

Pathwork Guide Lecture No. 69  
An Unedited Lecture  
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## THE FOLLY OF WATCHING FOR RESULTS WHILE ON THE PATH; FULFILLMENT OR SUPPRESSION OF THE VALID DESIRE TO BE LOVED

Greetings, my dearest friends. Blessings for each one of you. Blessed is this hour. Joyfully we resume the work with you, the work on this path of self-recognition. May the coming year bring you a few steps further. May you each find guidance where you most need it.

First of all, I should like to discuss a subject about which a few of my friends are quite confused as to results that work on this path are supposed to bring. Many of my friends either consciously or vaguely feel or believe that when they have worked a few months or even a few years, that difficulties, life's problems, will no longer come to them. This is completely unrealistic. It just is not so. True, certain outer manifestations of your inner problems might be alleviated in some degree. It is erroneous, however, to measure your progress by whether or not life's ups and downs continue to exist for you.

Let us examine this topic and see if we can shed some light on the confusion. It is important for all of you to understand why this idea is very wrong and can be most harmful. You are always born with your problems, your basic conflicts. By the time you decide to work on this path of self-recognition, usually a few decades of present life have elapsed during which these problems have taken deeper root in your soul. So, you have been carrying your inner problems with you not only during decades of this life but for many centuries before. It is quite inconceivable to assume that because you have come upon a few relatively superficial recognitions, your troubles should altogether cease. But even with a few basic recognitions, it would hardly suffice to exempt you from life's occasional storms. For even the basic recognition arrived at in the short time that you are on the path would still have to be linked up with many tendencies you could not possibly have recognized. You are still ignorant of the connection, the basic picture of the infant in you. Therefore you are still under the dominion of your subconscious even though you may have made very good progress. And in no case is time indicative. Some people may search and work with a strong outer will, but the inner will blocks real progress. For them, a few years of apparent devoted work will bring lesser results than maybe a few months of work for a person who does not resist inwardly.

When the psyche is only half willing to allow you to face yourself, how can you possibly expect a real change in your life? Even those who are most willing often have inner limitations that are unconsciously set up in a deliberate effort to prevent real insight. You allow yourself to go so far and no further. Therefore how could it possibly be that, by a comparatively superficial effort, your inner life can be so changed that outer problems cease? In that case, in spite of some insights, the entire significance of the child's world within yourself is still hidden, not to speak of the fact that it could not possibly have changed. Your emotional reactions still function more or less as they did before.

Let's assume that some of you, due to a particularly flexible and willing subconscious, have arrived at facing yourselves as completely as is humanly possible. In the first place, this very process of facing oneself can only be a gradual procedure. No one can ever face all of himself within a short span of time. But let us assume further that a person has arrived at the point where he can gain a comprehensive, overall view of the inner world of illusion. Even that recognition does not suffice to bring about an immediate change, a change to the extent that no mishap can come his way. For, recognition and change are not one and the same although the former is a prerequisite for the latter. You may finally recognize quite clearly how unreasonably and unrealistically your emotions react. And this is a great, great step forward. But, through long habit, your soul forces are so geared to function in one direction that it takes considerable time and constant recognition of these reactions before a new habit pattern is created for them. Yes, to some degree a very gradual change is taking place by virtue of the constant honest recognition of childish emotions. This is such a healthy and liberating process that sometimes outer change may occur. But the real change is taking place inwardly, and that is what counts.

This inner change is best determined by the fact that one's reaction to troubles and difficulties change. This begins to happen when all inner barriers to facing yourself have disappeared. There is no fear left in you to face anything. Therefore you have succeeded, to some degree, in changing some of your emotional reactions. And where they have not yet changed, you see clearly, and with each observation, you gain a deeper understanding of why they react immaturely. You see with ever greater clarity what the wrong assumptions are and also how, in theory, the right reaction should be, or one day will be. Even then, life goes on and touches you occasionally with its clouds. But these clouds will no longer have the power to throw you, to upset you unduly, to make you fearful and worried. Little by little, you will cease being afraid of the times of shadow. First, you will approach these times in a spirit of courage and in a constructive attitude toward what you can learn. And each time when you learn an important lesson about yourself, you will emerge from the shadow into the light a stronger and freer person, a happier and more serene human being. The time will come when what is considered a difficulty will no longer be one for you. That is the only way you learn to master yourself and your life. If problems were to cease, you could never really lose your fear of them, for the worry and suspicion may remain within you that one day they might come back. But when you master life's problems, there will be no threat in them.

