

# Pathwork Lecture 74: Confusions and Hazy Motivations

1996 Edition, Original Given November 25, 1960

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

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

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

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to

<http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

*Blessings on your journey, Gary*

¶	Content
03	<p><b><u>Greetings,</u></b> <b><u>my dearest friends.</u></b></p> <p><b><u>God bless</u></b> <b><u>each one of you.</u></b></p> <p><b><u>Blessed is this hour</u></b> [i.e., <u>Blessed is this time we now spend together in this lecture</u>].</p>
04	<p><b><u>People in this country</u></b> <b><u>have just celebrated the day of Thanksgiving.</u></b></p> <p><b><u>At this opportunity</u></b> <b><u>I should like to tell you, my friends,</u></b> <b><u>that we in our world</u></b> <b><u>thank each human being</u></b> <b><u>who makes an effort toward</u></b> <b><u>• purification and</u></b> <b><u>• development.</u></b></p>

by Eva Broch Pierrakos

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Every

- effort in this direction [i.e., Every effort toward purification and development]  
counts  
in the total plan of evolution  
for the entire universe.

Every

- problem  
you solve,

every

- insight  
of honest self-recognition  
is in some measure  
instrumental  
in changing the course of
  - universal and
  - cosmicforces.

You have no idea

how important the

- efforts and
- endeavors

of every single human being  
are.

If this truth [i.e., If this truth of how important the efforts and endeavors  
of every single human being are]  
were realized,  
many more people  
would try harder.

05

All suffering

comes

from

- ignorance,

from

- lack of  
wanting

to face the truth.

Therefore [i.e., Because all suffering comes from ignorance and from lack of WANTING to face the truth],  
those who  
honestly do this work [i.e., those who honestly do this work of purification and development]  
must  
• ultimately,  
• in one way or another,  
affect  
those  
who are still submerged in unawareness  
about  
• themselves  
and also about  
• their relationship  
to the entire universe.

Those of you  
who walk this path so courageously  
should know  
that all of us in the spirit world  
thank you for your efforts,  
not only on  
• our behalf,  
but on  
• behalf of  
all other beings.

06

And now, my friends,  
I should like to say a few words  
which may prove helpful for those of you  
who  
• struggle and  
• try,  
but  
always  
encounter  
new difficulties  
within themselves.

	<p><u><i>These words [i.e., These words I now give you in this lecture]</i></u> <u><i>may</i></u> • <u><i>help you to overcome them [i.e., help you overcome new difficulties that arise within you as you struggle along the path]</i></u> <u><i>and</i></u> • <u><i>give you a clearer overall view.</i></u></p> <p><u><i>Such clarification</i></u> <u><i>is often necessary</i></u> <u><i>at certain stages of your path.</i></u></p>
07	<p><u><i>One of the most important things</i></u> <u><i>in the course of this work</i></u> <u><i>is to</i></u> <u><i>recognize</i></u> <u><i>when</i></u> <u><i>you are confused</i></u> <u><i>about a particular subject.</i></u></p> <p><u><i>Perhaps</i></u> <u><i>a confusion exists in you</i></u> <u><i>and you do not even know</i></u> <u><i>about what.</i></u></p> <p><u><i>I can see a great need</i></u> <u><i>for elaborating on this subject.</i></u></p>
08	<p><u><i>You know from our previous talks</i></u> <u><i>that any</i></u> • <u><i>inner</i></u> <u><i>problem,</i></u> <u><i>in one way or another,</i></u> <u><i>manifests as an</i></u> • <u><i>outer</i></u> <u><i>problem</i></u> <u><i>sooner or later.</i></u></p>

The outer problem  
is the result of  
the inner one  
and, at the same time,  
it [i.e., the outer problem]  
can become  
the tool  
with which to  
correct  
the wrong attitudes  
which create  
both the  

- inner

and the  

- outer

problem.

When  
outer manifestations occur  
that make you  
feel  

- disharmonious,
- unpleasant,
- anxious or
- angry,

you often forget  
that there is  
some confusion in you.

You do not know exactly  

- what the confusion is

or  

- what is incorrect

in your  

- conscious or
- unconscious

thinking.

09

*I cannot emphasize too strongly  
that you need  
first  
to find out exactly  
what the confusion is.*

*Whenever  
something bothers you,  
be it  
merely*

- *a mood,*
- *an unpleasant inner reaction,*

*or*

- *an actual outer happening  
apparently caused by  
other people,*

*try to find out  
how*

- *you are confused;*

*how*

- *your thoughts are muddled;*

*how*

- *you are not clear  
about*
  - *an idea,*
  - *a supposedly right reaction,*

*about*

- *a principle of general conduct.*

*Ascertain  
if there is  
a contradiction of  
right principles.*

*Put this confusion down  
concisely, in writing:*

*"I am confused  
because I do not know..."  
whatever it may be.*

	<p><u><i>Break it down [i.e., Break your confusion down]</i></u> <u><i>into</i></u> <u><i>several questions.</i></u></p> <p><u><i>The more concise</i></u> <u><i>your questions are,</i></u> <u><i>the more aware you will become</i></u> <u><i>of exactly what your confusion is.</i></u></p>
10	<p><u><i>Writing</i></u> <u><i>contributes most constructively</i></u> <u><i>toward</i></u> <u><i>eliminating the confusion,</i></u> <u><i>even long before</i></u> <u><i>you are able to find</i></u> <u><i>the exact answers to your questions.</i></u></p> <p><u><i>If you then</i></u> <ul style="list-style-type: none"><li><u><i>• pray for the answers</i></u></li></ul><u><i>and</i></u> <ul style="list-style-type: none"><li><u><i>• work with the questions –</i></u> <u><i>at the same time</i></u> <u><i>checking your</i></u> <u><i>inner resistance to</i></u> <u><i>receiving the answers –</i></u></li></ul><u><i>you will</i></u> <ul style="list-style-type: none"><li><u><i>• make great advances and</i></u></li><li><u><i>• prepare for</i></u> <u><i>most important</i></u> <u><i>new insights</i></u> <u><i>that will give you</i></u> <u><i>new freedom.</i></u></li></ul><p><u><i>My friends,</i></u> <u><i>never forget the importance of</i></u> <u><i>becoming aware of</i></u> <u><i>your questions concerning</i></u> <u><i>a particular</i></u> <ul style="list-style-type: none"><li><u><i>• complexity,</i></u></li><li><u><i>• problem, or</i></u></li><li><u><i>• confusion.</i></u></li></ul></p></p>

The moment you have  
the concise question  
clearly crystallized,  
you will already  
feel  
relief.

You will have smoothed the way  
toward  
complete clarification.

11

You who have progressed a little on this path  
should now  

- stop for a moment

and  

- turn around

to get an overall view,  
just as the climber occasionally does  
when making an ascent.

While going forward,  
your glance is directed toward a  

- particular

or  

- partial

goal  
on the way.

In doing so [i.e., In looking forward toward a particular goal on the way],  
you may forget  

- the distance already covered,
- the obstacles surmounted,

and lose  

- the encompassing view

of the whole picture.

It is very useful  
to turn around occasionally  
and make an overall survey of the terrain.



