

Pathwork Lecture 50: The Vicious Circle

1996 Edition, Original Given April 24, 1959

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

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03	<p><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>God bless</u> • <u>this gathering,</u> <u>God bless</u> • <u>all of you.</u></p>
04	<p><u>Tonight I shall discuss</u> <u>one of the vicious circles</u> <u>that is very common among human beings.</u></p> <p><u>To some degree it [i.e., this particular vicious circle]</u> <u>operates in</u> <u>every human soul.</u></p> <p><u>Most of the time it [i.e., Most of the time this particular vicious circle]</u> <u>lives in the</u> • <u>subconscious,</u> <u>although some parts of this circle</u> <u>may be</u> • <u>conscious.</u></p>

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Edited by Judith and John Saly; Devotional Format posted 1/17/19

It is important in this work that you
follow the circle
until you uncover it in its entirety,
for otherwise
you cannot dissolve it.

My words are
not addressed so much

- to your conscious mind,
- to your intellect,

but
to the level of your
emotions
where this vicious circle exists.

05

Even if you are aware of

- some parts of the vicious circle,

use these words to search for

- all the other parts

you are still unaware of.

Perhaps there are a few among you
who are
utterly unaware of
any part of this circle.

In that case
and to begin with,
these words
will guide you
to make
at least one part
conscious.

This [i.e., Making at least one part conscious]
will not be so difficult
because
many of your
symptoms
will easily show you that,
though unconscious,
the circle very much
lives within you.

	<p><u>Still,</u> <u>do not interpret these words to mean that you</u> <u>consciously</u></p> <ul style="list-style-type: none">• <u>think and</u>• <u>react</u> <p><u>according to the vicious circle;</u></p> <p><u>realize that it [i.e., realize that the vicious circle]</u> <u>is hidden.</u></p> <p><u>It will be up to</u> <u>you</u> <u>to make the chain reaction</u> <u>conscious</u> <u>in your work on this path of</u></p> <ul style="list-style-type: none">• <u>self-finding and</u>• <u>self-development.</u> <p><u>Becoming</u> <u>conscious</u> <u>of these hidden currents</u> <u>will give you</u></p> <ul style="list-style-type: none">• <u>freedom and</u>• <u>victory.</u>
06	<p><u>Most of my friends</u> <u>realize that an</u></p> <ul style="list-style-type: none">• <u>illogical</u> <u>way of</u>• <u>thinking,</u>• <u>feeling, and</u>• <u>reacting</u> <p><u>exists in every personality,</u></p> <p><u>even though</u> <u>consciously</u> <u>you may know a</u></p> <ul style="list-style-type: none">• <u>better logic [i.e., better logic than the illogical way of thinking, feeling and reacting that also exists in every personality].</u>

	<p><u>Everything in the unconscious</u> <u>is</u></p> <ul style="list-style-type: none">• <u>primitive,</u>• <u>ignorant,</u> <p><u>and very often</u></p> <ul style="list-style-type: none">• <u>illogical,</u> <p><u>although it [i.e., although everything in the unconscious]</u> <u>does follow a certain</u></p> <ul style="list-style-type: none">• <u>limited logic of its own.</u>
07	<p><u>The vicious circle that is my subject tonight</u> <u>begins in childhood,</u> <u>where all images are formed.</u></p> <p><u>The child is</u></p> <ul style="list-style-type: none">• <u>helpless;</u> <p><u>it [i.e., the child]</u></p> <ul style="list-style-type: none">• <u>needs to be taken care of;</u> <p><u>it</u></p> <ul style="list-style-type: none">• <u>cannot stand on its own two feet;</u> <p><u>it</u></p> <ul style="list-style-type: none">• <u>cannot make mature decisions;</u> <p><u>it</u></p> <ul style="list-style-type: none">• <u>cannot be independent of</u><ul style="list-style-type: none">• <u>weak and</u>• <u>selfish</u><u>motives –</u> <u>and therefore</u> <u>must depend on</u> <u>other human beings to a certain degree.</u> <p><u>Hence</u> <u>the child</u> <u>is incapable of</u> <u>unselfish love.</u></p>

The mature adult
grows into it [i.e., grows into its capacity to give unselfish love]
provided
• the whole personality matures harmoniously
and
provided that
• none
of the childish reactions
remain hidden in
the unconscious.

If they do [i.e., If some of the childish reactions
remain hidden in the unconscious],
only
• part of the personality
will
• grow
while
• another part –
and a very important one at that –
will remain
• immature.

There are
very few adults
who are as mature
• emotionally
as they are
• intellectually.

08

The child
• desires
to be loved;
in fact, it
• needs
to be loved.

*If an adult existed
who was able to give
a semblance of divine love,
the conflict we are discussing here
would not arise.*

*But even in this case [i.e., But even in the case where an adult existed who
was able to give a semblance of divine love to the child],
the
inner
problems of an entity [i.e., the inner problems of the inner child]
would never be solved.*

*For
nothing can really be solved by what
another person*

- *can*
- or*
- *cannot*
do!

*That is why
life [i.e., incarnation]
on this
• imperfect and
• unpurified
planet
is necessary
for every soul
who is not yet pure.*

09

*The child comes in contact with
more or less imperfect surroundings
that bring
its inner problems
to the fore.*

Because of the lack of
divine love,
the child
in its ignorance
craves
an exclusive love
that is
neither

- divine

nor

- humanly possible.

The love it wants
is selfish;
it does not want to
share love
with

- others,

with

- brothers or sisters

or even
with

- the other parent.

The child is often
unconsciously
jealous of
both parents.

Yet, if the parents
do not love
each other,
the child
suffers even more.

So
the first conflict arises from
two opposite desires.

On the one hand

- the child wants
the love of each parent
exclusively;

on the other,

- it suffers
if the parents do not love
each other.

Since the love-capacity
of any parent

is imperfect,
the child misunderstands that,
despite the imperfection,
most parents
are still fully capable of
loving more than one person.

The child
feels

- excluded and
- rejected
if the parent
also loves others, however.

In short,

the exclusive love
the child craves
can never be gratified.

Furthermore,

whenever the child is prohibited from
having its way,
that [i.e., that prohibition from having its way and having what it wants]
serves as an
additional "proof" to the child
that it is
not sufficiently loved.

10

This frustration [i.e., **This frustration at not feeling sufficiently loved as a child**]
causes the child to
feel
rejected,
which, in turn,
causes

- **hatred,**
- **resentment,**
- **hostility, and**
- **aggression.**

This [i.e., **The child's EMOTIONAL REACTION to feeling rejection and unloved,**
namely, the child's hatred, resentment, hostility, and aggression]
is
the second part of the vicious circle.

The need for love
that cannot be gratified [i.e., **The child's need for love that cannot be gratified**
since the child believes that it needs EXCLUSIVE love, which
is IMPOSSIBLE for any parent to give]
causes [i.e., **evokes the emotional reactions in the child of**]

- **hatred and**
- **hostility**

toward the very people
one loves most.

Generally speaking,
this
is the second conflict
of the growing human being [i.e., **this conflict of having hatred and**
and hostility toward the very people one loves most is second to
the first conflict in the growing child, which is the conflict of having two
opposite desires – the desire to be exclusively loved by one or both parents
opposed by the opposite desire that the two parents love each other].

