strong
when you have

- natural,**
 - warm**
- feelings**

for someone

you are convinced

you should reject

according to the

- imagined, or**
- real,**

code

of this superior world.

If you do that [i.e., if you reject the person
for whom you have warm feelings],
the damage you do to yourself
has the gravest consequences.

21

Chances are
that those people [in this “superior” world]
actually feel
very differently
from the way you think.

Perhaps they would

- respect,
- like, and
- accept

you much more

if you were a

- kind and
- loving

person

who does

not

- deny and
- betray

the best in yourself

in order to get approval.

They may

not be aware of

these reactions [i.e., not be aware that they would respect you more
if you were true to yourself: being a kind and loving person],

but since

the unconscious currents [here, their unconscious respect for you for
being true to yourself: being a kind and loving person]

are a reality,

their response [i.e., giving you respect for your being a loving person]

would prove this to be so [i.e., prove that they actually respect you
more for being true to yourself: daring to be a loving person].

Only when you

have the courage

to be yourself [by daring to allow your love to be expressed toward others]

can you find out the truth.

For some,

it takes much more courage

to be their

- loving selves

than their

- self-assertive,
- "strong"

selves.

22

But let us suppose
the superior world of your aspirations
is actually
the way you think it is [i.e., thinking they would despise and mock you for
being a kind and loving person].

Does this not mean
that those people
are just as immature
in this respect
as you are?

To emulate
such immaturity [that is present in these “superior” people who mock loving]
cannot ever
produce

- *self-respect and*
- *certainty*

in your personality.

All it can do
is create

- *self-contempt and*
- *guilt,*
which must rob you
of the firm ground
under your feet
that only
being yourself
can provide.

To simulate strength
by

- *betraying your real self,*
- *withholding love*
from the weaker ones
whom you are supposed to reject,

produces
the same self-hate
you feel
as

- *when you lack*
 - *courage and*
 - *self-assertion,*
- *when you submit*
in evident weakness.

This pseudo-strength
is, in

- *reality and*
- *essence,*
just as weak
as submitting.

Those of you
who belong in this category
deny the best in you
for the sake of
approval.

You
deliberately
set up a process
of self-alienation
by the simple act of

- *discouraging*
your
 - *natural,*
 - *warm*
feelings and
- *artificially*
producing toughness.

23

Again,
all this is
not conscious.

You may not
be at all aware of
these inner processes,
but if you
look closely
at some of your reactions,
you may well discover that
what I say
holds true for you.

Perhaps you are aware of it [i.e., aware of your inner process of betraying yourself]
already to some degree,

but

have never quite thought about it
in these terms.

- To do so [i.e., To think about self-betrayal in these terms of being lack of courage by your having to fit into a "superior," but cold-hearted, structure],

- to carry the significance
of these reactions further,

is bound to give you

a more comprehensive view, and

thus change

these very childish attitudes [about having to "fit in"].

- When you have the courage

to be true

to your real self,

- when you dare

to love a person

the "superior world"

decrees you should

despise,

you will discover that

the whole division of

- a "superior world"

and

- an "inferior world"

is an illusion.

This discovery

will

- set you free and

- give you a strength

you cannot envision now.

24	<p><u>For those of you</u> <u>who have not yet</u> <u>delved deeply</u> <u>into the labyrinth</u> <u>of your being,</u> <u>what I say</u> <u>might sound</u></p> <ul style="list-style-type: none">• <u>rather far-fetched, or</u>• <u>even silly.</u> <p><u>But for some of my friends</u> <u>these words</u> <u>will help to dissolve</u> <u>some very crippling misunderstandings</u> <u>about</u></p> <ul style="list-style-type: none">• <u>life and</u>• <u>people.</u>
25	<p><u>The third aspect [of the three aspects] of the inner "no" against loving</u> <u>may at first</u> <u>sound paradoxical.</u></p> <p><u>People who have this [third] aspect</u> <u>predominantly</u> <u>have such a great need</u> <u>for</u></p> <ul style="list-style-type: none">• <u>fulfillment and</u>• <u>love</u> <p><u>that</u> <u>non-fulfillment [of these needs for fulfillment and love]</u> <u>presents a special</u></p> <ul style="list-style-type: none">• <u>fear and</u>• <u>threat.</u> <p><u>Their "remedy"</u> <u>is a</u> <u>strong forcing current [to assure that their needs for being loved are met].</u></p> <p><u>Needless to say,</u> <u>this remedy</u> <u>is</u></p> <ul style="list-style-type: none">• <u>unproductive,</u>• <u>even destructive.</u>

The forcing current
prohibits
a free giving of love.

