Greetings, my dearest friends.

Divine
  • blessings and
  • love
    are with you
    • tonight,
    and [i.e., and with you]
    • on this path
    all the way.

I welcome also
  the new friends who are here tonight for the first time.

This lecture may not be easy to follow,
because the material
  is particularly directed to areas of the psyche
  that are accessible
  only after
  certain obstructions have been dissolved by this work.
My friends on this path
    have done very intensive work
    and have reached these accessible areas [i.e., have reached these areas of the psyche accessible to the material contained in this lecture].

For them [i.e., For my friends on this path who have done very intensive work]
my words can
• bypass
    mere intellectual understanding
and
• reach
    the underlying
    emotional layers.

Nevertheless,
    it may be that the new friends who have come for the first time
may
    feel
    an echo
    here or there in their souls,
    which may give them
    the incentive
    to start on a similar road of self-finding.

Such a way [i.e., Such a way of self-finding]
is
    not as
    • easy and
    • painless
    as it may appear,
yet it
    is really
    the
    only way
    that leads to fulfillment.

In my last lecture [see Lecture 108: Fundamental Guilt for Not Loving – Obligations]
we discussed
    real guilt.
Quite a long time ago [See Lecture 49: Obstacles on the Path: Old Stuff, Wrong Guilt, and Who, Me?, given nearly four years earlier on April 10, 1959]

I explained the difference between
- real guilt
  and
- false guilt,
but at that time it was not possible to go into the subject in more detail, because you were not ready then, my friends.

Many areas of your psychic life had to be
- explored and
- understood before it was possible to
  - face and
  - come to terms with
    - the real guilt that always lies behind
      - the false one [i.e., behind the false guilt].

However, not all of my old friends will immediately be able to go into this phase of the pathwork.

Sooner or later you will come to this point, provided you proceed in your sincere endeavors.

Once you have
groped your way through the maze of your various
- images and
- misconceptions,
you will be able to come face to face with your real guilt.
In all the time we have spent together, we have essentially worked through two major phases in which, of course, there are some subdivisions.

When we first started I told you about the importance of self-purification.

I said that this [i.e., that self-purification], indeed, is
• the real meaning of life and
• the way of self-fulfillment.

Then came the next phase, in which we quite deliberately shied away from even using such a word as purification;

we were concerned with looking at the self without the thought of
• "right"
  or
• "wrong."

There was a good reason for this [i.e., a good reason for NOT looking at the self through the lens of “right” or “wrong”].
The most difficult thing for a human being
is to face
• the lower self;
and
• it is in connection with
  • the lower self
    that
  • real guilt
    exists.

You go to
• any length
  to avoid facing
  the lower self.

Perhaps you are
• capable and
• willing
  to face
  parts of it [i.e., to face some parts of the lower self],
yet certain
  other parts [i.e., yet certain other parts of the lower self]
  you are
  absolutely
  unwilling to accept.

You are
• so frightened by
  the possible implications [i.e., by the possible implications should you
  find these certain other parts of the lower self],
and
• so eager
  to be better than
  you can possibly be at the moment,
  that you would
  rather
  produce much worse
  • false guilt,
  than
  accept the tiniest
  • real guilt
    belonging to the area of the lower self
    that you are unwilling to tolerate.
**This condition** [i.e., THIS CONDITION of fear of the possible implications of real guilt, and eagerness to be better than you can possibly be at the moment, a condition that leads you to produce much worse FALSE guilt than accept the tiniest REAL guilt belonging to the area of the lower self that you are unwilling to tolerate]

is

• quite general
and

• very important to recognize.

**It** [i.e., This condition] is still vastly underestimated.

---

**In order to become capable of**

- facing your lower self in its entirety,

**you must first learn**

- to accept
and

- to forgive yourself.

**For that very reason** [i.e., Because you must FIRST learn to ACCEPT and to FORGIVE yourself]

we remained for a considerable time in what we might term the second major phase on our path together [i.e., the second major phase where we did NOT mention “purification” and tried NOT to look at the self with the thought of “right” or “wrong” in order that you could learn to accept and to forgive yourself].
• Accepting
and
• forgiving
  means to
  • recognize
  and then
  • stop
    the tendency
    to moralize
    with oneself,
    to understand
    the harm of
    perfectionism.

