

Pathwork Lecture 108: Fundamental Guilt for Not Loving – Obligations

1996 Edition, Original Given November 9, 1962

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

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

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

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>God bless</u> <u>every one of you.</u></p> <p><u>Blessed is this hour</u> [i.e., <u>Blessed is this time we now spend together</u> <u>in this lecture</u>].</p> <p><u>I welcome all of you,</u></p> <ul style="list-style-type: none">• <u>my old and</u>• <u>my new</u> <p><u>friends alike.</u></p>

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May this evening

- give you
renewed
 - strength,
renewed
 - insight
into
your
 - lives,
your
 - problems, and
- show you the road.

May it [i.e., May this evening]

- give you
 - a glimmer of light
if you are hopeless and
 - a new influx of strength
if you feel weak.

04

The universe is
forever

expanding.

All the cosmic forces,
[which make up] the life force,
strain toward

- expansion,
- growth,
- union, and
- integration.

Each individual entity,
being a universe unto itself,
follows this movement
toward

- growth and
- outgoingness.

	<p><u><i>If these forces</i></u> [<i>i.e., If all the cosmic forces, which make up the life force,</i>] <u><i>are</i></u></p> <ul style="list-style-type: none">• <u><i>disturbed or</i></u>• <u><i>thrown out of their natural channels,</i></u> <p><u><i>love</i></u> <u><i>cannot prevail.</i></u></p> <p><u><i>All religions</i></u> <u><i>have always taught</i></u> <u><i>that</i></u> <u><i>love</i></u> <u><i>is the key to life.</i></u></p> <p><u><i>Without love</i></u> <u><i>nothing counts.</i></u></p>
05	<p><u><i>On our path together</i></u> <u><i>we have done more than</i></u> <u><i>merely taught this truth.</i></u></p> <p><u><i>Together</i></u> <u><i>we have tried to</i></u> <u><i>understand what</i></u></p> <ul style="list-style-type: none">• <u><i>misconceptions and</i></u>• <u><i>deviations</i></u> <p><u><i>prevent you</i></u> <u><i>from</i></u></p> <ul style="list-style-type: none">• <u><i>being in harmony with the universal forces,</i></u> <p><u><i>from</i></u></p> <ul style="list-style-type: none">• <u><i>moving toward</i></u><ul style="list-style-type: none">• <u><i>expansion and</i></u>• <u><i>union.</i></u> <p><u><i>Your world on earth</i></u> <u><i>is indeed</i></u> <u><i>a troubled one.</i></u></p> <p><u><i>Life is difficult,</i></u> <u><i>not only</i></u> <u><i>because of the struggle for</i></u></p> <ul style="list-style-type: none">• <u><i>physical survival,</i></u> <p><u><i>but even more so in these times</i></u> <u><i>because of the struggle for</i></u></p> <ul style="list-style-type: none">• <u><i>the soul's survival.</i></u>

This world
is full of human beings
whose soul forces
are more or less
disturbed.

If the degree of disturbances
is great,
one refers to these people as
• mentally ill;

if the degree [of disturbances]
is less,
one calls these disturbed souls
• neurotic.

The words
do not matter,
the terminologies change with the times,
but
the underlying cause [i.e., the underlying cause of these disturbances of the soul]
is always the same.

The cosmic inner forces
cannot flow
organically
because
people do not dare
to
• love,
to
• let these inner forces
free to grow
in their
• natural,
• organic
way.

06

For

- humanity as a whole

the result [i.e., the result of not daring to love and not daring to let these cosmic inner forces freely grow in their natural, organic way]

is

- strife,
- uncertainty,
- unrest, and
- the absence of peace.

For

- the individual
the same holds true.

Often people [who do not dare to love and do not dare to let cosmic inner forces freely grow in their natural, organic way]

- become physically ill.

They

- have trouble
 - in their relationships,
 - in their work.

They

- cannot cope with life and
- seek all sorts of solutions

but

- rarely discover
the real
 - cause [of their problems]
- and therefore
the real
 - cure.

A deeply permeating guilt
gnaws at their soul.

This is a

different kind of guilt
than the

- more specific,
- often unjustified
guilts

that smolder

closer to the surface of the psyche.

07

These

- little and
- unjustified
guilts

substitute for
the real guilt
of

- withdrawal,
- unlovingness, and
- isolation.

In other words,

these little guilts
are supposed to
atone for

- violating
the great cosmic inner forces,
- breaking the flow [i.e., breaking the natural, organic, spontaneous
flow of the great cosmic inner forces],
as it were.