In its own devious way
it [i.e., the forcing current] causes
an inner "no"
to giving in a

- relaxed and
- calm

way.

It [i.e., The forcing current]

- grabs and
- demands.

Such a person
wants
to give,
but

- does so compulsively,
to have his or her
demands fulfilled,
- not
 - wisely and
 - in sensitive awareness
of what the other
 - needs and
 - wants.

Therefore
the giving
is not free,
nor is it genuine.

26

This type of person
is often
the opposite of the type I discussed before [i.e., opposite to the type of person
who has the first of the three aspects that constitute an inner "no" to
loving and],
who
represses feelings [i.e., represses the genuine love toward others
that arises naturally from deep within].

The two types [i.e., those with the first aspect of the inner "no" to loving – who represses feelings – and secondly, those with the third aspect of the inner "no" to loving – who has such a terror of not receiving love that he or she exhibits a forcing current and gives "love" compulsively in order to receive love and feel fulfillment]
often get into conflict with one another.

- **The demands and**
- **the forcing current** [of the person with the third of the three aspects constituting the inner "no" to loving]
frighten away the other person [i.e., frightens away the person who represses feelings], **even if the demands** [for love from the one with a forcing current] **parade under the guise of "giving."**

27

Those [of this third type] **who are starved** [for love and fulfillment] **and therefore terrified by** [the other's] **refusal** [to love them] **are blind to others.**

All they feel is their own need [for love and fulfillment].

They have no room for calmly looking at the other person and sensing the other's needs.

The idea of being refused [i.e., being refused love by the other] **is devastating to them,**
yet they court rejection by their urgency [and forcing energy].

When it [i.e., when rejection] **comes,**
all they experience is the confirmation of their worthlessness.

Their
distorted view
prohibits
a true evaluation of the situation in question,
yet their defeat [in not receiving the love they crave]
has nothing to do with
their worthlessness.

The other person's
• fears and
• problems
may be as responsible for it [i.e., for the rejection]
as their own
• blindness
when
• the world and
• others
appear to them
only in terms of
• their [own]
• worth
or
• lack of it.

The subsequent
powerful forcing current [they use in compulsive giving and demanding love],
employed to dispel
the dreaded worthlessness,
becomes then
the means of confirming
their worst fears.

28

The true remedy
for those who belong predominantly
in this [third] category
is threefold.

First

they need to

- **face their lack of belief in themselves and**
- **find out the real reasons for it,**

such as

their lack of [genuine] loving [which is behind their lack of belief in themselves – believing they do not love and because they believe they do not love they judge that they are worthless] which [lack of loving] is often disguised

by an over-eagerness

to give [i.e., to give “love” to others in various ways]

for the purpose of

receiving love

as a child wants to be loved.

Second,

they have to

- **find the distorted concepts [such as, “I am worthless,”] and**
- **understand**

why they are distorted [i.e., come to understand that they are not, in fact, worthless].

Third,

they must allow themselves to

- **experience**

all the feelings

as they come up

in the process of their self-search.

29

Chances are that

underneath the conscious urgent need [for love and fulfillment],

they will find

a reason for prohibiting

their real [and genuine] feelings for

- **affection and**

- **loving**

[they naturally have toward others].

This [inner natural feeling of affection and loving toward others]

may be so hidden that, offhand,

they may deny it [i.e., deny that they have any feelings of love toward others] utterly.

All they feel
is their need to
be
loved
which they confuse with
[their] genuine feelings of affection
for
others [i.e. confuse their need to be loved with what are
actually their own genuine feelings of affection for others
that they think (wrongly) are their own needs to be loved].

The latter [i.e., their genuine feelings of affection and love for others]
are

- much less urgent,
- much calmer
emotions,
not at all self-centered,
the way the need [to be loved] is.

These mature feelings [of genuine love for others] exist [in them],
but they [i.e., these genuine feelings of love for others] have been
prohibited from developing
and this [prohibition against letting genuine feelings of love
for others mature]
must be made conscious.

Repeated unfulfillment
hurts so much more
than it needs to
because of
a childish inability
to stand frustration.