If the child

- **hated someone**
it did not love
at the same time,

if it

- **loved in its own way**
and
• **did not desire love in return,**

this conflict [i.e., **this second conflict in the growing child of having hatred and**
and hostility toward the very people one loves most]
could not arise.

The very fact that
hatred exists
for the very person
one loves dearly
creates an important conflict
in the human psyche.

It is self-evident that the child
feels ashamed of these negative emotions [i.e., feels ashamed that it feels
the negative emotions of hatred for the very person one loves dearly],
and therefore
it puts this conflict [i.e., the child puts this inner conflict of hating
and loving the very same person]
into the subconscious
where it festers.

The hatred
causes
guilt
because the child is taught early
that it is

- bad,
- wrong, and
- sinful

to hate,
particularly one's parents
whom one is supposed to

- love and
- honor.

It is this guilt [i.e., It is this guilt for hating one's parents],
living on
and on
in the subconscious,
which
in the adult personality
causes all sorts of

- inner and
- outer

conflicts.

	<p><u>Moreover, people are unaware of the roots of these conflicts [i.e., these conflicts brought on either because 1) the child-self wants exclusive love from the parents which is in conflict with desiring that its parents love each other or 2) the conflicts of hating the very person one loves or 3) the guilt for this hate toward the very person one loves] until they decide to find out what is hidden in their subconscious.</u></p>
11	<p><u>The guilt [i.e., the guilt for hating the very person the child loves dearly] has a</u></p> <ul style="list-style-type: none"><u>• further,</u><u>and again</u><u>• inevitable,</u><u>reaction.</u> <p><u>Feeling guilty,</u> <u>the unconscious says,</u></p> <p><u>"I desire to be punished."</u></p> <p><u>Thus a</u> <u>fear of punishment</u> <u>arises in the soul,</u> <u>which again is</u> <u>almost always</u> <u>completely unconscious.</u></p> <p><u>However,</u> <u>the manifestations [i.e., the manifestations of this fear of punishment for the guilt thought deserved for hating the very person one loves dearly]</u></p> <p><u>can be found in</u> <u>various symptoms,</u> <u>which, if followed through [i.e. if followed through to their origin],</u> <u>will finally lead to the chain reactions</u> <u>I will describe next.</u></p>

12

With the
fear of punishment [i.e., With the fear of punishment for the guilt thought
deserved for hating the very person the child loves so dearly]
a further reaction sets in.

Whenever you
• are happy and
• enjoy pleasure,
in spite of this being a natural longing,
you feel you
do not deserve it [i.e., you feel you do not deserve
being happy and enjoying pleasure].

The guilt of
hating those
it loves most,
convinces the child
that it is
undeserving
of anything
• good,
• joyful, or
• pleasurable.

The child feels that
if it were ever to
become happy,
the punishment,
which seems inevitable,
would be that much greater.

Therefore the child
unconsciously
avoids
happiness,
thinking to atone in this way [i.e., thinking to atone for its
guilt for hating the very person it loves so dearly
by depriving itself of any joy or happiness]
and thus to avoid
even greater punishment [i.e. avoid even greater punishment
it deserves in order to atone for its guilt
for hating the very person it loves so dearly].

	<p><u><i>The avoidance</i></u> [i.e., <u><i>The avoidance of the punishment that is required to atone for the child's guilt for hating the very person it loves so dearly</i></u>] <u>creates</u></p> <ul style="list-style-type: none">• <u><i>situations and</i></u>• <u><i>patterns</i></u> <u>that always seem to</u> <u>destroy</u> <u>everything</u> <u>most dearly wished for in life.</u>
13	<p><u><i>It is this</i></u> <u><i>fear of happiness</i></u> [i.e. <u><i>It is this fear of undeserved happiness, fearing that happiness would result in even greater punishment for its guilt for hating the very person it loves so dearly</i></u>] <u>that leads a person</u> <u>to all sorts of</u> <u>unhealthy</u></p> <ul style="list-style-type: none">• <u><i>reactions,</i></u>• <u><i>symptoms,</i></u>• <u><i>endeavors,</i></u>• <u><i>manipulations of emotions,</i></u> <p><u>and even to</u></p> <ul style="list-style-type: none">• <u><i>actions which indirectly</i></u> <u>create patterns</u> <u>that appear as if</u> <u>they</u> [i.e., <u><i>as if the actions and patterns, patterns that were indirectly created by the actions</i></u>] <u>happened</u>• <u><i>involuntarily,</i></u>• <u><i>without the personality</i></u> <u>being responsible for them at all.</u> <p><u><i>Thus a further conflict</i></u> <u><i>comes into existence.</i></u></p> <p><u><i>On the one hand,</i></u> <u><i>the personality is yearning for</i></u></p> <ul style="list-style-type: none">• <u><i>happiness and</i></u>• <u><i>fulfillment,</i></u> <p><u><i>on the other,</i></u> <u><i>a fear of</i></u></p> <ul style="list-style-type: none">• <u><i>happiness</i></u> [i.e., <u><i>a fear of happiness that is undeserved because of the guilt</i></u>] <u>prohibits the fulfillment.</u>

Although
the desire for happiness
can never be eradicated,
yet,
due to this deeply hidden guilt feeling [i.e., due to this deeply hidden guilt
feeling for hating the very person one loves so dearly],
the stronger one
desires happiness,
the guiltier
one feels.

Many
• personal
as well as
• mass
images
are gathered along the way,
all helping to fortify
this chain reaction.

14

Now, the
fear of
• being punished
and the
fear of
• not deserving happiness
create a
• further and
• more complicated
reaction.

The unconscious mind thinks,

"I am afraid to be punished by others,
although I know
I deserve it.

It is much worse to be punished
by others,
for then I am really
at the mercy of others,
be it

- people,

be it

- the fates,

be it

- God,

be it

- life itself.

But perhaps if I
punished myself
I could at least avoid
the

- humiliation,

the

- helplessness, and

the

- degradation

of being punished by forces
outside myself."

These basic conflicts

of

- love

and

- hatred

[i.e., the conflict of hating someone one also dearly loves],

of

- guilt

and

- fear of punishment

exist in
every human personality,
only the degree varies.

