

Pathwork™ Steps

ABOUT THE FEAR OF LOVING

Quotes from Pathwork Lecture 72

Full text of this plus all other lectures may be downloaded from www.pathwork.org

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. ... 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.

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.

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. ... 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.

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.

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.

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.

THE TWELVE STEPS Adapted for Fear Anonymous

"Fear is the only addiction on the Planet" Emmanuel

Step One

We admitted we were powerless over our fear and that our lives had become unmanageable.

Step Two

Came to believe that a Power greater than ourselves could restore us to sanity.

Step Three

Made a decision to turn our will and our lives over to the care of God, as we understood Him.

Step Four

Made a searching and fearless moral inventory of ourselves.

Step Five

Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

Step Six

Were entirely ready to have God remove all these defects of character.

Step Seven

Humbly asked Him to remove our shortcomings.

Step Eight

Made a list of all persons we had harmed, and became willing to make amends to them all.

Step Nine

Made direct amends to such people wherever possible, except when to do so would injure them or others.

Step Ten

Continue to take personal inventory and when we were wrong, promptly admitted it.

Step Eleven

Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

Step Twelve

Having had spiritual awakening as the result of these steps, we tried to carry this message to others and to practice these principles in all our affairs.

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Pathwork™ Steps

THREE ASPECTS THAT PREVENT MAN FROM LOVING

Quotes from Pathwork Lecture 107

Full text of this plus all other lectures may be downloaded from www.pathwork.org

When you calmly observe your reactions to others, you are bound to discover and become acutely aware of an inner tension, a cramped closing up. This prevents you from meeting others freely and openly, without restrictions and without inner tension. You cannot reach out without grabbing. You cannot expect without urgent demands. You cannot give out without fear. When you meet others in willingness to love, then and only then can your life be really fulfilled, no matter how worthy your various activities may be. The fear is always "but what about all these people who take advantage of such warm, loving feelings? If I do not guard myself and let myself feel, I will suffer."

Let us tonight discuss further three particular such aspects which constitute an inner no to loving.

The three aspects to be considered can be found in almost all human beings to some degree. Yet, one of the three points might be predominant, while the other two may be of lesser importance. Yet, no matter how little you feel at the moment that they apply to you, it is important that you look into yourself and closely watch your emotional reactions and then translate them. You are bound to find that one or the other or all of these aspects exist in you in various degrees of strength.

The first aspect is a fear that if you allow yourself to feel as you naturally tend to, you may be forced to do something you do not want to do; to sacrifice when you have no desire to do so; to give in when it is disadvantageous or inconvenient. You believe that the only way to safeguard yourself against the excessive and perhaps even childish demands of others is by curbing your natural feelings and thereby cutting off the love current from within. Conversely, you believe that if you were to allow yourself these natural feelings, you would be forced to give in. You do not see another alternative. Hence, in the misconception of seeing only these two alternatives, you undermine the organic process of emotional growth by manipulating your feelings in a most negative and destructive way with the gravest of repercussions on your psychic life and upon your relationship with others.

But how is the situation when viewed with a truthful outlook? It is very possible, indeed, to love without having to fulfill every demand, without having to give in. Is it not better to be selfish if you wish to be, in deeds, while still loving and feeling? Is it not much better and actually much less selfish than doing everything possible without loving? It is much easier to assert your rights and wishes, whether they be right or wrong, selfish or unselfish, if you love. When you do not love, this self-assertion is very hard because your gnawing guilt either paralyzes you; or, if you manage to voice your objections, they will come out in a very hurting way. You cannot really hurt another because you refuse, provided you love. Disagreement and refusal no longer represent monsters you have to fight against. They become relaxed and easy and unproblematic. In your ability to love, you will feel yourself to be more lovable and will, therefore, be able to say "no" outwardly, because the inner "no" to loving and feeling has been removed.

The second aspect is this...almost everyone has a symbolic superior world that he wants to be accepted by, he wants to belong in. When this superior world happens to be seemingly unfeeling, undemonstrative, or even tough, you do not dare to let yourself feel that which you naturally feel, out of the fear of being despised by this superior world. This is especially strong when your natural warm feelings are directed towards someone you are convinced you should look down upon, according to the imagined, or real, standards of this superior world. Now, whether or not it is true that the people belonging in this world feel that way, the damage you do to yourself is, again, of the gravest consequences. Chances are that these very same people actually feel very differently from the way you think; that they would respect, like, and accept you much more if you were a kind and loving person who does not

deny and betray the best in himself in order to get approval. They may not be aware of these reactions, but since the unconscious currents are a reality, their reaction would prove this to be so. You are bound to find this out, but only when you have the courage to be yourself. For some, it takes much more courage to be themselves in their loving selves than it would take to be their self-assertive "strong" selves.

