

Pathwork Lecture 180: The Spiritual Significance of Human Relationship

1996 Edition, Original Given March 13, 1970

This lecture is given in an **expanded poetic format**, what I call a **Devotional Version** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. *I invite you to slowly read and ponder this version of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to live you.*

For clarity: The **original text** is in **bold**, usually **italicized**. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/GaryVollbracht>

	<i>Content</i>
03	<p><u>Greetings,</u> <u>my dearest, dearest friends.</u></p> <p><u>Blessings</u> <u>for every one of you.</u></p> <p><u>Blessed be</u></p> <ul style="list-style-type: none">• <u>your very life,</u>• <u>your every breath,</u>• <u>your thoughts</u> and• <u>your feelings.</u>
04	<p><i>This lecture deals with</i></p> <ul style="list-style-type: none">• <u>relationships</u> and• <u>their tremendous significance</u> <p><i>from the</i></p> <p><i>spiritual</i></p> <p><i>point of view – that of</i></p> <ul style="list-style-type: none">• <u>individual growth</u> and• <u>unification.</u>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Version posted 10/19/14

*First, I would like to point out that
on the human level of manifestation
individual units of consciousness
do exist,
which sometimes
• harmonize,
but very often
• conflict
with one another,
creating
• friction and
• crisis.*

*Yet
beyond this [human] level of manifestation
there are
no other
fragmented units of consciousness.*

*Above
the human level [of consciousness]
there is
only one
consciousness,
through which
every single created entity
is expressed
differently.*

*When one
comes into one's own, one
experiences
this truth [that there is only one consciousness],
without, however,
losing
a sense of individuality.*

*This can be
felt
very distinctly
when you deal with
your own
inner disharmonies, my friends.*

*For there [in your inner disharmonies], too,
exactly the same principle applies.*

05

*In your present state,
a part of your innermost being
is developed and
governs your
• thinking,
• feeling,
• willing, and
• acting.*

There are

*other parts [of your being],
still in a lower state of development, which also
• govern and influence your
• thinking,
• feeling,
• willing and
• acting.*

*Thus you find yourself
divided,*

*and this [division between your developed and undeveloped parts]
always creates
• tension,
• pain,
• anxiety,
as well as
• inner and
• outer
difficulties.*

Some aspects of your personality

are in

• truth;

others,

in

*• error and
• distortion.*

The resulting confusion

causes

grave disturbances.

*What you usually do [in the face of this confusion and these disturbances]
is*

*• push one side [of your being] out of the way and
• identify with the other [side of your being].*

*Yet this denial of
a part of you [that you push away]
cannot bring
unification.*

*On the contrary,
it [i.e., this denial of a part of you]
widens the split.*

*What must be done
is to bring out the
• deviating,
• conflicting
side
and face it –
face the entire ambivalence.*

*Only then
do you find
the ultimate reality
of your
unified self.*

*As you know,
• unification and
• peace
emerge
to the degree you
• recognize,
• accept, and
• understand
the nature of
the inner conflict.*

06

*Exactly the same law
applies to the
• unity or
• dissension
between
outwardly
• separate and
• different
entities.*

	<p><u>They</u> [i.e., the <u>outwardly separate and different entities</u>], <u>too, are</u> <u>one,</u> <u>beyond</u> <u>the level of</u> <u>appearance.</u></p> <p><u>The dissension</u> <u>is caused</u> <u>not by</u> <u>actual differences</u> <u>among</u> <u>units</u> <u>of consciousness,</u> <u>but, just as in the individual, by</u> <u>differences</u> <u>in the development</u> <u>of the [one] manifesting</u> <u>universal consciousness.</u></p>
07	<p><u>Even though</u> <u>the principle of unification</u> <u>is exactly the same</u> <u>[both]</u> • <u>within</u> <u>and</u> • <u>among</u> <u>individuals,</u></p> <p><u>it</u> [i.e., the principle of unification] <u>cannot be applied to</u> • <u>another human being</u> <u>unless it has first been applied to</u> • <u>one's inner self.</u></p>

If

- the divergent parts of your self
are not approached according to this truth [i.e., the truth that you need to accept rather than deny all parts of yourself], and
 - your ambivalence is not
 - faced,
 - accepted, and
 - understood,
- the process of unification
cannot be put into practice with
another person.

This is a

very important fact,
which explains
the great emphasis of this pathwork
on first
approaching
the self.

Only then [i.e., only when you have faced, accepted and understood your ambivalence in regard to the diverse parts within your self] can relationship [between or among persons] be cultivated in a

- meaningful and
- effective

way.