This very deep-rooted guilt [i.e., this deep-rooted real guilt for not letting the great
cosmic inner forces flow naturally, organically, and spontaneously flow]
prevents you from

- claiming your freedom,
- asserting yourself,
- feeling that you
deserve
to be happy.

Whenever you
feel
undeserving of happiness,
you need, my friends,
to discover specifically
• where and
• how
you do not love;
• where
your
• pride,
• self-will and
• fear,
your
• separateness,
• petty self-pampering and
• cowardice
surround you with
a wall of isolation
when you could be
freely
• flowing and
• floating
with
the universal love-current.

The ensuing misery
is due
not only to
• the outer emptiness of your life
in the areas where
no love prevails,
but even more to
• the
• deep and
• hidden
guilt about it [i.e., guilt for not loving].

It is
not easy
to unearth this particular guilt [i.e., this guilt for not loving],
but if
you truly want to find it [i.e., if you truly want to find this guilt for not loving],
you will.

	<p><i><u>As long as this guilt [i.e., this real guilt for not loving]</u></i> <i><u>is not</u></i></p> <ul style="list-style-type: none">• <i><u>found,</u></i>• <i><u>verified,</u></i>• <i><u>acknowledged, and</u></i>• <i><u>experienced,</u></i> <p><i><u>the other work on [i.e., the other work on this path, the work of uncovering]</u></i></p> <ul style="list-style-type: none">• <i><u>images and</u></i>• <i><u>misconceptions</u></i> <p><i><u>will not really help you [resolve your soul's problems and misery].</u></i></p>
08	<p><i><u>We have often talked about</u></i> <i><u>the harm of</u></i></p> <ul style="list-style-type: none">• <i><u>defenses;</u></i> <p><i><u>the harm of a</u></i></p> <ul style="list-style-type: none">• <i><u>self-righteous or</u></i>• <i><u>moralizing</u></i> <i><u>attitude</u></i> <p><i><u>with</u></i></p> <ul style="list-style-type: none">• <i><u>yourself and</u></i> <p><i><u>with</u></i></p> <ul style="list-style-type: none">• <i><u>others;</u></i> <p><i><u>the harm of</u></i></p> <ul style="list-style-type: none">• <i><u>perfectionism,</u></i>• <i><u>the rigid standards</u></i> <i><u>that you comply with,</u></i> <p><i><u>often</u></i></p> <ul style="list-style-type: none">• <i><u>to the letter</u></i> <p><i><u>but seldom</u></i></p> <ul style="list-style-type: none">• <i><u>in the spirit.</u></i> <p><i><u>These [defenses against loving: perfectionism, rigid outer standards, and</u></i> <i><u>a self-righteous or moralizing attitude with yourself and others]</u></i></p> <p><i><u>lead</u></i></p> <p><i><u>often so unnecessarily</u></i></p> <p><i><u>to a</u></i></p> <p><i><u>harsh ascetic life</u></i> <i><u>that is</u></i> <i><u>joy-negating.</u></i></p>

Why

do you believe such defenses [i.e., Why do you believe such defenses against loving – perfectionism and the like]
exist?

They [i.e., Such defenses against loving]
exist because

- the troubled psyche
seeks a solution [to its joyless, miserable life],

but

the message [from the troubled psyche] is misunderstood by
• the conscious mind.

The psyche says [i.e., The message from the troubled psyche is],

- "Give up your defenses against loving.
- Do not hold yourself apart!
- Do not be miserly with your feelings!
- You are wrong;
- you sin against the vital law of life.
- Make up for it,
- change,
- become a loving person."

The conscious mind

- does not translate this message [from the troubled psyche] properly
and [instead of becoming a loving person as requested by the psyche]
- struggles to be
 - "correct,"
 - "good,"
 - "right."

But what is

- being right
- without
- love?

Nothing.

Perfectionism**as a**

- **substitute** [*for becoming a loving person*] **and**
- **atonement** [*i.e., perfectionism as an atonement for not loving*]
has, indeed,
quite the opposite effect [*i.e., has an effect that is opposite to the effect of becoming a loving person*]
because it [*i.e., because perfectionism*]
is
 - **unloving and**
 - **isolated.**

It [*i.e., Perfectionism*]**emphasizes**

- **the self and**
- **how it** [*i.e., how the self*]
appears in the eyes of others,
rather than emphasizing
 - **the other person.**

