

Pathwork Lecture 39: Image-Finding

1996 Edition, Original Given November 7, 1958

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><u>Greetings</u> <u>in the name of the Lord.</u></p> <p><u>I bring you blessings,</u> <u>my dear friends.</u></p> <p><u>Blessed is</u> <u>this hour</u> [i.e., <u>Blessed is this time we now spend together in this lecture</u>].</p>
04	<p><u>The material world</u> <u>constantly</u> <u>presents you with obstacles</u> <u>that prevent you</u> <u>from seeing the world</u> <u>as it really is.</u></p>

by Eva Broch Pierrakos

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These obstacles [i.e., These obstacles that prevent you from seeing the world as it really is]

include

- time,
- space, and
- motion.

- Time,
- space, and
- motion

are completely different

in

- the spiritual world

than

in

- your world of manifestation.

You have definite periods of

- time

and

- invariable,
- objective
- measurement.

A year is a year;

a

- month,

a

- week,

a

- day,

an

- hour

exist

independently of personal attitudes.

	<p><u><i>The same</i></u> <u><i>applies to</i></u> <u><i>distance</i></u> [i.e. <u><i>As with periods of time that exist independently of personal attitudes, so with the world if distance, which also exists independently of personal attitudes</i></u>].</p> <p><u><i>You also have</i></u> <u><i>definitely designated directions</i></u> –</p> <ul style="list-style-type: none">• <u><i>right,</i></u>• <u><i>left,</i></u>• <u><i>up, and</i></u>• <u><i>down.</i></u> <p><u><i>In the spirit world</i></u> <u><i>this is not so</i></u> [i.e., <u><i>In the spirit world you do not have designated directions such as right, left, up, and down</i></u>].</p>
05	<p><u><i>I have a good reason to mention</i></u> <u><i>these notions of</i></u><ul style="list-style-type: none">• <u><i>time and</i></u>• <u><i>measurement</i></u><u><i>tonight.</i></u></p> <p><u><i>Scientists have</i></u><ul style="list-style-type: none">• <u><i>sensed and</i></u>• <u><i>found</i></u><u><i>some of this truth</i></u> <u><i>through</i></u><ul style="list-style-type: none">• <u><i>nuclear physics and</i></u>• <u><i>outer-space exploration.</i></u></p> <p><u><i>In the not too distant future,</i></u><ul style="list-style-type: none">• <u><i>exploration of outer space</i></u><u><i>will be</i></u> <u><i>as commonly accepted</i></u> <u><i>as</i></u><ul style="list-style-type: none">• <u><i>air travel</i></u><u><i>is today.</i></u></p>

When pilots sit in an ordinary airplane,
they do not need instruments
to indicate
whether they are
• ascending
or
• descending.

When explorers finally fly through outer space,
this will not be so,
and you will all come to see the truth
of what I tell you.

The moment you leave
the gravitational field of earth,
you will not be able to determine
whether you are
going
• up
or
• down.

When the plane
ascends,
you will be under the impression that
it is descending,
and vice versa.

This is very significant, my friends.

For even though you still live in
the world of manifestation,
when you explore
outer space
by technical means,
you approach
the laws of the spirit.

These phenomena
should open the eyes
of a
thinking person.

06

I have talked to you a great deal
about the necessity of
exploring your soul
and, particularly in the last lecture [see Lecture 38 – Images],
I discussed
the

- inner images,

the

- wrong
 - impressions and
 - conclusions

that a human being forms
over the course of
several lifetimes.

I spoke about
the importance of
finding these images.

That [i.e., Finding these images]
is the only way
you will be able to
understand

- yourselves

and

- everything

that

- has happened

and

- will continue to happen

until
you dissolve the images.

07

As in

- outer space,

so in

- your own development:

Only by

- going down

can you

- go up.

Only by
exploring
• the depths,
• the deepest regions
of your unconscious mind,
can you
• develop spiritually and
• ascend in the true sense.

Temporarily
you will
appear
to regress.

Depressions
are almost unavoidable,
temporarily,
in the search for
• what
and
• who
you really are.

But, my friends,
think of the analogy
between
• space exploration
and
• self-exploration,
which will soon be confirmed by
human science.

You have to
descend into
your unconscious
in order to reach the
• liberation and
• clarity
of absolute truth
as far as you are able to perceive it [i.e., as far as
you are able to perceive absolute truth]
while still in the body.

08

*I promised you
that tonight I would continue my discussion of
image-finding.*

*A few facts are important
for pursuing a diligent search.*

*What I say here
will not mean very much
to those*

- *who still feel reluctant about
embarking on this path*
- and*
- *who merely listen to these words.*

*Perhaps they [i.e., Perhaps those who still feel reluctant about
embarking on this path and who merely listen to these words]
will gain
a little more understanding of the Pathwork principles.*

*These glimpses [i.e., These glimpses into an understanding of
the Pathwork principles]*

*may eventually
open the door
for the*

- *active,*
- *personal
search*

*so necessary for
complete purification*

*so they [i.e., so those who still feel reluctant about
embarking on this path and who merely listen
to these words will open the door to self-search
for purification and thus eventually come to]*

*voluntarily
step across the threshold
from*

- *the darkness*
- into*
- *the light.*

I beg any of you

who

• has not started yet [i.e., who has not started this Pathwork process yet],

but

• is willing [i.e., but who is willing to start this Pathwork process of spiritual growth through self-search and purification],

to ask

one of the people

of the inner group

to work with you,

for it [i.e., for this Pathwork path of spiritual growth

through self-search and purification]

cannot be done alone.

Arrangements

will be made;

guidance

will come.

Anyone

truly desirous of

spiritual growth

will find help;

of that

you can be sure.

09

Now, my dear friends,

before you start searching for your images,

you need to know

several important facts.

The first is

that you

do not

approach your unconscious

with a

moralizing attitude [i.e., with a moralizing attitude of “right” OR

“wrong,” or “good” OR “bad”].

Your unconscious

- **does not like it** [i.e., *Your unconscious does not like a moralizing attitude as you search it for your images*]

and

- **will resist** [i.e., *will resist being searched with such a moralizing “right or wrong,” “good or bad” judgmental attitude*].

It [i.e., *Your unconscious*]

will

- **fight against you and**
- **make it all the harder for**
your willing consciousness
to come to terms with it [i.e., *come to terms with your unconscious*].