That is the reality, my friends. But to imagine that merely because you have done a minor amount of the work that has to be done, because you have recognized a minor part of what needs to be recognized, that problems, illness, worries, frictions, etc. simply cease is, putting it mildly, unrealistic and childish. The only way you can measure your progress is by the way you react to the problems that life inevitably brings; by what you gain each time; and how much you grow after each mishap. Whether it is a big and important issue or a rather insignificant one that, nevertheless, once had the power to upset you disproportionately, your only yardstick for progress is how you react and not whether or not times of upheaval continue to exist in your life.

Therefore it is exceedingly difficult for other people, no matter how well they know you, to determine your progress. Sometimes it may be noticeable that one reacts towards life's downs in a more serene and constructive way than before. But even that can be deceptive. For, people often are quite shrewd in deceiving even themselves in that direction. Often the real reaction is

suppressed, while on the surface there exists a pseudocalm. Only what you really feel can ever be the yardstick. No outer confirmation can be the determining factor.

If the cosmic laws were made in the way you want to imagine, namely that trouble would cease coming your way, how could you tell that you are above trouble, that you have mastered trouble? Trouble can only cease coming your way, after a long, long time of gradually diminishing force, if first you learn from it, understand its reason, realize how you have brought it about, no matter how remote this may at first seem. As this understanding grows, each mishap loses more of its darkness and terror, and thus you master your mishaps, yourself, and your life. Only a comparatively long time of growth, of work, and of progress in this way will gradually and little by little diminish these outer difficulties with perhaps an occasional big crisis in your life still coming up. Needless to say, neither such a crisis nor the lessening little upheavals are given to you because you are or are not on the path. They are the result of your wrong reactions, maybe from the past but only manifesting at a later period. Cause and effect do not always operate instantly, as you all know by now. Often there is a delayed reaction. Generally speaking, however, cause and effect work faster when one is on the path. It may sometimes be that one encounters a delayed reaction from the past full force, at the very time one starts the work of self-finding or shortly thereafter or even much later. By what laws the time element of cause and effect work is a different and very complicated subject we shall not go into at present. I only want to say that this does not work by static general rules but by individual soul laws.

So, my friends, when you say to yourself, "I have worked so hard on this path, and look, this and that still happens to me or to so and so." This is a total misconception which needs drastic revision. I am quite certain that when you think about my words as objectively as you know how, you will come to see that what I tell you must be the truth. It cannot be otherwise and still make sense.

These words need not discourage you, my friends. It is understandable that you often start on the path of self-recognition because you are tired of life's problems and hope in this way to free yourself of them. However, are you quite honest with yourself when you expect major changes in your happiness from without simply because you have made some small efforts? Doesn't it seem more realistic and therefore more reliable to start from the premise that major changes from without can only come after you have brought about major changes from within? And in order to accomplish this, your efforts must be related to the change you wish. In order to determine the relationship of effort to desired change, you have to use maximum honesty with yourself. It is easy to deceive the self by shifting the emphasis of effort in another direction. For instance, some people use a great deal of effort into some work they may do for others. While this is good and commendable and is bound to bear fruit too, it has nothing to do with the effort toward facing the self. It is also possible that someone may use a great deal of outer effort in order to camouflage his inner resistance. The inner will to face and change oneself is the only determination. In order to realize what your inner will strives for or does not strive for, you have to go into deep meditation.

The idea that because you started to work on the path, your difficulties will cease is just as wrong as the idea that just because you are on the path, added difficulties will come your way. Both these errors are represented by schools of thought on your earth plane. Life in itself is a school. The curriculum of this school is made up of the outwardly manifesting conditions of your inner life. This includes the positive and the negative conditions. It is sometimes more difficult to assimilate

and constructively absorb the positive results of your inner life. The existence of the negative and erroneous side in you may prevent you from taking life fully at its best as well as at its worst. Thus the rhythmic change from positive to negative outer manifestation and back again, alternating in cycles, applies to all human beings alike, whether or not they are on any kind of path -- spiritual, psychological, or otherwise. As I said before, the only difference between these two types of people is that he who searches in the right direction will learn to have a different approach to both kinds of manifestations, the positive and the negative. Only thus will he gradually master and control himself and also his life. He will have a deeper and more meaningful experience of life. The constant change between "good" and "bad," and also in other ways, will reveal meaning that will be missed by the person who lives ignorantly in this respect. Thus the searcher and worker on the path will experience the essence of life in a fuller dimension, and in the measure that he has progressed.