08

I shall now try to outline
some elements of

- dissension and
- unification

between human beings in relationship and
show how these [elements of dissension and unification between human beings in relationship]
parallel
the individual process.

*Before doing so I should like to say that
relationship
represents
the greatest challenge
for the individual,
for it is only
in relationship to others
that unresolved problems
still existing
within the individual psyche
are
• affected and
• activated.*

*This is why
many individuals
withdraw from
interaction with others.*

*The illusion
can sometimes be maintained
that the problems
arise from the other person
when one feels disturbance
• only in his or her presence, and
• not when by oneself.*

09

*Being alone
elicits
the inner call
for contact,
and
• the less contact is cultivated,
• the more acute the longing becomes.*

*This [more acute longing for contact] then,
is a different kind of pain –
the pain of
• loneliness and
• frustration.*

	<p><u>But contact [with another]</u> <u>makes it difficult</u> <u>to maintain the illusion for too long</u> <u>that the inner self is</u> • <u>faultless and</u> • <u>harmonious.</u></p> <p><u>It requires</u> <u>mental aberration</u> <u>to claim for too long</u> <u>that problems in relationship</u> <u>are caused</u> • <u>only by others and</u> • <u>not by oneself.</u></p> <p><u>This [pain of loneliness when alone and at the same time having to see that problems in relationship are partially caused by you yourself when with another]</u> <u>is why</u> <u>relationships</u> <u>are simultaneously</u> • <u>a fulfillment,</u> • <u>a challenge, and</u> • <u>a gauge to one's inner state.</u></p> <p><u>The friction that arises</u> <u>out of relating with others</u> <u>can be a sharp instrument of</u> • <u>purification and</u> • <u>self-recognition</u> <u>if one is inclined to use it.</u></p>
10	<p><u>By</u></p> <ul style="list-style-type: none">• <u>withdrawning</u> <u>from this challenge [of connection with others] and</u>• <u>sacrificing</u> <u>the fulfillment of intimate contact,</u> <u>many inner problems</u> <u>are never called into play.</u>

*The illusion of
• inner peace and
• unity
that comes from
avoidance of
relating
has even led to concepts that
spiritual growth
is being furthered
by isolation.*

Nothing could be farther from the truth.

*This statement
must not be confused with
the notion that
intervals of seclusion
are necessary for
• inner concentration and
• self-confrontation,
however.*

*But these periods [of seclusion]
should always alternate
with contact –
and
• the more intimate
such contact is,
• the more it expresses
spiritual maturity.*

11

*• Contact and
• lack of contact
with others
can be observed in
various stages.*

There are

*many degrees
of contact
between*

*the crass extremes of
total*

- *outer and*
 - *inner*
- isolation, at one end,*

and the

- *deepest,*
- *most intimate
relatedness*

at the other,

such as capacity

- *to*
 - *love and*
 - *accept*
others,
- *to deal with*
the mutually arising problems,
- *to find balance*
between
 - *self-assertion*
 - *and*
 - *giving in,*
- *to*
 - *give and*
 - *receive and*
- *to be acutely aware of*
the interacting levels.

There are those

- *who have obtained a
certain superficial ability
to relate*
- *but who still withdraw
from a more*
 - *meaningful,*
 - *open,*
 - *unmasked*
mutual revealing.

I might say that

*the average present-day human being
fluctuates somewhere between the two extremes.*

12

*It is also possible
to measure one's personal sense of fulfillment*

- *by the depth of*
 - *relatedness and*
 - *intimate contact,*
- *by the strength of the feelings*
 - *one permits oneself to experience, and*
- *by the willingness to*
 - *give and*
 - *receive.*

*Frustration
indicates*
*an absence of contact,
which, in turn, is
a precise indicator
that the self
withdraws from
the challenge of relationship,
thereby sacrificing
personal*

- *fulfillment,*
- *pleasure,*
- *love, and*
- *joy.*

*When you want to
share*
*only on the basis of
receiving*
*according to your own terms,
and you are in fact
secretly*
*unwilling to share,
your longings
must remain unfulfilled.*

*People would be well advised
to consider their unfulfilled longings*
*from this point of view [i.e., the point of view that one is
in fact unwilling to share],*
rather than
*indulging in the usual assumption
that one is*

- *unlucky and*
- *unfairly put upon by life.*

13

One's

- contentment and
- fulfillment
in relationship
is a much neglected yardstick
for one's own [personal] development.

Relationship with others

is a mirror of
one's own state
and thus
a direct help
to one's
self-purification.

Conversely,

- only by thorough
• self-honesty and
• self-facing
can
• relationships be sustained, can
• feelings expand and
• contact blossom
in long-term relationships.