In your development so far,

you have realized

the importance of

- **purification and**
- **self-knowledge.**

You have all started to think about

your

- **mistakes,**

your

- **shortcomings, and**

your

- **weaknesses.**

The same [i.e., *Having made mistakes and having shortcomings and weaknesses*]
holds true

on

all levels of your being.

10

When I say,

"all levels of your being,"

I mean

that there are

- several
layers,

not merely

- a conscious

and

- an unconscious
layer.

In fact

several degrees of

- consciousness and

- being
exist

about every conceivable

- attitude,

about your

- faults and
• weaknesses,

as well as

about your

- qualities and
• strengths.

In the last analysis,

the wrong inner impression

exists as a

rigid form

that

controls

all

the events in your life.

	<p><u>It [i.e., The wrong inner impression that exists as a rigid form that controls all the events in your life]</u></p> <p><u>also consists of</u> <u>the faults</u> <u>you may</u> <u>consciously</u> <u>know quite well.</u></p> <p><u>You may not realize</u> <u>that these same weaknesses [i.e., that these same weaknesses that you may know consciously quite well]</u> <u>exist on a separate level,</u> <u>however.</u></p> <p><u>So, if you approach the search</u> <u>with the attitude of</u> <u>self-moralizing,</u> <u>you will have</u> <u>difficulties.</u></p> <p><u>That is why I have advised you</u> <u>to start with [i.e., to start your search for unconscious faults, weaknesses, wrong negative attitudes, and other wrong inner impressions with]</u> <u>a different approach [i.e., an approach that is not direct but rather is an approach that is indirect and does not lead to self-moralizing].</u></p>
11	<p><u>The best way to begin [i.e., The best way to begin your search for unconscious faults, weaknesses, wrong negative attitudes, and other wrong inner impressions]</u></p> <p><u>is by thinking about</u> <u>your</u></p> <ul style="list-style-type: none">• <u>hurts,</u>• <u>conflicts, and</u>• <u>problems.</u> <p><u>Regard your</u> <u>wrong inner attitudes</u> <u>as</u></p> <ul style="list-style-type: none">• <u>ignorance and</u>• <u>error.</u>

Actually,
that [i.e., Actually, ignorance and error]
is what
all
faults
really are!

Think about
your
• idiosyncrasies,
your
• prejudices,
your
• tight emotions
in certain domains of life.

Think
• how you
react
emotionally
to certain things

and
• when and
• how
these reactions [i.e., Think when and how these emotional reactions]
repeat themselves
throughout your life.

Review the
disappointments
that
apparently
have nothing to do with
your
• actions and
• reactions.

Afterward [i.e., After you have observed and thought about
the when and the how of your emotional reactions],
when you recognize
a pattern [i.e., a pattern to your emotional reactions],
you will be able to see the
connection [i.e., see the connection of your emotional reactions]
with an
inner attitude
that may so far have escaped your consciousness.

Only after
you have gained some understanding of
• your inner reactions [i.e., gained some understanding of your
inner emotional reactions]
and
• their bearing [i.e., and the bearing of your emotional reactions]
on outer events

will you see
that
these reactions [i.e., that these emotional reactions]
actually are nothing less than
• a fault, or
• several faults
that exist
on a deeper level,
quite apart from
your outer personality.

12

Once you realize
that your inner reactions [i.e., that your inner emotional reactions]
come from
a faulty attitude,
there are
two possibilities.

Each [i.e., Each of the two possibilities]
represents an
obstacle
best removed
by
awareness.

One possibility [i.e., One possibility once you realize
that your inner emotional reactions come from a faulty attitude]
is that you find
the same faults
that you have already recognized
on a
superficial outer level.

You may even have
overcome
some of these faults [i.e., overcome some of these superficial faults]
to some degree.

You will be all the more shocked
to find
the same trends
all over again [i.e., shocked that you find the same faults all over again
after you have overcome them to some degree on a superficial level].

You will
either react
by saying that
you already knew that
you had this fault,
thereby
preventing yourself from
realizing
that you have come across
something quite new [i.e., new on a deeper level],
although
you are aware of
its [i.e., you are aware of this fault's]
outward
existence.

But
it is necessary
to approach this fault [i.e., to approach this fault that is on a deeper level]
as something
new,
in spite of
your familiarity with
its
outer
existence.

Unless

you approach it this way [i.e., Unless you approach this familiar fault as something quite new on a deeper level],

you cannot

- experience and

- relive

the original feelings

that led you

to form the attitude [i.e., to form the faulty attitude]

in the first place,

and

without

re-experiencing them [i.e., without re-experiencing the original feelings

that led you to form the faulty attitude currently causing you difficulties]

you cannot

gain

the necessary understanding [i.e., the understanding necessary for

finding your images].

When you come across

known

- reactions or

- faults

in your inner images,

beware of

the attitude

that you already know about them.

You may

know about them,

but

- they still exist

on another level,

and

- you must approach them

with as much freshness

as you would

if you were encountering them

for the very first time.

Remember this, my friends.

13	<p><u><i>The second possibility [i.e., The second possibility once you realize that your inner emotional reactions come from a faulty attitude] is that you encounter tendencies that are completely contradictory to the self you consciously know.</i></u></p> <p><u><i>Again, this [i.e., Again, the fact that you encounter tendencies that are completely contradictory to the self you consciously know] may be a hindrance because you may be tempted to say:</i></u></p> <p><u><i>"Oh, but this cannot be so.</i></u></p> <p><u><i>I do not have this fault.</i></u></p> <p><u><i>As a matter of fact, the direct opposite is one of my most significant virtues."</i></u></p>
14	<p><u><i>Let us take a few examples to make this a little clearer.</i></u></p> <p><u><i>Consider the people who have a strong sense of responsibility in their lives.</i></u></p> <p><u><i>Their</i></u></p> <ul style="list-style-type: none"><u><i>• family and</i></u><u><i>• business contacts</i></u> <p><u><i>know that they are thoroughly responsible.</i></u></p>

Yet when they [i.e., Yet when these same people
who have a strong sense of responsibility in their lives]

- try to understand
 - their lives and
 - themselves

and

• begin to look for their images,
they may be shocked

to find

that

in certain ways

they

are

irresponsible.