12

*I say this now [i.e., I now say that it is useful to turn around occasionally  
and make an overall survey of the terrain]  
with a particular aim.*

*Once again  
you should investigate  
what your  
main problems in life  
are,  
but  
with a more comprehensive view.*

*Write the problems down concisely [i.e., Write down concisely  
the main problems in your life],  
describing in  
clear-cut words  
whatever area of your life  
they [i.e., whatever area of your life the main problems]  
may deal with.*

*With your findings so far,  
you may now be in  
a better position  
than  
when you started on the path  
to determine that*

*wherever*  

- your aim is confused*

*and*  

- your life-goal muddled with  
mixed motivations,*

*is where you will find  
the troublesome area of your life.*

*This recognition  
will do much  
to help you further.*

13

The deep-rooted emotional reactions  
brought to light [i.e., brought to light in this process]  
always show  
the child  
operating in you.

And  
that child  
is  
• self-centered and  
• ignorant.

Out of this  
• self-centeredness and  
• ignorance  
selfish motives arise,  
• unconsciously  
or sometimes even  
• half-consciously.

You are  
unclear  
as to  
what you want  
in  
• life,  
or in  
• a particular area of your life.

You drift,  
and  
all goals  
are in a fog  
of  
• confusion and  
• unawareness.

Even  
genuinely unselfish motives  
are not expressed clearly  
in your thinking.

Whenever or wherever  
such a condition  
exists [i.e., Whenever or wherever a condition exists in which you are  
drifting and your goals are in a fog of confusion and unawareness],  
you are bound to have

- difficulties,
- unfulfillment and
- frustration.

The difficulties may  
either be  
outer obstacles,  
or  
if outer obstacles  
are not yet on the horizon,  
you may  
inwardly  
feel

- ill at ease,
- guilty,
- tense,
  - full of
    - anxiety or
    - impatience.

In other words,  
even if  
for the time being  
things go well  
outwardly,  
your  
inner peace  
is lacking  
in this area of your life.

14

Whenever such condition exists,  
your motives  
must be  
mixed with  
unconscious selfish motives  
that produce  
the negative result.

Survey your life once again.

See exactly

where you have

either

• manifest problems,

or

• inner feelings of

• anxiety or

• disharmony.

Then

check out

what your motives

really are.

Look behind

the apparent

positive

outer appearances.

Use

your

• findings,

your

• images and

• wrong conclusions.

Try to crystallize out of them [i.e., out of your findings, your images and  
wrong conclusions]

any

• negative or

• confused

motives

and apply them [i.e., apply any negative or confused motives]  
to the trouble area.

Or determine  
if you perhaps have  
drifted into a certain course  
without even knowing  
whether you wanted  
• this particular goal or  
why you wanted  
• it [i.e., or without even knowing WHY you  
wanted this particular goal].

Such indetermination [i.e., Such indetermination about whether or why  
you wanted this particular goal]

- is often  
more damaging  
than  
clear-cut  
negative motives

and

- may apply to  
any area of life,  
like  
• professional fulfillment,  
• marriage, or  
• friendship.

Indetermination [i.e., Indetermination about whether or why  
you wanted a particular goal]

- may create  
• tension and  
• conflict  
in a particular personal relationship.

15

Check your  
• real motivations  
behind  
• the conscious ones.

Check whether or not  
you have a  
clear-cut aim.

Check your  
• reason for living.

What is your  
• purpose in life?

What do you want it to be [i.e., What do you WANT your purpose to be],  
apart from  
developing yourself  
to the best of your ability?

Then see  
what you  
really  
want.

Why  
do you want it?

Beware of the error  
that  
• one motivation  
necessarily excludes  
• another.

You know this is not so.

Try to be honest with yourself,  
in  
this respect [i.e., be honest with yourself in respect to what you really  
want and why you want it]

as well as  
in  
any other [i.e., as well as in any other respect].

• The relief  
and  
• the reward  
you will get from  
honest answers  
to your own questions  
will be tremendous,  
regardless how negative  
the answers may prove to be.

16

One of the most outstanding features  
of such a procedure  
will be that

the moment you recognize

- your lack of  
clear-cut motivations,

or

- the presence of  
destructive ones [i.e., the presence of destructive motivations],

you will see

the law of cause and effect

operating

in your own life.

You will thereby [i.e., By seeing the law of cause and effect

operating in your own life you will]

instantly

lose the feeling of injustice,

which

may be

- conscious  
in some people

but is perhaps

- unconscious  
in most.

When we discussed

the general

- fear of life,

- fear of the unknown,

you learned that it

is always

the distorted God-image

which is responsible for that fear.

You may  
unconsciously  
fear that there is an arbitrary god  
who metes out

- punishment

and

- reward

according to his whim.

And even if  
you do not actually believe in such a god,  
that is your concept of

- life and
- your role in it.

If you regard yourself as

- lost,
- helpless,
- a prey to circumstances beyond your control,

you grasp  
for

- "chance" and
- "luck."

You feel like a  
lost little boat  
on a big ocean.

Sometimes

- the waters are  
wild and
- the waves carry you  
against the current,  
meaning that
  - life produces unhappiness,

and sometimes

- the waves may be  
smooth and
- carry you into
  - "lucky circumstances."

You say,  
"There is nothing I can do about either."



*This [i.e., This sense that you have no influence on life – that life is merely a matter of “chance” and “luck”]*

*is a  
deep-rooted feeling  
in almost everyone,  
and it is of utmost importance  
to make  
such concepts of life  
conscious.*

*Some of you have succeeded in doing so [i.e., have succeeded in making conscious your sense that you have no influence on life – that life is merely a matter of “chance” and “luck”],*

*but you do not as yet  
see the way out.*

*You may say,*

*"All right,  
and what now?"*

17

*You will find the answer  
by recognizing  
your  
• hazy or  
• mixed  
goals  
that are responsible for  
whatever it is you lack.*

*This particular  
• confusion and  
• lack of motivation  
is directly responsible for  
• unfulfillment or  
• lack of success,  
if you want to call it that.*

*If you then realize that*

*it is*

*you*

*who have caused it [i.e., that YOU have caused your unfulfillment or lack of success],*

*and not*

• *a chaotic universe or*

• *God,*

*you will*

*automatically*

*lose some of your*

• *fear and*

• *insecurity.*

*You will*

• *know that*

*you*

*are capable of producing*

*favorable conditions,*

*even if you are not yet doing so.*

*You will at least*

• *see the road.*

*You will*

• *start to think about*

• *clarifying*

*your motives*

*and*

• *establishing*

*those [i.e., establishing those motives]*

*that are in accord with*

*what you*

• *really*

*want,*

*and*

• *not*

*those [i.e., and not establishing those motives that are]*

*in accord with*

*what you believe you*

• *ought to*

*want.*

Keep

such established motivations [i.e., such established motivations that are in accord with the goals you REALLY want]

- conscious and
- clearly defined,  
working toward  
their goals.

While you may

not yet  
be able to shed the  
selfish motives,

- the very
  - admission  
that they exist [i.e., the very admission that selfish motives exist],

- the very
  - honesty and
  - clear vision  
about yourself  
will, on the one hand,

- release  
an entirely new  
inner

- force and
- energy,

and,

on the other, you will

- see your own responsibility  
for  
your fate.

You will then [i.e., When this entirely new inner force and energy are released in you and when you see your own responsibility for your fate, then you will]

cease  
being afraid of  
an unknown fate,  
whether

your fears be

- conscious or
- unconscious.