So you can see, my friends, that
relationships
represent
a tremendously important aspect
of human growth.

14

The

- power and
- significance
of relationship
often pose
severe problems
for those who are still in
the throes
of their own
[personal] inner conflicts.

The unfulfilled longing [for connection and union]
becomes
unbearably painful
when
isolation
is chosen [as a lifestyle]
due to the
difficulty of
contact [with others].

This [difficulty of contact with others]
can be resolved
only when you
seriously settle down
to seek the
cause for this conflict [with others]
within your self,
without using the defense of
annihilating
• guilt and
• self-blame,
which of course
eliminates any possibility
of really getting at
the core of the conflict [with others].

- This search [within your self],
together with
 - the inner willingness
to change,
must be cultivated
in order to escape
the painful dilemma
in which both available alternatives –
 - isolation [from others] and
 - contact [with others] –
are unbearable.

15

Fear of pleasure

- is, to a large degree,
connected with
the problem
- of dealing with others and
 - of facing up to
one's own stubborn blindness
about the self.

*It is also important to remember that
withdrawal*

- can be very subtle and
- may be outwardly unnoticeable,
manifesting only in a
- certain guardedness and
- distorted self-protection.

Outer

good fellowship
does not necessarily imply a

- capacity and
- willingness
for
inner
closeness.

*For many,
[inner] closeness
is too taxing.*

On the surface
this [difficulty in inner closeness] seems related to
how difficult
others
are,
but actually
the difficulty [in inner closeness] lies in the
self,
regardless of
how imperfect
others
may also be.

16

*When people
whose spiritual development
is on different levels
are involved with one another,
it is always
the more highly developed person
who is responsible for the relationship.*

*Specifically, that [more developed] person
is responsible for
searching the depths
of the interaction
which creates
any
• friction and
• disharmony
between the parties.*

17

*The less developed person
is not as capable
of such a search,
being still in a state of
• blaming the other and
• depending on the other's
doing "right"
in order to avoid
• unpleasantness or
• frustration.*

Also,

*the less developed person
is always caught up in
the fundamental error of
duality.
From this [dualistic] perspective
any friction
is seen in terms of
"only one of us is right."*

	<p>[From this dualistic perspective]</p> <p><u>A problem in</u> <u>the other</u> <u>automatically seems to</u> <u>whitewash [and blind] this person [to any of his or her own</u> <u>negative involvement],</u> <u>although in reality</u> <u>his or her own negative involvement</u> <u>may be</u> <u>infinitely more weighty</u> <u>than the other person's.</u></p>
18	<p><u>The spiritually more developed person</u> <u>is capable of</u> • <u>realistic,</u> • <u>non-dualistic</u> <u>perception.</u></p> <p><u>That [spiritually more developed] person</u> <u>may see that</u> <u>either one of you</u> <u>may have a deep problem,</u> <u>but that [deep problem in one person]</u> <u>does not eliminate</u> <u>the importance of</u> <u>the possibly much lesser problem</u> <u>of the other one.</u></p> <p><u>The more developed one</u> <u>will always be</u> • <u>willing and</u> • <u>able</u> <u>to search for</u> <u>his or her own involvement</u></p> <p><u>whenever</u> <u>he or she is negatively affected [by an interaction with the other],</u> <u>no matter</u> <u>how blatantly at fault</u> <u>the other one may be.</u></p>

	<p><u>A person of</u></p> <ul style="list-style-type: none">• <u>spiritual</u> and• <u>emotional</u><ul style="list-style-type: none">• <u>immaturity</u> and• <u>crudeness</u> <u>will always</u> <u>put the bulk of the blame</u> <u>on the other.</u>
19	<p><u>All this applies to</u></p> <p><u>any kind of relationship:</u></p> <ul style="list-style-type: none">• <u>mates,</u>• <u>parents and children,</u>• <u>friendships, or</u>• <u>business contacts.</u> <p><u>The tendency</u> <u>to make yourself</u> <u>emotionally dependent on others,</u> <u>the overcoming of which</u> <u>is such an important aspect</u> <u>of the growth process,</u></p> <p><u>largely comes</u> <u>from wanting to</u></p> <ul style="list-style-type: none">• <u>absolve yourself from blame or</u>• <u>extract yourself from difficulty</u> <u>when</u><ul style="list-style-type: none">• <u>establishing and</u>• <u>Maintaining</u> <u>a relationship.</u> <p><u>It seems so much easier</u> <u>to shift most of this burden</u> [of establishing and maintaining a relationship] <u>to others.</u></p> <p style="text-align: right;"><u>But what a price to pay!</u></p> <p><u>Doing this</u> [i.e., shifting the burden of establishing and maintaining a relationship onto others]</p> <ul style="list-style-type: none">• <u>renders you helpless indeed</u> and• <u>brings about</u><ul style="list-style-type: none">• <u>isolation, or</u>• <u>unending</u><ul style="list-style-type: none">• <u>pain and</u>• <u>friction</u> <u>with others.</u>