Before fulfillment can come,
the various steps I have outlined
need to be followed through.

30

All this [development]
takes time.

More disappointments may come,
but now they can
• be utilized for the work [of development] and
• serve as
wonderful means
for discovering
more about the self.

In the meantime,
what one can learn,
in full awareness,
is
• to swim with the tide,
• not to resist it [i.e., not resist the tide]
by a wild struggle
of your soul's forces.

Maturity will come
as you teach your soul
to be able to
stand frustration
without
• repression or
• anger.

This [maturing that comes with withstanding frustration without repression or anger]
has the healing effect of
bringing the pendulum
into a more balanced position.

Out of
• the overactivity of the forcing current,
• the wild struggling,

a serenity is generated
which brings the person closer to
the state of
being.

31

I cannot emphasize strongly enough

that all the

frustrated emotions,

causing

- **the urgency** [to act and to give in order to receive love] **and**
- **the starvation** [for love and fulfillment],
- **have to be allowed to**
simmer on the surface, and
- **have to be translated**
into
 - **concise**
 - **meaningful**
words.

In individuals

of the "love-starved" variety

another reaction exists

that also has to be

- **brought to awareness and**
- **faced.**

Sometimes,

when the needs are [actually] fulfilled,

the "love" [i.e., the love one has for another]
wears off.

This [i.e., this "love" for others wearing off]

should furnish proof that

what they

thought

was love [for the other]

is

- **not love,**
- **but a starving need [to be loved] –**
certainly a great difference [from truly loving the other]!

These people [having the third of the three aspects that

constitute an inner "no" to loving]

are as incapable of

fulfilling other people's needs [for love through their compulsive giving
in order to get love]

as those belonging to the other two types.

They [i.e., those of this third type, those starved for love]
feel infringed upon by others [who do not respond to their compulsive “loving”
 or to their giving, giving, giving in order to receive love]
and back away from them.

Recognition of this fact [i.e., in recognition that they back away from those who do
not respond to their compulsive “loving” and giving]
is of primary importance.

In this hidden countercurrent [i.e., in this hidden pulling back from others],
they are just as
afraid
to let down their guard [i.e., their guard against allowing love to others]
as are

- **the repressive and**
- **the "superior"**

types [i.e., as are types one and two],
only
their [i.e., the type three's] **fear**
is covered up by
the manifest [and desperate]
need [to be loved].

All they [i.e., all the type threes] **can see**
is

- **what they want, or**
- **what they fear will happen to them** [if they don't get the love they want],
- **nothing else.**

They are torn
between these two alternatives [i.e., torn between striving for what they want and
fearing what will happen to them if they don't get what they want],
interpreting every outer happening
in terms of
either

- **needing or**
- **fearing.**

In neither alternative
do they see
the reality.

32

Now, my friends, this is
• food for thought and
• material for further work,
for each and every one of you.

I venture to say that with most people
a combination of
all these three aspects [that constitute an inner “no” to loving, i.e.,
1. Repressing feelings out of fear of obligation that would result
2. Wanting to be in a “superior” world that does not value love
3. Starving for love and forcing love and giving to get love]
exists in some way,
but with many
one aspect is
• quite obvious and
• not difficult to verify.

There is no one
• who is here, or
• who is reading these words,
for whom
[at least] one of these aspects
is not immediately applicable.

If you work with these aspects [that constitute an inner “no” to loving],
you cannot help but
register further results.

These lectures are directed
to those levels of your being
where such
irrational attitudes
exist.

They are not addressed
to your
rational thinking.

33

And now, my friends, let us turn to your questions.

QUESTION:

*Can you elaborate on the difference
between*

• *pity*

and

• *compassion?*

As one gets older

*and sees so many of one's friends suffer,
what is the proper attitude?*

34

ANSWER:

*I will be glad to give additional help on this question,
if I can,*

although this topic has been repeatedly discussed in the past.

However,

if I were to say

what the right feeling

should be

in theory,

it would not help you at all.

All you would then do

would be to

• *further manipulate your feelings and*

• *superimpose attitudes*

that are not genuinely yours.

*You know that this [manipulating of feelings and superimposing attitudes]
cannot possibly be
a healthy procedure.*

*It is important for you to
acknowledge what you
really feel,*

whether

• *right*

or

• *wrong.*

35

*In addition to what I said [in the past] about
the difference
between*
• *pity*
and
• *compassion,*
I now want to present
an explanation
indicating
why
one feels
• *pity*
instead of the much more productive feeling of
• *compassion.*

Whenever you are
crushed
by the devastating emotion of
pity,
which inhibits
• *your strength and*
• *the help you can give,*
you can be quite sure
that you are somewhere
negatively involved.