The resulting puzzlement
could lead such people

to reject the new findings [i.e., to reject the new findings that in certain
ways they ARE irresponsible]

as wrong

because

they [i.e., because these new findings about their

areas of irresponsibility]

contradict

another part of their being.

In their confusion

they might quickly cover up again

what they were just about to

bring out of hiding.

15

Or let us take people
who are known to have
a great deal of courage.

By uncovering certain

- emotional reactions,
- tendencies and
- inner conditions,

they come face to face with

the cowardly part of their personality.

This realization [i.e., This realization that a part of their personality is cowardly] may come as quite a shock.

People then will say to themselves that this cannot be so [i.e., people say to themselves that it is impossible that a part of their personality is cowardly].

They may cite a number of instances where they have proven their courage.

Yet their discovery of certain cowardly emotional reactions is also valid.

16

So it is important for you, my friends, to realize that in the deeper layer of your images you may find faults that you do not have outwardly.

Outwardly you have exactly the opposite reactions, and genuinely so – not only as a mask.

You always tend to think in either/or terms.

Humanity has learned by now

that it is wrong to say

a person

is

• **good** [i.e., it is wrong to say a person is ALL good]

or

• **bad** [i.e., it is wrong to say a person is ALL bad].

That far you have come.

But

the need to exclude an either/or judgment

also holds true for

every individual tendency –

good or bad.

If you have

this general understanding, my friends [i.e., If, my friends, you have this
general understanding of the need to EXCLUDE an
either/or judgment in EVERY individual tendency],

if you impress this knowledge

on your mind,

it will be

much easier for you

to reach the goal [i.e., the goal of finding and dissolving your images].

In this way [i.e., By excluding the either/or judgment in every individual tendency],
when you delve into

the deeper realms of your being,

you will

eliminate difficulties

that exist

only because [i.e., eliminate difficulties that exist only because you
INSIST that every tendency must be EITHER totally
bad OR totally good, and in such either/or judgments]

you ignore some facts of

the life of the soul [i.e., you ignore facts such as the fact that
aspects and tendencies of the soul are NEVER
TOTALLY bad or TOTALLY good].

17

People nowadays talk about

depth psychology.

Your self-search

is exactly that [i.e., Your self-search is exactly that: depth psychology].

But in order to

win the battle [i.e., win the battle to find and dissolve images],

you also have to learn

depth

• prayer,

depth

• meditation, and

depth

• thinking,

my friends.

At first

your

• prayer or

• meditation

is an intellectual pursuit,

but when you arrive

at the findings

on the level of

the inner self,

you have to go deeper [i.e., go deeper than

the merely intellectual pursuit].

There are

rare moments

when you are

filled with

• God and

• the laws of truth.

Such moments [i.e., Such moments when you are filled with God

and the laws of truth]

may occur

long before you have discovered

deeper levels of consciousness.

*This feeling [i.e., This rare feeling when you are
filled with God and the laws of truth]*

cannot be
• *forced;*

it [i.e., this rare feeling when you are filled with God and the laws of truth]
cannot be

• *controlled.*

It [i.e., This rare feeling when you are filled with God and the laws of truth]
is

• *grace,*
my friends.

And it [i.e., And this rare feeling when you are filled with God and the laws of truth]
will become

a more or less
permanent state
once you have

• *made conscious*
all unconscious falsehoods

and have

• *cleansed yourself of them.*

18

What I mean by

- "depth prayer"

or

- "depth meditation"

or

- "depth thinking"

is that you

take everything you have found out

about

your hidden reactions –

whether

they concern trends

you find repeatedly

or whether

you come across

quite different reactions

from your

known outer ones –

and think about

their effect on

- yourself and
- others.

Compare them [i.e. As they become conscious, compare your emotional reactions]

with

spiritual law

as you now know it.

Think from

both the

- spiritual

and

- practical
points of view.

Work with

the newly-found knowledge [i.e., the newly-found knowledge about your
previously hidden reactions to people and life situations]

by re-experiencing

the feelings it evokes [i.e., by re-experiencing the feelings the newly-
found knowledge about your emotional reactions evokes].

	<p><u>Then think about it again</u> [i.e., <u>Then think again about the newly-found knowledge about your emotional reactions to people and life situations</u>] <u>as objectively</u> <u>as you know how.</u></p> <p><u>Pray to God</u> <u>for</u></p> <ul style="list-style-type: none">• <u>further enlightenment and</u>• <u>strength</u> <u>to change</u> <u>your erroneous reactions.</u> <p><u>Simply</u> <u>shift your thinking</u> <u>to a deeper level</u></p> <p><u>and</u> <u>apply it</u> [i.e., <u>apply your thinking</u>] <u>to the knowledge you have found.</u></p>
19	<p><u>This</u> [i.e., <u>This process for finding and dissolving your newly-found deeper images</u>] <u>may not be easy</u> <u>for some of my friends to understand,</u> <u>particularly for those</u> <u>who have not started on the search</u> [i.e., <u>the search for images</u>].</p> <p><u>But I am sure</u> <u>that most of my friends</u> <u>who have advanced in this direction</u> <u>will understand what I mean.</u></p> <p><u>It</u> [i.e., <u>This process for finding and dissolving your newly-found deeper images</u>] <u>is a very</u></p> <ul style="list-style-type: none">• <u>subtle and</u>• <u>important</u> <u>matter.</u>

Do not leave
the newly-found understanding [i.e., understanding of your deeper images]
alone,
for you may then
very well slip back into
the same old pattern.

You can easily
• deceive yourself
and
• think that,
merely because you have
found out an
• important and
• significant
piece of knowledge about your soul,
nothing more is necessary.

You can
• have the
theoretical knowledge
and
• still go right on reacting [i.e., right on reacting emotionally]
the same old way.

It is
not sufficient to
• find
an inner understanding
about your hidden
• trends and
• reactions [i.e., hidden emotional reactions]
and
• leave it at that.

The work [i.e., The work of dissolving images]
only begins
after
such recognition.

And that [i.e., And that real work that begins only after you find an inner understanding about your hidden trends and emotional reactions]
is the
meditation in depth,
on the deep emotional level
you have discovered.

If you do
neglect
this meditation,
you may
retain what you have found,
but gradually it [i.e., but gradually what you have found intellectually]
will become

- more remote,
- a merely theoretical knowledge in your brain,

while underneath
you go on reacting as before [i.e., reacting emotionally as you did before].