18	<p><u><i>My friends,</i></u> <u><i>it is very important</i></u> <u><i>for all of you to consider these questions</i></u> <u><i>at this point.</i></u></p> <p><u><i>What I said today</i></u> <u><i>may not be entirely new</i></u> <u><i>to those of you who have been following these teachings,</i></u> <u><i>but perhaps</i></u> <u><i>you</i></u></p> <ul style="list-style-type: none"><li>• <u><i>will now understand my words</i></u> <u><i>in a different light</i></u></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>make better use of them.</i></u></li></ul> <p><u><i>Now they will</i></u></p> <ul style="list-style-type: none"><li>• <u><i>sink in</i></u> <u><i>deeper</i></u></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>enable you to work</i></u> <u><i>more constructively.</i></u></li></ul>
19	<p><u><i>Are there any questions about this subject?</i></u></p>
20	<p><u><i>QUESTION:</i></u> <u><i>If you are confused,</i></u> <u><i>it is very hard to ask questions.</i></u></p> <p><u><i>Because you are confused,</i></u> <u><i>you just don't know what it is [i.e., don't know what the confusion is].</i></u></p> <p><u><i>There are merely</i></u> <u><i>feelings.</i></u></p>

21

**ANSWER:**

**Formulate**  
**the feelings.**

**Try to bring them** [i.e., As you formulate the feelings, try to bring the feelings]  
**into**  
**concise thought.**

**That** [i.e., Formulating your feelings and bringing them into concise thought]  
**is surely**  

- **the hardest and**
- **the most important**  
**part.**

**Only in this way**  
**can you**  
**get to the root of**  
**the confusion.**

**It** [i.e., Formulating the feelings and bringing them into concise thought]  
**is not quite so difficult**  
**as you imagine.**

**You have to**  
**settle down**  
**to**  
**want**  
**to do it.**

**Clarify your questions**  
**concisely.**

**Even if**  
**the first questions**  
**are inadequate,**  
**it does not matter.**

	<p><b><u>From these first questions</u></b> <b><u>you will be able to draw out</u></b> <b><u>further questions,</u></b> <b><u>until they [i.e., until the further questions]</u></b></p> <ul style="list-style-type: none"><li>• <b><u>come</u></b> <b><u>more to the point</u></b></li><li>and</li><li>• <b><u>lead you</u></b> <b><u>closer to</u></b> <b><u>the root.</u></b></li></ul> <p><b><u>You will then [i.e., When you are closer to the root of the problem, you will then]</u></b> <b><u>be able to</u></b> <b><u>eliminate</u></b> <b><u>the questions you started with</u></b> <b><u>because they were dealing merely with</u></b> <b><u>the circumference of the problem,</u></b> <b><u>while as you proceed</u></b> <b><u>you get closer to</u></b> <b><u>the center.</u></b></p>
22	<p><b><u>QUESTION:</u></b> <b><u>But isn't one confused</u></b> <b><u>because</u></b> <b><u>one can't put down</u></b> <b><u>what disturbs one?</u></b></p>
23	<p><b><u>ANSWER:</u></b> <b><u>There is</u></b> <b><u>no such thing as</u></b> <b><u>"one cannot."</u></b></p> <p><b><u>The way you put it</u></b> <b><u>implies</u></b> <b><u>that you think</u></b> <b><u>there cannot be any solution.</u></b></p>

	<p><i><u>You may think this [i.e., You may think there cannot be any solution to your problem] unconsciously.</u></i></p> <p><i><u>You may, again unconsciously, hope the solution will be handed to you, for you cannot work it out yourself.</u></i></p> <p><i><u>That [i.e., The belief that you cannot work your problem out yourself] is all wrong.</u></i></p> <p><i><u>Since you have brought about your confusion at one time, you are</u></i></p> <ul style="list-style-type: none"><li><i><u>• the one,</u></i></li><li><i><u>• the only one, who can solve it.</u></i></li></ul>
24	<p><i><b>QUESTION:</b></i> <i><u>One can try, but often only with small things.</u></i></p>
25	<p><i><b>ANSWER:</b></i> <i><u>Exactly.</u></i></p> <p><i><u>Begin with the small things.</u></i></p> <p><i><u>You cannot possibly get to the really big issues in your life immediately, because they [i.e., because the really big issues in your life] are too deeply submerged.</u></i></p>

The

- outer,
- little

confusions,  
however,  
are

the symptoms of  
the

- larger,
- hidden

ones [i.e., the outer, little confusions are the  
symptoms of the larger, hidden confusions].

Therefore,

one needs the

- outer  
happenings

to point to the

- inner  
condition.

Thus

- the
  - little everyday  
confusions,
- the by themselves
  - insignificant or
  - "unimportant"  
things

are the very best  
to start with.

Those [i.e., Those little everyday confusions, those insignificant  
or "unimportant" things]

you

can

- hold on to and
- concentrate on.

You can formulate your

- thoughts and
- questions

only about

what you can put your finger on.



The

- little,
- seemingly insignificant things  
that confuse you  
serve to bring out  
the deeper confusion.

You will

- always  
see,  
when you analyze  
one of these small things,  
that there is
- something more vital at stake,
  - some important  
underlying principle  
about which  
you are
    - confused and
    - beclouded.

So

- the best,
- indeed
- the only possible  
way to go about it,  
as I have said so often,  
is to
    - take daily incidents and
    - work with them.

That [i.e., Taking daily incidents  
and working with them – a pathwork practice

that is called “daily review”]

is  
not  
difficult.

26	<p><b>QUESTION:</b> <u>When two people</u> <u>are involved in</u> <u>an outer manifestation,</u> <u>and it is</u> <u>not</u> <u>• a small manifestation</u> <u>but</u> <u>• an important one,</u> <u>if one [i.e., if one of the two involved]</u> <u>seeks</u> <u>• self-knowledge and</u> <u>• self-recognition</u> <u>and the other one</u> <u>does not,</u>  <u>can the situation</u> <u>really change?</u>  <u>Or just</u> <u>for one person [i.e., Or just change for the one who is</u> <u>seeking self-knowledge and self-recognition]?</u></p>
27	<p><b>ANSWER:</b> <u>The situation changes</u> <u>considerably,</u> <u>even if</u> <u>only one person</u> <u>does this work.</u>  <u>Of course, it is better</u> <u>if both do it.</u>  <u>But by</u> <u>one person doing it,</u> <u>much</u> <u>can be changed.</u></p>

As long as you are  
under the compulsion  
of your  
confused  
• thinking and  
• emotions,  
you are bound to affect  
the other person's  
problematic currents.

There is  
nothing  
more contagious in this world  
than  
• emotions,  
• thoughts,  
• reactions, and  
• attitudes.

You can observe that [i.e., observe that there is nothing more contagious than  
emotions, thoughts, reactions, and attitudes]  
in your everyday life.

The more  
you train yourself  
in self-observation,  
the more  
aware you will become  
of this truth.

For instance,  
when another person  
shows  
a very strong spirit of competition toward you,  
something is immediately aroused in you  
even though  
you may otherwise be  
disinclined  
to be competitive.

You want to compete  
with the person  
who brings this forth in you.

Or let us consider

- showing off,

or

- fighting for approval.

If the other person

does it [i.e., shows off or fights for approval],

the perhaps

much smaller trend

in you is

- affected and
- brought to the fore,

so that

you, too,

wish to do the same thing.