	<p><i>It is <u>only</u> when you begin <u>truly</u> to <u>assume self-responsibility</u> • by <u>looking at</u> <u>your own problem</u> <u>in the relationship</u> and • by <u>a willingness</u> to <u>change</u> that • <u>freedom is established</u> and • <u>relationships become</u> • <u>fruitful</u> and • <u>joyous.</u></i></p>
20	<p><i>If the <u>more highly developed person</u> <u>refuses to</u> <u>undertake the appropriate</u> <u>spiritual duty</u> to • <u>assume responsibility</u> <u>for the relationship</u> and • <u>look for</u> <u>the core of dissension within</u> [him or herself], <u>he or she</u> will <u>never really understand</u> <u>the mutual interaction,</u> <u>how one problem</u> [in one party] <u>affects the other</u> [problem in the other party].</i></p> <p><i>The <u>relationship</u> <u>must then deteriorate,</u> <u>leaving both parties</u> • <u>confused</u> and • <u>less able to cope with</u> • <u>the self</u> and • <u>others.</u></i></p>

*On the other hand,
if the spiritually developed person
accepts this responsibility [for establishing and maintaining the relationship],
he or she
will also help the other [less-developed person]
in a subtle way.*

If he or she can

- *desist from the temptation
to constantly belabor
the obvious sour points
of the other and*
- *look within,
he or she will*
 - *raise his or her own development considerably and*
 - *spread*
 - *peace and*
 - *joy.*

*The poison of friction
will soon be eliminated.*

*It will also become possible
to find
other partners
for a truly
mutual
growth process.*

21

*When
two equals
relate,
both
carry the full responsibility
for the relationship.*

*This is
indeed*

- *a beautiful venture,*
- *a deeply satisfying
state of mutuality.*

The slightest flaw
in a mood
will be recognized
for its inner meaning
and thus
the growth process
is kept up.

Both
will recognize
their co-creation
of this momentary flaw –
whether it be
• an actual friction or
• a momentary deadness of feelings.

The
inner
reality
of the interaction
will become
increasingly more significant.

This will largely prevent
injury
to the relationship.

22

Let me emphasize here that
when I speak of
being responsible for
the less developed person,
I do not mean
that another human being
can ever carry the burden
for the actual difficulties of others.

This can never be.

*What I mean [about the more developed person being responsible for the less developed person in a relationship]
is that difficulties of interaction in a relationship
are usually not explored in depth
by the individual
whose spiritual development
is more primitive.*

He or she [i.e., the one who is less developed spiritually]

- will render others responsible
for his or her
 - unhappiness and
 - disharmony
in a given interaction and
- is not able,
or willing,
to see the whole issue.

Thus that person [who is less spiritually developed]

*is not in a position
to eliminate the disharmony.*

*Only those
who assume responsibility
for finding the

- inner disturbance and
- mutual effect
can do so.*

*Hence
the spiritually more primitive person
always
depends on
the spiritually more evolved one.*

23

- A relationship between individuals*
- *in which the destructiveness
of the less developed one
makes*
 - *growth,*
 - *harmony, and*
 - *good feelings*
impossible, or
 - *in which the contact
is overwhelmingly negative,
should be severed.*

*As a rule,
the more highly developed person
should assume the initiative [in severing the relationship].*

*If he or she [i.e., if the more developed person]
does not [take this initiative in severing the relationship],
this indicates*
some unrecognized

- *weakness and*
- *fear*
that needs to be faced [by the more developed person].

If a relationship
*is dissolved on this ground;
namely, [on the ground] that it is*
more

- *destructive and*
- *pain-producing*

than

- *constructive and*
- *harmonious,*

it should be done
when the

- *inner problems and*
- *mutual interactions*
are fully recognized
by the one who takes the initiative
to dissolve an old tie.

This [full recognition of one's inner problems and mutual interactions before severing a relationship]

will prevent him or her from
forming a new relationship
with similar underlying
• currents and
• interactions.

It [i.e., this full recognition of one's inner problems and mutual interactions before severing a relationship]

also means that
the decision to sever the connection
has been made
• because of growth,
• rather than
as a result of
• spite,
• fear, or
• escape.