In that case
you have
not succeeded in

- integrating and
- unifying

your

- erring emotional reactions and
- wrong conclusions

with your intellectual knowledge.

21

Emotions
are more habit-bound
than outer tendencies;
moreover,
they [i.e., emotions]
are so elusive
that in spite of your efforts,
your old patterns
may

- go right on

and

- escape your attention.

*You are so used to
shoving uncomfortable knowledge
into your subconscious
that you cannot get rid of
the habit
from one day to the next.*

*Breaking the habit
requires
a great deal of*

- *training,*
- *concentration, and*
- *effort.*

*New habit patterns
have to be established
until
you recognize
the signs of the hidden trends
that must be made conscious.*

*You have to develop
a special sensitivity for them [i.e., You have to develop a special sensitivity
for the signs of the hidden trends that must be made conscious] –
and this takes time,
of course.*

22

*It is also possible
to go to the opposite extreme [i.e., to go to the extreme that is opposite to the
old trends and emotional reactions that you now
understand intellectually],
which is
just as*

- *harmful as the old reaction*

*and
just as*

- *bound by your images.*

*This [i.e., Going to the extreme that is opposite to the old trends
and emotional reactions that you now understand intellectually]
may happen*

either because

you

- *are unconsciously impatient and*
- *want to correct your soul tendencies*
 - *in a hurry*
 - *by drastic means –*
which, of course, is not feasible.

Or it may happen because

you

- *are angry at yourself and*
- *act in a spirit of*
defiance,
against
 - *yourself**as well as [defiance against]*
 - *the world at large.*

*This reaction [i.e., This pattern of emotional reactions]
is just as wrong as*
the old established pattern.

You merely use
a different manner of operation.

Beware of
these two pitfalls, my friends

[i.e., Pitfall 1) showing your new uncomfortable understanding about your emotional reactions and trends into your unconscious rather than working to integrate and unify your erring emotional reactions and wrong conclusions with your newly found intellectual knowledge, or Pitfall 2) being impatient and rushing forcefully and prematurely to the extreme emotional reaction and trend that is opposite to the old trends and reactions that you now understand intellectually or act in a spirit of defiance against your self as well as the world at large, my friends].

The only way to work

is with the understanding you have gained [i.e., The only way to work in order to dissolve your images is with your new understanding about your heretofore hidden emotional reactions and trends],

- quietly,
- patiently, and
- steadily
 - accepting your temporary inability to react differently [i.e., accepting your temporary inability to react differently emotionally],
 - knowing that slow growth is the only possible way.

Take the newly-found knowledge
and view it from various angles.

- Pray and
- meditate
 - on
 - the deeper level of this new knowledge
 - rather than on
 - the outer level on which you have worked before.

You may also have
established habits in
• prayer and
• meditation.

They [i.e., These old established habits in prayer and meditation]
were useful
in the last [i.e., in the previous] phase of your development,
but now you have to shift
to a deeper realm.

24

Another point
of equal importance
I want to bring to your attention
is that,
strangely,
everything connected with
these distorted inner images
causes you
acute shame,
even when
the image
is about something that
is not shameful,
objectively speaking.

There might not be
any justification for
the shame;

you would not feel that
such behavior
deserved shame
if you encountered it in others.

Once you have
the courage
to bring your feelings out into the open,
you will see for yourself
how the sense of

- shame and
- embarrassment

completely vanishes.

But before it is out,
while you are still struggling with it,
you will
feel
the shame
very strongly.

25

You may have a fault
that is
infinitely worse
than what you are ashamed about,
but since you discovered it [i.e., since you discovered this infinitely worse fault]
a long time ago,
you have accepted it by now;
therefore,
you do not feel ashamed of it anymore.

You may even be able to discuss it [i.e., discuss this fault that is worse than
a fault of which you are ashamed]
openly with others.

However,

- something that is
a much lesser fault,

or

- a trend that apparently has nothing to do
with
 - a fault orwith
 - the recognized standards of sin

causes you
acute shame
as long as
you have not come to terms with it

Let us say, you discover that
you were very strongly

- influenced [by] and
- dependent on
one of your parents,

something that is
in itself
nothing to be ashamed of.

Until now

you ignored

- how much and
- in what manner
you were influenced

and how

- dependent you still are
on the emotions
your dependency has created.

When you first come across this realization,
it causes you
acute embarrassment.

26

This [i.e., *Your initial acute embarrassment caused by now discovering how you were influenced by your parents and how dependent you still are on the emotions your dependency has created*]
is a typical image reaction,
my friends.

And if you
expect
this [i.e., *if you anticipate and expect this sudden acute embarrassment as a typical image reaction*]
to happen,
you will
make things easier for yourself.

You will
not be
under the

- *emotional,*
- *subjective*

impression
that
you alone
have such feelings.

For that [i.e., *Thinking that it is you alone who experiences such acute shame from the image you hold*]
is what you
unconsciously
believe
when you feel so ashamed.

You have created
separateness
for yourself
with all your
inappropriate defenses [i.e., *defenses against FEELING the acute shame and thinking that it is you alone who experiences such acute shame from the image you hold*].

But if you realize

- that this feeling of isolation [i.e., this feeling of isolation due to false shame]
is common to everyone,

- that it is

 - a symptom

 - to be expected,

you will be able to counteract it [i.e., counteract this feeling of isolation and shame]
by not giving much heed to it.

You will free yourself
of the

- separating wall

- that encloses you in

 - darkness,

 - loneliness,

 - fear,

 - guilt, and

 - false shame.

Only in this way

- can you

 - evolve as a free person and

 - hold your head high,

instead of

- being governed by your

 - false impressions and

 - shame.

It takes only

- a moment of courage

- to

 - go through

 - what seems so shameful

- and

 - face yourself

 - as you are.

This is the only way

- to discover

- your phantom world

- of

 - fear and

 - shame

 - that has no reality whatever.

Remember that [i.e., Remember that this world of fear has no reality whatever].

27

Thus, my dear friends,
you see that
when you go

- inward and
- downward,

you

- gain an understanding of
the shadows in your soul and
- comprehend
how they came to exist.

When you look at
your erroneous emotional conclusions,
you will
discover
that
fighting
your imagined

- shames and
- resistances

with the tools of

- patience,
- sound endeavor, and
- willpower

is, in truth,
the only way
to ascend in spirit.

