

# Pathwork Lecture 49: Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me?

1996 Edition, Original Given April 10, 1959

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and 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 – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

¶	Content
03	<p><b><i>Greetings, my friends.</i></b></p> <p><b><i>God bless all of you, every one of you.</i></b></p> <p><b><i>We in the spirit world are so happy when we have the opportunity to help human beings.</i></b></p> <p><b><i>And there is really only one help and no other.</i></b></p> <p><b><i>It [i.e., This one form of help] is helping you to find in yourself</i></b></p> <ul style="list-style-type: none"> <li><b><i>• that which obstructs your own happiness and to find</i></b></li> <li><b><i>• the law of the Divine.</i></b></li> </ul>

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04

*Many human beings  
smile at the idea of  
the existence of*  
• *the forces of evil,*  
*even more than they smile at*  
• *the idea of God.*

*Why they do [i.e., Why human beings smile at  
the idea of the existence of the forces of evil]  
is hard to say,  
for*  
• *evil or*  
• *the anti-divine is,*  
*unfortunately,*  
*a reality*  
*in your world.*

*Closing your eyes  
to reality  
is unreasonable.*

*Of course,  
when you look for evil  
outside of yourself,  
you will easily recognize  
its existence [i.e., you will easily recognize evil's existence]  
in others.*

*If you fight it  
there [i.e., If you fight evil in others],  
you fight it  
in the wrong place.*

*And if you seek  
the Divine  
outside of yourself,  
you will have a difficult  
time finding it [i.e., a difficult time finding the Divine outside of yourself].*

*So the only place to seek  
either*  
• *evil*  
*or*  
• *the Divine*  
*is within yourself.*

05

*When you hear the word*  
• "evil" or  
• "the satanic forces,"  
*you automatically picture something*  
• very specific  
*and often*  
• drastic.

*Let us establish*  
*what belongs in the category of*  
• the forces of darkness or  
• evil.

*It [i.e., The forces of darkness, or evil,]*  
*is not only*  
*all the manifest*  
• cruelty and  
• wickedness  
*in their extreme forms.*

*It [i.e., The forces of darkness, or evil,]*  
*is*  
*all*  
• ignorance,  
*all*  
• error,  
*all*  
• deviation from truth  
*in every possible form.*

*For truth*  
*is*  
*God.*

06

*On this path,*  
*in the work you are doing,*  
*you find*  
*in your images*  
• a rigidity,  
• an obstruction.

***You rightly call this [i.e., You rightly call this rigidity or obstruction  
contained in your images]  
an immaturity.***

***In this part of your personality [i.e., In this part of your personality  
where your images reside and where you find rigidities and obstacles]  
you have remained  
a child.***

***Because of  
your lack of  
• knowledge and  
• mature insight,  
the forces of evil  
could take a hold on you  
without any deliberate intention on your part  
of being "bad."***

***• Evil and  
• destruction  
can work in you  
through  
the basic misconception  
that  
self-centeredness  
will  
• protect you from hurt  
or  
• bring you a reward.***

***If you can detect  
this basic error in your images [i.e., If you can detect in your images this basic  
error and misconception that SELF-CENTEREDNESS  
will protect you from hurt or bring you a reward],  
you will make  
a great step forward.***

***It is not easy [i.e., It is not easy to detect this error and misconception that  
self-centeredness will protect your from hurt or bring you a reward],  
because you are  
unaware of  
your  
emotional  
self-centeredness.***

	<p><i>You may be aware of your fears without realizing that they come from being over-concerned with</i></p> <ul style="list-style-type: none"><li><i>• your own person and</i></li><li><i>• your fear of being hurt.</i></li></ul> <p><i>You withhold from others your outgoing</i></p> <ul style="list-style-type: none"><li><i>• love and</i></li><li><i>• feelings,</i></li></ul> <p><i>which always seem to involve a personal risk.</i></p>
07	<ul style="list-style-type: none"><li><i>• Identifying and</i></li><li><i>• analyzing your</i><ul style="list-style-type: none"><li><i>• images and</i></li><li><i>• wrong conclusions</i></li></ul></li></ul> <p><i>will lead you finally to the recognition of their common denominator:</i></p> <p><i>The constructive attitude is:</i></p> <p><i>"In my ignorance I believe – perhaps unconsciously so far – that selfishness will</i></p> <ul style="list-style-type: none"><li><i>• bring me reward,</i></li></ul> <p><i>will</i></p> <ul style="list-style-type: none"><li><i>• protect me from hurt.</i></li></ul> <p><i>In what way have I been selfish?</i></p> <p><i>In what way has my conclusion [i.e., In what way has my conclusion that selfishness will bring me reward and protect me from hurt] been wrong from this viewpoint?</i></p>

	<p><b><i>What is the right conclusion [i.e., What really brings me reward and protects me from hurt]?"</i></b></p> <p><b><i>If you will consider your inner problems from this angle [i.e., from this angle of your selfishness and your wrong conclusion that selfishness rewards you and protects you from hurt] – after you have found hitherto hidden</i></b></p> <ul style="list-style-type: none"><li><b><i>• emotions,</i></b></li><li><b><i>• reactions, and</i></b></li><li><b><i>• tendencies –</i></b></li></ul> <p><b><i>you will be able to make a change in your personality that will eventually change your life.</i></b></p>
08	<p><b><i>Without exception, there are common traits in all images.</i></b></p> <p><b><i>Only the relative proportions of the traits vary from individual to individual.</i></b></p>

*In every image  
you will find*

- *inferiority feelings,*
- *guilt feelings,*
- *hostility,*
- *hate,*
- *aggression,*
- *ignorance,*
- *resentment,*
- *childish selfishness,*
- *fear,*

*and*

- *a few other obstructive forces.*

*More primitive persons*

- *manifest these traits  
outwardly and*
- *direct them toward  
the outer world.*

*As human beings  
develop  
from incarnation  
to incarnation,*

*they finally realize*

- *that others  
consider such feelings*
  - *bad and*
  - *wrong and*
- *that it is a  
disadvantage  
to show them openly.*

*Thus they*

- *hide the destructive impulses  
and thereby*
- *create*
  - *obstructions and*
  - *conflicts*

*way down in the depth of their being –  
in contrast to  
the surface manifestations  
of more primitive persons.*

09

*When errors of*  
• *selfishness and*  
• *egotism*  
*exist on*  
*the surface,*  
*the repercussions occur*  
• *outwardly and*  
• *directly.*

*The destructive forces*  
*are directed*  
• *openly*  
*toward the other person*  
*and therefore*  
*bring an*  
• *open*  
*result.*