It is so

with any kind of emotion,

- positive

or

- negative,

- good

or

- bad.

28

Your

- conflicts,

your

- images, and

your

- misconceptions

- are contagious and

- affect the other person  
immediately.

However,  
the person who works on  
the path of self-purification  
becomes  
more  
and more immune  
to being affected in this way [i.e., becomes more and more  
immune to being affected by the negative traits of others].

You  
not only  

- begin to dissolve such
- images and
- conflicts,

but you also  

- become acutely aware of
- the law of contagion,

  
and this very awareness [i.e., this awareness of the law of contagion]  
will immunize you.

Thus you are  
increasingly  
less affected by  
the other person's  
negative influence on  
your unconscious.

At the same time  
you will,  
by solving your own problems,  
increasingly  
affect the  

- healthy and
- positive

part  
of the other's personality.

This work  
increases  
awareness,  
and  
awareness  
is the only real weapon against  
the ills of the world.

*In unawareness,*  
*two people will set up*  
*a vicious circle*  

- *operating*  
*from one*  
*to the other,*

*and*  

- *steadily worsening*  
*as time goes on.*

*Yet it suffices*  
*for one person*  
*to do the work of self-recognition,*  
*and so*  

- *to grow inwardly*  
*to his or her optimum,*

*[and]*  

- *[to help] to establish a*  
*benign circle*  
*between the two people involved.*

29

*I cannot emphasize strongly enough*  
*that this work [i.e., your work of self-recognition and growth]*  
*affects*  
*your entire surroundings.*

*Anyone around you*  
*must benefit from it.*

*If you analyze the sayings*  
*of all great spirits*  
*who ever lived on this earth –*  

- *Jesus Christ,*
- *the Buddha, or*
- *any other of the great masters –*

*you will find that*  
*the need for awareness*  
*is embodied in their teachings,*  
*though perhaps expressed at times*  
*in different ways.*

To know that  
your emanations  
have a direct effect on the other person  
is very important  
for the entire universe.

When there is conflict between people,  
strong energies clash.

In this particular respect [i.e., In respect to conflict between people  
where strong energies clash],  
each person's energy  
is the expression of  
self-will.

Each is convinced  
that what he or she wants  
is  

- right and
- for the good.

But you all live in your  
closed-up world  
in which  
you do not see  
the other,  
[but rather see] only your own obvious motivations,  
which may even be  
good  
in themselves  
but do not represent  
the entire picture.

30

Since you  
are aware  
only of  
the surface  
of your own motivations,  
and therefore  
do not entirely understand  
either  

- them [i.e., your own motivations]

or  

- yourself,

you  
cannot understand  
the other person's  
real motivations  
which are  
so different  
in manifestation  
from your own.

The more  
you become convinced  
that  

- you are  
"right"

and  

- the other is  
"wrong,"

the more  
the energy of your self-will  
will produce  

- an increasingly stronger resistance  
in the other person,

along with  

- an even stronger  
self-will or  
forcing current  
[in the other person]

which  
you  
are bound to resist in turn.



	<p><u>This</u></p> <ul style="list-style-type: none"><li>• <u>hopelessly futile</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>exhausting</u></li></ul> <p><u>battle</u> [i.e., <u>battle between two people, both convinced that he or she is “right” and that the other is “wrong”</u>]</p> <p><u>cannot be eliminated</u></p> <p><u>unless</u></p> <p><u>one person</u></p> <p><u>changes the procedure,</u></p> <p><u>not by</u></p> <ul style="list-style-type: none"><li>• <u>outwardly submitting to unjustified demands</u></li></ul> <p><u>out of</u></p> <ul style="list-style-type: none"><li>• <u>weakness and</u></li><li>• <u>fear,</u></li></ul> <p><u>but by</u></p> <ul style="list-style-type: none"><li>• <u>constructive work of</u></li><li>• <u>self-analysis and</u></li><li>• <u>inner growth</u></li></ul> <p><u>through</u></p> <p><u>understanding</u></p> <p><u>the unconscious</u></p> <ul style="list-style-type: none"><li>• <u>motivations and</u></li><li>• <u>reactions.</u></li></ul>
31	<p><u>QUESTION:</u></p> <p><u>How can you find out if</u></p> <p><u>someone you love</u></p> <p><u>is really faithful to you?</u></p> <ul style="list-style-type: none"><li>• <u>Genuine,</u></li><li>• <u>mature</u></li></ul> <p><u>love</u></p> <p><u>is</u></p> <p><u>loving</u></p> <p><u>without asking.</u></p> <p><u>Is it mature</u></p> <p><u>to go on loving someone</u></p> <p><u>who is in love also with someone else?</u></p>

32	<p><b><u>ANSWER:</u></b> <b><u>This question</u></b> <b><u>cannot be answered</u></b> <b><u>in a simple statement.</u></b></p> <p><b><u>But let us try to analyze</u></b> <b><u>its various components.</u></b></p>
33	<p><b><u>How can you find out if someone is faithful to you?</u></b></p> <p><b><u>I want to say first of all that</u></b> <b><u>the same old human misunderstanding</u></b> <b><u>is implied here</u></b> <b><u>that</u></b></p> <ul style="list-style-type: none"><li>• <b><u>puts overimportance on</u></b> <b><u>the</u></b></li><li>• <b><u>outer act</u></b></li></ul> <p><b><u>and often</u></b></p> <ul style="list-style-type: none"><li>• <b><u>diminishes the importance of</u></b> <b><u>the</u></b></li><li>• <b><u>inner state.</u></b></li></ul> <p><b><u>I do</u></b> <b><u>not</u></b></p> <ul style="list-style-type: none"><li>• <b><u>condemn or</u></b></li><li>• <b><u>condone</u></b> <b><u>here.</u></b></li></ul> <p><b><u>I am</u></b> <b><u>not concerned with</u></b> <b><u>the outer manifestation,</u></b> <b><u>which is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>unimportant and</u></b></li><li>• <b><u>secondary</u></b> <b><u>when we want to consider</u></b> <b><u>the root of the problem.</u></b></li></ul>

*It is possible that a person  
does not ever  
commit an  
act  
of unfaithfulness,  
but the  
motivations for*  
• *"faithfulness"*  
*may be  
just as*  
• *unhealthy and*  
• *immature*  
*as the motivations which lead a person into*  
• *unfaithfulness.*

• *Outer*  
*faithfulness*  
*may not be*  
• *real*  
*faithfulness.*

*So, you see,*  
*the outer act,*  
• *out of context and*  
• *by itself,*  
*cannot be properly evaluated.*

34

*Now how do we  
determine the*  
• *outer and*  
• *inner*  
*motivations?*

You cannot do so [i.e., You cannot determine  
the outer and inner motivations of your partner]

unless

you gain

- a certain detachment from yourself and
- an awareness of your
  - childish,
  - immature

self-concern

that prohibits

- a true recognition of the situation in question and
- the true feelings of your partner.

I will be more specific.

If a person is  
unfaithful,  
it is often taken as  
a personal

- insult or
- rejection.

Of course,  
that  
is not quite so.

True,  
if this [i.e., if this this unfaithfulness of the other person]  
is a repeated pattern,  
then such behavior [i.e., then such a pattern of repeated unfaithfulness]  
would indicate  
a certain aspect of immaturity [i.e., a certain aspect of immaturity  
in the unfaithful person].