Thinking you can

- avoid
this apparent descent

and yet

- attain
spiritual growth

is

- utterly unrealistic.

It is

- self-deception and
- wishful thinking.

You cannot avoid it [i.e., You cannot avoid
this apparent descent].

28	<p>QUESTION: <u><i>You said humans were all given the same amount of time.</i></u></p> <p><u><i>Does that mean that time is something different to each individual spirit?</i></u></p>
29	<p>ANSWER: <u><i>What I mean is this:</i></u></p> <p><u><i>Let us say you have an hour.</i></u></p> <p><u><i>An hour will remain an hour, regardless of how it appears to you.</i></u></p> <p><u><i>This is true whether it is</i></u> <ul style="list-style-type: none">• <u><i>pleasant</i></u><u><i>or</i></u>• <u><i>unpleasant.</i></u><p><u><i>You can measure it and it still remains objectively an hour.</i></u></p><p><u><i>Your own impression, what you</i></u> <ul style="list-style-type: none">• <u><i>think and</i></u>• <u><i>feel</i></u><u><i>during that time, is</i></u> <ul style="list-style-type: none">• <u><i>subjective and</i></u> <u><i>has no bearing on the</i></u>• <u><i>objective</i></u> <u><i>hour that has passed.</i></u></p></p>

Now in the
spirit world
it is exactly
the opposite.

Subjectivity
validates
the spiritual attitude;

every
• measurement
or any other
• value
is
subjective
in spirit.

Is that clear?

COMMENT:
Yes,
thank you very much.

30

QUESTION:
I find it hard to understand
• meditation and
• prayer
in depth.

If you have approached a problem already,
how can you approach it
on a deeper level?

31

ANSWER:
Reaching the same old problem
on a deeper level
happens
organically
as you continue to work.

But
once you have uncovered
a new approach
to a problem,

you have to
• think,
• meditate, and
• pray
with the new findings
all over again.

Whether you discover
the same tendencies
that you were
• already aware of, or
• partly aware of,

or
whether you discover
some completely new reactions,
you have to approach them [i.e., approach the tendencies or reactions]
with a spirit of
• newness,
• a new outlook,
so you
vibrate with
the experience
of the realization.

And then you have to
• think about it.
• Pray to assimilate
the new material properly.
• Pray that you will be able to
integrate it [i.e., Pray that you will be able to integrate the new material]
with your personality,
so that you will become
well rounded.

	<p><u><i>A new finding</i></u> <u><i>usually does</i></u> <u><i>not fit into</i></u> <u><i>the mental picture</i></u> <u><i>you have of yourself.</i></u></p> <p><u><i>It [i.e., A new finding]</i></u> <u><i>calls attention to itself.</i></u></p> <p><u><i>To make</i></u> <u><i>the distorted emotions</i></u> <ul style="list-style-type: none">• <u><i>whole and</i></u>• <u><i>healthy,</i></u><u><i>one has to work on</i></u> <u><i>one's findings</i></u> <u><i>in the way I have explained in this lecture.</i></u></p>
32	<p><u>QUESTION:</u> <u><i>You wanted to talk tonight</i></u> <u><i>about the problem of</i></u> <ul style="list-style-type: none">• <u><i>desire [i.e., the desire for something]</i></u><u><i>versus</i></u> <ul style="list-style-type: none">• <u><i>renunciation [i.e., versus the renunciation of that something].</i></u></p>
33	<p><u>ANSWER:</u> <u><i>On a previous occasion</i></u> <u><i>I said that</i></u> <u><i>desirelessness</i></u> <u><i>can be very easily</i></u> <u><i>misunderstood,</i></u> <u><i>especially</i></u> <u><i>if you happen to have</i></u> <u><i>an image</i></u> <u><i>which makes you</i></u> <u><i>afraid to</i></u> <ul style="list-style-type: none">• <u><i>live,</i></u>• <u><i>afraid to</i></u>• <u><i>feel,</i></u><u><i>and</i></u> <u><i>afraid to</i></u> <ul style="list-style-type: none">• <u><i>love.</i></u></p>

	<p><u>The</u> <u>outer intellectual knowledge</u> <u>you may gain through</u> <u>spiritual teachings</u></p> <ul style="list-style-type: none">• <u>may support this very image</u> [i.e., <u>support this image that makes you afraid to live, feel, and love</u>] <p><u>and</u></p> <ul style="list-style-type: none">• <u>can be used</u> <u>as a rationalization for</u> <u>the pseudo-solution</u> <u>of withdrawal from life</u> <u>because</u> <u>the negative unconscious</u> <u>is constantly on the lookout</u> <u>to use such arguments</u> <u>to justify</u><ul style="list-style-type: none">• <u>itself</u> [i.e., <u>to justify the negative unconscious itself</u>] <p><u>and</u></p> <ul style="list-style-type: none">• <u>its image</u> [i.e., <u>and to justify the unconsciousness's image that makes you afraid to live, feel, and love</u>].
34	<p><u>With the knowledge</u> <u>you have gained since,</u> <u>you will now</u> <u>understand better</u> <u>why I said at the time</u> <u>that</u> <u>desirelessness</u> <u>has to be approached carefully,</u> <u>otherwise</u> <u>it</u> [i.e., <u>otherwise desirelessness</u>] <u>will do more</u><ul style="list-style-type: none">• <u>harm</u> [i.e., <u>harm you by making you afraid to live, feel, and love rather than to desire and manifest these positive qualities</u>]</p> <p><u>than</u></p> <ul style="list-style-type: none">• <u>good.</u>

People with this kind of image [i.e., this kind of image that makes them afraid to live, feel, and love]

are very afraid to face

- the world,
- their feelings, and
- the unavoidable disappointments,

so they

- withdraw

and

- use

desirelessness

as a camouflage

to fit their image [i.e., to fit their image that makes them fear life].

This is a

very common phenomenon.

Only those

who have

no such fear

can understand

the true meaning of

- desirelessness

and

- renunciation.

35

Wherever

fear of life

is embedded in an image –

and many people have it to some degree –

the only way

genuine

desirelessness

can be attained

is by

facing

the fear of

- life and
- love.