24

To explore

• the underlying interaction and
• the various effects
of a relationship
where
both
people's difficulties are
• laid bare and
• accepted,
is by no means easy.

But

nothing
can be
more
• beautiful and
• rewarding.

Anyone who comes into
the state of enlightenment
where this is possible
will no longer fear
any kind of interaction.

- Difficulties and
- fears
arise
to the exact degree
that you
 - still project on others
your own problems in relating and
 - still render others
responsible for
anything
that goes against your liking.

*This can take
many subtle forms.*

*You may
constantly
concentrate on
the faults of others,
because at first glance
such concentration [on the faults of others]
appears justified to you.*

*You may
subtly

- overemphasize
one side of an interaction, or
- exclude
another.*

*Such distortions
indicate

- projection and
- denial of self-responsibility
for the difficulties in relating.*

*This denial [of self-responsibility for the difficulties in relating]
fosters dependency on
the perfection of the other party,
which in turn creates

- fear and
- hostility
for feeling let down
when the other does not measure up to
the perfect standard.*

25

My dear friends,
no matter what wrong
the other person does,
if you are disturbed,
there must be something in you
that you overlook.

When I say
disturbed,
I mean this in a particular sense.

I do not speak of
clear-cut anger
that
• *expresses itself guiltlessly* and
• *does not leave a trace of*
inner
• *confusion* and
• *pain.*

[Rather] *I mean*
the kind of disturbance that
• *comes out of conflict and*
• *breeds further conflict.*

In spite of my having warned you repeatedly
about overlooking
your own part in the conflict,
it is most difficult
for people to
• *look within* and
• *find the*
source of the disturbance
in themselves.

Even you, my friends,
who are sincerely searching for
• *liberation* and
• *unification*
within yourselves,
are still involved in
deep projection
in this area.

26	<p><i>A favorite tendency among people is to say, "You are doing it to me."</i></p> <p><i>The game of making others guilty is so pervasive that it constantly passes unnoticed.</i></p> <ul style="list-style-type: none">• <i>One human being blames the other,</i>• <i>one country blames the other,</i>• <i>one group blames the other.</i> <p><i>This is a constant process at humanity's present level of development.</i></p> <p><i>It is indeed one of the most • harmful and • illusory processes imaginable.</i></p>
27	<p><i>Perhaps only a few of you can begin to see how you are doing this, and when you see it, you stop it only occasionally.</i></p> <p><i>Begin to question yourself and cease placing the guilt on others, which is always a hidden form of hostility that whitewashes the self.</i></p>

	<p><u>One derives pleasure</u> <u>from doing this [i.e., pleasure from shifting guilt from oneself to the other], although</u></p> <ul style="list-style-type: none">• <u>the pain that ensues and</u>• <u>the insoluble conflicts that follow</u> <u>are infinitely disproportionate to the</u><ul style="list-style-type: none">• <u>puny,</u>• <u>momentary pleasure.</u>
	<p><u>Those who play this [guilt-shifting] game</u> <u>truly harm</u></p> <ul style="list-style-type: none">• <u>themselves and</u>• <u>others,</u> <u>and I strongly recommend</u> <u>that you begin to be aware of</u> <u>your blind involvement</u> <u>in this guilt-shifting game.</u>
28	<p><u>But how about the "victim"</u> [in this guilt-shifting game]?</p> <p><u>How is that person to cope</u> [when the other makes him or her guilty]?</p> <p><u>As a victim,</u> <u>your first problem is that</u> <u>you are not even aware</u> <u>of what is happening.</u></p> <p><u>Most of the time,</u> <u>the victimization</u> <u>happens in a</u><ul style="list-style-type: none">• <u>subtle,</u>• <u>emotional,</u> and• <u>unarticulated</u> <u>fashion.</u></p> <p><u>The</u></p> <ul style="list-style-type: none">• <u>silent,</u>• <u>covert,</u>• <u>indirect</u> <u>blame</u> <u>is being launched</u> [against you] <u>without a spoken word.</u>

*It [i.e., the blame against you]
is expressed
indirectly
in many ways.*

*Now, obviously,
the first necessity is
• concise,
• articulate
awareness,
for otherwise
you will
unconsciously
respond in equally
• destructive,
• falsely self-defensive
ways.*

Then

*neither person
really knows
the intricate levels of
• action,
• reaction and
• interaction
until the threads
become so enmeshed
that it seems impossible
to disentangle them.*

*Many a relationship
has faltered
due to such
unconscious
interaction.*

29

The launching of blame
spreads
• poison,
• fear, and
• at least as much guilt
as one tries to project.