It [i.e., The immaturity in the unfaithful person]  
may be  
• a search and  
• a longing  
for something,  
without knowing what it is.

	<p><b><u>It [i.e., The immature searching and longing in the unfaithful person]</u></b> <b><u>is often</u></b> <b><u>a search for</u></b> <b>• <u>self-expression,</u></b> <b><u>channeled in the wrong way, or</u></b> <b><u>a longing for</u></b> <b>• <u>self-assertion,</u></b> <b><u>also channeled in the wrong way.</u></b></p> <p><b><u>It [i.e., The immature searching and longing in the unfaithful person]</u></b> <b><u>is</u></b> <b>• <u>blind</u></b> <b><u>searching,</u></b> <b><u>as opposed to</u></b> <b>• <u>mature and</u></b> <b>• <u>conscious</u></b> <b><u>searching.</u></b></p> <p><b><u>Many motivations may exist</u></b> <b><u>that can explain</u></b> <b><u>such behavior [i.e., that can explain a partner's unfaithful behavior];</u></b>  <b><u>we cannot consider all possible alternatives.</u></b></p>
35	<p><b><u>If this [i.e., If the fact that there are many possible motivations for</u></b> <b><u>a partner's unfaithfulness]</u></b> <b><u>is recognized</u></b> <b><u>by the one involved [i.e., is recognized by the one</u></b> <b><u>whose partner is being unfaithful],</u></b></p> <p><b>• <u>the personal hurt</u></b> <b><u>will be removed;</u></b> <b>• <u>the feeling of personal rejection</u></b> <b><u>will be diminished,</u></b> <b><u>at least to some extent.</u></b></p>

**But you can recognize  
the real motives  
of such behavior** [*i.e., you can recognize the real motives of  
your partner's unfaithfulness*]  
**truly – not just theoretically –  
only with the  
inner  
understanding  
which alone  
is**  
**• valid and  
• constructive,**  
**as you come to  
understand  
yourself.**

**In that measure** [*i.e., In the measure to which you understand yourself*]  
**will you understand  
the other person.**

**And it may very well be  
that by that very understanding** [*i.e., by that very understanding  
both of yourself and of the other*]  
**the condition  
may change  
so that the partner  
will no longer  
need to be  
unfaithful.**

**It** [*i.e., the partner's unfaithfulness*]  
**may not stop overnight,  
but  
the desire for it** [*i.e., the desire in your partner to be unfaithful to you*]  
**may steadily diminish.**

36

Then there is something else  
which, too, may not necessarily be  
the  
only  
reason.

It may very well be that  
many factors  
in both partners  
contribute to  
bring about such unfaithfulness.

If a person finds himself  
thus betrayed [i.e., thus betrayed by his partner] –  
if you want to use this word –  
it may often be that  
he or she  
falls short  
in his  
love-capacity.

In this partner [i.e., In the partner feeling betrayed by  
the other partner's unfaithfulness]  
the  

- free and
- spontaneous

expression of love  
may be  

- paralyzed and
- inhibited.

Yet  
because this partner [i.e., Yet because the partner feeling betrayed by  
the other partner's unfaithfulness]  
has a great capacity for  
giving affection  
outwardly,  
the inhibition [i.e., the inhibition against loving in the partner feeling betrayed]  
manifests  
so subtly  
that you [i.e., that you, the partner feeling betrayed by  
the other partner's unfaithfulness,]  
may not be aware of it right away.

37

*If you explore your personality in the course of this work,*  
*you may find*  
*subtle inhibitions [i.e., subtle inhibitions against loving]*  
*which invariably*  
*affect*  
*the very part of the other person's nature*  
*where he or she is*  
*most vulnerable.*

*Therefore,*  
*the other may respond with*  
*unfaithfulness,*  
*because*  
*he or she is looking for*  
*that*  
*very free self-expression,*  
*needing it first in*  

- *the other*

*to enable him or her to express it*  

- *himself or herself.*

*Everyone*  
*longs for*  
*true*  

- *fusion and*
- *unity*

*of souls;*

*some long for it*  

- *consciously,*

*others*  

- *unconsciously;*

*others*  

- *still may*
  - *be afraid of it and*
  - *fight against it,*

*but that does not mean*  
*the longing is not there.*



The more unconscious  
• inhibitions and  
• fears  
exist in you,  
the more you will attract a partner  
who also has such inhibitions.

Both of you  
may need  
another kind of partner,  
who is free enough  
to help you toward liberation.

But  
neither of you  
can attract that partner  
without  
changing.

However,  
if you  
• find and  
• solve  
your inhibitions,  
you may help  
your present partner  
toward this liberation  
in this respect [i.e., in respect to this  
liberation from inhibitions against loving]  
so that  
he or she  
will no longer find it necessary  
to be unfaithful.

Or,  
if the partner turns out to be  
really much too immature,  
you may then  
attract another partner  
fitted more  
to your  
changed  
personality.

38

To consider that you may  
in some way

- fall short and
- not give enough fulfillment  
to your partner

usually elicits  
a very strong reaction in people.

Your emotions become full of  
self-pity:

"Poor little me, I am not good enough,"

as though

you

- could not help it,
- you were just
- born that way.

No,  
this is not true.

Your actual real value  
is not at stake,  
although you may indeed  
contribute to  
the other's unfaithfulness  
by

- your childish craving  
to be loved
- instead of
- giving love maturely,
- by your
- fears and
- inhibitions and
- shame
- which are always
- a manifestation of
- self-concern and
- pride.

You withdraw  
your real self  
in fear of losing something,  
and in so doing  
you  
actually may lose  
that which is  
dearest to you,  
for such is the law of nature.

39

If you approach this question [i.e., If you approach this question concerning  
what role you may play in evoking the other's unfaithfulness]  
with a spirit of  

- courage and
- constructive self-analysis –  
learning where you  
fall short in some way,  
perhaps in a very subtle inner way –

you will gain  
deep insights  
that will  
not only  

- give you peace

but which will  

- enable you to free  
within yourself  
that which had remained  
completely hidden.

It is  
your true self  
that you are  
not even aware of yet –  

- what it is [i.e., you are not aware of what your true self is],

and  

- how it manifests [i.e., and how your true self manifests].

With your true self  
you will be able to  
give constructively.

You will  
not give  
in an attitude of

- self-hurt,
- submission, and
- masochistic self-punishment,

nor will you  
hold back  
your creative forces  
from

- giving and
- loving.

You will  
not substitute

- the genuine "you"

with

- a slightly false one.

40

It takes a  
great deal of work on this path  
before you  
even begin  
to become aware of  
how much  
you are not yet  
your true self.

When you start this work,  
these [i.e., these pathwork lectures]  
are merely words.

After you have

- worked diligently and
- gained some major insights, and
- have perhaps succeeded in  
changing some of the old patterns,

you will understand these words  
in their full meaning.

You will see how,

during your entire life,  
your real self  
with all its

- natural,
- beautiful,
- spontaneous  
right reactions

was constantly hampered.

Your real self

is often

what the other person  
unconsciously

- looks for and
- needs.

And when it is not found [i.e., when your real self is not found by the other partner],  
he or she [i.e., the other person],

for lack of understanding of the situation,  
will

- search elsewhere

instead of

- turning inward

to finally release  
the real self

from within,

so that

fulfillment

becomes

- natural and
- inevitable.

