

Pathwork Guide Lecture No. 72
An Unedited Lecture
October 28, 1960

ABOUT THE FEAR OF LOVING

Greetings, my dearest friends. I bring you blessings. Blessed is this hour.

Many things we discussed in the last few months have helped you to gain insight into yourselves, again proving how contrary your unconscious concepts, attitudes, and ideas may be to the conscious ones. When you gain a little more overall understanding about these recognitions, you will find that, in the last analysis, it is always a question of love. Your desire for love and the lack of it is the result of the child in you. Realizing this will clarify in what way you fall short wherever your conflicts and misconceptions exist.

As you all know, at least theoretically and intellectually, love is the greatest power in the universe. Every spiritual teaching or philosophy, every religion, even modern psychology proclaims this truth. Love is the one and only power. With it you are mighty, you are strong, you are safe. Without it you are poor, you are separate, you are in seclusion and in fear. But this knowledge cannot really help you unless and until you discover where, deep inside yourself, you cannot love; you do not want to love; and you do not know why this resistance to love exists. Without this very particular knowledge, this great eternal truth remains a lofty ideal you cannot possibly apply to your person, to your life right now.

Those of my friends who really work on this path, who progress in their inner search have, after much digging and exploring, come across a fear of loving. Those of you who really work constructively have finally become fully aware that this fear exists. And this is good progress, indeed. For without this awareness, the further necessary steps cannot be attained. Again I say, it does not suffice to be aware of it theoretically. You must actually experience this emotion. Most people who do not wish to know themselves are not even aware that this particular fear is in them.

But even you who have finally become aware of this conflict do not yet really and fully understand why you are so afraid of it. Yes, you do find some answers, but again, most of these answers are either theoretical and logical deductions, or they are only vaguely felt emotions. This is not enough. For this reason I should now like to discuss some aspects of this topic. But by no means will this be all there is. We shall return to this very basic problem in the future and illuminate it from other angles.

We now know that he who cannot love is immature. And immaturity causes unreality. Unreality, being untrue, must perforce cause unhappiness and conflicts, darkness and ignorance. Thus maturity is really the ability to love. We also discussed that the child in you requires an unlimited amount of love. This child is as unreasonable, as void of understanding, as demanding and one-sided as all immature creatures are. Its impossible wants are to be loved by all, to be loved

totally, to have every wish gratified instantly, and to be loved in spite of its unreasonableness and selfishness. In this very factor lies the answer to why you are afraid of loving.

Since the child in you desires complete surrender, being so sure that this means love, how can it help but resist total surrender of itself? The child in you makes you wish to reign supreme over those who are supposed to love you, becoming thereby hardly better than submissive slaves.

Then there are times and aspects in yourself when you become a submissive slave yourself. (This is not to be taken literally; it refers to certain emotional reactions.) This happens if love, acceptance, and agreement from a particular person becomes so important to you, yet while seeing that this may not be gratified. In the fear of rejection and defeat, such submissiveness seems the only alternative to getting your way. Since certain outer aspects of such behavior seem superficially to resemble true love, it is easy when you are in such a dismal state to deceive yourself into believing that this is when you truly love.

In other words, you thus create your own inner, often unconscious concept of what love is, which parallels the general concepts of love as taught in some religions and philosophies, at least in outer appearance. When you submit, it seems to you that you are being unselfish and are offering a sacrifice. It seems to you that the other person is the center of your world. While this is true to some extent, it is not true in essence. For, in reality, it is you who are in the center. Your concern is to bring the other around to follow your will of loving you according to your childish concept. He is required to worship you, to follow your every whim, to give up all self-direction, and to be governed by the child in you who cries inwardly when its wish is slighted. Is it a wonder then that, with this unconscious demand in your psyche, you are afraid to love? Since your concept -- being unconscious, it is all the more powerful -- is that love means slavish submission, you do not wish to love. You do not wish to follow another person's will. You do not wish to give up self-government, losing yourself in submitting to the rule of another person.

Hence, only when you recognize your own unconscious childish distortion about love, will you be able to sense or recognize the childish demands of the other person. You will then be uninfluenced by it, not feeling obliged to give in, nor feeling guilty if you do not. You will see clearly that in such a case another kind of love can be given that has a much more detached character.