The recipients of this
• blame and
• guilt
may react in many different ways,
according to their own
• problems and
• unresolved conflicts.

As long as
• the reaction is blind and
• the projection of guilt unconscious,
the counter-reaction
must also be
• neurotic and
• destructive.

Only
conscious perception
can prohibit this.

Only then [with conscious perception of all that is going on]
will you be able to
refuse a burden [of blame and guilt]
that is being placed on you.

Only then
can you
• articulate and
• pinpoint
it [i.e., the burden of blame and guilt that is being placed on you].

30	<p><u>In a relationship</u> <u>that is about to blossom,</u> <u>one must be on the lookout for</u> <u>this pitfall [of the guilt-shifting game],</u> <u>which is all the more difficult to detect</u> <u>because guilt projection</u> <u>is so widespread.</u></p> <p><u>Also,</u> <u>the recipients [of guilt projected onto them by others]</u> <u>should look for it [i.e., should look for guilt they project onto others]</u> <u>in themselves</u> <u>as well as in the other.</u></p> <p><u>And I do not mean here</u> <u>a straightforward confrontation</u> <u>about something the other person did wrong.</u></p> <p><u>[Rather] I mean</u> <u>the subtle blame [on you by the other]</u> <u>for [the other's] personal unhappiness.</u></p> <p style="text-align: center;"><u>This is what must be challenged.</u></p>
31	<p><u>The only way</u> <u>you can avoid</u> <u>becoming a victim of</u> <ul style="list-style-type: none">• <u>blame</u> and• <u>guilt</u> <u>projection</u> <u>is to avoid</u> <u>doing it yourself.</u></p> <p><u>To the degree</u> <u>you indulge yourself</u> <u>in this subtly negative attitude –</u> <u>and you may do it</u> <u>in a different way</u> <u>than the one who does it to you –</u></p> <p><u>you</u> <ul style="list-style-type: none">• <u>will be unaware of</u> <u>it being done to you and</u>• <u>will therefore</u> <u>become victimized by it.</u></p>

The mere awareness
will make all the difference –
whether or not
you
• verbally express your perception and
• confront the other person.

Only to the degree
that you
undefensively
• explore and
• accept
your own problematic
• reactions and
• distortions,
• negativities and
• destructiveness,
can you defuse
someone else's
guilt projection.

Only then
will you not be drawn into
a maze of
• falseness and
• confusion
in which
• uncertainty,
• defensiveness, and
• weakness
may make you
either
• retreat
or
• become overaggressive.

Only then
will you no longer confuse
• self-assertion
with hostility, or
• flexible compromise
with unhealthy submission.

32

These are the aspects
which determine the ability
to cope with relationships.

The more profoundly
• understood and
• lived
these new attitudes are,
the more
• intimate,
• fulfilling, and
• beautiful
human interaction will become.

33

How can you
• assert your rights and
• reach into the universe for
 • fulfillment and
 • pleasure?

How can you
• love
without fear
unless you approach
relating to others
the way I have outlined above?

Unless
by learning to do this
you [thereby] purify yourself,
there must always be
a threat
when it comes to intimacy:
that one or both
will resort to
using the whip of
loading guilt
upon each other.

	<ul style="list-style-type: none">• <u>Loving,</u>• <u>sharing,</u> and<ul style="list-style-type: none">• <u>profound</u> and• <u>satisfying</u><ul style="list-style-type: none">• <u>closeness to others</u> <u>could be</u> <u>a purely positive power</u> <u>without any threat</u> <p><u>if these snares were</u></p> <ul style="list-style-type: none">• <u>looked at,</u>• <u>discovered,</u> and• <u>dissolved.</u> <p><i>It is of <u>utmost importance</u> <u>that you look for them</u> <u>in yourselves,</u> <u>my friends.</u></i></p>
34	<p><i>The most</i></p> <ul style="list-style-type: none">• <u>challenging,</u>• <u>beautiful,</u>• <u>spiritually important</u> and• <u>growth-producing</u> <u>kind of relationship</u> <u>is the one</u> <u>between man and woman.</u> <ul style="list-style-type: none">• <u>The power</u> <u>that brings two people together</u> <u>in</u><ul style="list-style-type: none">• <u>love and</u>• <u>attraction,</u> and• <u>the pleasure</u> <u>involved</u> <u>are a small aspect of</u> <u>cosmic reality.</u>