This may seem quite paradoxical.

For, on the one hand
I invite you
• to face
  your
  • lower self,
  your
  • real guilts,
  • to make restitution
    for them [i.e., to make restitution for your real guilts]
  and
  • to purify yourself,

while, on the other hand,
I emphasize
how dangerous
• perfectionism,
• self-condemnation,
• moralizing, and
• false guilt feelings
  are.
You see, my dearest friends,  
to the degree that  
• perfectionism and  
• self-condemnation  
exist,  
to that degree  
you cannot accept  
your lower self.

For in that  
perfectionism,  
as I said many times before,  
you will drive yourself into a  
false  
perfection  
that is  
• superimposed  
and therefore  
• destructive.

Only when you have the  
• courage and  
• humility  
• to  
  be  
  what you  
  are,  
• to calmly  
  accept yourself  
  as you are,  
will you have the  
resiliency  
to accept  
the lower self  
as it actually is.

Only then [i.e., Only when you have the resiliency to  
accept the lower self as it actually is]  
can you  
• accept  
  the real guilt  
and  
• make up for  
  it [i.e., and make up for, or make restitution for your real guilt].
Accepting the real guilt makes it possible
• to accept your real values,
even
• to become profoundly aware of them [i.e. EVEN to become PROFOUNDLY aware of your REAL VALUES].

This [i.e., Because accepting the REAL GUILT makes it possible to become PROFOUNDLY aware of your REAL VALUES]
is why it is so important –
[important, that is.] for as long as one deals with these personality levels – to shy away from
• any implications of • sinfulness,
indeed from • anything that might even remotely appear as • condemnation,
so as not
to encourage the tendency of perfectionism in yourself.
On the whole, 
you are ready now to proceed a step further.

Some people may be 
very near the phase in which 
they become 
organically ready 
to face 
their 
• real 
guilt,
while others 
may still be 
struggling 
to recognize 
their 
• false 
guilt.

They [i.e., Those who may still be struggling to recognize their FALSE guilt] 
are still hindered 
by 
• self-condemnation, 
by 
• weaknesses and 
• the paralysis of their faculties, 
by false 
• impressions and 
• concepts, 
and even 
by the opposite of self-condemnation, namely, 
• self-justification.

They 
are caught in 
their accusations of 
others, 
or in a kind of 
weakness 
that allows 
others 
to 
• exploit and 
• take advantage of 
them.
Such inability
to assert one's self
by standing up for one's rights

may appear to be
the very opposite of evil.

Even if you have recognized that such submissiveness [i.e., such inability to stand up for your rights] is unhealthy, emotionally you cannot yet experience the strong connection of this paralysis [i.e., the strong connection of this paralysis that is caused by your inability to stand up for your rights] with unrecognized facets of the lower self, about which you feel real guilt.

Those friends who are not quite ready to come to this deeper core will get there too, if only they persevere.

But to force the facing of real guilt before the readiness manifests naturally in your private work, would either

• find you completely closed up,
or else it
• might crush you.
Resiliency
in accepting
all the aspects
of your lower self
can be cultivated
even before
your personal pathwork leads you to them [i.e. even before your pathwork leads to those aspects of your lower self].

It is
not as difficult to achieve [i.e., to achieve this resiliency]
as my earlier words may indicate.

• Self-exploration and
• facing lesser "evils"
  make the psyche
  strong enough
  to face
  very
  unflattering truths.

Such strength [i.e., Such strength enabling you to face VERY unflattering truths]
can be cultivated
by the right kind of
• meditation and
• thought process,
and the proper observation of
• your reaction
  whenever you come close to this phase.

When you
• observe your oversensitivity and
• see
  • how easily hurt you are,
  and
  • how you give in to the temptation
to pamper yourself
  by the
  very strong reaction
  of hurt
  you produce,
then you have an indication of
how you, too,
shy away from
fully facing
your lower self.
**Question yourself:**

"Do I wish to pamper myself?

Do I wish to be in self-pity?

Or can I just calmly look at myself with

• the negative tendencies that exist side by side with
  • the constructive ones?"