Also, when you discover and experience the existence of the unfair demands of the child in you, you can reason with it. Then you will realize that this misconception of love has nothing whatever to do with love in reality. Once you understand that, you will no longer fear to love. For when you realize that love does not mean giving up dignity, self-government, freedom, you will not fear it. If you do not make this demand and therefore find yourself able gradually and little by little to love maturely, you will expect the same in return. And this way of loving bears no danger. In it, you remain free. You do not become enslaved. It is as simple and as logical as that. By giving up your childish idea of what it supposedly is for others to love you, you will not fear to love others.

In this gradual process of growth and maturity, you will not come to the point at once when you experience the great, encompassing love your soul strives for. For it is one of the conflicts of your soul that you yearn for it and at the same time hide from it in fear. Again, the child in you knows only extremes. It is either the great height, the final goal, or it is nothing. The more the ever striving psyche is thwarted in its healthy instincts, the stronger will it clamor to be heard. This

manifests in a vague feeling of discontent, as of missing something. You do not know what. One part of your psyche sabotages the rightful demands of the other part. Since you are unable to achieve the final summit, you withdraw altogether. This is due, not only to the either/or attitude of the immature part of yourself, but also to the aspect of dramatization of the human soul. If the great drama cannot be, then you withdraw altogether.

In growing maturity, you will realize that you can only hope to reach the final fulfillment of love by starting on the lower steps of this ladder. Perhaps one of the first steps is the ability of allowing other people to feel about you as they wish. If this inner "permission" is given genuinely, you will learn to give up your will without feeling hostile; you will get to the point when you can truly like and respect others even though they did not submit to your will all the way. This does not sound like very much. In fact, many of you may believe that you have been practicing this all the time. But have you really and truly? When things go wrong, test your emotions. As you analyze these feelings and discover that the child in you is strongly at work, you will then have the tool to work with in this particular respect. You will feel an entirely new emotional reaction in you as you learn to give up this subtle forcing current. You will feel as though a heavy burden were removed. Next, you let go of a heretofore undiscovered hostility of which you have become aware in this work. As you do this, you will find a new liking and respect for those whose "unconditional surrender" you unconsciously wished and whom you certainly did not like or respect when this surrender was not forthcoming. A tight band will have dissolved; and in this dissolution, you will let the other free, liking and respecting him as a human being without having to possess his love and admiration. This is a decisive step, my friends, and in reality it is more dramatic than anything that can be seen from the outside. This will launch you on the ladder upwards towards the heights that can eventually be yours one day, but not ever by skipping this seemingly trivial and undramatic step. In this way, you will find it possible to truly apply the great concepts of universal truth about love in your practical everyday life, right now and right where you stand. This is possible for you now. The final goal is not. You just are not yet able to forget yourself entirely, to never think of yourself, not to have a certain amount of selfishness and vanity. To reach for the great goal with all these feelings present is not only unrealistic, but unfeasible and therefore discouraging for you. But painstakingly by diligent analysis to learn of your emotions, and let them mature gradually, the goal is attainable. Before you can truly love, you have to learn to like and respect even though you do not get what you want. And to do that, you have to find first where, deep inside of you, you really have not done that at all.

As already explained, the lofty ideal of love often appears deceptively similar to the wrong, weak submissiveness, posing as love. It is this sham that frightens you -- never the real. But it is impossible to sense the real merely by hearing about it. You have to experience within yourself where, and in what way you deviate from it by your unpronounced expectations and demands. If you are truly honest with yourself, you are bound to find these emotions. This applies to everyone, without exception.

As long as the child in you persists in its strong, self-will current of subtly, emotionally, and unconsciously forcing others to submit, therein you construct wishful thinking, unreality situations in your expectations. In doing so, you do not permit yourself to see that the condition may not be in accord with the unlimited demands of the child that has built this unreality form. This unreal form is a constant hazard, and you forcefully close your eyes to it, thus never seeing what really is. If you do not see what really is, do not want to see what really is, how then can you rely on your