The person who faces himself thereby begins to understand life differently. But he who does not will also learn by the experience that life offers. However, awareness of the significance of this experience may not come until later. It may come cumulatively, so to speak. For both types, the ups and downs are equally necessary. They are part of the law of cause and effect that applies to all beings alike. Hence, any theories which proclaim that a little effort of spiritual and psychological work will either exempt you from life's downs or bring you more difficulties than you would otherwise have are totally wrong.

With clarity on this subject, you will no longer feel it an injustice to see undeveloped, selfish people seeming to have an easy life. You will understand that they are merely going through a period (which may happen to be an extended one this time) of favorable outer manifestation. Nor will you feel it an injustice that you or others who are on the path have to go through difficulties, nor that "the path does not work" because "one has tried so hard."

No, my friends, you neither have more or fewer difficulties because you are on the path now. The difficulties you now encounter are the fruits of what you sowed some time ago, sowed with tendencies that are still alive within yourself whether you are fully conscious of their far-reaching significance or not. But, to the degree that you are conscious of their significance, the difficulty will be (1) easier to tackle, (2) more constructive, (3) and strengthening instead of weakening.

I repeat, my friends, it is very necessary that you revise your views, conscious or unconscious, on this subject. Revise according to truth and not according to wishful thinking. You unconsciously claim a maximum of favorable change in return for a minimum of effort in facing yourself and in the willingness to change and give up obsolete, damaging tendencies and inner reactions. When you become aware of this unfair demand you extend to God, and change it, you will notice that the help God gives you in finding yourself always exceeds your efforts once you really and unconditionally decide for it. But your efforts must be wholehearted and transcendent.

If, in some cases, the difficulties in your life come to a climax shortly after you started work on this path, it is not so just because you started. This would have happened anyway. It is very often the case that your psyche, which is far more knowing and far-seeing than your conscious mind, knew that this culminating point is bound to occur soon. This knowledge in your psyche led you to be on such a path at such a time so as to be better equipped to deal with the culmination of your deviations by finally manifesting them openly. It is often the case that you have chosen and expressed your will to search because the inner need pulls you in the direction and tries to convey to

you: "Search now. Be on the path so that you will know what all this means, so that when the time comes, you can use it most constructively instead of being pulled deeper into despair."

One learns not only to deal better with difficulties but also with happy times. He who is still in darkness and ignorance about the facts of existence, the significance of life, can handle the good happenings no better than the adverse ones. Both need wisdom, maturity, and the spiritual knowledge that gives the true incentive for self-knowledge, in order to be dealt with most constructively.

Are there any questions concerning this subject?

QUESTION: In successful analysis, which amounts to almost the same as this work, it often comes to the point that a person loses an ulcer or other physical illness. Also, other emotional problems may clear up. A bad marriage may turn into a good one, etc. So if one really has worked, these things happen.

ANSWER: Oh, yes, I did not say that this does not happen. In fact, some changes should happen. I did say quite clearly that if you succeed in bringing about an inner change, outer change is bound to occur. What I wish to convey is that there is a mistaken idea in many metaphysically inclined circles, that the measure of progress is based on whether or not mishaps occur in your life. Certainly you can solve problems along the way, but that does not mean that no more problems will come. I am trying to make you understand that neither the value of the work nor the value of your efforts can be determined by the fact that troubles, illness, or other difficulties still come your way. That is not the criterion. The criterion is how you react to the problems.

QUESTION: May I add something? I think, there may be old problems which hang on. If they do, it is certainly a sign that no great change has taken place. On the other hand, you may solve some old problems, and then new problems may come. This does not mean that no progress was made.

ANSWER: That is true, certainly. The new problems may have an indirect connection with old problems that were recognized and changed to some degree, but their effects, of infinite variety, may not have been discovered.

QUESTION: Is there any connection between sickness and the degree in which you let go of your self-will?