Therefore**the soul****gets****more deeply ensnared in**

- **confusion and**
- **unrest,**
- **anxiety and**
- **guilt.**

Its [*i.e., The soul's*] **messages** [*to the conscious mind*]**become****harder to decipher** [*i.e., become harder for the conscious mind to decipher*]**because****these pseudo-solutions** [*i.e., these defenses against loving enacted by the conscious mind, defenses such as perfectionism*]**only abet** [*and encourage*]**self-alienation.**

09

**It is now necessary that you gain
an overview of**

**how this process [i.e., how this process by which the conscious mind makes
the soul's misery and unhappiness worse by creating pseudo-
solutions to the soul's misery, pseudo-solutions that involve struggle
to make things "correct," "good," and "right," rather than go
freely with the outgoing cosmic flow and love from within],**

connects with

your deep-rooted

guilt

for

• not loving,

for

• disturbing

the outgoing cosmic flow.

The work we are doing together

**must finally lead you to this [i.e., lead you to understand how this process
works in which the conscious mind misunderstands the soul's
message and makes the soul's misery worse by defending
against loving rather than allowing love to flow naturally].**

For then

• the road, or

• curve

upward

can begin.

Until you find

**this particular prohibition toward loving [i.e., until you find the deep-rooted
guilt for not loving and the deep-rooted guilt for disturbing
the organic and natural outgoing cosmic flow]**

as it exists

specifically

within yourself,

your

• seeking and

• finding

within your soul

will often appear

to curve downward.

The road will often,
in spite of occasional victories,
seem hopeless.

You will ask yourself,

- "Where does all this lead me?"
- What good is it?
- How can I change?"

When you finally see –

not

- theoretically and
- intellectually,

but

- actually –

your

selfish withdrawal from loving,

regardless of

how well you keep it [i.e., how well you keep your selfish
withdrawal from loving]

concealed,

often by

- superperfectionism and
- "right" actions,

then

and only then

can you come to terms with yourself.

Then you can

- make restitution [i.e., make restitution for not loving].

Then you can

- atone [i.e., atone for not having been a loving person]

in a

- truthful and
- constructive

way

and

- begin to change in this respect [i.e., begin to atone for not having been a
loving person by CHANGING and becoming a loving person].

How [i.e., How can you change from not loving to, instead, become a loving person]?

You will know [i.e., You will know how to change and
become a loving person]

if you truly want to.

You must

expiate [i.e., atone for]

this inner guilt [i.e., inner guilt for not loving from within],

which is

much deeper than

all the little ones [i.e., the inner guilt for not loving from within is
much deeper than all the little external behavioral guilts]

which

• **are often**

so unjustified and

• **function only**

to conceal the real ones [i.e., conceal the real guilt
for not loving].

You need to atone [i.e., atone for not loving by

becoming a loving person from within]

in order for

your soul to become

• **healthy and**

• **peaceful,**

so that you can

• **like,**

• **respect, and**

• **be comfortable with**
yourself.

Theoretical knowledge

will not help,

except

to inspire you

to set out to uncover

your hidden guilt

for not loving.

10

I repeat this, because
it is constantly forgotten by my friends:

- An action,
 - a thought,
 - an attitude
- is seldom
- good or bad,
 - right or wrong
- in itself.

This [i.e., An action being good or bad, right or wrong in itself]
can be said
only of the
most extreme actions,
and even then
it is often misleading
to label them as such [i.e., to label actions good or bad,
right or wrong].

The value of an

- action,
- thought, or
- attitude

can be determined only by finding out
if it is motivated
by

- love

or [if it is motivated]
by

- separateness,
- selfishness,
- fear, or
- pride.

You still evaluate

- yourself and
- others

by

- an act,

by

- an outer manifestation, and

you disregard
what is behind it.

11

The same

- deed or
- attitude,
coming from
 - two different people,
- or perhaps even from
 - the same person
at different times,
can
 - in one instance be
 - a loving act – and
 - a liberating experience
for all concerned;
 - in another instance, however,
the identical action
can be a
 - petty and
 - degrading
one.

The loving deed

- comes
from
 - true concern for another, or
from
 - a spiritual issue that is at stake.

The self here
is not of primary importance.

Or it might be that

- the action
that
 - outwardly
appears more noble
- is
 - inwardly
less so [i.e., is inwardly less noble]
than another deed
that has
the opposite appearance [i.e., than a deed that appears
outwardly to be less noble].

This [i.e., whether or not an action that appears noble is actually less noble than an action that appears less noble but is actually more noble] is very confusing for you.

Evaluating someone else's action calls for intuitive faculties.