For instance,
pity
may be a projection of your fear
that the fate the other suffers
may come to you.

Or
you may feel guilty
about something you are not aware of.

36

A universal attitude
is that of
feeling a certain satisfaction
at another's misfortune,
not only

- *about [your] not having to bear that same fate,*

but also

- *about the other*
 - *being punished and*
 - *having difficulties.*

This [universal attitude]
is, of course,
entirely irrational,
but the attitude
contains considerations such as this:
"If others have hardship too,

- *I am not so bad,*
- *I am not the only one who suffers,*

therefore
I am
glad
that others suffer too."

This reaction [in you in response to another's suffering]
often produces
such

- *shock and*
- *guilt*

that it [i.e., that this universal attitude and reaction
in you to another's suffering]
is

- *entirely repressed and*
- *overcompensated*
by a
 - *weakening,*
 - *unproductive*
pity.

The pity, then,
makes you feel absolved [of the “sin” of being glad about another’s suffering]
because in pitying
you suffer
with
the other person,
though in a destructive way.

37

If you can
• discover and
• experience
your genuine reactions [i.e., the reaction of being glad
at another’s suffering],
recognizing that
you are
a human being
• with many
• unpurified
emotions,
• with many
• childish,
• selfish, and
• shortsighted
attitudes –
and learn to accept them [i.e. accept your unpurified
emotions and childish, selfish, and
shortsighted attitudes]
without
• condemning,
• condoning, or
• justifying
yourself –
then you can
understand
what misconceptions
are behind
these unreasonable attitudes.

	<p><i><u>Then they [i.e., then these unreasonable and immature emotions and attitudes] will gradually dissolve, to the degree you truly understand them.</u></i></p> <p><i><u>Pity</u></i> <i><u>will transform into</u></i> <i><u>compassion,</u></i> <i><u>and therefore [with pity having been transformed into compassion]</u></i> <i><u>giving constructive help</u></i> <i><u>to suffering people</u></i> <i><u>will be possible,</u></i> <i><u>whether</u></i><ul style="list-style-type: none">• <i><u>through action,</u></i><i><u>or</u></i><ul style="list-style-type: none">• <i><u>just by communicating</u></i> <i><u>your [now transformed]</u></i> <i><u>true feelings [of compassion].</u></i></p>
38	<p><i>QUESTION:</i> <i><u>In the past you discussed</u></i> <i><u>the close connection</u></i> <i><u>between</u></i><ul style="list-style-type: none">• <i><u>cause</u></i><i><u>and</u></i><ul style="list-style-type: none">• <i><u>effect.</u></i> <i><u>Are we then to believe</u></i> <i><u>that we are living in</u></i> <i><u>a world of causality</u></i> <i><u>where</u></i><ul style="list-style-type: none">• <i><u>identical effects</u></i><i><u>stem from</u></i><ul style="list-style-type: none">• <i><u>identical causes?</u></i></p>
39	<p><i>ANSWER:</i> <i><u>Of course</u></i> <i><u>this is</u></i> <i><u>a world of causality.</u></i></p>

As for the
• identical causes
producing
• identical effects,
that depends on
what exactly you mean by
identical.

What may appear
identical causes
may, in reality,
not be identical at all.

The act
may be the same,
but the individuals
are different.

Let us take
a crass example, like
murder.

Let us assume that
two people commit murder,
even for the same motive.

Yet,
• their backgrounds
that led to these
feelings,
that led to this
action,

as well as
• their overall development,
• their
• personality and
• character traits
may be different.

• Their reactions after the act
may not be identical.