judgment and intuition? Your psyche knows perfectly well that the way you perceive the other person in relation to you, or for his own sake, or the situation as a whole, is not accurate. You do not see because you do not want to see. Therefore you do not trust your judgment, nor do you trust that the other person will live up to your expectations. Hence, you vaguely feel that you do not trust the other person. This is an additional factor, causing you to refrain from wholly loving. For how can one love as exclusively as you feel you ought to (since you also expect it) if you do not trust the other person? In order to do that, you have to permit yourself to see if this particular person and situation calls for such response or if it were not more appropriate to give simple respect and human liking. By giving up a little of what you want (most often unconsciously), you would be willing to see what is. With such an attitude, you could perceive the reality situation. After that, you can discriminate intelligently, and you will respect yourself not only for the ability to give up something you want, in freedom and without hostility, but also because you will thus gain intuition that can be relied upon. By being willing to see what actually is, you can deal with the situation. Therefore you will trust yourself, your judgment, and other people. In not overestimating them, out of your forcing current, you will be able to see, observe, sense, and feel what is true and not believe merely what you want to be true.

As you thus learn to trust yourself and others, loving will cease to be a danger for you. But as long as you deliberately remain blind because the child in you thinks that, by willing something, it will be so, you have all the reason in the world for distrusting your judgment, your choice, and the other person. And therefore you shy away from loving all the more although there seems no danger to you to be loved.

Letting go of the self-will forcing current brings in its wake that you become objective in your evaluation of others, that you learn to give up your will gracefully. You thus learn human affection and respect for the offender of your will. You refrain from constructing unreality situations which obstruct your view of that which really is. In that, you not only ignore reality, but you reject it. By accepting reality, thus seeing what is, your intuition will grow more reliable. Therefore trust in yourself will increase in the manner that you gain all this.

There is much talk in your time and your world, and we have discussed many times the term "accepting reality." You all know that your earth life is not a perfect one, and this fact must be accepted if you wish to cope with life and make the best of it. Up to now, this was a general concept. Henceforth, you have the actual possibility of applying it to a particular aspect of your inner life. It may be that certain people do not feel about you as you wish (and this does not merely refer to the love relationship between the sexes), but this apparent imperfection is your reality and has to be accepted. By doing so, the entire, benign chain reaction is set in motion, replacing the vicious circle that existed before.

Intuition is the highest sense perception man can attain. It cannot be attained to its full potentiality so long as the child in you is undetected and remains strong. Of course, as long as you are a human being, that which you call intuition can never be 100 percent perfect. But the moment you can say, "I do not know for certain, I may be wrong," this willingness to learn from possible mistakes makes the ignorance harmless because you are aware of it. This, too, is awareness. But if you are unaware of the open question, "I do not know," then it is harmful. In the conscious, concise thought, "I do not know" lies the possibility of seeing, learning, and eventually knowing.

Intuition will never be a wall you can lean on with ironclad certainty. Just because of that, it is so valuable. Think about that, my friends. It is substance for meditation.

When you consciously consult your intuition, free from the forcing current, free from wishful thinking, you will sense certain potentialities, certain limitations -- the rest may be a question mark. This causes an openness, a readiness for further observation and perception that is very fruitful. It is also the sign of maturity because it is only the immature that must have the entire answer immediately; it is the child in you that cannot bear leaving anything open, unanswered, and in doubt.

You prohibit your capacity to love due to the misconception between true love and weak submissiveness because this is what you desire from those who are to love you, and to the lack of trust in others because you lack the courage to view the other person and the situation as he or it is. Both these elements thwart your intuition. It cannot function, at least in these areas of your life. The courage to see what is, rather than what you want, will heighten your intuition, your discrimination, your awareness, and therefore your self-respect. It will eliminate uncertainty so that when the right situation is at hand, you need not fear to love.

The courage to accept that which may be inconvenient means acceptance of reality, loss of fear to love, and the cultivation of your intuition in a growing organism. It means self-respect, trust in others with discrimination, and, consequently, more reliable perception.

So you see, my friends, how all this is tied together on one string. Immaturity is fear to love, on the one hand, and an inordinate demand to being loved, on the other. Immaturity is nonacceptance of reality because reality is not always perfect or pleasant. Immaturity exaggerates this imperfection so much that you close your eyes to it, thereby inviting many further conflicts. Therefore immaturity causes a crippled intuition, a crippled creativity. For, creativity without intuition is unthinkable. Only as you grow and learn to face and accept that which is, as applied in your everyday life and emotions, will you lose your fear of loving. This sentence alone, out of context, would not make much sense. But if you consider it in the light of the links unrolled in this talk, the meaning will become very clear.