These [intuitive] faculties can be sufficiently developed only if you

- *learn to be truthful with yourself and*
 - *admit that your very*
 - *proper and*
 - *correct behavior*
- is often not dictated by love at all.*

12

Let us now consider something else from this standpoint.

Very often you are convinced that your actions are

- *ethical and*
- *moral*

even though

you may already have discovered that the motives

are

- *selfish and*
- *not loving.*

Your motives

may be desire for [receiving]

- approval and
- admiration or
- love,

but not for

- loving.

These [i.e., These motives of desire for receiving approval, admiration, or love],
of course, are
selfish motives.

While you may admit to
these [selfish] motives,

you are convinced

that your

behavior [per se, quite apart from your selfish motives]
leaves nothing to be desired.

And yet, so often,
even this is not true.

At times it [i.e., At times, seeing and admitting selfish motives]
may be true,

but the many times

when selfish motives

induce you to

act

selfishly,

you do not see it at all [i.e., you do not even see your
selfish actions at all].

Your awareness

is geared to

- right actions,

but not to

- selfish ones.

You still ignore

- the latter [i.e., You still ignore your selfish actions],

just as you ignored

- the selfish motives

behind

your unselfish acts.

Hidden
selfish motives
induce you
to act them out [i.e., your selfish motives, because they are hidden from your awareness, induce you to act your selfish motives out],
adversely affecting your surroundings.

The guilt [i.e., The guilt for acting out your selfish motives]
then may

- **make you**
overly submissive, and
- **lead you to give in**
to the unjustified demands of others.

This [i.e., Your giving in to the unjustified demands of others out of guilt]
will only simply
strengthen their own selfishness [i.e., strengthen the selfishness of those whose unjustified demands you have given in to].

You then
become confused and
do not know
when to

- **assert yourself against**
unjustified demands, and

when to

- **give and**
- **act**
unselfishly.

13

Truthfulness with yourself
finally helps you see
where you
disturb the universal forces
by prohibiting yourself
from loving.

As you recognize this [i.e., As you recognize where you disturb the universal forces by prohibiting yourself from loving],
you will
let go of that prohibition [against loving]
for the sake of love.

You can

- cultivate
the deep desire to change and
- find ways and means to do so [i.e., find ways and means to change – to let go of your prohibition against loving and instead become a loving person]
 - inwardly and
 - outwardly.

You will

- give up
your little
- fears and
 - misgivings,
- your imagined
- shame and
 - vulnerability,
- for the sake of loving.

You will be led by

- concern
- for others and
 - for what is
 - good and
 - constructive
- in itself.

This [i.e., being led by concern for others and for what is
good and constructive in itself]

- will make you
- free,
 - flowing, and
 - secure.

14

This, my friends,
is not
a sermon.

These words
are directed to
a deeply hidden

- layer or
- core

of your being.

Often,
the stronger
the knowledge in
• your brain,
the more ignorant
you are in
• a deeper part of your being.

Think carefully about
all this.

Try to
apply it in
your
• meditations and
your
• self-search and
find
• where and
• how
it holds true for you.

Do not apply it to
• others you may resent –
that temptation is always great –
but see it in
• yourself.

As you notice
your
• perfectionism and
your
• little guilts,
try to find
behind all of them
• another kind of guilt [i.e., try to find the real guilt of not loving].

15

And now I would like to cover another topic:
obligations.

Many of you,
in your self-search,
have found
your rebellion
against living.

This rebellion
may assume various forms:

it may

• be manifest [as outright rebellious action] or
it may take shape as [an attitude such as:]

- sloth,
- apathy,
- stagnation or
- a sense of utter drabness,

where

- everything becomes an effort and
- you would rather do nothing at all.

16

Now
why do you rebel against life?

It is not only
• the unhappiness or
• the pain
you
• fear and
• rebel against.

That too, of course,
is one reason,
but
there is also another.

You resent
the
• obligations,
• responsibilities, and
• duties
that life imposes upon you.

Your fight for
• physical and
• psychological
survival
necessitates
• alertness,
• power to make decisions,
• willingness to
• make mistakes and
• learn from them.

You must
• expose yourself, and
• act in the face of risk.

When you
do not say
yes
to life
in
• loving and
• relating,
as well as in
• obligations,

you are
• pushed and
• dragged
through life
against your will.

To quite some degree,
if you want to
remain sane,
you have to
go through this active part of living,
but you do so
against the stream, as it were.

You submit to it [i.e., You submit to the stream of life]
because
• you have to,
and not because
• you have said yes to it.