	<p><u>To</u></p> <ul style="list-style-type: none">• <u>risk</u> <u>the hurt</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>bear your fear</u> <u>that your desires</u> <u>will not be fulfilled,</u> <p><u>rather than</u> <u>trying to</u> <u>forcefully</u> <u>prevent yourself</u> <u>from going through</u> <u>this necessary stage of development,</u> <u>is important.</u></p>
36	<p><u>Only after</u> <u>having tasted</u> <u>voluntarily</u> <u>the hurts</u> <u>connected with desire</u> <u>will you be able to</u> <u>leave desire behind.</u></p> <p><u>You cannot do it</u> [i.e., <u>You cannot leave desire behind</u>] <u>by going around it</u> [i.e., <u>by going around tasting voluntarily</u> <u>the hurts connected with that desire not being fulfilled</u>], <u>my dear friends.</u></p> <p><u>You cannot</u> <u>force yourself</u> <u>into</u> <u>a state of "desirelessness"</u> <u>you have not yet attained</u> [i.e., <u>not yet attained by tasting voluntarily</u> <u>the hurts connected with that desire not being fulfilled</u>];</p> <p><u>this</u> [i.e. <u>forcing yourself into a state of "desirelessness" you have not yet attained</u> <u>by tasting voluntarily the hurts connected with that desire not being fulfilled</u>] <u>would amount</u></p> <ul style="list-style-type: none">• <u>to a lie</u> <p><u>and even</u></p> <ul style="list-style-type: none">• <u>to cheating.</u>

As long as
you still have desires,
you have to
• acknowledge them
and
• go through them [i.e., go through those desires by tasting voluntarily
the hurts connected with those desires not being fulfilled]
in order to
honestly
grow out of them [i.e., HONESTLY grow out of those desires].

Gradually,
in the organic growth
that spiritual development
always is,
the hurts [i.e., the hurts connected with those desires
not being fulfilled]
will become less,
not because you
• fear
and
• avoid
them [i.e., not because you fear the hurt of those
desires not being fulfilled and avoid feeling
the hurts of their not being fulfilled]
but because you
are willing to face them [i.e., willing to face and taste
voluntarily the hurts connected with those
desires not being fulfilled].

That is the only way
• renunciation and
• desirelessness
can be obtained
without
• error and
• self-deception.

And only
you, the individual,
can be the judge of
how useful it is to
meditate about
desirelessness
at the moment.

37

Only
if
and
when
you are
completely fearless
of

- hurts and
- disappointments

is the time ripe [i.e., ripe for genuine desirelessness
and renunciation],
my dear ones,
and
not before!

If you have
forced yourself
into a state of resignation,
you have chosen
with the unconscious motive
of escaping
what you fear [i.e., escaping your fear of feeling the hurt of
disappointment if your desires are not fulfilled.

This is the only valid procedure:

accepting that you still

- have desires [i.e., accepting that you still have
unfulfilled desires]

and
accepting

- their price [i.e., accepting your feelings of hurt, pain, and
disappointment, the natural price of having and accepting
unfulfilled desires].

Because of
the acceptance [i.e., Because of your acceptance of feelings of hurt, pain
and disappointment, the natural price of your unfulfilled desires],

- your desires

will differ from

- the desires of people

who have no spiritual aims.

Those people [i.e., Those people who have no spiritual aims]
will let their
self-will
push ahead.

Controlled by
their desires,
they [i.e., those people who have no spiritual aims]
will rebel against
• everything
and
• everyone
who stands in the way of
the gratification of
their desires.

38

But you
who are on this path
can evaluate
these currents [i.e., these currents of desire, and currents of pain, hurt,
and dissatisfaction that are the natural price
of simply accepting unfulfilled desires]

- viewing them**
from a distance

and

- consciously controlling them,**
neither
 - giving vent to them**
- nor**
 - suppressing them.**

If you
• listen
within yourself
and
• interpret
your feelings,
you will be able to see
where your
• self-will,
• pride, and
• ego
claim gratification
that your
• higher self
deems wrong.

Those who know
that
the purpose of life
is
• not the gratification of
self-will
and that
the sole purpose of life
is
• not happiness,
but that
life is given to you
to learn
both from
• happiness
and
• unhappiness,

will not give in to
the desires
of the lower self.

If you cannot help
giving in to
the lower self
at times,
you will learn
an additional lesson
from that [i.e., from giving in to the lower self at times].

Only those
who
do not escape

- unhappiness

can become

- happy.

And only those
who
do not escape

- unhappiness

can achieve

- true desirelessness,
though perhaps
only much later.

So there lies the answer,
my friends.

And hearing these words,
I hope you will
not use the idea of

- desirelessness

and

- renunciation
to rationalize away
your inner fears
of
 - life,

of

- love, and

of

- being hurt.

Is that clear?

COMMENT: Yes.

39	<p>QUESTION: <u><i>What about the problem of selfishness in prayer?</i></u></p>
40	<p>ANSWER: <u><i>I have discussed that on various occasions, but I will do so again, perhaps with a slightly different slant, my friends.</i></u></p> <p><u><i>I know that many people are afraid that their prayers are selfish.</i></u></p> <p><u><i>But that depends very much on how you pray.</i></u></p> <p><u><i>You cannot say of any act that it is</i></u> <ul style="list-style-type: none">• <u><i>selfish</i></u>or• <u><i>not [selfish]</i></u><u><i>without examining it.</i></u></p> <p><u><i>Aside from crass instances, it is your motive that counts in all</i></u> <ul style="list-style-type: none">• <u><i>desires and</i></u>• <u><i>attitudes.</i></u></p> <p><u><i>Selfishness always depends on the how.</i></u></p>

To determine this [i.e., i.e., To determine the “how” of your prayer
and decide whether or not your prayer is selfish]
is really very simple.

If you pray for things

solely

because

- you want them

and

because

- it would be pleasant to have them

and

- for no other reason,

then, of course,

it is a

- selfish prayer

and

it will do

- no good at all.

For only a

pure spiritual force

coming out of your soul

will have an effect.

A selfish prayer

- indicates

a misunderstanding of life

and

- is therefore

made in untruth,

even though

you are

not

deliberately

dishonest.