If you

• cultivate your wish for self-knowledge daily

and

• mean it [i.e., and MEAN your wish for self-knowledge] sincerely,

your extreme reaction to certain destructive tendencies, which you have so far only vaguely sensed, will yield to a calm observation of yourself.

This very attitude [i.e., This very attitude of being able to CALMLY observe yourself] is the prerequisite to creating the resiliency needed to face yourself in utter truthfulness.

It [i.e., This very attitude of being able to CALMLY observe yourself] requires

• you to maintain a sense of proportion, or even better,
  • the honest acknowledgement that you do tend to lose your sense of proportion.
When you approach certain trends you are not ready to accept in yourself, you produce, almost artificially, an overreaction of
   • despair,
   • hurt,
   • self-abasement, or
   • a feeling of injustice.

You forget, at least emotionally, that it is very possible for one to be a
decent and good person and simultaneously
   • the opposite [i.e., be the OPPOSITE of a decent and good person] in some respects.

You fluctuate between the extremes of either being
good or bad, rather than seeing both
   • the good and
   • the bad.

It is this
   • "and"
instead of the
   • "or"
that you have to keep in mind.
If you thus [i.e., If you move from the attitude of BEING EITHER good OR bad to the attitude of SEEING the GOOD AND the BAD aspects in you and thus] continue facing areas of yourself you have never faced before, the experience [i.e., this experience of facing areas of yourself you have never faced before] will not be a crushing one at all.

You need to come to that, my friends, if you really want to become • healthy and • strong.

Let us now for a moment consider the corroding effect that not facing • the lower self and • real guilt has upon your • personality, your • life, and upon • those around you.
What traditional
• psychiatry or
• psychology
today terms
• neurosis
or a
• psychological problem

is nothing more than
• the evasion of
  the lower self.

Or, to put it in different words,
it [i.e., what is called neurosis or a psychological problem
in traditional psychiatry or psychology]
is
• the non-facing
  of those areas of your being
  where
  your integrity is impaired.

Unfortunately,
this fact [i.e., this fact that what is called neurosis or a psychological problem
in traditional psychiatry or psychology is actually the evasion of the
lower self, or is the non-facing of the lower-self areas of your being
where your integrity is impaired]
is not sufficiently recognized,
but in time it will be.

Psychology has already recognized
the phenomenon of
false guilt
accompanied by
• weakness and
• paralysis
and
• the subsequent impairment of
  inherent productive faculties.
<table>
<thead>
<tr>
<th>15</th>
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<tbody>
<tr>
<td><strong>It</strong> [i.e., Psychology or psychiatry] has</td>
</tr>
<tr>
<td>• not yet, or</td>
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<td>• not fully,</td>
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<tr>
<td>understood</td>
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<td>the underlying cause [i.e., underlying cause of what they call neurosis or psychological problems],</td>
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<tr>
<td>which basically is</td>
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<td>always</td>
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<td>the refusal to face</td>
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<tr>
<td>• the lower self,</td>
</tr>
<tr>
<td>and</td>
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<tr>
<td>• its consequence [i.e., and the refusal to face the consequences of refusing to face the lower self]:</td>
</tr>
<tr>
<td>• carrying the burden of unrestituted real guilt.</td>
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<td><strong>Certain people</strong> tend to compensate for their real guilts by letting themselves be exploited.</td>
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<td><strong>It is true that</strong> if this compensation [i.e., IF this compensation for their real guilt by letting themselves be exploited] takes place on a superficial level,</td>
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<tr>
<td>more harm occurs than good, because</td>
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<tr>
<td>• the mask self,</td>
</tr>
<tr>
<td>• the idealized self, and</td>
</tr>
<tr>
<td>• the tendency to self-deception</td>
</tr>
<tr>
<td>all have to be eliminated before one can face real guilt productively, with a sense of proportion.</td>
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Therefore, one has to
• proceed with caution,
• use proper timing
  in approaching
  this deepest cause
  of
  • human unhappiness
  and
  • disease of soul.