ANSWER: Of course, there is a connection between improved health and the letting go of inner tension that self-will produces. Any deviation produces an inner tension, whether it is self-will or any other wrong conclusion or erroneous tendency. But sometimes the deviations and tensions are so deep-rooted that they cannot be lifted into awareness to their full extent, at least not entirely in this incarnation. It may be too deeply ingrained and may need continuous work after this life span. Whatever can be accomplished remains as your asset. It is better to advance by degrees than to give up in despair, saying, "I cannot do it all in this life." Nor is it right to say, "I have time later, so I need not trouble about it now." The deeper the damaging tendency goes, the harder it becomes. It is also conceivable that one relieves an inner tension to the maximum, but the outer manifestation is already progressed too far to relieve the entire sickness. In such case, a sickness

may remain, but the suffering, physical and mental, will decrease in the measure one has progressed inwardly. That is what I tried to convey to you in my words on this subject.

It is absolutely possible that you progress as well as can be expected, that your inner will functions most constructively so that you face yourself fully and then change. And yet illness or other trouble may one day come your way, just as befalls other people. This may be the product of a problem so deeply rooted that you did not yet have a chance to examine it. But you will have a chance to do so when the manifestation occurs.

Now, my friends, we shall turn to something quite different. Thus I shall have covered two subjects tonight. This may not allow time for questions, but we can deal with them next time. The subject I just covered is a necessary basis of understanding for some of my friends. Some others have a healthy idea, even if not articulate, but some are confused, and it will be very important for your work to clarify and revise your ideas.

The subject I wish to discuss now is in connection with the creative and legitimate desires which are often suppressed, and this brings on problems. In the last lecture before we recessed for the summer, I presented the general ideas of this topic. Now I want to give some specific instances which are universal and apply, at least to some degree, to everyone.

In every human soul is the desire to be loved. This desire in itself is not only legitimate and healthy, but it is also, in its own way, creative, or it leads to being creative. For, the lack of love is conducive to a paralysis of the soul's creative forces.

In order to fulfill the soul's longing to be loved, man often chooses a wrong way. This is so partly because this longing is unconscious. As long as it cannot be dealt with in the light of reason and reality, it functions abortively and therefore creates frustrations and other problems. Now, why is this desire so often unconscious? Let us first examine the reason.

The child's desire for love is limitless. The child is made to feel that this desire for exclusive and limitless love is wrong; therefore it feels guilty about it. It is true that exclusive and limitless love is unrealistic, its desire immature. The wrong conclusion of this lies in thinking that desire for love per se is wrong. The right conclusion would be to feel: "The type of love I wanted so far is wrong because it cannot be. But I have a right to long for being loved. This can happen, provided that I, on my part, learn to love in the right and mature way."

So, the first misunderstanding, in this respect, is that the longing for being loved is something to be ashamed of. Thus this longing is buried. Because it is buried, many unfortunate results and consequences come into being. You may think, "With me, this longing is not buried at all. I am completely aware of it." Let me tell you, you may be aware of this longing to some extent, at least some of you. Some may not be aware of it at all. But even if you are aware of it to some degree, you are only partly conscious of this inner sadness; of this unfulfilled longing; of the inner fight you are putting up (a) to cover this sadness and (b) to fight for a substitution of love. This fight wears you out, and it causes reactions that are most unfavorable toward the very end you wish to achieve. Nor do you realize that all this creates problems for you, nor do you realize the nature of these problems. This I should like to discuss now so that each one of you, in your own way, can see in

this work how it applies to you and where you can link up your own conflicts with this universal one.

In spite of your shame in yearning for love and your subsequent suppression of it, you cannot put out this clamoring voice completely. The voice is there, but it can only express itself in a devious way. This devious way (we will go into that in a moment) is responsible for your not getting the love that you yearn for. But you do not know that. You believe deep down: "It is wrong for me to seek being loved. I have no right to being loved, I am not worthy of it. That is why I do not get it." But the voice that can never be stilled goes on fighting in its own erroneous way and in the very way that is bound to make you less lovable. If you were to give up this wrong way of searching, you would realize that the real you can be loved and will be loved. The vicious circle would be broken.

Now, what is this wrong way? The substitution for your desire to be loved is a desire to be approved of, to shine, to be better than others, to impress people, to be important. Somehow this seems less shameful. You are going through life constantly proving yourself so as to receive respect, admiration, approval. This substitution can assume various other forms. People have to agree with you, to follow in your footsteps; or you have to prove to them that you agree with them, that you conform with public opinion or the opinion of certain people or what you think their opinion is -- and that is not always the same. All these and many others are mere substitutes for your longing to be loved.