If you
• do not
willingly
say yes to life
in
all
its aspects,
• but [instead]
allow yourself
to be pushed by it,
you cannot
experience
• the dignity,
• the grandeur, and
• the beauty
of it [i.e., the dignity, grandeur, and beauty of life].

17

You go to
the extreme
of your unwillingness [to say “Yes” to life]
when you
refuse to shoulder
your moral obligations
toward
yourself.

You may acknowledge
accountability
for your own misery
in theory,
but when it comes to
practical living,
you wish to
absolve yourself
from it [i.e., you wish to absolve yourself from any accountability
for your own misery].

Subsequently [i.e., *Subsequent to absolving yourself from any accountability for your own misery*],
everything in your life
becomes a tedious task.

In an advanced stage
even the daily routines of living,
such as

- *eating,*
- *getting up,*
- *cleansing yourself,*
- *doing little chores,*

may become too much.

Then there is
no

- *dignity or*
- *freedom*

in performing everyday chores,
be they big or little.

18

When
everything
is an ordeal,
something in you
rebels.

If you fundamentally

- *absolve yourself from accountability*
for your personal
 - *unfulfillment and*
 - *trouble and*
- *refuse to look for*
the inner connection [i.e., *the inner connection between you*
and your misery, unfulfillment, and trouble],

then
such a weariness
is the outcome.

*You want things done
for you.*

*You do not want to cope
with*
• *decisions,*
with
• *the strain of living.*

*Or, more accurately,
what would ordinarily
be*
• *an exhilarating challenge*
becomes
• *a strain.*

How can you resolve this, my friends?

19

*I would like to again point out
that deep within
there is something
that has
not
said yes*
• *to the fight,*
• *to the challenge*
in
• *a good sense,*
not in
• *a hostile one,*
that life puts to us.

• *Find*
*this little voice [i.e., this little voice that has
not said yes to the challenges of life],*
• *bring it*
out into the open,
and then
• *accept*
its meaning.

You will find that
this voice [i.e., this little voice that has not said yes to the challenges of life]
belongs to
a greedy child
that wants to

- receive everything

but

- give nothing.

Ascertain the

- selfishness and
- laziness

in this voice
once you bring it out of hiding.

When you

- understand its nature, and
- see it

without
false

- moralizing and
- justification,

you will
want
to change.

Mature responsibility
also requires

- love and
- unselfishness.

Find

- where,
- why,
- how

these [i.e. where, why, and how love and unselfishness]
are lacking
when you

- put up
a lazy resistance against
assuming responsibility in your life, or
- do so [i.e., or assume responsibility in your life]
only because
you have to.

	<p><u>You will</u> <u>eventually</u> <u>change your inner attitude</u> <u>and thus go</u> • <u>with life</u> <u>rather than</u> • <u>against it.</u></p> <p>• <u>When you are</u> <u>constantly</u> • <u>tired and</u> • <u>apathetic, or</u></p> <p>• <u>when you</u> <u>constantly</u> <u>find yourself in the throes of</u> • <u>depression and</u> • <u>rebellion,</u> <u>investigate, my dearest friends,</u> <u>whether</u> <u>this very basic</u> <u>rejection of life</u> • <u>holds true</u> <u>or</u> • <u>not [i.e., or does not hold true]</u> <u>for you.</u></p>
20	<p><u>When you discover</u> <u>this rejection [of life],</u> <u>allow it to</u> <u>come out</u> <u>just as</u> • <u>irrationally and</u> • <u>unreasonably</u> <u>as it exists.</u></p> <p><u>Do not</u> <u>be ashamed of it [i.e., Do not be ashamed of this very basic rejection of life].</u></p>

- **Pronounce it** [i.e., Pronounce this very basic rejection of life]
to yourself,
- **write it down** [i.e., write down this very basic rejection of life],
- **open up**
unrestrainedly
to your helper and
- **reveal**
all the comfortable illusory ideals
you harbor.

Maybe this voice will state

- **that it just likes to**
 - **vegetate and**
 - **do nothing;**
- **that it does not wish**
 - **to overcome,**
 - **to make efforts,**
 - **to cope with**
 - **people and**
 - **their demands;**
 - **to decide**
whether or not
these demands are justified or not.

It [i.e., This little voice]
does not want to deal with

- **obstructions,**
- **frustrations,**
- **criticism.**

It [i.e., This little voice]
will tell you that
you wish just to float.

21

You see,
as there is in everything
• a healthy
and also
• a destructive
aspect,
so it is with
the desire to float.

There is
• the healthy floating
that comes
from
• following the universal powers of love,
from
• being active in life,
• saying yes to it [i.e., from saying yes to life].