*However,*  
*when the destructive forces*  
*are kept under lock and key,*  
*they*  
*fall back upon*  
• *the self and*  
*affect*  
• *others*  
*only*  
• *indirectly,*  
*thereby bringing an*  
• *indirect*  
*consequence.*

*You unconsciously*  
*choose the latter alternative [i.e., choose to keep your destructive forces*  
*hidden under lock and key rather than expressing them outwardly],*  
*recognizing*  
*that the*  
• *open and*  
• *direct*  
*way is wrong*  
*but not yet recognizing*  
*that the*  
• *other way [i.e., that keeping your destructive forces hidden within*  
*where they cannot be directly and openly seen]*  
• *is equally wrong and*  
• *brings results equally disadvantageous.*

*The only solution  
is to learn  
gradually  
to rid yourself of  
selfishness.*

*This happens  
first  
by recognizing where,  
deep below the surface of your consciousness,  
your emotions are  
self-oriented  
in a way that is  
completely wrong.*

*Then  
you need to learn  
how harmful  
selfishness  
is –  
harmful not only to  
• people you come in contact with,  
but harmful to  
• yourself.*

*And selfishness  
is no less harmful if  
• hidden and  
• covered  
by surface reactions  
that appear as  
quite the opposite [i.e., that appear as  
quite unselfish and even generous].*

10

*So long as you  
try to  
push the deeper feelings away  
because of an  
• outer or  
• inner  
"must" [i.e. "I must not feel these deep feelings of selfishness"],  
you cannot succeed.*

***This "must" [i.e. This "I must not feel these deep feelings of selfishness"] indicates***

***not only***

- a forcing of yourself –  
and, as you know,  
emotions  
do not respond to  
compulsion –***

***but also***

- an impure motive.***

***You want to do away with***

- undesired and  
• unadmired***

***tendencies***

***quickly***

***because they make you***

***appear***

***in an unflattering light.***

***Such a motive [i.e., The motive behind trying to do away with, deny, and cover over  
your selfishness quickly because your selfishness  
makes you APPEAR in an unflattering light]***

***is proof***

***of the very selfishness***

***that you want to eliminate***

***and therefore it [i.e., and therefore trying to do away with, deny,  
and cover over your selfishness]***

***cannot succeed [i.e., cannot succeed in ridding you***

***of your selfishness],***

***even apart from***

***the forcing element.***

*But if you want to rid yourself of  
self-centeredness  
because you*

- sincerely consider the other person,*

*because you*

- wish to bring*
  - happiness and*
  - love*

*into your surroundings  
regardless of your own possible hurts,*

*then*

- the motive is pure*

*and*

- you will*  
*eventually*  
*succeed [i.e., succeed in ridding yourself of selfishness,  
self-centeredness, and egotism].*

*With the help of God  
you will truly  
free yourself from  
the chains of error  
caused by  
the egotism  
that is so destructive.*

*You will  
not*

- bury*  
*the selfish emotions*

*and*

- look away from them*

*but rather*

- uncover them [i.e., uncover the selfish emotions that are so destructive]*

*and*

- take a good look.*

11	<p><i>I know all this has been said many times before, but I am addressing myself now to the</i></p> <ul style="list-style-type: none"><li><i>• emotional levels you are uncovering through self-search</i></li></ul> <p><i>and not to your</i></p> <ul style="list-style-type: none"><li><i>• intellectual surface knowledge.</i></li></ul> <p><i>Try to apply all this</i></p> <ul style="list-style-type: none"><li><i>• to the recognitions you have made and are continuing to make,</i></li><li><i>• to an emotional reaction of yours that at first glance seems to have nothing to do with all this, to something you have found out about yourself on this road.</i></li></ul>
12	<p><i>Two types of stumbling blocks may confront you when you come across</i></p> <ul style="list-style-type: none"><li><i>• new recognitions and you lift from your unconscious mind</i></li><li><i>• an emotional reaction that is creating conflicts in your soul and in your life.</i></li></ul> <p><i>Such recognitions are obviously unpleasant to face at first.</i></p> <p><i>The two obstacles seem to contradict one another, yet you may experience both.</i></p>

	<p><b><i>The first</i></b> [i.e., <i>The first obstacle or stumbling block you may face when coming across new recognitions and when you lift from your unconscious mind an emotional reaction that is creating conflicts in your soul and in your life</i>] <b>is the tendency to</b> <b>dismiss a recognition of something within yourself</b> <b>because –</b> <b>on a surface level –</b> <b>you have known the same thing all along.</b></p> <p><b>You are tempted to put it</b> [i.e., <i>put a new recognition of something within yourself</i>] <b>away quickly, saying,</b></p> <p><b>"I know this already.</b> <b>It is nothing new."</b></p> <p><b>Beware of this danger, my friends.</b></p> <p><b>The majority of your findings</b> <b>will deal with</b></p> <ul style="list-style-type: none"><li>• <b>trends and</b></li><li>• <b>tendencies</b></li></ul> <p><b>you already know</b> <b>in a vague way.</b></p>
13	<p><b>If your search shows you again</b> <b>a trend you already know,</b> <b>it means that you</b> <b>have not used this knowledge</b> <b>properly.</b></p> <p><b>You have not yet applied it</b> [i.e., <i>not yet applied this knowledge you have of a trend</i>] <b>to all levels of your being.</b></p> <p><b>You have not assimilated it</b> [i.e., <i>not yet assimilated this knowledge of a trend</i>] <b>completely.</b></p> <p><b>You have not made connections</b> <b>between</b></p> <ul style="list-style-type: none"><li>• <b>this knowledge</b> [i.e., <i>not yet made connections between</i> <i>this knowledge you have of a trend</i>]</li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>other trends.</b></li></ul>

*[If your search shows you again a trend you already know]*

**You have  
not realized  
the full**

- **significance,**
- **meaning, and**
- **consequences**  
**of this trend.**

**Therefore,  
you need to continue working with  
the recognition.**

**You have to discover it [i.e., You have to discover the recognition  
of a trend you already know]**  
**afresh,  
as though you were dealing with something  
you have  
never known.**

**Only then  
will you be able to understand  
the chain reaction  
this wrong attitude  
has caused within you,  
eventually  
also harming your relationships  
to other persons  
and thus recoiling upon you  
from  
both**