As long as
worldly psychology
seeks for
other causes
than
impaired integrity,
• real cures [i.e., real cures of what worldly psychology calls neurosis or psychological problems]
  will not take place,
only
• occasional alleviation of symptoms
  [i.e., only occasional alleviation of SYMPTOMS of neurosis will take place].

The first necessary step
is a thorough understanding of
what disregarding your lower-self trends
does to you.

Not facing these afflicted areas [i.e., Not facing and thoroughly understanding areas of your life afflicted by your lower-self trends]
will render you helpless
when it comes to
dealing with
the creations
of your lower self-trends.
Thus you load a double guilt upon yourself:

the first caused by
  • actual selfishness and
  • lack of love,
    manifesting in
    • deed,
    • thought, or
    • feeling,

and the second by the
  • self-deception and
  • hypocrisy
    of pretending
      the opposite [i.e., pretending generosity, selflessness and love],

  and
  • not making restitution for
    the original fault [i.e., and not making restitution for the original fault of selfishness and lack of love].

Such double-edged guilt produces
  • false guilt [i.e., the false guilt for not being already perfect],
    accompanied by
    • a sense of
      • weakness and
      • ineffectiveness,
    and
    • a lack of
      self-respect
        that causes
          feelings of
            • insecurity and
            • inferiority.
Consequently you make your damaged self-respect depend upon others [i.e., you depend upon others to give you respect and give you a sense of security].

This dependency [i.e., This dependency on others to give you respect and security] has a weakening effect, since it leads to:
- submissiveness and
- allows one to
- be exploited.

You know of course that all of these tendencies [i.e., that all these lower-self tendencies] are not out in the open.

They [i.e., All these lower-self tendencies] have to be explored and understood in the second major phase [i.e., the second major phase, which is accepting and forgiving all of your lower-self aspects and trends].

It often takes considerable time to even become aware of:
- the false guilt,
- let alone
- the real one.

The various means you employ to gain acceptance from others –
- many of which have been found in the course of this work – are always the result of not accepting yourself.
It is impossible
to accept yourself
until
you have come to
the very worst in yourself.

Only then [i.e., Only when you have come to face and accept
the very worst in yourself]
can you
accept
your whole being;

only then [i.e., only when you have come to face and accept
the very worst in yourself]
will you
truly be convinced of
the good in you –
and you will therefore
no longer need from others
what no one can give you but
yourself.

The desperate struggle
to be accepted by
others
in lieu of
self-acceptance
impairs your integrity
even further.

In some subtle way
it always causes you
to betray
• yourself and
• others,
to sell
• your soul.
Needless to say, this self-betrayal is bound to make you more egocentric and more closed up toward others, to yourself, and to the universal forces.

_It_ [i.e., Self-betrayal] decreases your awareness of life and reality.

_It_ [i.e., Self-betrayal] causes you to go through life with closed eyes, and bound hands and feet.

In short, _it_ [i.e., self-betrayal] cripples the best in you that could only begin to truly unfold if you stopped the self-evasion.
It [i.e., Self-betrayal]
  • prohibits,
  • impairs, or
  • dilutes
    your capacity
      to
      • communicate and
      to
      • love.

This capacity [i.e., This capacity to communicate and love]
  is there
  by nature,
  
  and your evasion
  cripples
    its unfoldment [i.e., cripples the unfoldment of this natural capacity to communicate and love].

Therefore,
  you are
  inwardly torn.

The inner conflict
  confuses you
  because
    you are not aware of
    its real cause.
The result is imbalance:

either you
• lean over backwards
to allow others
to take advantage of you,
which is a
false way
to atone for
the real guilt,
or you
• become
• defensive and
• defiant
because you vaguely
feel guilty,
without being able to put your finger on it.

You do not know why
you should feel that way [i.e., You do NOT know WHY
you should feel vaguely guilty]

and you become
angry at
• yourself and
• the world
for these vague pangs of conscience.

Take any of the aspects we have worked through in the last few years
and try to link them up
with what I am saying tonight.

In doing so
you will gain
a more profound understanding of
the psychological aspects
of your
• real and
• false
guilt.
• Self-respect and
• self-assurance
can not exist
    when you hide from
    seeing
    your impaired integrity [i.e., integrity impaired by self-betrayal,
    integrity impaired by relying on acceptance by others
to compensate for NOT accepting yourself].