	<p><i><u>The compulsive desire for self-punishment due to</u></i></p> <ul style="list-style-type: none">• <i><u>wrong and ignorant conclusions</u></i> <p><i><u>exists in every human being to some degree.</u></i></p>
15	<p><i><u>Thus the personality inflicts punishment on itself.</u></i></p> <p><i><u>This [i.e., The personality inflicting punishment upon itself] may happen in various ways,</u></i></p> <p><i><u>either by</u></i></p> <ul style="list-style-type: none">• <i><u>physical disease that the psyche produces,</u></i> <p><i><u>or by various</u></i></p> <ul style="list-style-type: none">• <i><u>mishaps,</u></i>• <i><u>difficulties,</u></i>• <i><u>failures, or</u></i>• <i><u>conflicts</u></i> <p><i><u>in any area of life.</u></i></p> <p><i><u>In each case the area affected [i.e., the area of life affected by the personality inflicting punishment upon itself]</u></i></p> <p><i><u>depends on the personal image the child has</u></i></p> <ul style="list-style-type: none">• <i><u>formed and</u></i>• <i><u>carried around</u></i> <p><i><u>during this lifetime</u></i></p> <p><i><u>until it [i.e., until the image] is</u></i></p> <ul style="list-style-type: none">• <i><u>found</u></i> <p><i><u>and eventually</u></i></p> <ul style="list-style-type: none">• <i><u>dissolved.</u></i>

Thus,
if an image exists regarding
• profession and
• career,
for instance,
it [i.e., this image regarding profession and career]
will be fortified
by the inherent
desire for
self-punishment;

difficulties in this respect [i.e., difficulties in respect to
profession and career]
will
constantly
arise in the person's life.

Or,
if an image connected to
• love and
• marital life
exists,
the same pattern will hold true there [i.e., this self-punishment pattern will bring
difficulties into the person's life regarding love and marital life].

16	<p><u>Hence,</u> <u>if</u> <u>and</u> <u>when</u></p> <ul style="list-style-type: none">• <u>you do not succeed in a</u><ul style="list-style-type: none">• <u>conscious and</u>• <u>legitimate</u> <p><u>desire,</u></p> <p><u>and</u></p> <ul style="list-style-type: none">• <u>looking at your life</u> <u>you find the pattern</u> <u>that the fulfillment of the conscious desire</u> <u>was constantly frustrated,</u> <u>as though</u><ul style="list-style-type: none">• <u>you had nothing to do with it,</u> <p><u>as though</u></p> <ul style="list-style-type: none">• <u>an unkind fate had happened to you,</u> <p><u>you can be sure that</u> <u>not only</u></p> <ul style="list-style-type: none">• <u>does an</u><ul style="list-style-type: none">• <u>image</u> <p><u>and a</u></p> <ul style="list-style-type: none">• <u>wrong conclusion</u> <u>exist within you,</u> <p><u>but that, in addition,</u></p> <ul style="list-style-type: none">• <u>the need for</u> <u>self-punishment</u> <u>is also present.</u>
17	<p><u>A further chain reaction</u> <u>in this vicious circle</u> <u>is the personality's</u> <u>split</u> <u>in its desire currents.</u></p>

The original split

between

- **love**

and

- **hate,**

which started the vicious circle [i.e., started when one initially hated the very person one also dearly loved and depended upon, e.g., a parent],

causes further splits,

as you can see quite clearly by now.

One of the conflicting feelings

is the need for

- **self-punishment,**

yet, on the other hand,

- **the desire not to be punished**

coexists with it.

Thus a hidden part

argues,

"Perhaps I can get around it [i.e., get around being punished to atone for my guilt of hating the very person I also dearly loved and upon whom I depended].

Perhaps I can atone

in another way [i.e., atone in a way other than by punishment] for my great guilt of hating."

The imaginary atonement

amounts to

a kind of bargaining.

One does so [i.e., One bargains for an imaginary atonement other than punishment for one's guilt of hating the very person one also dearly loved and upon whom one depended]

by

setting such a high standard for oneself

that it is impossible to live up to it

in reality.

This little inner voice [i.e., This voice that seeks an alternative to punishment as a means for atoning for the guilt for having hated the person one also loved] argues,

*"If I am so perfect,
if I have*

- *no faults and*
- *no weakness,*

if I am

- *the best in everything I undertake,*

then I can make good for [i.e., then, rather than being punished, I can instead, by being so PERFECT, now atone for] my past

- *hatred and*
- *resentment."*

And since the little voice was at one point repressed into the unconscious,

it did

- *not die;*

it is

- *still alive in the present.*

18

You get over something only if you can air it out.

That [i.e., Because you have not yet aired out the guilt you feel for having hated the person you also loved]

is why

the same old hatred [i.e., the same old original hatred of the one you also dearly loved and upon whom you depended] still lingers on in you.

That [i.e., Because you have not yet aired out the guilt you feel for having hated the person you also loved]

is also why you

constantly

feel guilty.

If it [i.e., If the guilt you feel for having hated the person you also loved]
were really a matter of
the past,
you would
not feel this acute guilt
all the time,
even though
the guilt is not conscious.

You think that
by being so perfect
you can avoid
punishment [i.e., You think “being so perfect” is an “alternative atonement” to the atonement of “being punished” for the guilt you feel for having hated the person you also loved].

In this way [i.e., By needing to be “so perfect” as a substitute for “punishment” for the atonement for the guilt you feel for having hated the person you also loved]

a second conscience

is being created.

In reality
only
one conscience
does exist:

it is [i.e., the one and only true conscience is]

- **the higher self,**
which is
 - **eternal and**
 - **indestructible;**

it is [i.e., the one and only true conscience is]

- **each human being's**
divine spark.

Do not confuse this conscience [i.e., Do not confuse this one and only true conscience, the higher self, the divine spark]

with

the second conscience

that has been artificially created

out of

compulsion

to atone

for

- *a supposed sin,*
- *or even for*
- *a real failing.*

Neither

- *imaginary sins*

nor

- *real failings*

can be atoned for

by the

- *artificial and*
- *over-demanding*

conscience [i.e., by the artificial and over-demanding

SECOND conscience];

in reality

no one

needs to be punished.

As you all know by now,

the way to eliminate

real failings

is

- *very different [i.e., very different from enduring punishment or the threat of punishment for your real failings]*

and

- *much more constructive.*

If and when

you finally differentiate between

these two kinds of conscience [i.e., between the true one and only

conscience and the artificially created second conscience],

you will have taken

a great step forward.

19

The

- good and
- pure

divine conscience

is, of course, concerned

with

- your progress,

with

- your spiritual development, and

with

- the fulfillment of your personal task in life.

It [i.e., The good and pure divine conscience]

is also concerned

with

- your personal law.

When I say

personal law,

this should not be misunderstood.

It [i.e., This personal law]

does not mean

the kind of behavior that

- self-willed,
- primitive,
- undeveloped or
- antisocial

people

display.

It [i.e., Personal law]

does not mean

living in

a fortress of separation,

sometimes by one's

own law of selfishness.

Such people

disregard

not only

- the law of their government,

but also

- divine law.

The personal law
I refer to
is part of
divine law;

it [i.e., this personal law]
always remains within the framework of
the divine [i.e., within the framework of the divine law]
and
never contradicts it [i.e., the personal law never contradicts the divine law].

Yet
every child of God
is different
in

- development

as well as
in

- character and
- temperament.

Each person
has different

- qualities and
- shortcomings.

Therefore,
every human being
needs something different
for
each life,
and often something different
for
each period
within the same life.

What applies to

- one person

does not necessarily apply to

- others.

20

Divine law

is

- wide and
- very flexible.

It [i.e., Divine law]

knows none of the

- rigidities and
- generalizations
of the human misinterpretations
of divine law.

Such misinterpretations

may

close in
some individuals.

- They [i.e., These individuals who are closed in by the rigidities and
generalizations of the human misinterpretations of divine law]
feel acutely
what is expected of them

and

- what they
consciously
think is right
oppresses them.