The frequent tendency to conform, to be the "obedient child," is part of this conflict. The entire topic of "own opinions," which we have previously covered, is part of this conflict. Many people may have a little of each, some tendencies manifesting within certain environments, other tendencies coming to the fore with other types of people. There are many more substitute trends for the longing to be loved, but I cannot possibly enumerate all of them now.

The situation within yourself looks like this. You are unaware of the original desire. You are, first, even unaware of the substitute desire -- the fight for proving yourself. In the course of this work, sooner or later you are bound to become aware that this constant tendency to fight for approval exists. But as yet, you are unaware of what it covers. Those of my friends who have reached this particular awareness, or are about to reach it soon, will find it very useful to realize what is behind all this. The compulsion to prove something exists in everyone; only the degree varies. As long as you do not understand the nature of this compulsion (after you have verified its existence in you), you cannot see any solution, and you will be unable to give up the compulsive fight. But with these words, you will search in the right direction so that you not only know in your intellect that the sadness of your unfulfillment exists, but you will feel it -- and that is good. You will then realize that your fight for approval, or to prove something or other, makes you self-centered, proud, arrogant, superior, or unhealthily submissive, which is bound to make you resentful. All of this contributes strongly to the adverse result of people not loving you, whereas you could be loved without this entire layer of substitution. If you allow yourself to feel the original longing, not being afraid of the supposed "humiliation" and "weakness" this desire implies, nor being afraid of feeling simple sadness that will never have an unhealthy effect on your soul, you will contribute greatly toward your fulfillment. You will realize that you are not too inadequate for being loved, but the substitute layer that you concocted is. You will not indulge in the damaging self-pity that you cannot be loved, but

you will grow enough to shed those tendencies, with all their ramifications, that prevent you from receiving what you should and can receive, but only if you allow it to happen.

Moreover, you will realize that your fight is completely useless. Nothing that is ungentle can ever bring success. And a superimposed layer covering an original wish is never genuine. Even if you succeed temporarily in getting what you fight for -- admiration, approval, whatever it may be -- it will leave you unsatisfied and with a bitter taste. You are bound to be disappointed, for you cannot ever get it to the degree you reach for, nor can it be permanent and from as many fellow humans as you wish. But, above all, it is because it is not what you really desire. Your frustration and unhappiness always has this conflict at the roots.

You fight as though your life is at stake -- inwardly you do. You need to recognize this conflict before you can find the original desire to be loved and the sadness that you are not loved as you could be. Think how very frequently it happens that your emotions react disproportionately when someone disagrees with you. But if you are deeply convinced that someone loves you with all his heart and kindness, manifesting it with warmth and tenderness, the disagreement does not matter. Each one of you will be able to recall such instances. That should serve as a proof that my words also apply to you.

After you feel these emotions within yourself, you will realize that you are fighting for something you do not really want and that you can never really get as completely as you are fighting for it. Moreover, you will have to find specifically how this fight to prove something or yourself, in one way or another, brings out the worst in you. Find out exactly what it is that is brought out. This recognition will be less painful and much more liberating than you think. For you will then understand the reason why you were not loved as much as you wished for, and that it is not because you are as you are and cannot help it. This will encourage and strengthen you, rather than the opposite. You will see that the previous failures in your battle for complete approval do not mean that you are inadequate for being loved. For this is what you believe deep down. And this is what you are so afraid of facing that you set up a tight resistance against going deeper into your soul. It seems the ultimate of shame to you (1) that you want love in the first place, and (2) that you cannot get it, as you believe. It is much easier to face shortcomings than the unconscious conviction that you desire it but are not loved in the manner and in the measure of your wish. Your psyche knows very well how to distinguish between healthy, mature love and unhealthy, immature, dependent, and weak "love," which is not real love in the way your soul yearns for it. The psyche discounts the value of the latter, but does not realize that you make the mature love you yearn for impossible by the remedy and substitution you resort to.

This shame is so great that it is often the real abyss that you shy away from. It is responsible for so many of your conflicts and resistances as well as for your various faults. To step into this abyss will soon prove liberating, refreshing, and exhilarating after you overcome your initial fear and shame.

You see, the desire to be loved, in itself, is entirely creative if stripped of the childish exclusiveness and one-sidedness. Only the way that you go about making this desire come true is unrealistic, unhealthy, and damaging, not the desire itself.

Is there any question at this point?

QUESTION: Would you now -- or perhaps it is a longer subject, and it needs an entire lecture in the future -- describe the right way of going about it?