	<p><u>Consequently</u> <u>the effect</u> – <u>not necessarily</u> • <u>the outer effect,</u> <u>but</u> • <u>the effect upon the two individuals in question</u> – <u>may not be at all identical.</u></p>
40	<p><u>But if you mean that</u> <u>this law of cause and effect</u> <u>is</u> <u>to the finest detail</u> • <u>an</u> • <u>organic,</u> • <u>infinitely just and</u> • <u>harmonious</u> <u>process,</u> • <u>a balancing factor</u> <u>in the entire universe,</u> <u>so exact in its workings</u> <u>that</u> • <u>error or</u> • <u>injustice</u> <u>is utterly impossible,</u> <u>in that sense</u> • <u>identical effects</u> <u>stem from</u> • <u>identical causes.</u></p>
41	<p><u>Why it should be</u> <u>so hard</u> <u>for human beings</u> <u>to accept</u> <u>that they live in</u> <u>a world of causality</u> <u>is not easy to understand.</u></p>

When you really look at

- the world and
- the events in it,
you are constantly confronted with
the living reality
of cause and effect.

In the

- smallest daily issues
cause and effect operate,
but
 - you are so used to it,
 - it is so much part of your daily life
that you take it [i.e., that you take the law of cause and effect]
for granted.

You have lost the ability

- to see the operation
of cause and effect
with the newness that is necessary
in order to derive
deeper understanding.

42

Were humans able to see

- what happens constantly,
it would not be so difficult for them
to realize
that the same law [of cause and effect that operates constantly
in the smallest daily issues]
must exist also
in a wider context.

They would

- not assume
that a different law operates
merely because
 - in one case
cause and effect are close together,while
 - in other cases
they are separated by time.

Time has
no bearing on it [i.e., time has no bearing on the law of cause and effect];
it [i.e., time]

only discloses

• the cause

or

• the effect

to you.

Sometimes human beings

can see

both [cause and effect].

Sometimes they

can see

only one or the other.

If people were to

• follow through logically and

• see the ultimate consequences

of this [law of cause and effect] phenomenon,

they would realize

that their inability to see

either

• cause

or

• effect

does not change

the fact that

• cause

and

• effect

are interdependent.

43

When you uncover
cause and effect
sufficiently
in your own personal life,
then
what is called
• faith,
but what in reality is
• an experience
of a truth,
comes into being.

Then it [i.e., then faith]
is no longer a question of
superimposing
• doctrines or
• postulates.

Various
• happenings and
• results
have puzzled you
when you saw
no cause
for them.

By getting to
know yourself better,
you discover
• causes
for many
• effects.

You discover
the connections [between causes and effects]
as indisputable facts.

This [discovery of connections between causes and effects as indisputable facts]
gives you
not only
• freedom and
• strength,
but also shows you
causality
in its true light.

You then know
that the same law of causality
must hold true also
where you
cannot know
the causes
whether

- *in your own life, or*
- *in the lives of others, or*
- *in the world, or*
- *in creation generally.*

44

My dearest friends,
may these words
fall on fruitful soil.

May you all
come a tiny little step closer
to seeing your own barriers
that shut out

- *truth,*
- *love, and*
- *reality.*

For that [i.e., *for seeing your own barriers that shut out truth, love, and reality*]
is the most constructive step
toward removing them [i.e., *toward removing your own barriers*].

The human error
is always that
you want to

- *deny the barrier's existence and*
- *push against it,*

which only strengthens the block.

You want to remove it
without seeing
what that obstacle really is.

	<p><u>Once you</u></p> <ul style="list-style-type: none">• <u>become aware [of the barrier] and</u>• <u>understand what it [i.e., understand what the barrier] is made of,</u> <u>you realize that</u> <u>it cannot</u> <u>be pushed away by force.</u> <p><u>It can</u> <u>dissolve</u> <u>only gradually,</u> <u>depending entirely on</u> <u>the degree to which</u> <u>this barrier is understood.</u></p>
45	<p><u>Again a</u></p> <ul style="list-style-type: none">• <u>warm stream and</u>• <u>current</u> <u>of love</u> <u>is reaching toward</u> <u>each one of you.</u> <p><u>Make yourselves</u> <u>inwardly calm.</u></p> <p><u>Detect</u></p> <ul style="list-style-type: none">• <u>your fears,</u>• <u>your guards,</u>• <u>your shames,</u>• <u>your embarrassment,</u>• <u>your resistance against feelings.</u> <p><u>As you do so,</u> <u>this stream [of love]</u> <u>will be able to reach you much better.</u></p> <p><u>It will send</u> <u>some aspect of its force</u> <u>into your hearts</u> <u>where it will fill you</u> <u>with</u></p> <ul style="list-style-type: none">• <u>a light,</u>• <u>a strength,</u>• <u>a hope.</u> <p><u>Be in peace,</u> <u>be in God!</u></p>

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