Perhaps

their selfish instincts
are still so strong
that their

real and divine conscience
has that effect [i.e., has the effect of oppressing them],

but perhaps

it [i.e., but perhaps their real and divine conscience]
is leading them

according to
their personal life plan.

21

So perhaps
your surroundings
lead you to do something
that in itself
is right
and yet that [i.e., *and yet your doing that something that is right in and of itself*
and is in accord with how your are being led by your surroundings]
may
not
be the right thing for
you.

On the other hand
what your
real conscience [i.e., *what your real or divine conscience*]
wants you to do
may at first
appear contrary to the

- *ethical and*
- *moral*

law
of your environment.

Though this may sound strange to you,
yet when you think more deeply
it is not so strange.

Your divine conscience [i.e., *Your divine or real conscience*]
will never be at variance with
divine

- *ethics and*
- *morals.*

So if you have the
• courage and
• independence
to think through
what the
outer morals are,
you will find that
in many cases
they [i.e., the outer morals of your environment]
may conform with
the divine law,
while
in some [i.e., while in some other cases]
they [i.e., the outer morals of your environment]
may not [i.e., may not conform with the divine law].

Sometimes
the outer morals
are
• rigid and
• senseless.

By adhering to them [i.e., By adhering to outer morals that are rigid and senseless],
you may inflict
more harm on
• others and
• yourself
than by following
your own
personal divine law.

22

Divine law
is always determined
first and foremost
by whether it
hurts others.

There may be situations in your life
when it is inevitable
to hurt others;

these situations
arise from
your former ignorance.

In such instances you must
• deliberate and
• weigh
carefully,
asking God for enlightenment about
which decision
will bring less hurt
all around.

As you hear
the voice of your divine conscience,
it will give you
• peace and
• freedom.

Let me emphasize again:

your personal
• law and
• plan
can
never be
• immoral or
• unethical
in reality.

At times it may appear to be so [i.e., it may appear that your personal law and
plan is immoral or unethical]

according to
human rigid standards,
which always have the tendency to go by
• the letter
and not according to
• the deep meaning.

Rigid standards of humanity

must often

by their very nature

be

- ungodly and

- compulsive

in the same sense

as your

- second,

- artificial

conscience [i.e., in the same sense as your second conscience is ungodly and compulsive].

For what

lives in the

- individual [i.e., what lives in the second conscience of the individual]

always lives in

- humanity as a whole [i.e., always lives in the rigid standards of humanity as a whole].

Only by

- deeply feeling
into yourself

and

only by

- complete self-honesty –

which you must have learned to some degree –

can you grasp

the meaning of the

- true and [i.e., true, divine, and]

- real

conscience

that will guide you right

if

you do not let

the voice of the

- second compulsive conscience

override the

- real conscience [i.e., override the true, divine, and real conscience].

23

When your
real conscience [i.e., When your true, divine, and real conscience]
speaks to you,
you will be
liberated,
my friends,
regardless of
whether your decision turns out to be
what your emotions desire
for the moment.

Here is the difficulty:

there are no rules.

At one time
your

- real and
- divine

conscience
may tell you
to do what is

- unflattering,
- uncomfortable, and
- against your selfish desires.

Then
your hope
that your inner voice
warning
against
your selfish desire
may be
your compulsive conscience [i.e., your compulsive second
conscience rather than your true divine conscience]
is unjustified.

At times the

• right way

may be what

both your

• real

and your

• compulsive [i.e., compulsive or second]

conscience

are saying –

only the motives [i.e., only the motives

of the two consciences]

may be different.

At other times,

your real conscience

directs you toward

the very thing you desire most,

but you have

no courage to obey it [i.e., no courage to obey your

real, true and divine conscience]

because

your compulsive conscience [i.e., your compulsive

second conscience]

speaks too loudly.

This voice [i.e., This voice of your compulsive second conscience]

says,

"I am too guilty.

I must not be happy.

I do not deserve it [i.e., I do not deserve this very

thing I desire most]."

*But when the voice of your
divine conscience
speaks to you,
you must
feel*
• *liberated;*
*you must
feel*
*in complete harmony
with*
• *yourself and*
with
• *the world,
whatever the*
• *decision,*
whatever the
• *outcome,*
whatever the
• *difficulties*
may be.

Very few people can
• *penetrate to*
*the voice of the
divine conscience
at all times*
and
• *be conscious of it.*

*They are constantly whipped
by the slave driver of their
compulsive conscience [i.e., by the slave driver of their
compulsive second conscience],
which has come into existence
by the chain reactions I mentioned earlier [i.e., the chain reactions
beginning with GUILT for HATING the one that one LOVES,
leading to SELF-PUNISHMENT, then FEAR of punishment,
then to finding alternatives to punishment for atonement,
namely BLOCKING PLEASURE, and setting standards of
living at levels of PERFECTION that are impossible to live up
to – all leading to the creation of the demanding SECOND
CONSCIENCE, which one COMPULSIVELY tries to obey].*

24

The compulsive second conscience
makes demands
that are impossible to fulfill.

Each time you
fail to live up to these standards [i.e., the standards of
the compulsive second conscience],
you
feel
disproportionately dejected.

With each
failure to satisfy the compulsive conscience [i.e., failure to satisfy the compulsive
second conscience, which was created as a perfect standard of living
such that living by this standard of perfection would become a
preferred method of atonement and an alternative to punishment
as an atonement for the guilt you feel for hating those you most love],
you feel more strongly
that you
cannot
avoid punishment.

You
feel
the need for
punishment
even more than
before
you invented
this second conscience.

You say to yourself,

"If I am not even capable of being
as
good and
as
perfect
as I should be with most people,
then how can I be perfect with
those I hate?"

	<p><i>Therefore [i.e., <u>Therefore, since I cannot be perfect with most people, let alone with those I hate</u>]</i></p> <p><i>I know how much I</i> <i>deserve</i> <i>to be</i></p> <ul style="list-style-type: none">• <i>punished and</i>• <i>despised.</i> <p><i>The bargaining you wanted to do [i.e., <u>the bargain of replacing the PUNISHMENT you clearly deserve with BEING PERFECT and living in accord with your compulsive second conscious to atone for your guilt for hating</u>]</i></p> <p><i>did not work out [i.e., <u>did not work out because you were not able to live as perfectly as your compulsive second conscience dictates</u>].</i></p> <p><i>It [i.e., <u>This bargaining</u>]</i> <i>could never work out.</i></p> <p><i>So the price you pay</i> <i>for the</i> <i>second conscience</i> <i>is high [i.e., <u>the price of being demanded to be perfect in all ways</u>] –</i> <i>so much higher than</i> <i>the price</i> <i>everyone</i> <i>must pay</i> <i>to live life healthily [i.e., <u>the price of healthy self-acceptance, personal development and purification, NOT the price of being perfect</u>]!</i></p>
25	<p><i>What happens</i> <i>when you cannot attain</i> <i>these goals [i.e., <u>these goals of being perfect and living in accord with the exacting demands of the compulsive second conscience</u>]?</i></p> <p><i>Inevitably</i> <i>the result [i.e., <u>the result of realizing that you cannot attain these goals of being perfect and living in accord with the exacting demands of the compulsive second conscience</u>]</i></p> <p><i>must be a</i> <i>feeling</i> <i>of</i></p> <ul style="list-style-type: none">• <i>inadequacy and</i>• <i>inferiority.</i>

Since you
do not know
that the standards of your
compulsive conscience [i.e., your compulsive second conscience]
are
• irrational,
• unreal, and
• impossible to realize,

and
since you
believe,
behind your wall of separation,
that
• others
can succeed
while
• you alone
do not,

you
feel
• completely isolated and
• ashamed,
with your
guilty secret of
not only
• hating,
but also of
• being unable to be
• good and
• pure.