When you think of loving, you can think of only one kind, the highest and most perfect. You ignore that there are many stages and many kinds, many degrees, and many variations. In this ignorance, you shy away from the kind you could be capable of giving right now, and when given to you, it does not count.

As you proceed on this particular road on your path, you will begin to function differently as a human being, in all respects. Your life experience will become much fuller. You will be so alive in each moment! You will be aware of yourself and others as you never knew it could happen. Forces will develop in you such as you cannot imagine possible -- creative forces, new perceptions, a growing and unfolding intuition that will give you a stronghold and security such as you cannot realize, even now after all your progress.

Again I say, these words are not directed to your brain, but to those aspects of your personality you have discovered due to your work so far, or that you are about to become aware of. Apply these words to the respective emotions! We shall discuss this from other angles in the future when the need arises.

And now, my dear ones, I'm ready for your questions.

QUESTION: It seems to me that with the new phase, a new group of subjects has begun this season. Until the end of last season, we were still talking much about images and various aspects connected with them. Now we seem to enter a new phase which I can't put my finger on.

ANSWER: Of course, it is a new phase. I even said so before your summer vacation. I said that we shall deal with elements that prohibit your creative faculties in a more direct way than before. It goes without saying that any prohibition of such creative faculties is due to negative aspects and deviations, images, and misconceptions. So we still have to deal with such elements, but the approach is different in this phase, as you rightly perceive and as I indicated some time ago. While in the previous phase we concentrated mostly on details that were eclipsing or prohibitive, in the present phase, we are able to put the pieces together so as to gain a more overall view with regard to love, maturity, creativity. This does not mean that we will not discuss details again, but even if and when we do so, the approach will be different.

QUESTION: I should like to discuss something in connection with the last lecture. In the second part, about the concentration exercises, you repeat the term "instructing the subconscious." I was wondering if this idea of instructing the subconscious is not in some way a paradox and may not lead to forcing the subconscious, instead of allowing us to realize what is in it. I am sure it is not a paradox, but in what way is it not?

ANSWER: The question is a good and constructive one because it is so easy to go from one wrong extreme to the other. The best way to sense the right way of going about it is this: do not use such "instructions" as a force but as the expression of your inner will. While you may realize perfectly well that certain of your emotions cannot function in the right way yet, you may express the desire that they should learn. This desire should be uttered without pressure or haste, but rather with a calm quality in the full realization that emotions do not learn so quickly. Moreover, an important part of such instructions should be that you wish to become aware of where, in what way, and why your emotions still deviate; and also of your growing awareness of where you are still confused, what your inner, unanswered questions are; and last but not least, of the giving up of all resistance to facing yourself fully and honestly without any restrictions. In this way, you do not superimpose right reactions on still deviating emotions and thereby avoid the pitfalls of self-deception and suggestion.

Prayer, if rightly understood and used, operates in a very similar way. When you pray, you should also ask for help to be able to face yourself or for strength and understanding for your current problems on your path. You should pray to apply the little, seemingly insignificant daily disharmonies to your work on the path so as to gain deeper insight into yourself. By the same token, you may direct these desires to your own subconscious, strengthening the healthy aspect of your psyche and weakening the aspects that are unhealthy, childish, and resistant. After all, deep down within yourselves, God lives. I assume when you pray, you do not direct such prayer up into the sky but deep into yourselves. So there really is not such an enormous difference between prayer and such "instruction"; it is a slightly different approach. While prayer is directed towards that part of yourself that is most deeply hidden from your conscious mind -- that which you might also call

the super-conscious, or the divine spark in you -- instructions, as I mentioned, are directed to a part that is more accessible to you.

Such instructions should deal foremost with the wish to face yourself, to understand and to assimilate, to see where emotions still deviate due to a lack of understanding. The desire should be formed with a quiet calm, and not with tense urgency. It should be kept in mind, and accepted beforehand, that change and growth are a slow process.

QUESTION: With regard to the last lecture and relating to the lecture, "The Abyss of Illusion," you say: "You are the master of your life and fate; you, and no one else, create your own happiness and unhappiness." Again in the lecture, "The Abyss of Illusion," you state that "this basic spiritual truth has been so obscured throughout the ages. But there is a good reason for that, my friends." You go on to say that "Humanity in its development is required to reach a certain basic spiritual understanding before it can use this knowledge in the right way. For, misunderstood, it could indeed be very harmful." Could you clarify this statement for us? I think it might be helpful for us now in the light of the last lecture. It seems to me that it represents a great step forward to the individual and humanity, and it would begin a whole new cycle of spiritual development for the individual in society. For science and philosophy could find unity in spiritual law and, to that end, positive perception of our being in God.