- **inside**

**and**

- **outside.**

14	<p><i>So beware of the reaction,</i></p> <p><i>"Oh, but I know this already."</i></p> <p><i>If diligent search confronts you with a recognition you already know, treat it as though you had discovered it for the first time.</i></p> <p><i>If this is what you find, it is what you need to find all over again.</i></p> <p><i>Coming up from your own unconscious this particular trend tells you,</i></p> <p><i>"You will find me as often as is necessary.</i></p> <p><i>If you can find me again, it means you have not used this knowledge to the full extent."</i></p>
15	<p><i>The other obstacle to progress on this path is the exact opposite [i.e., opposite to finding what you already know].</i></p> <p><i>Through the years, you have formed a certain picture of yourself.</i></p> <p><i>You are known to</i></p> <ul style="list-style-type: none"><li><i>• yourself</i></li></ul> <p><i>and to your</i></p> <ul style="list-style-type: none"><li><i>• friends and</i></li><li><i>• family</i></li></ul> <p><i>as a person with certain predominant</i></p> <ul style="list-style-type: none"><li><i>• qualities and</i></li><li><i>• faults.</i></li></ul>

*You may find in  
your unconscious  
a few traits  
so completely contrary to  
what you otherwise are  
that you dismiss them, saying,*

*"This is all nonsense,  
this cannot be true."*

*You are  
so convinced  
of being  
the opposite  
of what you discovered  
that it simply  
does not make sense.*

*You overlook the fact that  
both [i.e., both set of traits – those you believe yourself to be and those you  
think are nonsense and not who you are]  
can be true.*

*It is difficult for you to  
accept  
the revolutionary news within your soul  
because you are used to thinking in terms of  
"either/or."*

*If you  
are  
what the recognition  
shows you to be [i.e., If, instead of thinking the new recognition of traits  
are nonsense and not who you are, it turns out that you actually ARE  
the traits the new recognition reveals],*

*you believe*

- *the outer and*
- *known*

*trend  
must be unreal.*

*Therefore [i.e., , Therefore, since it would make the outer and known trend unreal,]  
you cannot accept  
the new finding.*

*But you should understand deeply  
that it is possible  
to be split  
in a particular tendency:*

*you can*

- *in some realms of your being  
have the quality  
already known to you;*

*and*

- *in other realms –  
where there are obstructions –  
have the exact opposite quality.*

16

*Let us assume that  
one of your foremost qualities is  
generosity.*

*You know  
how generous you are.*

*All who have ever been in contact with you  
know it.*

*Yet all of a sudden  
you find*

- *a stinginess,*
- *an avarice,*

*in you,*

- *emotionally*

*if not*

- *factually.*

*And if you ask your friends  
who know you best,*

*"Is it true?*

*Am I stingy?"*

*they will of course say,*

*"No,  
you are quite the opposite."*

*And they do  
not say so  
to be polite.*

*They really know you  
as a very generous person.*

*You have displayed your generosity  
in all your actions.*

*Yet deep down  
there is  
this one corner  
where you are  
most ungenerous.*

*So both are true [i.e., You are BOTH very generous AND very ungenerous].*

*For another example,  
let us assume you are known to be  
a very courageous person.*

*It [i.e., Courage]  
may be your  
outstanding quality,  
one that you manifest in many realms of your life.*

	<p><i>You are convinced that there is no trace of cowardice in you.</i></p> <p><i>So that when you do come across a streak of cowardice in yourself, you may reject the discovery because it seems to you to make no sense.</i></p>
17	<p><i>So beware of both obstacles to progress [i.e., So beware of both the obstacle of recognizing a trait as obvious but missing that you have not fully integrated it and therefore there is more work to do with that familiar trait, and the opposite obstacle of seeing a newly recognized trait as nonsense and not applying to you because you think in terms of either/or and do not accept that there are areas of your life where that trait does apply], my dear friends.</i></p> <p><i>Your reactions to your own recognitions are of utmost importance.</i></p> <p><i>For only from your reactions can you determine your</i></p> <ul style="list-style-type: none"><li><i>• progress and</i></li><li><i>• success.</i></li></ul>
18	<p><i>Another point I should like to discuss tonight is your reaction to your guilt feelings.</i></p> <p><i>As I said before, everybody has guilt.</i></p>

*Every image  
is interwoven with  
guilt.*

*It is important to understand that there are  
two kinds of guilt –*

- *unjustified guilt and*
- *justified guilt.*

*Often you  
unconsciously*

- *use an*
  - *absurd,*
  - *unjustified  
guilt  
as a shield*

*and*

- *hide  
the true guilt  
behind it.*

*Why?*

*Because deep down  
you know that the  
unjustified guilt  
is ridiculous.*

*It is as though you wanted to say,*

*"You see,  
I declare myself  
guilty,  
but I have  
no real reason*

*to do so [i.e., but I have no reason to declare that  
I am guilty, since I know I am NOT guilty]."*

*You cannot get rid of  
the gnawing voice  
of that which should  
really be*

- *acknowledged,*
- *faced, and*
- *changed.*

*Yet you do not want to face it [i.e., you do not want to face the REAL guilt  
that needs to be acknowledged, faced, and changed],*

*hence  
you look  
unconsciously  
for something  
you cannot be blamed for.*

*Thus you argue with  
your inner voice  
of absurd guilt,  
trying to convince it [i.e., trying to convince the inner voice  
of absurd guilt]  
that it has  
no reason to bother you.*

*Of course,  
all this happens  
unconsciously.*

*Ironically,  
the true guilt  
may be infinitely smaller than  
the absurd guilt  
you use as a wall to hide behind.*

19

*What are  
absurd guilts?*

*They are  
most of all  
the guilts you feel  
because  
you are not perfect.*

*It is commendable  
to want to become  
perfect.*

*It cannot be recommended enough  
that you try to replace*

- *hatred,*
  - *resentment,*
  - *aggression*
- with*
- *love and*
  - *unselfishness.*

*But before you can do that,  
you must first*

- *acknowledge and*
  - *accept*
- your present state of development –  
your present inability  
to feel different than you do –  
instead of  
wanting to  
immediately  
become more than you are now.*

*If you feel guilty  
because you are still  
what you are,  
you obstruct  
the very goal  
you want to attain.*

*I know, my friends,  
that I repeat many things  
many times,  
but I must do so.*

*I want to stress  
that it is an  
unjustified guilt feeling  
when you blame yourself  
for not being perfect  
now.*

*Such unjustified guilt  
extends into  
all areas of the human personality.*



*That it does not [That your sexual energy does not merge with love  
and thereby flow in the right channel]*

*is precisely because  
you have*

- *felt guilty about it [i.e., felt guilty about your sexual energy]*
- and
- *suppressed awareness of it [i.e., suppressed awareness of  
your sexual energy]*

*as much as you could.*

*Hence*

*your sexual drive  
could not*

- *mature with  
the rest of your personality*

*and*

- *integrate with*
  - *warm,*
  - *loving,*
  - *giving,*
  - *unselfish  
feelings.*