ANSWER: Yes, the first step is that you become aware that this desire exists and to what extent it exists. You must become completely aware to what degree you are dissatisfied in this respect. You also have to become utterly aware of the substitution. You have to experience the emotions which constantly fight for approval. You have to become aware of the compulsion to prove whatever it is you want to prove at any given instance. When you are conditioned to this awareness, not just a few times, but how it constantly operates in you, you can begin to deal with this entire complex of feelings. But the everyday reactions, the many subtle little ways in which your emotions express themselves, these have to be fully experienced first. In your daily review and self-observations, this "proving" has to be concentrated on. It must be examined, analyzed, and made aware of more and more. You will be surprised to find how great and beyond expectation is the extent of this conflict, this battle for proving yourself. Each time you observe these reactions within yourself, you will understand a little better what is behind them. You will ask yourself why it is so important for you to prove yourself in this or that way. Why should it matter so much that people admire your intelligence or your success or whatever it is you set out to prove? You will also detect that subtle little tendency which strives for conformity with others; you will discover the weakness embodied in this trend and begin to understand its reason. All that has to be explored and experienced in your emotions. You will inevitably feel that behind this entire facade is your desire to be loved. It may not necessarily be that you strongly desire the love of the people you want to be approved of. There may not be a specific object in your life. But the desire to be maturely and rightly loved as such just persists in you but is submerged by your fight for approval, for proving yourself, for impressing the world. You will then understand what you really fight for. And that, broadly speaking, is the first important phase in this area of development and growth. I cannot emphasize enough that the intellectual knowledge of this means nothing. You have to experience your emotions in this direction step by step.

During this process, you will learn to let go of this fighting current to prove yourself. Your emotions will learn to give up this useless and exhausting inner fight. You indulge in a pastime that brings you nothing but trouble. In the measure that you let go and give up this fight you will experience a liberation and a new strength. You will feel that you have shed a cumbersome burden you need no longer carry.

As your fight for proving yourself diminishes, you prepare the way for real mature love. Your maturing mind will make you understand that the only kind of love that is love, is the kind that is given to you freely. First you will allow that other people need not love you if they do not choose to. That may make you sad, but it will never make you tense or compulsive or intense. This sadness will be free of self-pity, and it will not be a real hardship for you. Therefore it will not make you unpleasant. Inwardly, you constantly want to force others to love you. The outer cover is the approval, but in the last analysis, you want to force people to love you. And forced love is no love. The child in you does not see that. But as you recognize these currents, you will detect the current within yourself that says quite clearly, "You must love me." Weaker persons with unhealthy motives of their own may appear to give in temporarily and obey your command. But such response can only leave you empty and disappointed since it is not what you are really striving for. And that cannot be had so long as the force-current is not dissolved. For the strong and mature soul cannot

be coerced into submission. It functions only in freedom. (Even otherwise immature and undeveloped souls may not submit to this force, for their problems may be of a different kind. Only a certain type of person actually falls into such a pattern). Moreover, you will never really respect the person who obeys this command. You will respect only the person who loves you freely. However, you can have the chance of experiencing this free gift only if you don't force it. You can never experience the free gift of love so long as the force-current constantly operates undetected by your consciousness. Thus you have to let people be free by permitting them, first of all, not to love you if they so choose. That does not mean you have to be happy about it, but you face the sadness, and it will not harm you. The reward will be tremendous if someone then offers you his love freely. You will then understand that you have been denying yourself the chance of receiving the only true and valuable love that exists.

Please, my friends, do not misunderstand that. When I say you force others to love you, it does not refer to any conscious action on your part. It is in your emotions, that you translate the meaning of their reactions. If you translate your emotional reactions, you will see that it amounts to that.

You will learn to make the generous inner act of giving freedom to others not only to be wrong, or to disagree with you, or to have their weaknesses which you may not approve of, but also not to love you. If you are conscious of your original desire, and then of your frustration, and then of what you do in your frustration, and then of the force-current in you, you will clearly see that only by this process do you forfeit the free gift of real love -- and not because you are not good enough. Then you are on the road upwards.

May these words be the beginning of a new phase on a deeper level for each one of you. Pray for deeper understanding of the words I gave you tonight. Be blessed in the name of the Most Holy. Go in peace and in joy on your path of liberation. Move towards maturity and reality in a joyful and patient spirit. Many will be the fruits of this year's work for all of those who do not let up. Be blessed, be in peace, be in God.

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