When, however,
you courageously face
the impaired part in yourself [i.e., the part impaired by relying on its
acceptance by others to compensate for NOT accepting it yourself],
you will
    repair damage
    that cannot otherwise
    be repaired [i.e., damage that cannot be repaired other than by
courageously facing the impaired part in yourself].

In order to muster
the necessary
• courage and
• concentration,
you have to understand fully
    its corroding effect
    on
    • your life,
    on
    • the best that is in you.

Seeing this [i.e., Seeing the corroding effect your hidden guilt has on your life
and on the best that is in you] will give you
    the incentive
    to look at
    the hidden guilt in yourself.

When I say
incentive,
what do I mean?
You hear a lecture
    and you wait vaguely
    for something to happen,
    never realizing that
    you
    are in the driver's seat,
    if only
    you took the wheel.

And you can do this [i.e., And you who are in the driver’s seat can take the wheel] when you
    look at
    your reactions.

You can
    make the effort
    to use
    • will,
    • concentration, and
    • acute self-observation
    to detect the subtle –
    and sometimes not so subtle –
    reaction
    of shying away from
    facing yourself
    in this touchy area [i.e., this touchy area of your life
where you do not accept yourself].

Observation
    will enable you
    to remove your blindfolds [i.e., blindfolds that keep you from seeing your
lower-self aspects and their destructive impact on your life],
    which are
    not at all
    unconscious.

They [i.e., These lower-self aspects and trends that you do not accept in yourself]
    manifest in many ways,
    every day.

If you will just
    point your finger at them [i.e., point your finger at these lower-self aspects
and trends that you do not accept in yourself],
    you will,
    by that very action,
    remove them.
By following the incentive, I mean
the attitude of discovering
• your disproportionate
• hurt
    at any suggestion of
certain negative trends,
and
• your disproportionate
• fear [of]
and
• rebellion against
    such implications [i.e., fear of and rebellion against any
    implications that you in fact HAVE lower-self
    aspects and certain negative trends]
whether [i.e., whether such implications are]
coming from
    • others or
from
    • yourself, or
simply through
    • certain events of your daily living.

Also,
look at your disproportionate reaction
that says,

"Now I am no good,"

which might
not be thought of
in these exact terms [i.e., not in the exact terms of
    “Now I am no good”],
but when you translate your emotions,
this [i.e., “Now I am no good”]
is what it amounts to.
Now let us consider the next step.

Once you have arrived at the healthy self-acceptance in which you fully face • your real guilt and • certain hitherto hidden aspects of your lower self,
what then?

It is not sufficient merely to recognize it [i.e., not sufficient merely to RECOGNIZE your real guilt and certain hitherto hidden aspects of your lower self], although that comes first.

To enable you to go through this first step [i.e., the step of recognizing and accepting your real guilt and certain hitherto hidden aspects of your lower self] you have to remember again and again that you are not forced • to take any action, or • to make any change that you are not wholeheartedly willing to undertake, and not [i.e., and not forced to make a change] because • I say so, or because • some spiritual law exists.

Obeying • an authority or • a law is not a free action that can possibly produce [i.e., obedience is not a free action and cannot possibly produce] any constructive effects.
But the time will come 
when you will 
truly want 
to make good, 
even though 
it may mean 
overcoming a resistance.

So begin to penetrate the wall of evasion [i.e., the wall blinding you to real guilt] 
by realizing 
that you 
• are a free agent; 
that you 
• should act 
only if such action 
is freely chosen; 
and 
that it is better to 
• see [i.e., better to see good action] 
    and refrain [i.e., and refrain from taking the good action you see] 
than 
• not to see [i.e., than NOT to see good action] 
    and refrain 
    from good action.

It is very important for you to know 
that you will 
not be punished for 
• knowing 
and yet 
• not acting on 
    the knowledge.

Sufficient awareness 
will eventually 
make you 
wish 
to go through the action 
that makes restitution 
for past guilt.
What I will say now is applicable to the time when you will have arrived, in full independent freedom, at the stage of wishing to make restitution.