*Instead, it [i.e., Instead, your sexual drive]  
has remained*

*childish in its*

- *self-directedness and*
- *egotism.*

*Your*

*unconscious*

*sexual fault, therefore,  
lies in the*

- *misdirection and*
- *separateness  
of your sexual drive*

*rather than in*

*its existence [i.e., rather than in your sexual drive's existence]  
as such.*

*Its existence [i.e., Your sexual drive's existence]*

*is*

*no reason for  
feeling guilty.*

*You act on a  
misunderstanding  
when you attempt to eliminate  
that which seems sinful to you [i.e., attempt to eliminate  
your sexual drive, which seems sinful to you],  
and then feel guilty  
because you cannot do so [i.e., then feel guilty because you cannot  
eliminate your natural God-given human sexual drive].*

*The remedy [i.e., the remedy to your feeling guilty for your sexual drive]  
is not to  
eliminate  
the sexual drive  
but to  
cease to be afraid of  
love –  
to relinquish  
a fear  
that is selfish in nature.*

*If you allow yourself  
to love,  
your sexual drive  
will merge with  
your love,*

*and there will no longer be  
any reason to feel guilty about  
sex.*

*Try to understand that,  
my dear friends.*

*Try to understand  
how confused  
your unconscious thinking is.*

*You feel guilty about*  

- *a God-given force [i.e., your God-given natural human sexual drive]*

*instead of feeling guilty about*  

- *your fear of loving,*  
*which is born of*
  - *selfishness and*
  - *separateness.*

	<p><i>Combine</i></p> <ul style="list-style-type: none"><li>• <i>your sexual drive</i></li></ul> <p><i>with</i></p> <ul style="list-style-type: none"><li>• <i>the one and only</i><ul style="list-style-type: none"><li>• <i>reality and</i></li><li>• <i>remedy</i></li></ul></li></ul> <p><i>in the universe –</i> <i>love.</i></p> <p><i>You can combine</i></p> <ul style="list-style-type: none"><li>• <i>love and</i></li><li>• <i>sexual energy</i></li></ul> <p><i>only by</i> <i>developing your soul</i> <i>by the very path you are taking.</i></p>
21	<p><i>So here we have</i> <i>a few very common</i></p> <ul style="list-style-type: none"><li>• <i>unjustified guilts.</i></li></ul> <p><i>What, on the other hand, is</i> <i>justified guilt?</i></p> <p><i>When you</i> <i>hurt other people</i> <i>in your ignorant belief</i> <i>that selfishness</i> <i>is your protection –</i> <i>whether you hurt them</i></p> <ul style="list-style-type: none"><li>• <i>actively or</i></li><li>• <i>passively,</i></li></ul> <p><i>by</i></p> <ul style="list-style-type: none"><li>• <i>commission or</i></li><li>• <i>omission –</i></li></ul> <p><i>then your guilt</i> <i>is</i></p> <ul style="list-style-type: none"><li>• <i>justified.</i></li></ul> <p><i>Differentiate clearly, my dear friends,</i> <i>between the guilt of</i></p> <ul style="list-style-type: none"><li>• <i>being imperfect at this stage [i.e., at this stage of your development]</i></li></ul> <p><i>and the guilt of</i></p> <ul style="list-style-type: none"><li>• <i>hurtful self-will.</i></li></ul>

*Being imperfect  
should not in itself  
make you feel guilty.*

*But the guilt  
for hurts  
you inflict on others –  
no matter how unintentional –  
out of your*

- imperfection,*
- blindness, and*
- ignorance*

*is  
justified guilt  
that you should meet*

- squarely and*
- courageously.*

*There is a world of difference,  
although*

- fine and*
- subtle,*

*between*  
*the two types of guilt I have described [i.e., between UNJUSTIFIED guilt  
for BEING imperfect and JUSTIFIED guilt for HURTS you inflict  
on others BECAUSE you are as yet imperfect, blind, and ignorant].*

*Please think about this.*

*It is so important.*

22

*What should  
your attitude be  
toward  
justified guilt?*

*What would be*

- healthy and*
- constructive?*

***It would be [i.e., It would be healthy and constructive]  
to say to yourself,***

***"I could not help it  
in the past.***

***I was***

- ignorant and***
- blind and***
- selfish.***

***I was too much of  
a coward***

***to dare to***

- love and***
- forget my own little ego.***

***I admit***

***that I have hurt  
other people***

***by this attitude [i.e., by this attitude of selfishness]***

***and I am***

***now willing to  
learn***

***exactly how I hurt them.***

***It makes no difference***

***whether I inflicted the hurt***

***by***

- deed,***
- word,***
- thought, or***
- emotional reaction;***

***by what I have***

- done or***
- left undone.***

***I truly***

***want***

***to change.***

***With the help of God***

***I will succeed.***

***In order to do so [i.e., In order, with the help of God, to CHANGE],  
I must clearly see the***

- direct or***
  - indirect***
- hurts***

***my attitude [i.e., I must clearly SEE the hurts my unloving,  
selfish, and self-centered attitude]  
has inflicted upon others."***

***Then,***

- think about  
the hurts you inflicted on  
other people.***
- Ask God  
to give you  
the insight to understand.***
- Have the courage  
to shoulder your responsibility  
without  
the pride of  
destructive wrong guilt feelings  
that***
  - make you  
exaggerate  
your own "badness" and***
  - lead you  
to feel hopeless about yourself.***

23

*There are  
three possible  
wrong reactions  
as you recognize  
the hurts you have inflicted on others:*

*[1.] hopelessness about yourself –  
the*

- *negative,*
- *destructive  
guilt feelings  
that make you despair of yourself;*

*[2.] self-justification –  
the blaming of others for*

- *real or*
- *imagined  
wrongs  
that "forced" you  
to react that way; or*

*[3.] denial –*

*the fearful refusal  
to look at imperfection  
which may not fit into  
the picture you have of yourself.*

*At different times  
you may experience  
any one of these reactions.*

*Beware of each!*

*Find the right way:*

- *Feel with the person you have hurt,*
- *take the justified guilt upon yourself,*
- *wish to become different,*
- *desire to give up your fear of loving.*

*This attitude is*

- *healthy and*
- *constructive.*

*The hurt you feel  
when you realize  
the hurt you have  
unwittingly inflicted –  
unintentional hurt  
because it was committed  
out of  
your wrong image conclusions –  
is healthy:*

*it [i.e., the hurt you feel  
when you realize the hurt you have unwittingly inflicted]  
will give you  
the incentive  
to lose  
your  
• fear  
and  
your  
• selfishness.*

24

*My advice, dear friends,  
is that  
when you have a  
basic understanding  
of your  
• images  
and  
• image conclusions,  
for your own clarification  
separate  
the  
• unjustified  
from  
the  
• justified  
guilts.*