26

You may say,

"It is
• right and
• good
to become perfect."

You may say,

"Does not
the divine conscience
wish this perfection too?"

Certainly it
does [i.e., Certainly the divine, real, and true conscience
also wishes this perfection].

I said before that
at times

the

• divine and

the

• compulsive [i.e., the compulsive second]
conscience

may strive for

the same thing.

In the first place, though,

the way it is achieved [i.e., the way the wished for perfection is achieved]
differs in each case.

The divine conscience

knows

you cannot be perfect

yet;

it [i.e., the divine conscience]

wants to show you

step by step

how to attain perfection

by degrees,

by accepting yourself

as you are now

without

• guilt and

• fear.

**The compulsive conscience [i.e., The compulsive second conscience]
does not know anything of the kind [i.e., does not know anything about attaining
perfection by degrees, or about accepting yourself as
you are now without guilt and fear];**

**it [i.e., the compulsive second conscience]
has to be perfect [i.e., says that you have to be perfect]
now.**

**Furthermore,
the motives
of these two voices vary.**

**The divine conscience
has time;**

**it [i.e., the divine conscience]
desires its ultimate goal
for the purpose of
loving better;**

**it [i.e., the divine conscience]
knows that
the perfection of divine truth
is the only way to
give

- love and
- happiness

and to
become

- happy

and
be

- loved.**

27

**The second conscience
is motivated by

- weakness and
- fear.**

It [i.e., The compulsive second conscience]
bargains;

it [i.e., the compulsive second conscience]
wants to avoid something
that
may or may not
be

- **good,**
- **healthy, and**
- **deserved –**

it [i.e., whether this “something” being avoided by the
compulsive second conscience is good, healthy, and
deserved]

depends [on] how you look at
so-called punishment.

It [i.e., The compulsive second conscience]
is too proud
to realize that
you simply cannot be perfect yet.

It [i.e., The compulsive second conscience]
is also too proud
to let you
accept yourself
as you are now.

[i.e., Because you are too proud to realize that you simply cannot be perfect yet
and too proud to accept yourself as you are now]

You must therefore
feel
inferior
because you are not able
to live up to your high standards.

All inferiority feelings in human nature

can be reduced to

this common denominator [i.e., namely, that, in your humanity, you are NOT ABLE to live up to the high standards of your compulsive second conscience].

As long as this fact [i.e., As long as this fact, the fact that, in your humanity, you are not able to live up to the high standards of your compulsive second conscience,] is not

- **felt and**
- **experienced,**

you cannot shed
inferiority feelings.

You have to

- **uncover**
the whole vicious circle and
- **see its**
lack of reason;

you have to

- **live through the**
emotions
that led you to create it.

Only then

will you

- **dissolve this chain reaction**
point
by point

and

- **create**
new concepts
within your
emotional self.

28

Whatever rationalizations you use
to explain your
inferiority feelings,

they [i.e., these rationalizations you use to explain your inferiority feelings] are never

the real cause [i.e., NEVER the REAL CAUSE of your inferiority feelings].

Others may indeed be
more successful
in one way or another,
but this by itself
could never make you
feel
inferior.

Without your
artificially high standards [i.e., without the artificially high standards
of your compulsive second conscience],

- you would
not feel
the need
to be
 - better than
 - or at least
 - as good as
others
in
every realm
of your life.

- You could
accept
with equanimity
that
others
 - are better or
 - do better
in some areas of life
while you have advantages
that
others
may lack.

- You would
not have to be
as
 - intelligent,
as
 - successful,
as
 - beautiful
as other people are.

This [i.e., *Your not being as good as others*
in some traits or in the successes in your life]

never
is the real reason
for your feelings of

- *inadequacy and*
- *inferiority!*

This truth [i.e., *This TRUTH that your traits and successes in life not being as good as*
those of others is NEVER the REAL REASON
for your FEELINGS of INFERIORITY!]

is borne out by the fact that
you see the
most

- *brilliant,*

most

- *successful,*

most

- *beautiful*

people
often having
worse inferiority feelings
than others who are
less

- *brilliant,*

less

- *successful, or*

less

- *beautiful.*

29

This

- *inadequacy and*
- *inferiority*

[you feel because you cannot live at the standards of perfection
dictated by your compulsive second conscience]
serve to
further close
the great vicious circle.

Again,
your unconscious little voice argues,

"I have failed.

I know
I am inferior,

but perhaps,
if I could just receive
a great amount of

• love

and

• respect

and

• admiration

from others

this [i.e., this receiving NOW this love, respect, and
admiration FROM OTHERS]

would

feel like

the same gratification

which

• I originally yearned for and

which

• was withheld from me back then,
thereby forcing me

into the position of

• hating [i.e., hating the parents I
also loved]

and

• creating this entire circle.

	<p><u>The</u></p> <ul style="list-style-type: none">• <u>admiration and</u>• <u>respect</u> <p><u>from others</u> <u>would also</u> <u>be</u> <u>the proof</u> <u>that I was justified</u> [i.e., <u>justified in creating</u> <u>this entire circle</u>], <u>for</u> [i.e., <u>for I now argue that</u>] <u>it is possible</u> <u>to receive</u> <u>now</u> [i.e., <u>now, and from others,</u>] <u>what my parents</u> <u>have denied me.</u></p> <p><u>But it</u> [i.e., <u>But this admiration and respect from others I receive now</u>] <u>will also show that</u> <u>I am not as</u> <u>worthless as I suspect</u> <u>when I</u> <u>fail to live up to</u> <u>the standards of my compulsive conscience.</u> <u>[i.e., the standards of PERFECTION</u> <u>demanding by my compulsive second</u> <u>conscience]"</u></p>
30	<p><u>Naturally,</u> <u>these thoughts</u> <u>are never reasoned out</u> <u>consciously;</u></p> <p><u>yet this is the way</u> <u>emotions</u> <u>argue</u> <u>below the surface.</u></p>

So the circle
closes
where it started,
and
the need to be

- loved and
- admired

becomes
much more compulsive
than it originally was [i.e., than it was when the vicious circle first
started because you did not receive the exclusive love of your
parents that, though impossible, you demanded as a child].

All the various points of these chain reactions
make the need [i.e., the need to be loved and admired by others]
much stronger.

Besides,
there always exists a suspicion
that the hate [i.e., the hate towards one's parents, whom one also loves]
was unjustified –
which it was,
but in a different sense.