But let us suppose the superior world of your aspirations is actually the way you think it is. Does this not mean that their representatives are just as immature in this respect as you are? To emulate such immaturity cannot ever produce self-respect and certainty in your personality. All it can do is create self-contempt and guilt. It must rob you of the firm ground under your feet that only being yourself can grant. To simulate a pseudostrength by the denial of loving and by the betrayal of your real self at the expense of the apparent weaker ones, whom you are supposed to reject and despise, produces the same self-hate as is produced when a person lacks courage and strength and self-assertion, and when he submits in evident weakness. This pseudostrength is, in reality and essence, just as weak as submitting. You who belong in this category submit for the sake of approval by denying the best in you. You deliberately set up a process of self-alienation in the simple act of discouraging your natural warm feelings, and artificially producing toughness.

The third aspect of the inner "no" against loving may at first sound paradoxical. People who predominantly have this aspect have such a great need for fulfillment and love that nonfulfillment presents a special fear and threat. Their remedy is a strong forcing current. Needless to say, this remedy is, again, unproductive, even destructive. The forcing current prohibits a free love-giving. In its own devious way, it causes an inner "no" to giving in a relaxed and calm way. It grabs and demands. Yes, the person wants to give, but does so compulsively in order to have his demands fulfilled -- not wisely and in sensitive awareness of what the other needs and wants. Therefore the giving is not free nor genuine.

This category is often on the "other side of the fence," so to speak, from the first category that I discussed. They often get into conflict with one another. The demands and the forcing current frighten away the other one even if these demands parade under the guise of "giving."

The realistic remedy for the person who belongs predominantly in this category is, broadly speaking, to face his lack of belief in himself and find out the real reasons -- such as his lack of loving, which is often disguised by an overeagerness to give for the purpose of receiving the love as a child wants to be loved; to find all the distorted concepts and to understand why they are distorted; to allow himself to experience all the feelings as they come up in the process of this self-search. Chances are that underneath the conscious urgent need, he will find some reason for prohibiting his real feelings for affection and loving. This may be so hidden that, offhand, he may deny it utterly. All he feels is his need to be loved, which he confuses with genuine feelings of affection for others. The latter is a much less urgent, much calmer emotion, and is not at all self-centered as the need is. Again, these mature feelings exist, but they have been prohibited from developing, and this point has to be made conscious.

This takes time. In the course of this, more disappointments may come. But now they can be utilized for the work and serve as wonderful means for discovering more about the self. In the meantime, what one can, in full awareness, learn simultaneously is to swing with the tide, not to resist it by a wild struggling of soul forces. Thus the maturity will come in teaching the soul to be able to stand frustration without repression or anger. This has the healing effect of bringing the pendulum into a more balanced position.

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Pat Rodegast, who has channeled Emmanuel for many decades, passed away in 2014. During her time in a nursing home in Connecticut, she posted messages from Emmanuel on her website as audio recordings. This message was transcribed from <http://www.emmanuelandfriends.org/frames.html>

December 30, 2008

Merry Christmas to everyone!

Emmanuel says "Happy New Year!"

I am in a retirement home in West Haven, Conn.

I honestly never thought I'd retire but the medical profession told me I ought to. Well, since I'm 82, I did – and it's been a blessing. I've changed my identity from red convertible Mustang to Surrender to God. That wasn't easy and, even though I miss my Mustang, it's an enormous relief now that I've surrendered.

Emmanuel keeps telling us that nothing is wrong. The Plan is perfect. I've come to know that Truth as long as I choose love in the moment of Now. And don't listen to fear. Since fear is so used to getting my attention, I have to be very aware of choosing love now.

God doesn't betray us. I must admit I felt betrayed when I was advised by the doctor not to work and not to drive because I've been diagnosed at the beginning stages of Dementia. But I'm experiencing joy and gratitude now.

By the way, I live right across the street from the beach and I have a corner room with a view of the Long Island Sound that's beautiful. So how can I feel sorry for myself? I don't. And I'm still committed to bringing Emmanuel to the world.

If you're lucky enough to live into your eighties, with friends and family to love and support you, don't be afraid of old age.

It can be a ball, especially in a place like Seacrest—where they also happen to have a lot of cute guys who are veterans!

I would like to share with you my experiences and offer you the Guidance that comes through me as I enter this stage of my life with the hopes that it can benefit your life.

GREETINGS FROM PAT. <http://www.emmanuelandfriends.org/frames.html>