**Find**  
**where you might have**  
**hurt others**  
**by your wrong conclusions,**

- **directly**
- or**
- **indirectly,**

- **in fact**
- or**
- **in intent.**

**If you have**  
**the courage**  
**to be truly sorry for**  
**the hurts**  
**you have unwittingly**  
**inflicted on others,**

**if you can**  
• **take that**  
**justified guilt**  
**upon yourself**

**and**  
• **face it,**

- **it will give you**  
**more strength**  
**than you realize.**

- **It will foster a**
  - **healthy and**
  - **constructive**  
**attitude.**

- **It will**  
**set the life force in motion**  
**in your soul.**

**For, among many other things,**  
**life force**  
**is**

- **truth and**
- **courage.**

	<p><b>Accepting justified guilt is being in</b> • <b>truth</b></p> <p><b>and</b> <b>it [i.e., and accepting justified guilt] takes</b> • <b>courage.</b></p> <p><i>[When you have the courage to accept justified guilt]</i> <b>The life force will then</b> • <b>seep through</b> <b>all your devious channels</b> <b>and</b> • <b>affect them [i.e., and will affect all your devious channels],</b></p> <p><b>so that</b> <b>slowly but surely</b> <b>you will dissolve</b> <b>all the destructiveness</b> <b>of the forces of evil</b> <b>that rage in you</b> <b>due to your</b> • <b>ignorance and</b> • <b>emotional immaturity.</b></p>
25	<p><i>Are there any questions on this subject?</i></p> <p><b>QUESTION:</b> <i>The first question refers to the last expression you used.</i></p> <p><i>Would you kindly define emotional maturity?</i></p>
26	<p><b>ANSWER:</b> <i>Emotional maturity is, foremost, the capacity to love.</i></p>

*Many people  
imagine  
they have it [i.e., imagine they have emotional maturity].*

*Of course,  
emotional maturity  
is a matter of degree.*

*But wherever  
fear of  
• being hurt,  
fear of  
• disappointment, or  
fear of  
• life's risks  
exists,  
emotional maturity  
does  
not exist.*

*Emotional maturity  
knows  
no selfishness.*

*This [i.e., Emotional maturity and capacity to have NO selfishness]  
is relative  
on earth, of course;*

*it [i.e., emotional maturity and capacity to have NO selfishness]  
cannot be  
absolute as yet  
in your sphere of existence.*

*The more  
• selfish  
you are,  
the more  
• immature  
you are.*

*You may be  
extremely unselfish  
in the little outer things*

*but the*

- *outer unselfishness*

*can camouflage your*

- *emotional selfishness or*
- *ego-centeredness.*

*You may*

- *give away*  
*your possessions,*

*but you are*

- *afraid to*
  - *love or*
  - *risk being hurt,*

*and thus you*

- *withhold love*  
*from others.*

*Therefore,*  
*you are*

- *emotionally immature,*

*although*  
*you may have reached*

- *intellectual maturity.*

*Emotional maturity*  
*means*  
*being unafraid*  
*to pay the price of living.*

*And the price of living*  
*includes*  
*an occasional*

- *hurt or*
- *disappointment.*

***The mature person***

- ***knows this*** [*i.e., knows that living includes an occasional hurt or disappointment*],

- ***expects and***

- ***accepts***

*it* [*i.e., expects and accepts that living includes an occasional hurt or disappointment*],

***and***

- ***realizes its worth*** [*i.e., realizes life's great worth even though living includes an occasional hurt or disappointment*].

***When you***

- ***withdraw into seclusion***

***and***

- ***become egocentric,***

***you thwart***

***not only***

- ***others***

***but***

- ***yourself.***

***Emotional maturity***

***also means***

***being unafraid of  
your own emotions:***

***if you have  
negative emotions,  
fear of them  
will not make them disappear.***

***On the contrary,***

***only by***

***facing***

***those negative emotions***

***can you understand***

***their***

- ***origin,***

***their***

- ***reason.***

**Only then** [i.e., *Only when you face negative emotions  
and understand their origin and their reason*]

**can you gain**  
• *real control over them,*  
**rather than the**  
• *false control*  
**of suppressing them.**

**In emotional maturity**  
**you will no longer**  
**fear your**  
*positive feelings, either,*  
*because you will accept*  
*an occasional hurt.*

**You will**  
**risk**  
• *expressing*  
*your positive feelings*  
**rather than**  
• *withholding them from others,*  
*because*  
*enveloping the other with*  
• *warmth,*  
• *comfort, and*  
• *tenderness*  
**is more important than**  
**what might happen to you later.**

27

**Emotional maturity**  
**means**  
**being able**  
• *to make a*  
*full decision and*  
• *to accept that*  
*you cannot have your cake and eat it too.*

**Unconsciously,**  
**most people**  
**constantly**  
**want to have it both ways,**  
**which brings them into conflict with**  
• *themselves and*  
• *their surroundings.*

*The emotionally mature person  
knows  
that there is always a price to pay.*

- *Emotional maturity or*
- *emotional health*  
*means*
  - *knowing*  
*what you want,*
  - *wanting what*  
*you can have, and*
  - *being willing*  
*to pay the price for it.*

*To*

- *give up egotism*  
*on all levels of your being,*

*to*

- *reach into the depths*  
*of your*  
*unconscious reactions –*  
*which may be so contrary to*  
*your outward ones –*

*and*

- *come to know them fully [i.e., come to know your unconscious reactions fully]*  
*is to attain*  
*true emotional maturity.*

28

*These are*  
*universal truths,*  
*taught in*  
*all*

- *religions and*
- *philosophies*  
*of any value.*

*Humanity has tried*  
*for a long,*  
*long time*  
*to live up to these ideas.*

*Yet people have*  
• *largely ignored*  
*the danger of*  
*self-deception,*  
*they have*  
• *ignored their habit of*  
*using the many layers of consciousness*  
*to hide reactions*  
*that do not accord with*  
*these truths.*

*So you will often find people*  
*who act*  
*outwardly*  
*according to*  
*the universal truths,*  
*yet you feel*  
*that their behavior*  
*is not quite genuine.*

*Inwardly*  
*they are hiding*  
*many reactions*  
*that are contrary to*  
*the universal spiritual truths.*

29

*The path on which I have the privilege of leading you*  
*will avoid these dangers;*

*your*  
• *outer*  
*and*  
• *inner*  
*reactions*  
*will become one.*

*So let us be clear about  
our aim.*

*We want to find  
that part in you  
where you are still*

- *undeveloped,*

*where you are*

- *primitive*

*in your selfish reactions.*

*Your selfishness  
may come as  
a shock at first  
because*  
*it [i.e., because your selfishness]  
is so different from  
your sincerely felt  
outer reactions.*