The personality
unconsciously
feels
that if such love [i.e., if such perfect exclusive love
demanding by the child]
does exist at all,
then

- the child
was
right [i.e., right for demanding that perfect exclusive
love from your parents],

and

- your parents,
or whoever else it was who did not give it to you,
were
wrong [i.e., wrong for not giving you that perfect
exclusive love].

Thus
the craving for love
becomes
more
and more
• strained and
• tense
with
• weak,
• unhealthy, and
• completely immature
motives.

Since this need [i.e., Since this childish need for perfect exclusive love from
parents or anyone else]
can never be fulfilled –
and
the more
this [i.e., the more this fact that this need for perfect
love from your parents or from
others can never be fulfilled]
becomes apparent,
the greater
the guilt becomes [i.e., the greater the guilt for
hating the parents or others becomes]–
all ensuing points
in the vicious circle
become
worse
and worse
as life goes on,
always creating
more
• problems and
• conflicts.

	<p><u>Only when</u></p> <ul style="list-style-type: none">• <u>you desire love in a</u><ul style="list-style-type: none">• <u>healthy and</u>• <u>mature</u> <p><u>way</u> <u>which does not cover</u> <u>sick motives,</u></p> <p><u>and</u></p> <p><u>only when</u></p> <ul style="list-style-type: none">• <u>you are willing to love</u> <u>to the same degree</u> <u>as you desire to</u> <u>be loved,</u> <u>thereby taking the</u> <u>"risk of life,"</u> <p><u>will love be forthcoming.</u></p>
31	<p><u>Remember that</u> <u>the sick personality</u> <u>in which</u> <u>this vicious circle</u> <u>is strong</u> <u>can never take that risk [i.e., that risk of loving, that risk of life]</u> <u>as long as</u> <u>it [i.e., as long as this sick personality]</u> <u>continues to desire</u> <u>immature childish love.</u></p> <p><u>As long as it [i.e., As long as the sick personality caught in this vicious circle]</u> <u>cannot risk</u> <u>anything</u> <u>for love,</u> <u>it does not know</u> <u>how</u> <u>to love maturely.</u></p> <ul style="list-style-type: none">• <u>The child</u> <u>is not supposed to take that risk;</u> <p><u>yet</u></p> <ul style="list-style-type: none">• <u>the adult</u> <u>is.</u>

The inner child

- has only the
immature
 - desire and
 - craving
for love,

and

- wants to be
 - loved and
 - cherished,
 - cared for and
 - admired
even by people
the individual has no intention
to love in return.

And with those people

- who may have the intention
to love in return,
to some degree,
the proportion
between their
 - willingness
to give
and their
 - compulsive need
to receive
is very uneven.

Because of

- this basic unfairness,
such a scheme
cannot work.

For, divine law

- is always
 - just and
 - fair.

You never

- receive
more than you
 - invest.

When you

invest [i.e., When you invest in loving another]

- **freely,**
- **without**
 - **weak and**
 - **compulsive**
motives,

you may
not

get the love back

- **immediately**
- **from the same source you invested it in,**

yet

eventually

it [i.e., love]

must flow back to you,

this time in a

benign

circle [i.e., this time in a positive constructive benign circle,
rather than a negative destructive vicious circle].

What you

- **give out**

will

- **flow back,**
provided

you do not give

- **in weakness,**
- **with a motive of**
proving something.

If the motives for the
limited love
you give
are unconsciously based on
the great vicious circle,
you can
never
receive love in return,
even if by chance
you come across a person
who would basically
be capable
to love more maturely
than it is possible
in the environment
you usually attract
by your hidden currents.

Let us suppose, for argument's sake,
that
all your needs in receiving love
could be gratified
while you invest
only a minimum of emotion.

Even then
your need [i.e., your need for love]
could never be gratified.

This is because of the simple reason
that
your inner suffering
needs a different answer [i.e., needs an answer different from love].

The love you crave
in the mistaken idea that it will set you right
is not the answer.

In other words,
you look for a remedy [i.e., the remedy you seek is the love you crave, a remedy]
that is
no remedy for
your
sickness,

so
your hunger for love
will remain,
never to be stilled.

It [i.e., Your hunger for love]
is like a bottomless well.

Thus
the circle [i.e., the destructive vicious circle]
closes.

32

It is your work on this path
to
• find this circle [i.e., to find this destructive vicious circle]
within yourself,
to
• experience it [i.e., to EXPERIENCE this destructive vicious circle],
particularly as to
• where,
• how, and
• in respect to whom
it lives
within you.

All this [i.e., All that is involved in finding and experiencing all these facets
of this destructive vicious circle that lives within you]
has to become a
personal
experience
before
you can really dissolve it [i.e., dissolve this vicious circle within].

If you let this circle [i.e., If you let this destructive vicious circle that lives within you]
be only
an intellectual knowing,
without
emotionally
reliving it,
the knowledge [i.e. the knowledge about this vicious circle that is merely
intellectual, theoretical, and conceptual knowledge]
will not help you.

To repeat:

if you cannot identify
the various points of the vicious circle
in your
emotions,
the existence of the chain reaction [i.e., the existence of the chain reaction
comprised of the various points and links of this vicious circle]
will just be another piece of
theoretical knowledge
you have absorbed,
entirely separated from
your emotions.

Therefore,

once you find this circle in your personal work
you can break it [i.e., you can break this destructive vicious circle],
but only after realizing
where the
wrong premises
are.

You will have to see that
as a child

you were justified
in having
certain

- *feelings,*
- *attitudes,*
- *needs and*
- *incapacities*

which are
now
obsolete.

You also have to

- learn to be tolerant with your negative emotions.

You have to

- understand them [i.e., understand your negative emotions].

You have to

- discover where you deviate in your

emotional

- tendencies,
- requirements, and
- desires

from your conscious knowledge.

You may

- know perfectly well, and even

- preach, that

you have to

- give love and not be so concerned with receiving [i.e., not be so concerned with receiving love].

But

all of you,

in your

emotions,

still deviate from

such intellectual knowledge.

The discrepancy [i.e., The discrepancy between your conscious intellectual knowledge of some truth and your emotional tendencies, requirements, and desires relative to that truth]

has to be made
fully conscious
before
you can hope
to break the circle.

Only after you have
• realized and
• fully absorbed
all that,
and after you have
• thought about
the irrationality of
certain hitherto hidden emotions,
will they [i.e., will your hitherto hidden emotions]
begin to

change,
• slowly,
• gradually,
• when you do not expect them to change
the very moment
you understand
their lack of reason.

• Giving them [i.e., Giving your hitherto hidden emotions]
• leeway,

and
• realizing that
they [i.e., realizing that your hitherto hidden emotions]
are habit-bound

will do it [i.e., will begin the process of changing these hitherto hidden problematic emotions and hence begin the process of breaking apart the links of the destructive vicious circle].

If you discover
their wrong trends [i.e., If you discover the wrong trends of these
heretofore hidden problematic, childish, and immature emotions]
again
and again,
long after you have
initially
understood their childishness,
then,
and then only,
will these emotions [i.e., will these heretofore hidden
problematic, childish, and immature emotions]
slowly
begin to
mature.