	<p><u>Nevertheless, an</u></p> <ul style="list-style-type: none">• <u>untrue thought,</u>• <u>innocent and</u>• <u>in good faith</u> <p><u>as it may be,</u></p> <p><u>cannot meet with</u></p> <ul style="list-style-type: none">• <u>the true forces</u> <p><u>of the cosmos.</u></p> <p><u>Like</u></p> <p><u>attracts</u></p> <p><u>like,</u></p> <p><u>and this law</u></p> <p><u>cannot be changed.</u></p>
41	<p><u>One of the first things you learn on this path</u></p> <p><u>is</u></p> <p><u>to ask yourself about</u></p> <ul style="list-style-type: none">• <u>your motives for</u> <p><u>desiring a certain thing;</u></p> <p><u>to ask yourself about</u></p> <ul style="list-style-type: none">• <u>the why of some of your</u> <p><u>emotional reactions.</u></p> <p><u>If you do not find the answer [i.e., the answer to what your MOTIVES are for</u></p> <p><u>desiring a certain thing or to WHY your emotional reactions</u></p> <p><u>are what they are in certain situations or to certain people],</u></p> <p><u>it is</u></p> <p><u>a good beginning</u></p> <p><u>to pray for</u></p> <p><u>the will</u></p> <p><u>to recognize yourself</u></p> <ul style="list-style-type: none">• <u>fearlessly and</u>• <u>truthfully.</u>

Thus,
in such an instance [i.e., in such an instance when you pray for the will to recognize yourself fearlessly and truthfully],
you would pray that
your motives
should become purified.

This [i.e., Praying that your motives should become purified]
cannot be construed as
selfishness.

Furthermore, it is certainly
not selfish
to pray for the good of other creatures.

If you can bring yourself to pray
for those who have harmed you –
and mean it –
that in itself
is an act of purification.

And if you pray for
• strength and
• understanding
to overcome your
cowardice
• to face yourself
and
• to overcome your resistance to
developing yourself,
there is nothing selfish in that.

If you believe that
wanting the happiness
that inevitably results
from purification,
after a certain point is reached,
is self-serving,
then remaining
• unpurified and
• unhappy
would seem to be a higher aim
because it would
seem selfless!

42

In this connection [i.e., In connection with your being happy or unhappy]
you must understand
how God's laws work:

Only those who
are
happy
can bring happiness
to others.

[By happiness]

I do

not mean

- *cheap and*
- *easily obtainable*
happiness,

but

- *the real thing [i.e., but I mean REAL HAPPINESS]*
that

- *comes only by hard labor*

and

that

- *no one can take away from you.*

You will never see
an unhappy person
who can
truly bring happiness
to others.

That [i.e., An unhappy person bringing true happiness to others]
is impossible.

An unhappy person
may
do

- *a good deed,*
- *a single unselfish act,*

but cannot possibly
make
another person
happy.

Therefore [i.e., *Therefore, since an unhappy person cannot possibly make another person happy*],

your

- ***purification and development***
should be
the main intent
of your prayer,

apart from praying
for others,

and

consider the resulting happiness [i.e., *consider the happiness resulting from your purification and development*]

- ***a byproduct*** [i.e., *a byproduct from your work of purification and development*],
- ***a means***
to an end [i.e., *consider your resulting happiness as a means to bring happiness to others*],

rather than

- ***the end itself*** [i.e., *rather than treating your own happiness as the ultimate goal of your work of purification and development*].

43

If

selfishness,
namely the desire
to become happy,
enters your motivation
a little bit
at the beginning of
your upward climb,

- ***recognize this,***

but

- ***do not mind it too much.***

Accept yourself

as

- ***you are*** [i.e., *Accept yourself as you are, as being selfish, because your motivation for praying is only to become happy*],

as

- ***still imperfect.***

Even if

- **the selfish motive** [i.e., Even if the selfish motive: “to become happy”]
is not as pure as
- **expecting happiness only as a byproduct** [i.e., expecting happiness only as a byproduct of purification and development],

it [i.e., the prayer with the selfish motive: “to become happy”]
is still
a step forward
in the realization of truth.

Only by
purifying yourself
can you become happy.

The person
who has
a lower degree of consciousness, however, [i.e., The person who has a lower degree of consciousness, however, does NOT believe that happiness comes only by purifying oneself but rather]
believes
that
happiness
results from

giving in to
all the desires
coming from
the lower nature.

44	<p><i><u>If you are</u></i> <i><u>not</u></i> <i><u>free from selfishness –</u></i> <i><u>and scarcely a human being is –</u></i> <i><u>it is certainly healthier</u></i> <i><u>to see this clearly [i.e. to see your selfishness clearly]</u></i> <i><u>instead of</u></i> <i><u>forcing it away;</u></i></p> <p><i><u>in that way</u></i> <i><u>it [i.e., by forcing your selfishness away, it]</u></i> <i><u>will only</u></i> <i><u>• hide</u></i> <i><u>in your soul</u></i> <i><u>and</u></i> <i><u>• cause you</u></i> <i><u>more harm</u></i> <i><u>than the</u></i> <i><u>• clear and</u></i> <i><u>• courageous</u></i> <i><u>recognition</u></i> <i><u>of its existence.</u></i></p> <p><i><u>• Know that</u></i> <i><u>the aim is a higher one [i.e., Know that the aim is higher than merely</u></i> <i><u>recognizing your selfishness, the aim is to OVERCOME your selfishness],</u></i></p> <p><i><u>and</u></i> <i><u>• know that</u></i> <i><u>you are emotionally not there yet [i.e., know that you are not yet able</u></i> <i><u>EMOTIONALLY to overcome your selfishness, know</u></i> <i><u>that you need more purification and development work</u></i> <i><u>to overcome your selfishness EMOTIONALLY].</u></i></p>
45	<p><i><u>Also realize that</u></i> <i><u>secluded</u></i> <i><u>happiness [i.e., realize that happiness secluded from others and isolated]</u></i> <i><u>is impossible.</u></i></p>

The separating wall [i.e., The wall separating you from others]

must
crumble,

and that [i.e., and tearing down and crumbling this wall that separates
and protects you from others]

is what
all of you
are afraid of;

it [i.e., tearing down and crumbling this wall that separates you from others]
threatens you.

You do not realize that
by keeping
your separating wall
you

• defeat
your own purpose

and
you

• contradict your
desire to develop,
which exists just as strongly
as your fear of it [i.e., just as strongly as your
fear of developing].

You all
desire
• happiness

and

you all
desire to
• give happiness,

yet you
cannot achieve either one [i.e., cannot achieve either happiness
or giving happiness]

without
losing
your separateness.

46

And how do you
lose
your separateness?