ANSWER: One of your questions seems to ask what the damage of such knowledge, and the resulting misconceptions, would be for a humanity that is not spiritually ready. Let us go into this first. The man who ignores the existence and the power of the subconscious mind will take such knowledge on a superficial level. This can be dangerous in two ways. If he believes that one creates his own fate, and if such a person, due to certain circumstances and conditions whose true origins he ignores, comes to possess certain powers, he would likely abuse such powers on the ground of this premise. On the other hand, people who do not have such a power would feel extremely frustrated, and their sense of inadequacy would grow rather than diminish. By exploring the significance of emotions they are heretofore unaware of, they would acquire an understanding of the inner world, its laws, its reality, and the interplay of cause and effect in human relationship within this inner world of emotions.

Therefore, in order to understand the truth of this fact -- that man creates his own fate -- self-search, the exploration of the subconscious mind, is a necessity without which humanity cannot grow sufficiently to make use of cosmic, spiritual, and universal truth. Such truth, half understood and digested, can be dangerous and lead to damage for the individual as well as for mankind as a whole.

The growing trend in our time of accepting the existence of the subconscious and of its exploration is indicative of the steadily increasing general development, despite the pitfalls, misunderstandings, and half-truths that go with it. This is part of the growing pains every living organism goes through. As this general growth and awakening continues, mankind will more and more perceive reality, the reality of the inner universe, thus understanding the universe with all its spiritual laws on a more general basis. Only in perceiving the inner universe with all its infinite possibilities, with logical, just laws operating within man and between himself and his fellow creatures can he truly sense God and His creation. Thereby will unity be achieved, slowly,

laboriously, but step by step. This will be the common denominator that will unite all sciences, all religions as well as all branches of human knowledge, functioning separately at this time.

QUESTION: I have been thinking about these things and should also like to know whether the persistent effort of humanity so far was in order to justify its existence and whether humanity's creativeness was towards that end. In line with your answer, this creativity abides with the spiritual perception of your remark about removing the bonds that prohibit creativity so that the soul can freely express itself in accordance with spiritual law. If we are in the highest reality, one in mind with God, then we will truly have self-responsibility. It seems to me, in contemplating the "Abyss of Illusion" and what you have been saying about love and creativity, our self-responsibility lies in the acceptance of the re-expression of that love and creativity which has its source in God. In this regard, the attainment of self-mastery...there is a confusion here, I cannot express it...

ANSWER: Could you try to clarify where the confusion is? It would be helpful for yourself to clarify where the confusion lies. And also, I cannot answer your question unless I know what it is.

QUESTION: It is about self-responsibility. Certain philosophic fixations we seem to have which include both a fear of loss and fear of the unknown. This again ties in basically with love and trust as you mentioned tonight. I can now see how it ties in and this will answer it...

ANSWER: You see, what you said here, "the fear of the unknown," is a very important element in most human beings, to some extent in every human being. But the unknown becomes known as you actually experience all the things I have been telling you in these lectures. And this means, of course, a very serious effort in self-search. It is not enough to hear these words. It will never do anything really substantial, except perhaps serve as an incentive to begin, unless you experience all the emotions we mention here as living within your soul. When you do so, then the unknown becomes known. And where it remains unknown, it will lose its ability to frighten you because now you admit to yourself, "I do not know." That is an enormous difference!

In the realization of all this, self-government will cease to be a "must," but it will be a privilege and a freedom, whereas the child in you rejects it as unknown danger.