And there is
• the unhealthy version [of floating],
• the distortion,
in which one wishes
merely to
• vegetate and
• not shoulder life at all.

Only when you
• determine this unhealthy desire concisely, and
• acknowledge it
without self-deception,
can you begin to find out
why this [i.e., why this unhealthy version of floating in which you vegetate
and do not shoulder life at all]
seems so tempting.

22

I venture to say
there are
as many reasons [i.e., as many reasons for why unhealthy floating in which
one vegetates and does not shoulder life at all seems so tempting]
as [there are] individuals,
but there are always
certain common denominators.

There is

- fear of exposure to
- failure and
- inadequacy,

in other words

- pride.

There is

- desire for
greater perfection
than you have.

It [i.e., This desire for greater perfection than you have]
is a substitute for
the love
you don't
allow
yourself
to feel.

And here is the link.

You need
not be so perfect
if you love.

Therefore [i.e., Therefore if you love]
you need not fear failure.

If you did not fear failure so much,
life would not become
so difficult.

It is often the

- inherent,
- unconscious

terror of failure
that makes life so arduous.

So here we have
the

- pride and

the

- fear.

Or, you may say no to life
because
you cannot stand anything
going against
your will.

You fear frustration
so you do not willingly
go along with life.

Here we are back to
• pride,
• self-will, and
• fear,
the fundamental faults
that
• prohibit love and
• disturb the soul.

23

In each case
you will have to start from
your own consciousness of
• feelings and
• reactions.

At first, they [i.e., At first, your own feelings and reactions to life in each case]
may appear to have
no similarity
with either
• pride,
• self-will,
or
• fear.

Yet when you
• look closely and
• analyze their significance [i.e., analyze the significance of your own feelings
and reactions to life in each case],
you will always come back to
this triad [i.e., this triad of pride, self-will, and fear].

And when you go a step further,
you will see that
these three attitudes [i.e., these three attitudes of pride, self-will, and fear]
• directly prohibit love and
• are contrary to it [i.e., are contrary to love].

Because of them [i.e., Because of pride, self-will, and fear]
you harbor
a deep-seated guilt [i.e., a deep-seated guilt for not loving],
whether or not
you are
now
aware of it.

Hence
you burden yourself with
• attitudes and
• behaviors
that are infinitely more difficult to live with
than
the love
you originally wished to grow into.

24

So my dearest friends,
I recommend that you
set out to find
• how much rebellion you have against life, and
• how it [i.e., how your rebellion against life]
takes shape in your life.

Find where,
deep inside you,
you equate
• having no obligations
with
• freedom.

Then seek further
to understand that this [i.e., that equating “having no obligations”
with “freedom”]
is wrong.

	<p><u><i>Ponder this lecture and see how both parts of it –</i></u></p> <ul style="list-style-type: none">• <u><i>the guilt for not loving and</i></u>• <u><i>the problem of obligations – have a common denominator.</i></u>
25	<p><u><i>And now, your questions.</i></u></p> <p><u><i>QUESTION:</i></u> <u><i>You mean to say that when a person's attitude toward life is</i></u></p> <ul style="list-style-type: none">• <u><i>correct and</i></u>• <u><i>positive,</i></u>• <u><i>his feelings will be right also,</i></u> <p><u><i>and consequently</i></u></p> <ul style="list-style-type: none">• <u><i>his actions will benefit</i></u>• <u><i>him and</i></u>• <u><i>others?</i></u> <p><u><i>That all depends on this fundamental attitude?</i></u></p>
26	<p><u><i>ANSWER:</i></u> <u><i>Yes, that is what I am saying.</i></u></p> <p><u><i>This may sound very simple, but as you all know, it is</i></u></p> <p><u><i>a laborious path to establish this fundamental attitude so that it accords with the universal forces.</i></u></p>

27	<p>QUESTION: <u>We are planning to make some</u> • <u>changes and</u> • <u>improvements</u> <u>in the discussion sessions.</u></p> <p><u>Would you have any suggestions?</u></p>
28	<p>ANSWER: <u>Yes.</u></p> <p><u>I will not go into technical details.</u></p> <p><u>This [i.e., Going into the technical details]</u> <u>is something my friends can work out among themselves.</u></p> <p><u>The laborious road of</u> <u>trial and error</u> <u>is a test</u> <u>from which</u> <u>each individual can learn.</u></p> <p><u>When you build something</u> <u>together</u> <u>in this way,</u> <u>you will gain</u> <u>a sense of accomplishment</u> <u>that has much more value</u> <u>than simply following advice.</u></p> <p><u>Then [i.e., When you build something together]</u> <u>your spirit</u> <u>will be in it.</u></p> <p><u>This [i.e., Having your spirit in it],</u> <u>after all,</u> <u>is the only thing that matters.</u></p> <p><u>Therefore the question is really</u> <u>how to go about it</u> <u>so that your spirit is in it together,</u> <u>with as many participants as possible.</u></p>

29

To help in that direction,
I will remind you of
the purpose of
these [discussion] sessions.