In fact, when this stage is reached through organic • growth and • development, such a possibility [i.e., such a possibility to make restitution for past guilt] will be welcomed by you.

Without such a possibility [i.e., Without such a possibility to make restitution for past guilt] you may remain in despair, falsely believing that • wrongs cannot be made good, that • you cannot atone for them [i.e., that you cannot atone for your wrongs].

Your belief [i.e., Your belief that you can NOT atone for your wrongs] is often an unconscious reason for not facing the guilt.

One can make restitution [i.e., One CAN make restitution for one’s wrongs] when one really wants to.
Now, how can this be done [i.e., How can one make restitution for one’s wrongs]?

There is

no ready-made formula:

there never can be

for a reality

which

• is dynamic

and

• knows infinite varieties.

Restitution

is comparatively easy

for

• obvious wrongs

one has inflicted,

but it is

not so easy to make restitution

for

• subtle attitudes and

• emotional reactions.

In the former case [i.e., for obvious wrongs one has inflicted]

atonement can take place, for example,

by talking to the wronged person in candor.

This [i.e., Simply talking it out with the wronged person in candor]

in itself

may take away the wrong,

because

the other person

will no longer feel

• unjustly treated,

and

• confused.

In other instances,

in addition to

talking it out,

certain productive actions on your part

may be indicated.
What those [i.e., After talking it out, what those productive ACTIONS on your part] should be
will come to your mind
when you search for inspiration
in a spirit of sincerity.

Do not do it [i.e., Do not take those productive actions]
in a spirit of superficiality,
glibly disposing of
a duty done.

In both cases –
• only talking it out,
or
• talking it out
  with subsequent action –
it will
• relieve a hurting heart,
• heal a festering sore.

Beware of undertaking
any action
before you are
fully convinced
of your desire of doing so.

Ask about
the how [i.e., Ask about the HOW best to make restitution by action]
in prayer
and
open yourself.

When you are
fully aware of
the pain
you may have inflicted on others,
your desire
will be strong enough
to remove that pain,

and then
you will also find
the right way [i.e., find the RIGHT ACTION to take].
But as long as
you do not want to
face the pain
you have inflicted [i.e., the pain you have inflicted upon others],
you cannot
truly
want to make good for it.

Moreover,
because you do not
want to become aware of the pain
you have inflicted [i.e., the pain you have inflicted upon others],
you do not
want to face
your lower self
in its entirety.

When the issues are
• not clear-cut,
when it is a question of
• subtle emotions or
• indirect results,
such as when, for instance,
you are
• withholding and
• withdrawing,
you will still find ways
to make up for
the wrongs committed.
You can
inflict pain
by not daring
to give your best,
be it due to
• fear,
• cowardice,
• pride,
• betrayal, and
• other misconceptions,
  all of which would
  • leave others
    in need,
    and
  • increase
    their sense of unworthiness.

These
  subtle effects of your behavior
  • are more difficult to determine
  and
  • are also not so simple to restitute.

But
• if your heart
  is sincere,
and
• if, after working through all the stages that lead to this point,
  you do have
    a deep desire to make restitution,
then that very desire [i.e., that very desire to make restitution],
uttered in
• prayer and
• meditation,
will make you find the way.

Even if you no longer have the opportunity
  to make good
  with the person you have shortchanged,
the cultivation of
  the ability of giving your best –
    rather than deliberately hampering it as before –
will make for restitution.
If others now profit from this new-found ability that, too, is restitution!

You will deeply feel the truth of this.

If you voluntarily give up your wall of isolation, and thus let the richness of your inherent being stream onto others, that is restitution.

In short, my friends, two major steps are necessary for you to free yourselves of the crippling effects of
• real guilt and
• unrecognized aspects of the lower self.
The first is [i.e., The first of the two step to free yourselves of the crippling effects of real guilt and unrecognized aspects of the lower self is]

- finding and
- facing

these aspects [i.e., finding and facing these aspects of real guilt and unrecognized aspects of the lower self],

- calmly
and

- proportionately,
without

- self-condemnation or
- self-justification,

yet fully taking responsibility for any wrong
you have done
- inadvertently,
- directly or indirectly,
by
- commission or omission.