Out of this same fear -- the fear of the unknown -- man makes a fixation out of true concepts, thereby diminishing their truth, so to speak. Therein lies a very significant misconception. It was very significant that you put it in these words. Truth is flexible; by its very nature, it cannot be fixed. Nothing that is true can be rigid, static, or fixed. It is always flexible. This very flexibility appears as a threat to man. He wants the fixed pseudosafety of a stone wall on which he can lean. This tendency caused religion to be distorted into dogma. It satisfies this very irrational, unfounded fear in the human soul. Man thinks that which is fixed is safe, and that which is flexible is unsafe. Since truth is alive, as anything that is alive, it must be flexible. So man fears truth and light and life. This unreality -- flexibility being unsafe -- is one of the great abysses of illusion. As you proceed in this work, you will find, in the first place, that this particular fear also exists in you that you, too, cling to the supposed safety of the fixed rule. You seem to feel as though you can lean on the wall. It seems like a strong support; while, as you will perceive a little later, it is not so. And therein lies the confusion about self-responsibility. When leaning on the fixed rule, the responsibility is shifted to the rule. When you realize that there is no such thing, you are frightened because you have to

determine, each time anew, what your conduct and attitude is going to be. With the flexible truth, the responsibility is automatically shifted onto yourself. When you no longer fear self-responsibility, due to the loss of self-contempt and of mistrust in yourself, you will no longer fear the flexible universe. You will not need to cling to the fixation, a rigid law. You will see the flexible law working, and it will not be a danger to you. The inflexible or fixed rule or law is for the child that cannot or dare not assume self-responsibility. In this respect, the fear of the unknown is really the fear: "Will I be able to cope with it? Will my judgment be adequate? Will my reactions be right? Will I make a mistake? Dare I make a mistake?" In other words, not knowing yourself is the deepest fear of the unknown. As you lose this fear, you will not fear self-responsibility, and thereby you will not fear the truth of the flexible law and universe. Nor will you fear life, which is flexible all the time. And in its very nature of flexibility, in the final analysis, it is unchangeable, yet never static.

QUESTION: The word "fear" has come up a number of times this evening. And you used the words "irrational and unfounded fear." This leads me to believe that there must be a rational and a founded fear. We are taught here, for example, that fear has a negative connotation and stands for a destructive emotion. And then we read in Scripture that "The fear of the Lord is the beginning of wisdom." And also, in the Zohar (Book of Splendor), there is a comparison of "love and fear of God to the wings of the bird." I wonder if you could speak a little about these two kinds of fear?

ANSWER: There are two distinct questions and answers. The first is about the rational versus the irrational fear. If you are in some kind of danger, your reaction to fear is healthy. It is like a signal, giving you the opportunity to do something about it, to save yourself from danger. In other words, it is constructive rather than destructive. Without this danger signal, you would be destroyed. This is decidedly different than the psychological, unhealthy, destructive fears we generally discuss in our work.

As to the fear of God, this has absolutely nothing to do with the healthy protective fear we just discussed. Any reference to fear of God in Scripture is due to translations on a wrong and superficial level. But the deeper reasons why such wrong translations could occur in this particular connection have very much to do with man's God image as well as with the fear of the unknown. On the one hand, he needs the strong authority of the fixed rule so as not to be self-responsible. On the other hand, the result is an unhealthy fear. And this always happens when maturity and self-responsibility are not attained. Whether you fear an avenging God, life, other human beings, or yourself, it is all the same.

Outwardly, there is simply a misunderstanding about certain terms; in reality, the word "fear" really means something quite different. It could perhaps be best described with the words "honor" or "respect." The respect paid to the highest intelligence, wisdom, and love is conceivable. Of this unlimited greatness, all beings have to be in awe -- but never in fear! In coming across such wonder, one cannot help being in awe. It surpasses all understanding. That idea is conveyed in the erroneously translated word, "fear." But it is not meant that way. Is that clear?

QUESTION: It is clear. I should like to add a thought that is related and which supports what you have said. In the Kabbalistic teachings pertaining to the word given to us as "fear," the Hebrew word is yir'ah. This word ties in with the ninth of the Ten Sefirot (Emanations), which is indicated as "Foundation." This is the turning point where involution ends and evolution begins.

Here is the start of the upward turn towards God. The awareness of God is the beginning of wisdom.

ANSWER: Yes, that is very true. Is there another question?

QUESTION: Yes. What is the psychic law operating between the conscious and the unconscious mind? Is there a strict dividing line, and what is the law operating that something is down and something comes up?