So far
you have not realized
that your
emotions
have often claimed that
you wanted to

- receive

more than you were willing to

- give.

They [i.e., Your emotions]
also
insisted
that you be loved
exclusively.

And you still live –
unconsciously –
with the
wrong conclusion
that
if a dear one
loves someone else,
he or she
necessarily
loves you
that much less.

All this [i.e., All this: that in your EMOTIONS you 1) want to receive more love than you give, 2) want to be loved exclusively, and 3) believe that if a dear one loves someone else then he or she must love you less]

is

- immature and
- based on
entirely wrong conclusions.

Only by
lifting these
emotional reactions
into
consciousness
can you realize this.

Then
you will become aware,
point by point,
of the great vicious circle.

After the emotions have come to the surface,
you will be able to
think them through,
considering

- how and
- why

they are wrong.

When you

- face them – their
 - ignorance,
 - selfishness, and
 - immaturity –

without being ashamed,
and

- apply your conscious knowledge to them,
catching yourself whenever you fall back into
 - old,
 - bad

emotional habits,
your subconscious
will gradually reveal
more
and more
wrong conclusions.

Each act of recognition [i.e., Each act of recognizing that emotional reactions giving rise to the vicious circle operating in you are immature and based upon wrong conclusions]

will help you further
to break
your personal vicious circle.

Thus [i.e., By thus breaking your personal vicious circle]

you will become
• free and
• independent.

33

The human soul
contains
all the
• wisdom,
all the
• truth
deep down.

But
all the wrong conclusions
cover it up [i.e., cover up all the deep-down wisdom and truth].

By making them [i.e., By making all the wrong conclusions]
conscious
and then
working them [i.e., and then working all the wrong conclusions]
through
point by point,

you will
finally
reach the goal
of unfolding
your inner voice of wisdom
that guides you
according to
• the divine conscience,
according to
• your personal plan.

When the
divine laws –
• general
as well as
• personal –
are violated
in your
• inner and
• outer
reactions,
your
divine conscience
leads you inexorably
in such a way as to
• restore order and
• balance in your life.

Situations will occur
that seem like
• punishment,
while they are
actually
• the remedy
to set you on the right track.

• Wherever
and
• whenever
you deviate,
the balance
must be reestablished,
so that
through your difficulties
you will
finally
get to the point
where you change
your
inner
direction.

	<p><u><i>You will</i></u> <u><i>change,</i></u> <u><i>not necessarily in your</i></u> <ul style="list-style-type: none">• <u><i>outer and</i></u>• <u><i>conscious</i></u><u><i>actions,</i></u> <u><i>but in your</i></u> <ul style="list-style-type: none">• <u><i>unconscious</i></u>• <u><i>childish</i></u><ul style="list-style-type: none">• <u><i>requirements and</i></u>• <u><i>aims.</i></u></p>
34	<p><u><i>So, my dear friends,</i></u> <ul style="list-style-type: none">• <u><i>work through</i></u> <u><i>this vicious circle</i></u><u><i>and</i></u> <ul style="list-style-type: none">• <u><i>experience</i></u> <u><i>how it [i.e., EXPERIENCE how this vicious circle]</i></u> <u><i>is active</i></u> <u><i>in your personal life.</i></u></p>
35	<p><u><i>Are there any questions?</i></u></p> <p><u><i>QUESTION:</i></u> <u><i>What happens to a child</i></u> <u><i>whose</i></u> <ul style="list-style-type: none">• <u><i>hatred and</i></u>• <u><i>hostility</i></u><u><i>breaks out in the open?</i></u></p> <p><u><i>Would such a child</i></u> <u><i>still have a guilt feeling?</i></u></p>
36	<p><u><i>ANSWER:</i></u> <u><i>Outer manifestations [i.e., Outer manifestations of hatred and hostility]</i></u> <u><i>often occur in children.</i></u></p>

Whenever a child has
a so-called temper tantrum,
these emotions [i.e., these emotions of hatred and hostility]
do break out into the open.

But invariably
the child

- is scolded and
- learns how "bad" this is.

That [i.e., The child's being scolded and learning how "bad" it is to have its hatred
and hostility break out into a temper tantrum]
fortifies the need
to keep the true meaning of such tantrums
hidden.

And even if
hatred
is at times
entirely conscious,
later
it is often suppressed.

Then [i.e., Then when the hatred is suppressed later in the adult]
the same tantrums

- may continue
inwardly
in the adult
with no age limit,

and

- cease
only when the vicious circle
is made conscious.

Some people may

- develop a
sickness
which will be a form of
childish temper tantrum,

or they may simply

- make life difficult
for those around them.

By their unhappiness
such people [i.e., people experiencing such "inner temper tantrums"]
constantly
inflict hardship on others
with the aim of
forcing

- **their will and**
- **their compulsive childish need**
to receive the child's utopia
of perfect
 - **love and**
 - **care.**

This [i.e., This inflicting hardship on others through acting out
their childish inner temper tantrums]
may happen to various degrees.

Sometimes it [i.e., Sometimes this acting out of their childish inner temper tantrum]
is very obvious,
at other times it
is much more

- **subtle and**
- **hidden.**

What people say
when they indulge in such behavior [i.e., when they indulge acting out of their
childish inner temper tantrum]
is,

"I am unhappy, you see.

You have to
take care of me.

You have to
love me."

That is a temper tantrum
without the
outer
manifestation of the child.

	<p><i><u>The mere fact that the hostility may at times break out in the open during childhood does not necessarily mean that it [i.e., that the hostility behind the temper tantrum that breaks out in childhood] might not be suppressed later.</u></i></p>
37	<p><i><u>QUESTION:</u> Would you be kind enough to tell us the difference between</i></p> <ul style="list-style-type: none"><i>• <u>soul</u></i><i>and</i><i>• <u>spirit?</u></i>
38	<p><i><u>ANSWER:</u> You have not only a</i></p> <ul style="list-style-type: none"><i>• <u>physical body,</u></i> <p><i>but</i></p> <ul style="list-style-type: none"><i>• <u>several subtle bodies.</u></i> <p><i><u>Each subtle body represents a certain aspect of the human personality.</u></i></p> <p><i><u>The higher your development, the more of these subtle bodies dissolve, until finally only the original spirit body remains.</u></i></p>

39

The various subtle bodies
differ in degree of
density.

The densest
is

- the human form,
- the physical body,
at least from
your sphere upwards.

There are
lower spheres
before the cycle of incarnations begins,
where matter
is even denser than yours.

It is so dense
that you cannot
• see and
• touch
it [i.e., cannot see and touch this matter
that is denser than matter in your sphere].

As far as you are concerned [i.e., The way you consider and think about things],
what is
• unseeable and
• untouchable
would all fall into the same category of
"subtle matter."

Actually it [i.e., Actually this way you think about such matters]
is not so.

There is matter
that is
so dense that you,
with your physical perception,
can no more see it
than you can see
• real subtle matter,
• [i.e., matter] subtler than your own.

You could
walk through it [i.e., You could walk through this matter
that is so much denser than your own]
just as a spirit
who is not incarnated
can walk through your matter.