It is necessary to penetrate through all the false guilts going through
- the paralysis and
- the weakness
as well as searching in the areas where you are exploited by others.

You will then come to face what you have kept "private" so far.
The second step is [i.e., The second of the two steps to free yourselves of the crippling effects of real guilt and unrecognized aspects of the lower self is]

restitution, which is often subdivided into
first
• expressing the real guilt to another human being so that you cease to carry it alone,
and then
• finding a way to
  • make good and
  • atone.

If you keep doing this, my dearest friends, not just
• in one single act,
but
• in a constant process of increased awareness,
the result must be
• a growing selfhood and
• a sense of integrity that leads inevitably to
• self-respect.

The process [i.e., This constant process of increased awareness concerning your real guilt and unrecognized aspects of the lower self] will give you a power you have never known to exist.

It [i.e., This constant process of increased awareness concerning your real guilt and unrecognized aspects of the lower self] will enable you to become independent of the dire need for recognition by others which makes you sell your soul.
It [i.e., This constant process of increased awareness concerning your real guilt and unrecognized aspects of the lower self] will give you the ability to freely express yourself without • inhibition, with • your best faculties right at your disposal.

You will • communicate and • relate, and • assert your rights without the gnawing feeling that you have not really conveyed what you wished to be understood.

This will give you a new • energy and • vitality in your daily life, making you capable of fully living.

It [i.e., This ability to communicate and relate, and to assert your rights without the gnawing feeling that you have not really conveyed what you wished to be understood that comes from this constant process of increased awareness concerning your real guilt and unrecognized aspects of the lower self] will also provide you with the • stamina, • flexibility, and • resiliency to meet life in all its aspects – • making the best of the difficulties and • fully enjoying life's offerings.
In other words, my dear ones,

**this** [i.e., this ability to communicate and relate, and to assert your rights
without the gnawing feeling that you have not really conveyed what
you wished to be understood that comes from this constant process of
increased awareness concerning your real guilt and unrecognized
aspects of the lower self]

**is**

the final cure of the soul.

Needless to say,

it is not easy to come by.

It will take

considerable time
to get you all
through the temptation
of deviating from this course.

But I am here to help.

The guidance is here.

Knowing this [i.e., Knowing that the guidance is here],
you can indeed
rejoice,
for this brings you closer to the threshold.

**QUESTION:**

We had a discussion about blessings.

We need your help to understand.

What are blessings?
ANSWER:

The easiest way to explain this [i.e., to explain the concept of blessings] in human terms would be to choose the word "wish" –

  a
  • strong,
  • sincere wish.

This [i.e., That a BLESSING is a strong, sincere WISH] is much more than you can, at the moment, see.

Imagine that you have a very strong wish that is absolutely unhampered

  by
  • selfish motives,
  by
  • ambiguous,
  • confused,
  • contradictory emotions,
  by
  • uncertainty or
  • fear, or
  • the slightest gnawing feeling of
    • real or
    • false guilt.

The wish is a clear stream without the slightest selfishness.

Such a wish is a blessing.
Such a
crystal-clear
strength,
• undiluted,
• unconfused,
• unsplit:

that
is a blessing.

If a human being
were capable of expressing a wish for someone else
in that way,
the
• power and
• strength
this wish would have
for a person
who is only remotely open to receive it
is something that
defies your imagination.

Human beings
can
• have such wishes,
and therefore
• give blessings,
only by degrees.

The receiver, too,
may only be able to
accept the blessing
in
• parts
  of his or her being,
while
• other areas
  are blocked off.
• Obstructions and
• misconceptions
create a wall.

But wherever walls
do not exist,
such a wish
• affects the person
and
• works in the psyche.

Extending such wishes,
as much as one can,
is, as you know,
one form of prayer.

But with beings
who are no longer involved with
the heaviness of earth matter,
the wishes
are more likely to have
pure strength
and,

if
• accepted,
if
• they reach their destination,
they can be utilized
for further propagation of love.

QUESTION:
Isn't a wish
self-will?

ANSWER:
Not necessarily.
QUESTION:
How does this [i.e., How does holding such a wish and giving a blessing] combine with giving up your wish to the will of God?