ANSWER: There is no strict dividing line between the conscious and the unconscious mind. In this work, you may have noticed that you often expect to find recognitions that were completely unknown to you, although this happens too occasionally. But in some way, you know that what you now find as a new recognition with a new understanding of its significance was not really new. You merely looked away, but it was ever there. It was somewhere in a region between the conscious and unconscious mind. There is no strict dividing line; rather there is a fading transition, so to speak. Imagine the entire personality, psyche, or mind -- conscious and unconscious -- as a rounded form. The more evolved and developed a person becomes, the more is this form free of haze and fog. The less developed a person, the greater the part that is in fog. That which functions consciously is a smaller area. Spiritual philosophies and teachings use the term "raising consciousness." It means exactly that. If you visualize such a form, you can imagine that as the consciousness is raised, it comes out of the fog of unconsciousness. Gradually the haze recedes. You become more and more conscious of yourself. Since the universe is in you and since you are a universe unto yourself, the universal consciousness can only be gained by this very process of self-finding through which you lift the fog. You cannot gain it by concentrating on things you learn with your brain alone. That may be valuable, it may prove a tool for this work of self-finding, which is the process of making the fog recede so that the part which was unconscious becomes conscious. What determines the fact that things are hidden or known is, broadly speaking, one basic element: your will to face reality; to face yourself; the will to change and grow in the face of all the passing, seemingly unpleasant, consequences.

QUESTION: Does patience hinder ambition?

ANSWER: Patience, if it is really just that and no distortion of it, as for instance inertia, cannot be a hindrance to anything. Of course, it often happens that people make a virtue out of a fault. Those who are inert, may deceive themselves and think they are patient. Those who are impatient may deceive themselves and think they are active and energetic. So it is always a question of finding the real trend or emotion. However, no asset can ever be detrimental. But impatience will hinder ambition because impatience is a form of immaturity. It is the child in man that wants everything, not only according to its own will, but also right now. The child cannot wait. As I explained last time, it is the child who lives only in the now -- in the wrong way. It does not feel the reality of the morrow; therefore it thinks what is not accomplished now does not count, has no reality. The mature being can wait. He realizes if the desired goal is not accomplished right now, there must be reasons. Some of those reasons may be in the self so that the time of waiting is constructively used in finding and eliminating those reasons. The time one has to spend waiting will be used in gaining the necessary but still lacking insight, ability, or understanding. So patience, if it is really just that, something purely constructive -- not meaning inertia, inactivity, or laziness -- can only be an advantage. True patience will always know how to discriminate. At one time, just

waiting will be indicated; at another time, action will be right. But patience will prevail also during the time of most concentrated activity because it is really an inner state and has nothing to do with the outer manifestation. The person who acts can be inwardly patient. The person who is outwardly completely inactive may be in an inner state of impatience. Is that clear?

QUESTION: Yes, thank you. I would like to hear a definition of patience.

ANSWER: Many definitions are possible. But in the frame of our discussions now, I would like to put it this way. Patience knows that one cannot always have exactly what one wants when one wants it. Patience is not hindered by the pressure and tension and anxiety of the soul. If you analyze it -- and you will find this to be so not because you should accept my words but through your experience of the emotions -- you will find that impatience, whenever felt, is accompanied with such feelings as tension, anxiety, inner pressures -- all based on a feeling of inadequacy and all connected with the sense of "I will not be able to accomplish this," whatever it is. This is impatience. Hence, patience can only exist in the personality who is securely mature, who knows his limitations, but knowing also his potentialities, trusts in the self. The state of maturity that is your aim will bring, among many other assets, patience.

QUESTION: I would like to go back to the question that was asked about fear and the mismanagement of instinct in that regard. The instinct is natural to us in the normally functioning human being. Would you comment on the mismanagement of instinct in that regard?

ANSWER: It is connected with the question of trust in the self we discussed before. If you thwart your instincts, due to the deviations under discussion, you do not trust them. So often you have found that your fears were unjustified. As a consequence, you cease heeding them when there would be good reason. Then you are all the more engulfed in fear, never knowing when to trust your intuition or instinct and when not to. As you cease being fear-ridden for unrealistic reasons, when fear does come up, you will question it intelligently instead of burying it.

The last lecture, as well as this one, should furnish quite a lot of material for your further work and also for questions and discussions here.

Be blessed all of you, my dear ones. May you find the way to realize maturity and love by finding where and how and why you do not love now. May you find the courage to free yourself of this unnecessary burden of fearing love and life. Go in peace, my dearest friends, be in God!

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