But on
your plane of perception,
• the densest matter
is
• physical matter.

For each life on earth
you
need
this physical matter,

but you shed it [i.e., but you shed this physical matter]
after each earth life.

You also shed,
soon after the so-called physical death,
another body of matter
subtler than
the physical one.

Then
• the soul-body or
• the feeling-body
remains.

In this body [i.e., In this SOUL-BODY or feeling body]
are all your
• emotions,
• impressions,
• attitudes and
• trends,
in other words, your
• true,
inner
personality.

As development continues
to the highest degree,

- the soul-body [i.e., the soul-body or the feeling body] –
as well as all other bodies –

dissolves,

and only

- the spirit,
- the original being,
remains.

The spirit

is

the

- indestructible,

the

- eternal,

which

lives in you,

containing the

divine conscience

I have spoken about tonight.

It [i.e., The indestructible, eternal SPIRIT, which LIVES IN YOU,

containing the DIVINE CONSCIENCE]

contains

all the

- wisdom,

all the

- truth,

and

all the

- love,

but it is covered up

by these many layers.

QUESTIONER:

Thank you very much.

40	<p>QUESTION: <u>When a person is sleeping, does the soul</u></p> <ul style="list-style-type: none">• <u>stay with the body</u>• <u>or does it leave temporarily for revitalization?</u>
41	<p>ANSWER: <u>It [i.e., The soul, or the feeling body, as the soul is also called] leaves temporarily.</u></p> <p><u>There are various subtle bodies that leave the physical body in different states of unconsciousness.</u></p> <p><u>Usually in sleep the feeling-body [i.e., the feeling-body or the SOUL] is removed from the physical body, sometimes</u></p> <ul style="list-style-type: none">• <u>more,</u>• <u>sometimes</u>• <u>less.</u> <p><u>It [i.e., The feeling-body or the SOUL] produces the pictures that you translate into symbols in a dream.</u></p>

If
• the feeling-body [i.e., If the feeling-body or the SOUL]
remained
during sleep
in
• the physical body,
sleep
would not be profound;
it [i.e., sleep]
would be
disturbed sleep.

But during
deep
sleep
your
• feeling-body or
• soul
is out of
• the physical body.

That [i.e., When your soul, your feeling body, is out of the physical body, that]
is the
physical rest.

The feeling-body
can expand
• nearer [i.e., expand but remain nearer to the physical body]
or
• farther [i.e., or expand farther out from the physical body].

Is that clear?

42

QUESTION:

Yes.

Does one have to be
sound asleep
for relaxation
or does a
light sleep
suffice [i.e., or does a light sleep suffice for relaxation]?

43

ANSWER:

The sounder

• the sleep,

the more

• relaxation.

You know that

when you wake up.

When you had

a sound sleep,

you will feel

much more refreshed

than when you had a light sleep.

The sounder

the sleep,

the more

removed

is

• the feeling-body

from

• your physical body.

44

QUESTIONER:

I have known some people

who can relax for ten minutes

and be thoroughly refreshed.

45	<p>ANSWER: <u>If the sleep</u> <u>is profound enough,</u> <u>a ten-minute sleep</u> <u>will give you</u> <u>more rest</u> <u>than a whole night of</u> <ul style="list-style-type: none">• <u>fitful and</u>• <u>disturbed</u><u>sleep,</u> <u>when,</u> <u>because of your tensions,</u> <u>your feeling-body</u> <u>cannot leave completely.</u></p> <p>QUESTIONER: <u>Thank you.</u></p>
46	<p>QUESTION: <u>Another spirit</u> <u>told me once</u> <u>that it is good to have a</u> <u>very long</u> <ul style="list-style-type: none">• <u>prayer and</u>• <u>meditation.</u></p> <p><u>After some years</u> <u>this [i.e., this practice of having a very long prayer and meditation]</u> <u>became very much a habit.</u></p> <p><u>Some time ago, when I asked you about it,</u> <u>you said</u> <ul style="list-style-type: none">• <u>that this [i.e., this practice of having a very long prayer and meditation]</u> <u>may not be good</u> <u>because there is</u> <ul style="list-style-type: none">• <u>a rigidity and</u>• <u>a habit</u><u>in such prayer</u><u>and</u> <ul style="list-style-type: none">• <u>that we should try to</u> <u>unlearn</u> <u>what we did at that time.</u></p>

I was wondering
why was it
that we were told by
a supposedly developed spirit
to fall into this habit-pattern?

47

ANSWER:
When a person first comes to
a spiritual path of development
and is
not at all used to

- *praying*

and perhaps in addition
not used to

- *concentrating his thoughts,*
such meditation
is a good discipline [i.e., is a good discipline to have a
long prayer and meditation practice].

It is favorable
to learn

- *concentration*
through
 - *prayer and*
 - *meditation,*
since [i.e., since through prayer and meditation]
 - *your thoughts*
go through a certain cleansing process
- *and*
 - *you build a*
certain consciousness.
 - *You learn to cultivate*
unselfish thoughts.
 - *Your thoughts*
are elevated
in prayer,
thus clearing the way for
a later stage of your development.

So the power to
• concentrate
can be combined with
cultivating
• constructive and
• unselfish
thoughts,
as in
• prayer.

Certainly,
concentration
could be learned in connection with
any subject,
but it is better to learn it [i.e., to learn concentration]
in
this way [i.e., in connection with prayer]
than
in
mundane matters [i.e., than in connection with mundane matters].

So you see,
both
the cleansing of the thought process as it happens in
• prayer,
and
• concentration
are necessary on this path.

Both [i.e., Both prayer and concentration]
could be learned separately,
but it is just as well to combine them.

Once the discipline [i.e., the discipline of prayer combined with concentration]
is learned,
one has to guard against
the routine of prayer
which makes it
• rigid and
• devoid of aliveness.

48

Different

- activities and
- attitudes

apply to

different phases of one's development.

Once you have reached a certain point,
it would be

harmful in many respects

to remain in

a rigid routine.

If your prayer

does not vibrate any more,

it is better to have

short prayers

that change

according to your

- needs at any stage of your present development,

also

paying attention to your

- present difficulties and
- inner obstacles.

The power of concentration you have learned
can then be used

for the purpose of

self-finding

in all the work you do on this path.

That [i.e., changing your PRAYERS according to your needs, present difficulties, and
inner obstacles, and then using the power of CONCENTRATION for
the purpose of self-finding in all the work you do on this path]

is much more productive

than rattling off in one's mind

the same thing

over and over again.

Children

in first grade

learn something different

than

what they learn later.

49

Be blessed

- **every one of you,**
- **all who are here,**
- **all my friends who read these words,**
- **all your dear ones, and**
- **your family and friends.**

Take these blessings with you,
let them strengthen

your

- **courage**

and

your

- **willpower**

on the path of self-finding.

This [i.e., This path of self-finding]
is the only liberation possible,

liberation from all your

- **wrong conclusions,**

liberation from your

- **compulsive high standards**

which make you

feel

- **guilty and**

- **undeserving of what**

God

wants

you to have:

- **happiness,**

- **light,**

- **love.**

Be in peace,
my dear friends.

Be in the Lord.

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