*Whether these  
outer reactions are*

- *really sincere,*

*that is,*

- *the best you can do,*

*or whether  
they are [i.e., or whether these outer reactions are]*

- *an almost conscious hypocrisy,*

*the outer mask  
must be dissolved  
in order to look into  
your soul.*

*There [i.e., There in your soul]  
you will find  
many*

- *trends and*
- *feelings*

*diametrically opposed to  
your conscious beliefs about yourself.*

30

*Your mask  
has not brought you the gratification  
you thought to obtain through it.*

*Finally,  
this made you  
angry.*

*When you  
unconsciously  
assumed the mask of  
goodness  
you may have  
bent over backwards  
trying to hide  
what was behind it.*

*Now [i.e., Now, having bent over backwards  
trying to hide what was behind your mask of goodness,]*

*you feel*

- abused,*
- taken advantage of,  
without realizing  
that it was*

*• not*

*• true*

*goodness*

*that was so unrewarding*

*but*

*• rather*

*• false and*

*• compulsive*

*"goodness" [i.e., false "goodness" was so unrewarding]*

*Drawing the wrong conclusion,  
you may now be tempted  
to go to the other extreme  
and*

*act out*

*the part you discover*

*behind*

*the first mask of unselfishness,*

*believing that*

*now at last*

*you are true to yourself.*

***Yes, this part [i.e., this part behind the mask of unselfishness]  
exists in you,  
and you have to  
acknowledge it.***

***But recognize  
that the***

- rebellion and***
- anger***

***too [i.e., that the rebellion and anger, which are behind  
the mask of unselfishness, too]***

***form only a***

***superficial layer [i.e., form only another superficial layer,  
a layer of lower-self traits]***

***and look behind them [i.e., look behind the superficial  
layer of lower-self traits of rebellion and anger].***

***Find in you  
that which knows  
how to keep the proper balance.***

***Your true self  
is***

***neither as  
• good***

***as it appears to be on the surface [i.e., neither as good as it appears  
in your “goodness mask”]***

***nor as***

- “bad” –***

***[nor] as full of [i.e., nor as full of lower-self traits such as]***

- hate,***
- aggression,***
- rebellion, and***
- anger –***

***as you are***

***behind your mask [i.e., as you are behind  
your mask of “goodness”].***

*All your  
negative reactions  
are essentially  
one reaction  
to your puzzlement at life,  
the outcome  
of your wrong  
emotional  
conclusions.*

- *Acknowledge  
your*
  - *anger and*
  - *rebellion,*
- *experience  
what you have  
suppressed for so long [i.e., experience your anger and rebellion,  
these lower-self traits you have suppressed for so long],*

*but  
do not consider it [i.e., but do NOT consider this anger and rebellion,  
these lower-self traits you have suppressed for so long]  
the final truth  
of your self,  
as if  
you were the person  
who would*

- *act and*
- *live*

*out  
all these unruly feelings.*

*Discover the difference  
between*

- *suppressing these emotions*

*and*

- *accepting them  
as a symptom  
of*
  - *your not knowing the answer to your life,*
  - *not yet having found the key to your being.*

31

*Try to understand this approach, my dear ones,  
and you can avoid  
unnecessary pitfalls.*

*To find the answer to  
your life,  
you must exercise  
the courage to admit  
the negative second layer [i.e., the lower-self layer]  
of yourself  
without remaining in it.*

*You must recognize  
its [i.e., this lower-self's]  
falseness  
as you have already recognized  
the falseness of  
the mask layer  
you have built on wrong conclusions.*

*Then [i.e., Then, when you have recognized the falseness of the lower-self layer,]  
you can be  
true to yourself  
without exaggerating  
the new layer [i.e., without exaggerating the lower-self layer]  
that you discover [i.e., that you discover behind the mask self].*

*You will grasp that  
your former "unselfishness"  
was ineffective  
because  
it was false [i.e., was part of your mask],  
not because  
unselfishness as such  
is ineffective.*

*This approach will lead you  
safely  
into emotional maturity.*

*It will make you  
truly*

- *men and*
- *women.*

***I say this [i.e., I say that this approach will make you truly MEN and WOMEN] advisedly,***

***I do***

***not say***

***• human beings***

***now,***

***I say***

***• men***

***and***

***• women.***

***For***

***no one***

***can be***

***truly***

***• a man***

***or***

***• a woman***

***who does not have***

***emotional maturity.***

32

***QUESTION:***

***Would you please explain the reason for  
the tiredness of many people,  
especially in spring?***

***ANSWER:***

***Tiredness***

***is always a sign***

***that the life force***

***has been misused***

***in the organism of the soul.***

***Tiredness***

***results from***

- suppressing  
the destructive forces of the soul,***
- barring them  
from  
the light of consciousness***

***which can direct them [i.e., the light of consciousness, which can  
direct the destructive forces of the soul]***

***into the right channels***

***until they finally dissolve [i.e., until the  
destructive forces of the soul finally dissolve].***

***If***

- hostility and***
- aggression  
are suppressed,***

***if***

- fears are  
• suppressed  
and  
• not faced,***

***if***

- hatred  
is ignored  
because  
hate  
• does not correspond to  
your ideal  
and  
• makes you  
feel guilty,***

***the self is destroyed.***

***The self-destruction***

- takes different forms***
- and  
• creates  
different symptoms  
in different organisms.***

***Tiredness***

***is one such symptom.***

33

*Spring is the season when  
nature revives.*

*The life force  
penetrates everything that grows:*

- *plants,*
  - *trees,*
  - *grass,*
  - *flowers,*
  - *fruits,*
  - *vegetables,*
  - *the animal world,*
- even*
- *the mineral world.*

*And it should be the same  
in the human being.*

*When  
a human being  
is in tune with  
the universe,*

*when  
the soul  
is*

- *growing*
- rather than*
- *stagnating,*

*spring*

- *revives and*
- *strengthens.*

*But it cannot do so [i.e., But spring cannot revive and strengthen]  
where  
obstructions exist.*

*An obstruction  
is created by an element  
foreign to  
the divine life force.*

*Self-deception  
amounts to  
untruth,  
and untruth  
is hostile to  
the life force.*

*Suppression  
is always  
self-deception;  
therefore,  
when*

- *self-deception or*
- *suppression*

*exists,  
the life force  
cannot regenerate you.*

*On the contrary, it [i.e., On the contrary, when self-deception  
or suppression exists, it]  
will affect you  
adversely  
because something  
like a short circuit occurs  
when*  
*two opposing forces [i.e., here, when the opposing forces  
of self-deception or suppression AND the life force]  
clash in the soul.*