41

**In other words,**

**when such a condition exists** [i.e., when neither partner is aware of and connected to his or her real self and hence does not manifest true love],

**both**

**must be regarded**

**as**

- **responsible,**

**as**

- **having contributed to it** [i.e., contributed to that lack of love in their relationship]

**in one way or another.**

**This responsibility** [i.e., This responsibility that both have for love in the relationship]

**should be accepted**

**in the constructive spirit**

**that it can be changed:**

**that no one**

- **is helpless and**

- **has to endure**

**a painful fate**

**because he or she**

**is not**

- **good enough or**

- **lovable enough.**

**When you**

- **think and**

- **feel**

**that way** [i.e., When you think and feel that you are helpless and have to endure a painful fate because you are not good enough or lovable enough],

**it is**

**the most unhealthy part in your being**

**that speaks:**

**the child in you**

- **who does not want to give up childhood,**

- **who wants to be**

**cuddled and**

**pampered,**

- **who wants to**

**be taken care of**

**instead of**

- **taking care of its own life.**

**By insisting**  
**that the inner child**  
**remain in this state** [i.e., remain in this childish state] –  
**no matter how indirectly or subtly expressed** –  
**one pays a**  
**• terribly high and**  
**• unnecessary**  
**price in**  
**• unhappiness,**  
**• helplessness, and**  
**• hopelessness.**

42

**To be adult**  
**in the true sense**  
**means to take**  
**every negative occurrence**  
**and see**  
**• how you contributed to it and**  
**• what can be learned from it.**

**You will inevitably**  
**find an answer**  
**which you will**  
**know**  
**deep down in your heart**  
**to be true.**

**This truth** [i.e., This truth that is found by your adult self in answering the question  
of how you contributed to and can learn from  
every negative occurrence in your life]

**will make you**  
**free.**

*If you do  
not choose adulthood  
by adopting  
such an attitude toward life [i.e., an adult attitude of lovingly and  
courageously searching for how you contributed to and  
can learn from every negative occurrence in your life],  
you will  
believe*  
• *you are an innocent victim;*  
*you will  
feel*  
• *persecuted and*  
• *unjustly treated;*  
*you will  
be*  
*a self-pitying helpless little bundle –  
and you will even  
like yourself in this role,  
although you may suffer a great deal.*

*I do want you to know that my words  
are not directed to  
anyone in particular.*

*This is a very general subject.*

43

*QUESTION:*  
*I think what the person who asked this question meant was:*

*"If you are in love with a person  
who is in love with you,  
but also with someone else,  
is it mature  
to stay in love with such a partner?"*



44

**ANSWER:**

**Well, I think the answer is contained in what I had to say about this topic.**

**A continuous situation of this sort [i.e., a situation where your partner continues to be in a love relationship with another person] cannot bring happiness.**

**It is an indication of something being wrong in both partners.**

**The partner who has the**  
**• possibility and**  
**• knowledge**  
**of self-search**  
**should make an honest effort**  
**to find his or her own obstructions.**

**In doing so,**  
**the situation**  
**is bound to change**  
**one way or another,**  
**in the most natural way possible.**

**No forceful measures**  
**will have to be applied**  
**either to**  
**• one's own feelings**  
**or to**  
**• the other person.**

**Such forceful measures**  
**can never really work.**

**• An organic natural growth**  
**will bring**  
**• an organic natural change.**

45	<p><u><i>If a person is so divided within that he finds himself in love with two partners, both of these partners [i.e., both partners with whom such a person is in love] must have a corresponding</i></u></p> <ul style="list-style-type: none"><li><u><i>• immaturity and</i></u></li><li><u><i>• division</i></u></li></ul> <p><u><i>within themselves to attract this type of person [i.e., to attract a person who can be in love with two partners].</i></u></p> <p><u><i>I say again, the remedy lies in finding one's own</i></u></p> <ul style="list-style-type: none"><li><u><i>• obstructions and</i></u></li><li><u><i>• divisions</i></u></li></ul> <p><u><i>within that make such an attraction possible.</i></u></p>
46	<p><u><i>To say,</i></u></p> <p><u><i>"I must not be in love,"</i></u></p> <p><u><i>is in vain.</i></u></p> <p><u><i>You can only change a feeling [i.e., here a feeling of "being in love"] genuinely if you</i></u></p> <ul style="list-style-type: none"><li><u><i>• understand it,</i></u></li></ul> <p><u><i>but</i></u></p> <p><u><i>not if you</i></u></p> <ul style="list-style-type: none"><li><u><i>• suppress it.</i></u></li></ul> <p><u><i>And understanding can be gained only by the procedure I always advocate.</i></u></p>

While this procedure goes on [i.e. While this procedure of coming to understand your feelings of "being in love" with a person who is in love with both you and another person goes on],  
one should not even attempt  
to effect a major change in one's life,  
unless  
outer conditions  
become too unbearable.

One's feelings  
will usually fluctuate in this period  
between  

- masochistic submissiveness on the one hand

and  

- hostile resentment on the other.

Underneath  
both sets of feelings [i.e., Underneath both masochistic submissiveness and hostile resentment]  
is a  

- strong,
- grasping  
forcing current,  
loudly proclaiming,

"I want!

In order to get what I want,  
I either  

- submit and
- allow myself to be mistreated,

or I cannot take this anymore,  
and therefore  
I hate."

All these emotions  
should be  

- observed and
- followed through  
until one gets  
deeper into their origin.

This is the only way, my friends.

47

**QUESTION:**

**I would like to ask a question about  
creativity.**

**As a teacher,**

**I find that some of my students show signs of**  
• **independence and**  
• **creativity.**

**But, somehow,**

**many of them**  
**fail to develop this talent.**

**I would like to ask you if there is**  
**something about our system of education**  
**that prevents such creativity**  
**from being manifested.**

**Would you like to say something about this subject?**

48

**ANSWER:**

**First of all,**  
**as to the present system of education:**

**Needless to say,**  
**it falls very short of what it**  
• **should be and**  
• **could be,**  
**not only**  
• **ideally speaking,**  
**but**  
• **realistically.**

**One day it will be that.**

Now  
education  
is compartmentalized.

The unifying principle,  
linking  
all branches of knowledge,  
is

- completely disregarded or
- ignored,

so that  
the human mind  
develops with  
the idea of  
many

- branches,
- many
- subjects,

all separate.

The separateness,  
fostered by intellectual concepts,  
is bound to

- divert
- increase

the soul forces and  
their inner separateness,  
thus prohibiting  
creativity.

Creativity  
can function  
only in

- wholeness,

never in

- separateness or
- compartmentalization.