	<p><i><u>It is as though</u> <u>each created entity</u></i></p> <ul style="list-style-type: none">• <i><u>knew</u> <u>unconsciously</u> <u>about the bliss of this state</u> and</i>• <i><u>sought to realize it</u> <u>in the most potent way</u> <u>open to humanity:</u> <u>in</u></i><ul style="list-style-type: none">• <i><u>love and</u></i>• <i><u>sexuality</u> <u>between</u></i><ul style="list-style-type: none">• <i><u>man and</u></i>• <i><u>woman.</u></i>
35	<p><i><u>The power</u> <u>that draws them together</u> <u>is the purest spiritual energy,</u> <u>leading to an inkling of</u> <u>the purest spiritual state.</u></i></p> <p><i><u>However,</u> <u>when a man and a woman</u> <u>stay together</u> <u>in a more</u></i></p> <ul style="list-style-type: none">• <i><u>enduring</u> and</i>• <i><u>committed</u> <u>relationship,</u></i>• <i><u>maintaining</u> and</i>• <i><u>even increasing</u> <u>bliss</u></i> <i><u>depends entirely</u> <u>on how the two</u> <u>relate to one another.</u></i> <p><i><u>Are they aware of</u> <u>the direct relationship</u> <u>between</u></i></p> <ul style="list-style-type: none">• <i><u>enduring pleasure</u></i>• <i><u>inner growth?</u></i>

	<p><u>Do they use</u> <u>the inevitable difficulties</u> <u>in the relationship</u> <u>as yardsticks</u> <u>for their own</u> <u>inner difficulties?</u></p> <p><u>Do they communicate</u> <u>in the</u><ul style="list-style-type: none">• <u>deepest,</u>• <u>most truthful,</u>• <u>self-revealing</u><u>way,</u><ul style="list-style-type: none">• <u>sharing their inner problems,</u>• <u>helping each other,</u><u>rather than</u><p><u>placing mutual guilt on each other and</u> <u>whitewashing themselves?</u></p><p><u>The answers to these questions</u> <u>will determine</u> <u>whether the relationship</u><ul style="list-style-type: none">• <u>falters,</u>• <u>dissolves,</u>• <u>stagnates – or</u><u>• blossoms.</u></p></p>
36	<p><u>When you look at the world around you,</u> <u>you will undoubtedly see that</u> <u>very few human beings</u><ul style="list-style-type: none">• <u>grow and</u>• <u>reveal themselves</u><u>in such an open way.</u></p> <p><u>Equally few</u> <u>realize that growing</u><ul style="list-style-type: none">• <u>together and</u>• <u>through each other</u><u>determines the solidity</u><ul style="list-style-type: none">• <u>of feelings,</u>• <u>of pleasure,</u>• <u>of enduring</u><ul style="list-style-type: none">• <u>love and</u>• <u>respect.</u></p>

	<p><i>It is therefore <u>not surprising that</u> <u>long-lasting relationships</u> <u>are almost invariably</u> <u>more or less dead</u> <u>in feelings.</u></i></p>
37	<p><i><u>Difficulties that arise</u> <u>in a relationship</u> <u>are always</u> <u>signals</u> <u>for something unattended to.</u></i></p> <p><i><u>They</u> [i.e., difficulties in a relationship] <u>are a loud message</u> <u>for those who can hear it.</u></i></p> <p><i><u>The sooner it</u> [i.e., the sooner the loud message from difficulties in a relationship] <u>is heeded,</u> <u>the more spiritual energy</u> <u>will be released,</u> <u>so that</u> <u>the state of bliss</u> <u>can expand</u> <u>along with</u> [the expansion of] <u>the inner being</u> <u>of both partners.</u></i></p> <p><i><u>There is a</u> <u>mechanism</u> <u>in a relationship</u> <u>between a man and a woman</u> <u>that can be likened to</u> <u>a very finely calibrated instrument</u> <u>that shows the</u> <ul style="list-style-type: none">• <u>finest</u> and• <u>most subtle</u><u>aspects</u> <u>of</u> <ul style="list-style-type: none">• <u>the relationship and</u>• <u>the individual state</u><u>of the two people involved.</u></i></p>

This [mechanism in a relationship that reveals so much in each party]

is not sufficiently recognized

by even the most

• aware and

• sophisticated

people

who are otherwise familiar with

• spiritual and

• psychological

truth.

• Every day and

• every hour

one's inner

• state and

• feelings

are a testimony

to one's state of growth.

To the degree they [i.e., to the degree one's inner state and inner feelings]

are needed,

• the interaction,

• the feelings

• the freedom of flow

• within [each partner] and

• toward each other

will blossom.

38

The

• perfectly mature and

• spiritually valid

relationship

must always be

deeply connected with

personal growth.

