Greetings, my friends.

God bless all of you,
    every one of you.

We in the spirit world
    are so happy
        when we have the opportunity
            to help human beings.

And there is really
    only one help
        and no other.

It [i.e., This one form of help] is helping you
    to find in yourself
        • that which obstructs
            your own happiness and
                to find
                    • the law of the Divine.
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.
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.

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.
You may be aware of your fears without realizing that they come from being over-concerned with • your own person and • your fear of being hurt.

You withhold from others your outgoing • love and • feelings, which always seem to involve a personal risk.

• Identifying and • analyzing your • images and • wrong conclusions will lead you finally to the recognition of their common denominator:

The constructive attitude is:

"In my ignorance I believe – perhaps unconsciously so far – that selfishness will • bring me reward, will • protect me from hurt.

In what way have I been selfish?

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?
What is the right conclusion [i.e., What really brings me reward and protects me from hurt]?

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
• emotions,
• reactions, and
• tendencies –
you will be able to make a change in your personality that will eventually change your life.

Without exception, there are common traits in all images.

Only the relative proportions of the traits vary from individual to individual.
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.
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].

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 | I know all this has been said many times before, but I am addressing myself now to the  
|    |   • emotional levels you are uncovering through self-search and not to your   
|    |   • intellectual surface knowledge.  
|    | Try to apply all this  
|    |   • to the recognitions you have made and are continuing to make,  
|    |   • 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.  
| 12 | Two types of stumbling blocks may confront you when you come across  
|    |   • new recognitions and you lift from your unconscious mind  
|    |   • an emotional reaction that is creating conflicts in your  
|    |   • soul and in your  
|    |   • life.  
|    | Such recognitions are obviously unpleasant to face at first.  
|    | The two obstacles seem to contradict one another, yet you may experience both. |
The first [i.e., 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] is the tendency to dismiss a recognition of something within yourself because – on a surface level – you have known the same thing all along.

You are tempted to put it [i.e., put a new recognition of something within yourself] away quickly, saying,

"I know this already. It is nothing new."

Beware of this danger, my friends.

The majority of your findings will deal with • trends and • tendencies you already know in a vague way.

If your search shows you again a trend you already know, it means that you have not used this knowledge properly.

You have not yet applied it [i.e., not yet applied this knowledge you have of a trend] to all levels of your being.

You have not assimilated it [i.e., not yet assimilated this knowledge of a trend] completely.

You have not made connections between • this knowledge [i.e., not yet made connections between this knowledge you have of a trend] and • other trends.
[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,
everually
also harming your relationships
to other persons
and thus recoiling upon you
from
both
• inside
and
• outside.
So beware of the reaction,

"Oh, but I know this already."

If diligent search confronts you with a recognition you already know, treat it as though you had discovered it for the first time.

If this is what you find, it is what you need to find all over again.

Coming up from your own unconscious this particular trend tells you,

"You will find me as often as is necessary."

If you can find me again, it means you have not used this knowledge to the full extent."

The other obstacle to progress on this path is the exact opposite [i.e., opposite to finding what you already know].

Through the years, you have formed a certain picture of yourself.

You are known to

• yourself
and
• friends and
• family
as a person with certain predominant
• qualities and
• faults.
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.

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.
You are convinced that there is no trace of cowardice in you.

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.

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.

Your reactions to your own recognitions are of utmost importance.

For only from your reactions can you determine your
• progress and
• success.

Another point I should like to discuss tonight is your reaction to your guilt feelings.

As I said before, everybody has guilt.
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.

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.
If all of you who work on this path
go through your images
from this viewpoint [i.e., the viewpoint of unjustified guilts
for not being already perfect],
you will find where your guilts
are unjustified.

Another unjustified guilt –
fueled by a mass-image –
is your reaction to
your sexual drive.

Each one of you
feels guilty about it [i.e., feels guilty about your sexual drive],

if not
on the surface,
where you have been affected by
intellectual influences,
then certainly
way down deep
in your emotions.

Guilt about
the sexual drive
is
• unjustified,
• absurd
guilt.

It may be true that
your sexual energy
does not flow in the right channel
because
it does not merge with love.
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.
Combine
• your sexual drive
with
• the one and only
  • reality and
  • remedy
  in the universe —
    love.

You can combine
• love and
• sexual energy
  only by
    developing your soul
    by the very path you are taking.

So here we have
a few very common
• unjustified guilts.

What, on the other hand, is
• justified guilt?

When you
hurt other people
in your ignorant belief
that selfishness
is your protection —
whether you hurt them
• actively or
• passively,
by
• commission or
• omission —

then your guilt
is
• justified.

Differentiate clearly, my dear friends,
between the guilt of
• being imperfect at this stage [i.e., at this stage of your development]
and the guilt of
• hurtful self-will.
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.

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.
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.

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.
Accepting justified guilt is being in:
- truth

and
- it [i.e., and accepting justified guilt] takes
  - courage.

[When you have the courage to accept justified guilt]
The life force will then:
- seep through
  - all your devious channels

and
- affect them [i.e., and will affect all your devious channels],
  - so that
    - slowly but surely
      - you will dissolve
        - all the destructiveness
          - of the forces of evil
            - that rage in you
              - due to your
                - ignorance and
                  - emotional immaturity.

---

Are there any questions on this subject?

**QUESTION:**
The first question refers to
- the last expression you used.

Would you kindly define
- emotional maturity?

**ANSWER:**
Emotional maturity is, foremost, the capacity to love.
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,  
• disappointment, or  
• 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.

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.

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.

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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.
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.
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.

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.
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].
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.
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.
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.
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.

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.

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.
It [i.e., Acceptance, in its sick sense,]
  • fosters wrong guilt feelings
  and
  • seeks to punish the self for them [i.e., seeks to punish the self for the wrong guilt feelings it has fostered].

You must differentiate between the
  • right
  and
  • wrong forms of both these basic religious attitudes [i.e., of both these basic religious attitudes of positive thinking and acceptance].

The wrong kind of positive thinking is
  • self-willed and
  • impatient.

The wrong kind of acceptance fosters
  • "martyrdom,"
  • seeing oneself as the victim.

One extreme always creates another.
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.
**QUESTION:**
In other words,
one's expectation of
• failure
or
• success
in an undertaking
has no bearing whatsoever?

It doesn't matter
whether or not
one goes into an undertaking
with an attitude of
hopelessness?

**ANSWER:**
One's attitude
always
has a bearing,
but you cannot say
that
• an optimistic attitude
  brings
  • a good result

and
• a pessimistic outlook
  • a bad one.

As long as
you are not clear about yourself,
you can have a
• positive and
• optimistic
  attitude
  consciously,
but
unconsciously
you can also have
the opposite [i.e., unconsciously you may have a negative
  and pessimistic attitude].
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.
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.
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
- outer events
  will give you the key to your life.

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

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.
I speak to all of you now, my friends.

Then [i.e., Then, when you overcome your resistance to looking into yourself,] you will not need an • external, • forceful rule to find the right attitude for different situations in life. Such a rule is a crutch.

Once you know your unconscious mind, you will just naturally be;

you will take life as it comes.

And you will have • success and • failure.

Life should bring both [i.e., both success AND failure], and you will be equipped to meet both.

Both [i.e., Both success AND failure] will make you strong.
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.
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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