ANSWER:
If you wish something purely • loving and • unselfish, it [i.e., your wish] is the will of God.

To want to do the will of God must be your wish.

Like with so much else it [i.e., having a wish] depends on the • how, • why, and • what of the motives.

This alone [i.e., The how, why, and what of the MOTIVES behind a wish] determines its [i.e., determines the wish’s] • value or • lack of it [i.e., or the wish’s lack of value].

Nothing in itself is • good or • bad, as I have said so often.
Why should a wish in itself be something bad?

You must wish
• to be truthful with yourself.

You must wish
• to love.

Or, you might wish
• something destructive.

People often stumble over terminology.

There may be a certain group of people who take a word and claim it means just a certain thing.

And then, of course, if this word is used in another way, misunderstanding occurs.

We are not concerned with that.

Think rather of the
• essence and
• meaning of the term.

Think of wishing in its constructive manifestations, then you will see that it is not necessarily self-will.
QUESTION:
Do you mean, if the wish is fulfilled, it is a blessing?

ANSWER:
No.
I said that if you have a crystal-clear wish for someone else, that is a blessing.

Whether or not it is fulfilled is another matter.

QUESTION:
And if there is fear behind the wish that it will not be fulfilled?

ANSWER:
[If there is fear behind the wish] Then it [i.e. Then the wish] is not a blessing.

A blessing is a pure wish.

It [i.e., A blessing] is an active current of energy.

Fear denotes selfishness.
Wishes are energy currents.

The wish of a human being in a state of conflict is counteracted by a contrary feeling which makes the energy current weak.

But if the energy current goes in
• one direction, or
• predominantly in one direction,
then the wish is strong.

QUESTION: In our discussion the question came up about the blessing given to
• Jacob and
• not Esau.

Is it possible to convey a blessing to someone who is not ready to receive it?

ANSWER: It depends on the strength.

There are different kinds of blessings.
Occasionally
the blessings of
high beings
with a corresponding spiritual development
have such a
tremendous vibration
that they may be able to
penetrate
• walls,
• psychological walls.

Such a penetration
may then have the effect
that
the person will
• pull himself together
and
• do that which is necessary
to diminish these walls.

Blessings of
lesser
• strength and
lesser
• vibration
may not be capable of penetrating
• a fort,
but might be able to penetrate
• paper-thin walls.

Then it is a question of
what the individual does
with this
• impact of strength,
with the
• result of the blessings.
It may happen quite often
that a person
indeed
receives the blessings
which he experiences
as a wonderful feeling
of
• peace,
of
• hope,
and
of
• joy.

But
• after the impact is over
and
• the effect has worn off,
  he goes right back into his rut.

He does
not
use the blessings in the right way.

The world
is filled with the
• thoughts and
• wishes
  of others.

Cross-currents go on constantly,
not only
• among people,
but also
between
• them
and
• beings of other worlds.
When you have a day
   in which you are in a wonderful mood,
   you may then have received,
   unbeknownst,
   such
   • currents of love,
   such
   • blessings or
   • pure wishes.

It is up to
   you
   whether you will
   • use this influx
   or
   • go back
   and again find yourself in bleakness,
   waiting
   for
   • life or
   for
   • blessings
to carry you.

Blessings can be given occasionally.

All this goes
   according to
   certain rhythmic laws in the universe.

But in the final analysis,
   it is
   you
   who have to pull yourself out of the darkness.
Be
  • blessed,
be
  • open, my dearest ones,
to
    • warmth,
the
    • strength,
the
    • love
    that is coming
      • to you
        and
      • through you.

May you, indeed,
  use this strength
  for the purpose of
  bringing your life
  into
    the state of health
    that the pathwork of this lecture suggests.

What this means [i.e., What bringing your life into the state of health that the
  pathwork of this lecture suggests] is impossible to visualize.

Unfortunately,
  most human beings
do not know how to cope with
  the difficulty,
    • actual or
    • seeming,
  of facing oneself.
Yet this [i.e., Yet facing oneself]
is
the very key
to the happiness
that can be yours,
regardless of
• who you are,
regardless of
• how difficult your life may be.

With this,
I bless you again
with love.

Be in
• peace.

Be in
• God.

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