The idea of these discussion groups
is to help you

- put into practice,
- to assimilate,
a theoretical knowledge and
- to apply it [i.e., to apply a theoretical knowledge that has been assimilated]
to your private lives.

If you

- approach the discussion
with this outlook [i.e., with the outlook of assimilating and applying a
theoretical knowledge to your private lives]

and you

- constantly
remind each other of that,
it will keep you from
abstract theorizing.

You would not really need meetings
to just theorize,
which comes easily for most of you anyway.

Let your aim be
to voice
where you do not
emotionally
understand something.

Then through
• private and
• group
work
you will first
verify
that such emotional understanding
is still lacking.

*You know so well that
the first step toward understanding
is always*
• *acknowledgment and*
• *concise verbalization*
*of what one
does not understand.*

*This is
half the battle.*

*Let each person pronounce
what may be*
• *intellectually*
but not yet
• *emotionally*
understood;
what is not yet
• *a living experience.*

*Then the others may help
with clarification,
perhaps by way of examples.*

*Personal exposure
is not necessary
unless desired by the person;*
*the discussion
can be kept general.*

*This [group discussion process]
should not be confused with
the group work.*

*The important thing [in the group discussion]
is to help you
toward
an emotional assimilation.*

*Others who have the experience
perhaps through having worked out
a particular point under discussion
may show how to arrive at this assimilation.*

30

However,
if here or there something is not
intellectually
understood,
then, of course,
these study [or discussion] groups
are the place to air it.

If your pride
prevents you from doing so [i.e., If your pride prevents you from admitting
that you do not understand something and sharing it],
it is
not only to

- your own detriment,

but also to

- the detriment
of the entire venture.

- The right spirit,
- humility, and
- honesty
will make your discussions a
 - living,
 - dynamic
experience.

Otherwise,
they will become

- dull and
- dragging.

31

The speed at which these study groups
can grow into
a meaningful venture
depends,
first, on the pride of
• the timid ones
who do not wish to expose
their "ignorance," and,
second, the pride of
• the boisterous ones
who show off their "knowledge"
to impress others.

Both [i.e., Both the timid ones and the boisterous ones]
have burning questions.

Some of these [i.e., Some of these burning questions]
are
• quite conscious,

others [i.e., other of these burning questions]
are
• unformulated,
• vague,
out of
• laziness and
• pride.

Such inner nonparticipation
is a passive pretense
that hinders
the quality of the discussions.

If every participant
prepares questions
by voicing
what he or she
does not understand,
both
• intellectually
and
• emotionally,

I can promise that these discussion groups
will turn out profitable for all concerned.

32

Let these discussions
also serve as
opportunities to probe yourselves.

What is the motive for
• sharing?

What is the motive for
• not doing so?

To the degree that you
voice your confusions,
these discussions
will prove of
immeasurable value.

Help
will then be given
as much to
• those who pronounce their confusion
as to
• the others
especially by the example that is set [by those who dare to
take the risk of pronouncing their confusion].

Then
your group
will truly become
a school
where each person
is
• pupil
and
• teacher
at the same time.

If you
• keep this in mind [i.e., keep in mind that each person in the discussion
group is both pupil and teacher at the same time]
and
• try to live it,
all the outer details [for an effective, helpful and lively discussion group]
will easily fall into place.

They [i.e., The outer details of how your discussion group functions]
are unimportant.

- Trial and error, and
- the improvements
you will make along the way
will come
 - easily and
 - without friction.

If this basic spirit [i.e., If this spirit that each person in the discussion
group is both pupil and teacher at the same time]
prevails,
it will draw others along,
because
it is the strength of the spirit
that matters.

And even those who are
too

- timid and
- blind and
- lazy

will be swept along
by
the • truthfulness,
the • self-honesty,
the • humility
of those
who actively participate.

This
will make the venture
blossom.

33

QUESTION:
I have a personal question.

It refers to this lecture.

Many years ago,
following a dream interpretation you gave me,
I found out that
I was hiding
my guilt
about my mother
behind something else.