*The life force  
wants to come*

- *into you –*

*and also*

- *out of you,*

*for deep down in your soul  
exists*

- *the whole universe,*
- *and therefore*
- *a fountain of life force.*

*But the life force  
cannot fill your being,  
because*  
*the opposing forces [i.e., the opposing forces of self-deception and  
suppression that want to preserve the pretense of the mask self]  
bottle it up [i.e., bottle up and block the life force].*

34

*Without*  
• *suppression and*  
• *self-deception,*  
*spring*  
*would revive you.*

*Fatigue*  
*is a symptom*  
*that you are*  
*suppressing*  
• *knowledge and*  
• *recognitions*  
*from yourself.*

*Let*  
*fatigue*  
*be an incentive*  
*to redoubling your*  
• *intention and*  
• *effort*  
*to break down your resistance to*  
*facing yourself.*

*For only then [i.e., only when you are truly facing yourself without resistance]*  
*can you truly become*  
• *whole*  
*and*  
• *healthy*  
*in*  
• *body,*  
• *soul, and*  
• *spirit,*  
*in your*  
• *feelings*  
*and*  
*in your*  
• *mind.*

*Be grateful for*  
*any symptom*  
*that shows your inner state.*

35

**QUESTION:**  
*My question is about  
Job.*

*For what*  

- *failures or*
- *shortcomings*

*in his life*  
*was he made to suffer so much?*

**ANSWER:**  
*For*  

- *lack of self-recognition*

*and*  
*for*  

- *self-deception*

*out of*  

- *pride and*
- *fear.*

*There was in him*  
*an impatience*  
*to be already perfect –*  
*an impatience*  
*connected with*  
*spiritual pride.*

*He used his*  
*desire for good*  
*to suppress*  
*basic instincts*  
*rather than*  
*facing them [i.e., rather than facing his basic instincts]*  
*with*  

- *courage and*
- *sincerity.*

36

**QUESTION:**

*Is it true, as some interpreters have it,  
that he [i.e., that Job]  
played himself up  
as the patriarch  
who deserved  
all the grace of God –  
in other words,  
that he was  
self-righteous?*

**ANSWER:**

*Yes,  
that [i.e., Yes, self-righteousness]  
is  
pride.*

*There was  
pride  
in this respect [i.e., There was PRIDE in respect to self-righteousness],  
but also  
in other respects.*

*And he manifested  
extreme self-will.*

*His self-will  
wanted to be  
already  
at a point  
that only*

- hard labor and*
- the humility of self-recognition  
can attain.*

37

**QUESTION:**

*Would you kindly repeat what you have said previously about expectation, especially in the form of*  
• "positive thinking"  
*as opposed to*  
• acceptance?

**ANSWER:**

*Each of these basic religious attitudes [i.e., Each of these basic religious attitudes of "positive thinking" and acceptance] has a healthy form, which becomes distorted when you embrace its extreme.*

*Rightly understood, positive thinking means knowing that everything must turn to good, finally, because the divine power*  
• *is the absolute truth*  
*and*  
• *cannot be conquered by destructive forces.*

*But that does not mean that you can simply do away with the effects of your own*  
• *past and*  
• *present errors.*

***On whatever level of your personality  
the effects [i.e., the effects of your own past and present errors]  
exist,  
you must***

- accept and***
- go through***

***them [i.e., you must accept and go through the effects of your own  
past and present errors, and do so on whatever level  
of your personality those effects exist].***

***The most constructive attitude  
is  
a positive acceptance of***

- yourself and***
- life's risks.***

***It [i.e., This positive acceptance of yourself and life's risks]  
includes***

- the humility  
of accepting yourself  
as you are  
now –  
without expecting a  
perfect life  
when you are  
not yet perfect –***

***and***

- the courage  
to face***
- yourself***

***and***

- to face***
- life as it is.***

38

***Positive thinking,  
when abused,  
avoids  
facing  
that which is  
now.***

***It [i.e., Positive thinking]  
can be successful  
only  
where  
a basic inner perfection  
already exists  
to some degree.***

***Otherwise [i.e., Otherwise, any place where inner perfection does NOT yet exist]  
it [i.e., positive thinking]  
must  
• fail  
and therefore  
• bring disappointment.***

***It [i.e., Positive thinking]  
tends to be in a hurry  
believing one can  
whisk away  
deep-rooted  
personality problems –  
problems that require  
• patience and  
• perseverance  
to dissolve –  
by resorting to  
a mere formula.***

39

***Acceptance also [i.e., Like positive thinking, acceptance also]  
can be  
• abused and  
• misinterpreted.***

*In its healthy form,  
acceptance  
helps to shoulder*

- *one's imperfections*

*and*

- *their consequences,*

*recognizing  
that one cannot change  
all at once  
by a mere act of will.*

*It [i.e., In its healthy form, acceptance]  
shows the*

- *humility and*
- *patience*

*to take*

- *any unpleasant result [i.e., any unpleasant result  
of one's imperfections]*

*as*

- *a healthy medicine.*

*However, it [i.e., However, acceptance, in its healthy form,]  
does  
not mean*

- *being pessimistic*

*or*

- *looking forward*

*to negative happenings  
if they are  
unnecessary.*

*In its sick sense,  
acceptance  
fosters*

- *masochistic tendencies,*
- *hopelessness, and*
- *the self-deception of*

*indulging in resignation  
that is  
not only*

- *unnecessary*

*but*

- *sickly.*

	<p><i>It [i.e., Acceptance, in its sick sense,]</i></p> <ul style="list-style-type: none"><li>• <i>fosters</i> <i>wrong guilt feelings</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>seeks to punish</i> <i>the self</i> <i>for them [i.e., seeks to punish the self</i> <i>for the wrong guilt feelings it has fostered].</i></li></ul>
40	<p><i>You must differentiate</i> <i>between the</i></p> <ul style="list-style-type: none"><li>• <i>right</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>wrong</i> <i>forms</i> <i>of both these</i> <i>basic religious attitudes [i.e., of both these basic religious</i> <i>attitudes of positive thinking and acceptance].</i></li></ul> <p><i>The wrong kind of positive thinking</i> <i>is</i></p> <ul style="list-style-type: none"><li>• <i>self-willed and</i> • <i>impatient.</i></li></ul> <p><i>The wrong kind of acceptance</i> <i>fosters</i></p> <ul style="list-style-type: none"><li>• <i>"martyrdom,"</i> • <i>seeing oneself as</i> <i>the victim.</i></li></ul> <p><i>One extreme</i> <i>always</i> <i>creates another.</i></p>

*Thus  
the healthy way  
is the middle path:*

*accepting*  
• *the effects of one's imperfections and*  
• *going through them*  
*in a spirit of*  
• *courage and*  
• *humility.*

*By paying the price  
you will find*  
• *happiness and*  
• *peace.*

*Bearing your cross,  
which you always make  
yourself,  
will give you  
peace.*