By doing
the very thing
that seems
hardest to you.

Perhaps it is
• giving up your
pride,
• going through
your apparent shame.

When you approach the problem
this way [i.e., by tearing down your walls that separate you from others and
thereby making HAPPINESS and GIVING HAPPINESS possible:
giving up your pride, going through your apparent shame],
you will realize that
in this kind of prayer [i.e., this kind of prayer for COURAGE to face yourself,
to purify yourself, and to develop – to tear down
the walls of separation]
there is certainly nothing selfish.

For God
wants you
to be happy.

It is a long tradition of
misunderstanding,
often unpronounced,
that
to be
• godly
means
to be
• unhappy and
• severe.

To be godly
is supposed to be
• martyrdom.

This image [i.e., *This image that to be godly*
means to be unhappy, severe, and a martyr]
is engraved in humanity
as a whole.

No, my friends,
it [i.e., *No, this image that to be godly*
means to be unhappy, severe, and a martyr]
is not so.

So
do not feel guilty
if you also
become happy.

But
do not pray
directly
for
happiness.

Pray for the

- *strength and*
- *ability*

to remove
the obstacles
you
have placed
between

- *yourself*

and

- *happiness.*

This [i.e., *Removing the obstacles you have placed between yourself and happiness*]
means
going through
the unhappiness,
self-inflicted
by

- *error and*
- *ignorance.*

	<p><i><u>The outcome</u> [i.e., <u>The outcome of removing the obstacles you have placed between yourself and happiness, including going through the unhappiness, self-inflicted by error and ignorance]</u></i></p> <p><i><u>will be</u></i></p> <p><i><u>the clear light of</u></i></p> <ul style="list-style-type: none"><i>• <u>peace,</u></i><i>• <u>harmony,</u></i><i>• <u>beauty, and</u></i><i>• <u>joy</u></i> <p><i><u>that will be</u></i></p> <p><i><u>yours</u></i></p> <p><i><u>regardless of</u></i></p> <p><i><u>other people's actions.</u></i></p> <p><i><u>That</u></i></p> <p><i><u>is the spirit you should have</u></i></p> <p><i><u>when you pray.</u></i></p>
47	<p><i><u>QUESTION:</u></i></p> <p><i><u>May I ask</u></i></p> <p><i><u>why is it so difficult at times</u></i></p> <p><i><u>to start praying at all?</u></i></p>
48	<p><i><u>ANSWER:</u></i></p> <p><i><u>You all know that</u></i></p> <p><i><u>your development</u></i></p> <p><i><u>does</u></i></p> <p><i><u>not</u></i></p> <p><i><u>proceed</u></i></p> <ul style="list-style-type: none"><i>• <u>upward</u></i> <p><i><u>or</u></i></p> <ul style="list-style-type: none"><i>• <u>downward</u></i> <p><i><u>along a steady line.</u></i></p> <p><i><u>It</u> [i.e., <u>Your development</u>]</i></p> <p><i><u>fluctuates,</u></i></p> <p><i><u>going</u></i></p> <ul style="list-style-type: none"><i>• <u>up</u></i> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><i>• <u>down</u></i> <p><i><u>in</u></i></p> <ul style="list-style-type: none"><i>• <u>spirals.</u></i>

And sometimes,
while you are on a
• downward curve,
you do not realize
you are
• a step higher
than
• the last upward curve
you were on.

Although
• the last upward curve
was, on the whole,
lower than
• the present downward curve,
every
upward curve
feels better [i.e., feels better than any downward curve].

You felt
• an elation and
• a liberation
[in the previous upward curve]
that you
do not feel
on the downward curve,
which
you have now
worked yourself
up to.

Whenever
you are on
a downward curve,
you encounter
conflicts
that you have not yet resolved.

They [i.e., The conflicts that you have not yet resolved]

disquiet you;

they make you

• restless and

• fearful

until

you have laboriously

• worked them out [i.e., until you have worked out
these unresolved conflicts]

and

• understood them;

until

you have

• fitted them [i.e., until you have fitted these unresolved conflicts]
into as much of

the whole picture

as is available to you now.

When this is done [i.e., When you have worked out these unresolved conflicts
and fitted them into the whole picture as is available to you now],

• the upward curve

sets in again,

and

• you enjoy

the clear air

of a gained truth

a little further.

49

But when

the downward curve comes again,

you must

delve into

the darkness of your

• confusion and

• error,

and that cuts you off from

the divine stream.

You may oversimplify this
by saying:

"Things are
depressing;
I experience
unpleasant things
and that [i.e., and because I experience unpleasant things]
is why
I am cut off from the divine flow."

You are only
half right,
and that [i.e., and being half right]
is always dangerous.

The unpleasantness
you are experiencing
is only

- a reflection,
- a necessary effect

of the cause
you have within yourself
that waits to be dug out.

And that [i.e., And because the cause within yourself of the unpleasantness
you are experiencing waits to be dug out]
is why,
when you are on the downward curve,
which may vary in length
according to

- the personality and
- the inner problems to be solved,

the flow is cut off.

You are surrounded again
by the strong impressions
of
the world of manifestation.

You can
no longer connect with
the feeling
of reality
you have tasted at other times.

The disconnection [i.e., The disconnection from reality]
is necessary;
it [i.e., the disconnection from reality you have tasted at other times]
provokes a battle on your part
to attain victory again.

Every victory
means
a new upward curve.

50

It is quite natural
• that in such periods
of temporary darkness
• you cannot
feel
God's absolute truth,
• that
• you do not
vibrate with
it [i.e., that you do not vibrate with
God's absolute truth].

This [i.e., This feeling and vibrating with God's absolute truth]
cannot be forced
by your will.

	<p><u>But what you</u> • <u>can and</u> • <u>should</u> <u>do during these periods [i.e., during these periods of</u> <u>darkness and struggle]</u></p> <p><u>is to</u> • <u>think</u> • <u>clearly and</u> • <u>reasonably</u> <u>about your findings</u> <u>in the light of</u> <u>what you</u> <u>now know,</u> <u>although temporarily</u> <u>this knowledge</u> <u>sits only in your</u> <u>brain,</u></p> <p><u>and to</u> • <u>wait</u> <u>until you become</u> <u>filled with</u> <u>this knowledge again.</u></p>
51	<p><u>Be blessed,</u> <u>my dear ones.</u></p>

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