The moment

a relationship

is experienced as irrelevant to

inner growth,

[the relationship] left on its own, as it were,

it [i.e., the relationship] will falter.

Sooner or later it [i.e., the relationship]
must [falter].

And that is the fate
of the majority of human relationships –
especially
the intimate one
between two mates.

Relationships
are not recognized
as a mirror for
inner growth,
so they [i.e., relationships]
gradually wear out.

The first steam
evaporates
and nothing remains.

Either overt
• friction and
• dissension
or
• stagnation and
• boredom
will wreck
what was once
so promising.

39

Only when
both [partners individually]
grow to their
• ultimate,
• inherent
potential
can the relationship
become
more and more
• dynamic and
• alive.

	<p><u>This [spiritual and psychological development] work has to be done</u></p> <ul style="list-style-type: none">• <u>individually</u>and• <u>mutually.</u> <p><u>When relationship</u></p> <p><u>is approached in that way,</u></p> <ul style="list-style-type: none">• <u>it will be built on</u>• <u>rock,</u><u>not</u>• <u>sand.</u> <p>• <u>No fear</u></p> <p><u>will ever find room</u></p> <p><u>under such circumstances.</u></p> <p>• <u>Feelings</u></p> <p><u>will expand, and</u></p> <p>• <u>security</u></p> <p><u>about</u></p> <ul style="list-style-type: none">• <u>the self and</u>• <u>each other</u><u>will grow.</u> <p>• <u>At any given moment,</u></p> <p><u>each partner</u></p> <p><u>will serve as a mirror</u></p> <ul style="list-style-type: none">• <u>to the inner state</u><u>of the other and therefore</u><u>to the relationship.</u>
40	<p><u>Whenever there is</u></p> <ul style="list-style-type: none">• <u>friction or</u>• <u>deadness,</u><u>something</u><u>must be stuck,</u><u>something that</u><u>ought to be seen.</u>

[Whenever something in a relationship is stuck, leading to friction or deadness]

Some interaction
between the two people
remains unclear.

If this [interaction that has been unclear] is

- understood and
- properly handled,
not only
 - will growth proceed
at maximum speed,
- but [also]
 - happiness,
 - bliss,
 - the feeling of
 - meaningful living and
 - deep profound experience, and
 - ecstasy
will grow into
forever
 - deeper and
 - more beautiful
dimensions.

41

Conversely,
fear of intimacy
implies

- rigidity and
- the denial
of one's own share
in the relationship's difficulties.

Anyone

- who ignores these principles, or
- who pays only lip service to them,
is emotionally
not ready to assume the responsibility
for his or her
inner suffering –
either
 - within a relationshipor
 - in its absence.

This state [of not being ready emotionally
to assume responsibility for one's own inner suffering]
also brings about
fear of one's feelings.

You are still at that
primitive juncture
where you shift guilt on others.

- Fear and
- uncertainty
will make it
impossible,
under such conditions,
to find
 - bliss and
 - closeness –
fearless closeness.

42

So you see, my friends,
it is of the greatest importance
to recognize that

- bliss and
- beauty,

which are
eternal spiritual realities,
are available
to all those
who seek the key

- to the problems of human interaction, as well as
- to loneliness,
within their own hearts.

• True growth
is as much a

- spiritual reality

as are

- profound fulfillment,
- vibrant aliveness, and
 - blissful,
 - joyous
relating.

When you are
inwardly ready
to relate to another human being
in such a fashion,
you will find
the appropriate partner
with whom
this manner of sharing
is possible.

It

- will no longer frighten you,
 - will no longer beset you with
 - conscious or
 - unconscious
fears
- when you use
this all-important key [i.e., the key of uncovering and handling
all that has been unclear in yourself that has caused
overt friction or boredom in an intimate relationship].

You cannot

ever
feel

- helpless or
- victimized
when
 - the significant transition has taken place in your life and
 - you no longer render others
responsible for
what you
 - experience or
 - fail to experience.

Thus

- growth and
 - fulfilled,
 - beautiful
living
become one and the same.

43

May you all

carry with you

- this new material and
- an inner energy
awakened by your goodwill.

May these words

be the beginning

of a new inner modality

- to meet life,
- to finally decide,
 - "I want to risk
my good feelings."
- I want to seek
the cause
in me,
rather than
in the other person,
so that I become
free to love."

This kind of meditation

will indeed bear fruit.

If you carry away

- a germ,
- a particle,
of this lecture,
it [i.e., this time together] has truly been fruitful.

Be blessed,

all of you,

my dearest friends,

so that you become
the gods

that you potentially are.

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.