*Accept  
that you cannot change your emotions  
in a hurry,  
which  
the wrong interpretation of  
positive thinking  
tries to do.*

*Eventually  
your emotions  
will begin to change,  
but only  
after  
you have accepted them.*

41	<p><b>QUESTION:</b> <i>In other words, one's expectation of</i> • <i>failure</i> <i>or</i> • <i>success</i> <i>in an undertaking</i> <i>has no bearing whatsoever?</i></p> <p><i>It doesn't matter</i> <i>whether or not</i> <i>one goes into an undertaking</i> <i>with an attitude of</i> <i>hopelessness?</i></p>
42	<p><b>ANSWER:</b> <i>One's attitude</i> <i>always</i> <i>has a bearing,</i> <i>but you cannot say</i> <i>that</i> • <i>an optimistic attitude</i> <i>brings</i> • <i>a good result</i> <i>and</i> • <i>a pessimistic outlook</i> • <i>a bad one.</i></p> <p><i>As long as</i> <i>you are not clear about yourself,</i> <i>you can have a</i> • <i>positive and</i> • <i>optimistic</i> <i>attitude</i> <i>consciously,</i> <i>but</i> <i>unconsciously</i> <i>you can also have</i> <i>the opposite [i.e., unconsciously you may have a negative</i> <i>and pessimistic attitude].</i></p>

*This [i.e., Having a positive attitude consciously  
but a negative attitude unconsciously]  
can happen for various reasons,  
one being that  
you do not quite know  
what you really want.*

*Since you  
do not understand  
the reasons [i.e., Since you do not understand the reasons for  
a negative outcome],*

*when this conflict [i.e., this conflict created by  
not knowing what you really want]*

*results in a  
negative outcome,*

*you*

- become disappointed*

*and*

- lose courage.*

*At the other extreme,*

*some people*

*constantly*

*assume*

*a negative attitude*

*because*

*they are so afraid of*

*disappointment [i.e., afraid of being disappointed if*

*dared to have a positive attitude];*

*they [i.e., people who are afraid of ever being disappointed]*

*try to*

*avoid*

*the disappointment*

*by shielding themselves with*

*the negative attitude.*

*So*

*underneath*

*both the*

- positive*

*and*

- negative*

*attitudes*

*something else may be hidden.*

43

*The important point  
is not so much  
what you*

- *consciously*
- *think.*

*It is much more important  
to learn to become aware of  
what you*

- *unconsciously*
- *feel.*

*A mere thinking formula  
can never be  
truly effective  
in getting what you  
consciously  
want.*

*You need to understand  
your*

- *inner self,*

*your*

- *unconscious reactions,*

*your*

- *inner*
  - *conflicts and*
  - *problems.*

*Only through  
such understanding  
will you finally find  
the right attitude  
toward*

- *a forthcoming venture,*
- *a hope, or*
- *anything else in your life.*

44

*Until  
you gain the right understanding,  
the recommended attitude  
is neutrality:*

*let go of your  
self-will  
without being  
either*

- optimistic*
- or*
- pessimistic.*

*Just wish  
to learn  
from  
anything  
that happens to you.*

*Let whatever happens  
be an indication of*

- where you are*

*and*

- what problems to tackle.*

*You can consider  
any happening  
as a reflex  
of your  
unconscious  
reactions.*

*If you observe  
your emotions,  
you will  
finally*

- break through  
into yourself*

*and*

- get the recognitions you need  
for a more thorough  
self-understanding.*

*Whatever happens to you  
now  
is mostly  
a repetitive pattern  
created by  
your image conclusions.*

*Focusing your attention on  
recognizing*

- the inner roots  
of*
- outer events  
will give you  
the key to your life.*

*So far,  
the whole personality  
may have  
battled against  
such recognitions.*

45

*There is  
no miracle key.*

*Nothing can be  
truly solved  
unless you  
understand  
your  
unconscious*

- motives and*
- trends.*

*Outer measures  
may sometimes  
seem  
effective,  
but truly,  
your life problem  
can be solved  
only  
when*

- you overcome  
your resistance to  
looking into yourself –*

*when*

- you let down  
your  
inner walls  
of defense.*

*What  
do you defend?*

*Why  
do you have to defend yourself?*

*Ask yourself such questions  
when you  
feel*

- this resistance [i.e., when you feel this resistance to  
looking into yourself]*

*and*

- this battle [i.e., when you feel this battle against  
looking into yourself]*

*in you.*

	<p><i>I speak to all of you now, my friends.</i></p> <p><i>Then [i.e., Then, when you overcome your resistance to looking into yourself,] you will not need an</i></p> <ul style="list-style-type: none"><li><i>• external,</i></li><li><i>• forceful</i></li></ul> <p><i>rule to find the right attitude for different situations in life.</i></p> <p><i>Such a rule is a crutch.</i></p>
46	<p><i>Once you know your unconscious mind, you will just naturally be;</i></p> <p><i>you will take life as it comes.</i></p> <p><i>And you will have</i></p> <ul style="list-style-type: none"><li><i>• success</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• failure.</i></li></ul> <p><i>Life should bring both [i.e., both success AND failure], and you will be equipped to meet both.</i></p> <p><i>Both [i.e., Both success AND failure] will make you strong.</i></p>

*If a person is  
so concerned to have  
the proper attitude  
to guard  
against*

- failure or*
- disappointment,*

*it is an indication that*

- failure and*
- disappointment*

*are greatly feared.*

*And if you  
fear them so [i.e., And if your fear failure or disappointment so much],  
you lack  
healthy  
resistance.*

*I mean  
resistance  
in the  
positive  
sense,  
as when you  
resist  
disease,  
and  
not  
the resistance  
that should  
disappear  
when you are on the path of  
searching into yourself.*

*Fear  
is a disease.*

47

*Now, my dearest friends,*

*God's*

*• love and*

*• forces of*

*truth*

*are given unto you.*

*They [i.e., God's love and forces of truth]  
stream to you.*

*They [i.e., God's love and forces of truth]*

*• penetrate and*

*• fill*

*your heart.*

*Rejoice*

*in truth,*

*learn*

*the joy of*

*discovering truth*

*that you have*

*feared and*

*that*

*may not be flattering.*

*For this [i.e., For discovering truth that you have feared finding]  
is a great joy.*

*Learn this*

*healthy activity [i.e., Learn this healthy activity*

*of discovering truth that you have feared finding].*

*Become strong in it [i.e., Become STRONG in this healthy  
activity of discovering truth that you have feared finding]  
and meet life  
as you should.*

*For in this way*

*you will become*

*loving men and women.*

*Be in peace.*

*Be blessed.*

*Be in God.*

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