Then I found out that
I don't love

- *myself,*
- *so how can I love*
- *others?*

I felt all of a sudden
that this [i.e., that not loving myself or others]
might be
the real guilt.

When you came to
the second part of this lecture,
about
the unwillingness
to go through the day's little chores,
I realized that this [i.e., this unwillingness to go through the day's little chores]
also
holds true for me,
and the idea came to me
that perhaps
I am hiding my real guilt [i.e., hiding my real guilt for
not loving myself or others]
because
I am egocentric?

34

ANSWER:

You are quite right,
but

you will have to find
particularly

- ***how***
this holds true,
- ***how***
this egocentricity manifests.

It [i.e., This knowledge about being egocentric]
has to become
more than
mere general knowledge.

Your momentary awakening
is the first step in the right direction;
it is truly
a new awareness of self.

You may recall that
I have often said
that

- ***too much perfectionism***
is a substitute for [or a compensation for]
- ***withdrawing from loving***
in one form or another.

The greater

- ***your soul's readiness for loving –***
or to put it differently,
the greater
- ***your potential for spiritual development –***
the more
- ***your soul protests***
when love is
obstructed.

Therefore
the [soul's] protest [when love is obstructed]
itself,
unpleasant as it [i.e., unpleasant as the soul's protest] may feel,
is the medicine [i.e., is the medicine in the sense that the protest
manifests as the pain needed for motivating you to change from
being one who withdraws from loving into one who freely loves].

35

I have said this often,
but it is not yet fully understood.

Nor do psychologists
sufficiently understand
that the neurosis itself
is, in a sense,
the first step
to the cure of the soul.

The sickness
is not caused by

- *outer events,*

but [is caused] by

- *a violation of the soul*

that prevents it
from developing its potential.

This is always a

- *personal*

matter,
and in the last analysis a

- *spiritual or*
- *moral*

one.

It is a question of
integrity.

Without such
painful manifestation
the person would be
unaware
that something was amiss.

In truth,
what is considered

- *an illness*

is, at the same time,

- *a medicine.*

In that
lies one of the benign qualities of

- *spiritual and*
- *universal*

law.

36

On the one hand,
you feel
a great love force.

It [i.e., This great love force]
is part of
your nature.

But it [i.e., But this great love force that is part of your very nature]
is counteracted by
a prohibition.

This prohibition [i.e., This prohibition against allowing this great love force
that is part of your very nature to flow freely]
causes the problems.

You have to find it [i.e., find this prohibition against this great love force]
specifically.

You are almost there;
you actually find yourself
on the threshold of
the full realization
of this core problem in you [i.e., on the threshold of finding your
specific prohibition to this great love force
that is part of your very nature].

Not daring to love
may apply
only to

- certain areas of your life,

not to

- all relationships.

When you
verify this point,
you will ascertain
the source of

- the real guilt [i.e., the real guilt for not loving]

that produces

- the unjustified guilt,

as well as

- the perfectionism.

37

My dearest,
dearest friends,
• the love force,
• the life force,
is abundantly flowing
• toward each one of you,
and also
• to my absent friends.

I think you can
all feel it [i.e., you can all feel the love force, the life force that is abundantly
flowing toward each one of you who is now engaged with me in this lecture].

You feel
• the light and
• the strength.

Rejoice
on this path.

There is nothing
more meaningful.

There is nothing
that makes more sense,
no matter
• how painful life may sometimes be,
no matter
• how many times
you may feel
• a relapse or
• a stagnation.

If you
persevere,
the light
will become
• steadier and
• stronger.

If you are
• more outspoken and
• more direct,
this entire group
will grow more
and more.

Those who find themselves
in a hopeless depression
will be less inclined to hide.

Instead,
they will go to those
• who find themselves
strong at the moment;
• who
• have successfully
passed through such a stage and
• have come out of it
through this work.

They [i.e., Those who find themselves in a hopeless depression]
• will communicate with them [i.e., with those who are strong at the moment]
and
• will thus be helped.

This is
• true love,
this is
• true relating.

You all
have much to learn about this.

You are at the beginning
of a very concise stage
of your development.

	<p><u>You all</u></p> <ul style="list-style-type: none">• <u>have learned a great deal and</u>• <u>have thus come nearer to the point</u> <u>where this group,</u> <u>as a whole,</u> <u>can truly become</u> <u>a functional love group.</u>
38	<p><u>And now,</u> <u>be blessed,</u> <u>all of you.</u></p> <p><u>Be</u></p> <ul style="list-style-type: none">• <u>in peace</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>in God!</u>

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