49	<p><u><i>The most important aspect in education</i></u> <u><i>would be</i></u> <u><i>the unifying quality.</i></u></p> <p><u><i>Young people</i></u> <u><i>should be shown</i></u> <u><i>the truth</i></u> <u><i>that there is</i></u> <u><i>one unifying common denominator</i></u> <u><i>among</i></u> <u><i>all branches of knowledge.</i></u></p> <p><u><i>Such an emphasis</i></u> [i.e., <u><i>Such an emphasis on one unifying common denominator</i></u> <u><i>among all branches of knowledge</i></u>]</p> <p><u><i>would ultimately</i></u> <ul style="list-style-type: none"><li>• <u><i>affect and</i></u></li><li>• <u><i>influence</i></u></li></ul><u><i>the soul currents.</i></u></p> <p><u><i>It would help them</i></u> <u><i>indirectly</i></u> <u><i>toward integration.</i></u></p>
50	<p><u><i>The more direct way, however,</i></u> <u><i>which should</i></u> <u><i>also be cultivated</i></u> <u><i>in conjunction with</i></u> <u><i>the emphasis on the unity of knowledge,</i></u> <u><i>is the</i></u> <ul style="list-style-type: none"><li>• <u><i>treatment and</i></u></li><li>• <u><i>dissolution</i></u></li></ul><u><i>of the personal conflicts</i></u> <u><i>in young people.</i></u></p>

Where the personality  
is more robust,  
due to  
development in previous incarnations,  
present problems  
will have a weaker effect  
and therefore  
the creative forces  
will flow much freer.

In such people [i.e., In people whose personality is more robust due to  
development in previous incarnations],  
the natural attitude [i.e., the natural attitude toward problems]  
will be to  
grow  
from

- coping with problems,
- assimilating
  - them and
  - the experience they give,

instead of  
being stultified by them.

The more  
this attitude [i.e., The more this natural and constructive attitude toward  
problems, this attitude that leads to coping with and  
assimilating problems and the experience they give  
instead of being stultified by problems]  
prevails,  
the more  
creativity will manifest.

The less  
it [i.e., The less this mature and constructive attitude toward problems]  
exists,  
the more latent  
the creativity will be.

In such cases [i.e., In cases where this mature attitude toward problems  
is NOT as present],  
the work of

- self-search and
- inner re-education

is most essential.

**But in all cases**  
**such inner re-education**  
**would be most important**  
**in order to create**  
**a new humanity,**  
**so that**  
**one day**  
**the cure of**  
**unhealthy currents,**  
**similar to [i.e., similar to the cure of**  
**unhealthy currents found in]**  
**this pathwork,**  
**will be**  
**a naturally accepted part of life.**

**It [i.e., The cure of unhealthy currents similar to the cure found in pathwork]**  
**will be an**  
**essential element of education**  
**for every growing child.**

**It [i.e., The cure of unhealthy currents similar to the cure found in pathwork]**  
**will be**  
**the basis of education.**

**The world**  
**is moving toward this goal.**

51

**Still another aspect in meeting this problem [i.e., this problem of unmanifest**  
**creativity due to an immature attitude toward problems]**  
**is**  
**a different kind of educational approach**  
**in the home.**

**This would mean that**  
**parents**  
**would have to be re-educated.**



The

- importance and
- influence

of

- their own problems

on

- their children

would have to be made clear to them,

so as to give them

the incentive

to do the maximum of

self-search,

in order to

fully accept

the responsibility of parenthood.

Thus their

- healthy and
- mature

love-capacity

will

- increase

to its full potential, and

- affect the children

so favorably

that they will grow up

with less

- rigidity,

- paralysis,

- images, and

- problems.

52

Perhaps some of you in this life

will come to experience

the changes

along the lines of this discussion.

53	<p><b><i>QUESTION:</i></b> <b><i>I would like to know also</i></b> <b><i>what a teacher,</i></b> <b><i>as an individual,</i></b> <b><i>could do</i></b> <b><i>to promote creativity in</i></b> <b><i>• his students</i></b> <b><i>who are not really</i></b> <b><i>• his children?</i></b></p>
54	<p><b><i>ANSWER:</i></b> <b><i>What the teacher can do, above all,</i></b> <b><i>is to gain awareness of these things.</i></b></p> <p><b><i>Even while</i></b> <b><i>the conditions in your world</i></b> <b><i>are still</i></b> <b><i>far from being what they</i></b> <b><i>• should and</i></b> <b><i>• could</i></b> <b><i>be,</i></b> <b><i>the mere awareness of them</i></b> <b><i>will help.</i></b></p>
55	<p><b><i>I do not even mention</i></b> <b><i>the need for</i></b> <b><i>• self-search and</i></b> <b><i>• development</i></b> <b><i>in the teacher,</i></b> <b><i>because</i></b> <b><i>this is so obvious</i></b> <b><i>that it does not need to be stressed again.</i></b></p>

- Such self-development,  
in combination with
- awareness of general conditions
  - as they are,  
compared with
  - what they should be,  
will give the teacher  
sufficient intuitive insight into  
what the individual students need.

You all know  
that progress on this path  
brings out  
the intuitive perceptions.

56

One of the most important motives for a teacher,  
if he or she  
truly wants to  
make the best of his calling,  
is the  
inner  
desire  
to help.

This [i.e., This inner desire to help]  
must be the

- dominant,
- clear-cut,
- unselfish  
motive,  
consciously
  - cultivated,
  - checked when it is
    - diluted or
    - weak, and
  - strengthened  
when it comes to the fore  
in all its beauty.

*This motive [i.e., This motive to help another]*

*must be*

- *clarified and*

- *nursed*

*constantly;*

*the inner wish*

*to help unselfishly*

*should be expressed in*

- *prayer and*

- *intention.*

*The energy*

*to cultivate it [i.e., The energy to cultivate this inner desire to help]*

*in action*

*can never be left to itself.*

*It [i.e., This inner desire and energy to help in action],*

*too, must be*

- *checked and*

- *nursed.*

*Every day*

*the wish should be formed*

*that, if not more, then at least*

*one young person*

*should be enriched.*

*If this [i.e., If every day the wish is formed to enrich at least*

*one young person, if not more young persons]*

*is done,*

- *guidance*

*and*

- *inspiration*

*will automatically come.*

*Such enrichment [i.e., Such enrichment of young persons]*

*is often*

*very subtle;*

*perhaps a seed can be sown,*

*and the teacher who tries to work in this way [i.e., in a way of wanting*

*to enrich a young person's life]*

*will perceive*

- *how and*

- *where.*

57	<p><b>QUESTION:</b> <u><i>I have been studying a little about gnostic religion and I found that the teachings expounded here [i.e., expounded here in pathwork] are very similar to those found in many gnostic speculations.</i></u></p> <p><u><i>If they are similar, maybe you could explain the reason for the</i></u></p> <ul style="list-style-type: none"><li>• <u><i>decline and</i></u></li><li>• <u><i>virtual disappearance of gnostic religion?</i></u></li></ul>
58	<p><b>ANSWER:</b> <u><i>It [i.e., Gnostic religion] has not disappeared.</i></u></p> <p><u><i>It [i.e., Gnostic religion] has reappeared, and it is constantly reappearing in different forms.</i></u></p> <p><u><i>But the fact that it [i.e., the fact that gnostic religion] has to reappear proves that all truth always tends to be</i></u></p> <ul style="list-style-type: none"><li>• <u><i>diluted and</i></u></li><li>• <u><i>distorted</i></u></li></ul> <p><u><i>by the masses who are not ready to understand it.</i></u></p>

So it [i.e., So gnostic religion, as all truth,]  
thins out  
as the few  
who do understand it  
• leave this earth  
and  
• leave the heritage of such teachings  
in the hands of those  
who  
• are often full of  
good  
• will and  
• intention,  
but  
• cannot handle it [i.e., cannot handle the truth]  
in the right way.

As time goes on,  
the truth  
becomes  
• more  
and more rigid  
and therefore  
• untrue.

New channels  
have to be created,  
and  
the very same truth  
appears again  
in a new form,  
perhaps adapted to the  
• civilization and  
• characteristics  
of the particular period.

59

There was no time in history  
when  
truth  
did not come through  
among certain people.

*It* [i.e., *Truth*]  
• *was taught and*  
*it* [i.e., *truth*]  
• *spread,*

*but as I said,*  
*the majority of humanity*  
*was still too immature*  
*to use it*  
*inwardly.*

*By making*  
*outer*  
• *rules and*  
• *regulations*  
*they* [i.e., *the majority of humanity*]  
*imposed restrictions*  
*that distorted it* [i.e., *restrictions that distorted truth*].

*If you study*  
*the history of religion closely,*  
*you will see that*  
*all religions,*  
*including*  
*the traditional ones,*  
*contained*  
*the life-spark of truth.*

*But as they spread* [i.e., *But as religions spread*],  
*the truth*  
*faded out*  
*and they* [i.e., *and religions*]  
*became*  
*religions of*  
• *letters,*  
*instead of*  
*[religions of]*  
• *heart and*  
• *soul.*

60

Humanity

does not understand  
the essence of

- truth

or

- religion

because it [i.e., because humanity]

does not

want

to understand [i.e., humanity does not WANT to  
understand truth or religion].

It [i.e., Humanity]

wants to lean on

- dogma and
- rule,

so as not to have

to

- think,

to

- face, and

to

- make self-responsible decisions.

In that way [i.e., By leaning on dogma and rule],

truth

is perverted.

This [i.e., This perverting of truth by leaning on dogma and rule]

- has happened

since the beginning of time and

- will continue, I am afraid,

for some time to come.

But as time goes on,

each

new manifestation of truth

penetrates

- a little deeper

and

- among more people

whose souls are evolved enough

to yearn for it [i.e., evolved enough to yearn for

each new manifestation of truth].



61

You will see that  
the truth  
is understood by many more people today  
than  
• a few hundred years ago,  
or even  
• only fifty years ago,  
even though  
not always  
in exactly the same terms.

The spreading  
of  
• certain sciences  
and  
of  
• psychology  
  
has contributed greatly  
to this understanding.

The  
• essence and  
• root  
of psychology,  
if you go deep enough,  
will always  
• get to the  
psyche and  
• reveal  
the essential spiritual truths,  
as proclaimed by  
the few sages  
at all times.

62	<p><b>QUESTION:</b> <u><i>I should like to raise one point here.</i></u></p> <ul style="list-style-type: none"><li>• <u><i>The Christian religion,</i></u> <u><i>or, specifically,</i></u><ul style="list-style-type: none"><li>• <u><i>the Catholic Church</i></u> <u><i>did manage to survive until the present day,</i></u></li></ul></li><li><u><i>while</i></u><ul style="list-style-type: none"><li>• <u><i>the gnostic religions</i></u> <u><i>which are more in accord with your teachings</i></u> <u><i>have not survived.</i></u></li></ul></li></ul> <p><u><i>It seems difficult to understand</i></u> <u><i>why</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the greater truth</i></u> <u><i>showed</i></u><ul style="list-style-type: none"><li>• <u><i>less vitality.</i></u></li></ul></li></ul>
63	<p><b>ANSWER:</b></p> <ul style="list-style-type: none"><li>• <u><i>Outer power</i></u> <u><i>may often bring</i></u><ul style="list-style-type: none"><li>• <u><i>outer success.</i></u></li></ul></li></ul> <p><u><i>Maybe</i></u> <u><i>just because</i></u></p> <ul style="list-style-type: none"><li>• <u><i>more truth</i></u> <u><i>was rooted in certain gnostic religions,</i></u> <u><i>there existed</i></u><ul style="list-style-type: none"><li>• <u><i>less of a power drive</i></u> <u><i>in those who practiced them.</i></u></li></ul></li></ul> <p><u><i>But this does</i></u> <u><i>not mean that</i></u> <u><i>the inner power of truth</i></u> <u><i>did not actually</i></u> <u><i>bring</i></u> <u><i>more success</i></u> <u><i>in the real sense,</i></u> <u><i>even though it [i.e., even though more success in the real sense</i></u> <u><i>that the inner power of truth manifested]</i></u> <u><i>was</i></u> <u><i>less noticeable [i.e., less noticeable outwardly].</i></u></p>

*The outer manifestation* [i.e., *The OUTER manifestation, being so much less noticeable than the REAL INNER manifestation,*  
*may, once again,*  
*lead you to believe*  
*that this is unjust* [i.e., “*unjust*” in the sense of asking, “*Why isn’t the OUTER manifestation just as noticeable as the REAL INNER manifestation?*”].

*It is the same with*  
*an individual.*

*You may ask*  
*why*  
*certain people are*  
*outwardly*  
*so successful,*  
*while they are*  

- *really selfish and*
- *very much lacking*

*in*  

- *maturity and*
- *love.*

*Here we have to agree on*  
*what being successful*  
*really means.*

A businessman,  
outwardly  
• "successful,"  
• powerful, and  
• financially  
secure,  
may be full of  
inner  
• unrest and  
• unhappiness,  
• guilt, and  
• anxiety  
that you never know about,  
because  
he may put up a  
very convincing front.

Therefore,  
he is  
not successful  
in the sense of  
what really counts:  
his  
• happiness,  
his  
• inner  
security,  
his  
• inner  
peace.

64

By the same token,  
the powerful church you mention  
is successful  
outwardly,  
but is not remotely  
so successful  
inwardly.

The neglected truth teachings  
of gnostic religions

may

- outwardly

appear

weak

because

there are few proponents of them  
that you know of.

But

- inwardly,

there abides

a strength

which you may not

- see or
- know of  
at all.

You may

completely ignore

the strong influence it [i.e., You may completely ignore the strong influence  
of the neglected truth teachings of gnostic religions]

has on the cosmic forces,

an infinitely stronger influence

of

- the few

than

of

- the many,

notwithstanding the extent of

the outer power

a "successful religion"

may have.

65

Here again,  
it is a question of  
training one's awareness  
to perceive the  
• inner  
content of something,  
and not  
to focus on the  
• outer  
manifestation.

From that point of view,  
success  
is not where you see it.

Even though  
many people  
may be adherents of that church,  
there are  
many more  
who are not.

And many of those who  
are adherents  
are so  
• in a half-hearted way,  
or  
• in a very superficial way,  
not really understanding what it is all about.

That [i.e., A church weak on the inside whose adherents are half-hearted  
and superficial, not really understanding what it is all about]  
is  
not strength,  
and therefore  
such a church  
is not successful.

At the same time,  
the few people  
who concentrate on  
the teachings of truth  
without  
overt power,  
in whatever form it [i.e., in whatever form  
the teachings of truth]  
may appear  
at different periods of history,  
these few  
leave an imprint in the universe  
that cannot be measured  
by the human eye.

The  
• efforts and  
• understanding  
of a handful of such people  
are more important for  
universal success  
in its real sense  
than thousands of people  
going to a church.

66

Be blessed,  
all of you,  
in the Name of the Most Holy.

Receive  
our  
• strength and  
our  
• love  
• to help you further on the path,  
• to help you  
• overcome your obstacles, and  
• to struggle successfully toward  
• light and  
• union and  
• wholeness within yourselves.

Be in peace,  
be in God.

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