Pathwork Lecture 43: Three Basic Personality Types: Reason, Will, Emotion

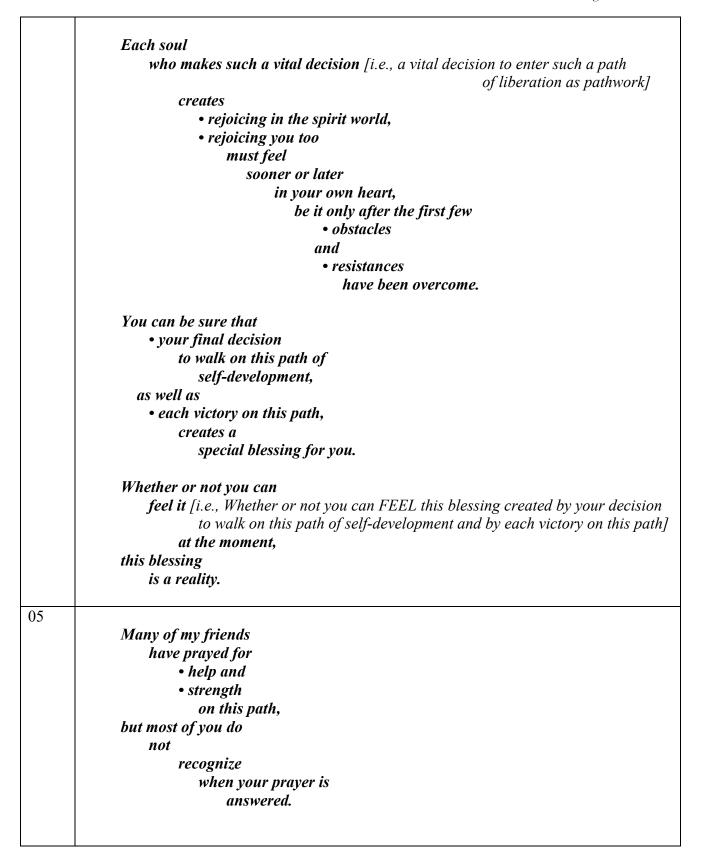
1996 Edition, Original Given January 2, 1959

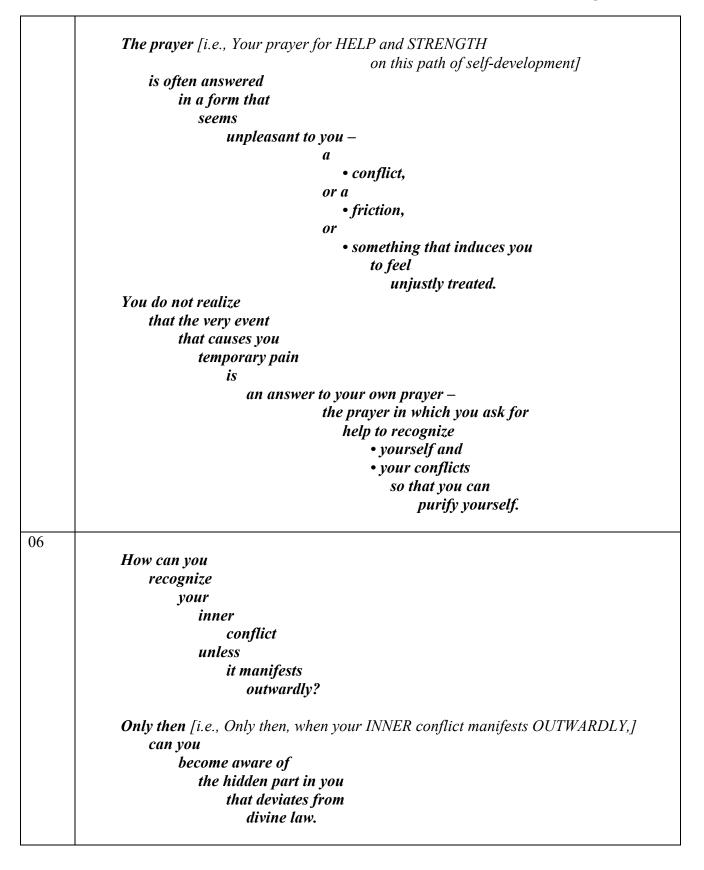
This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. 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**.

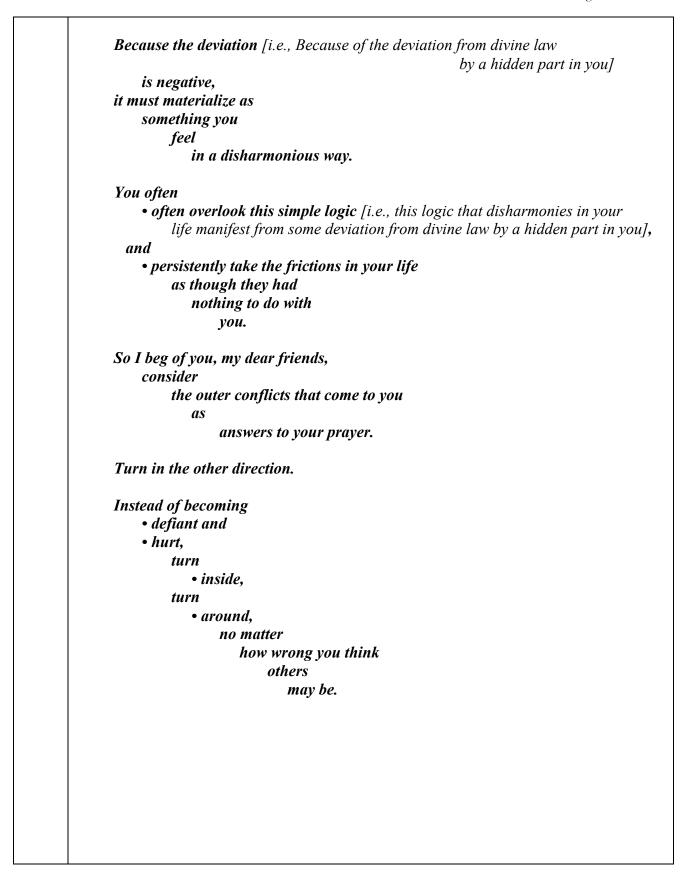
The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words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

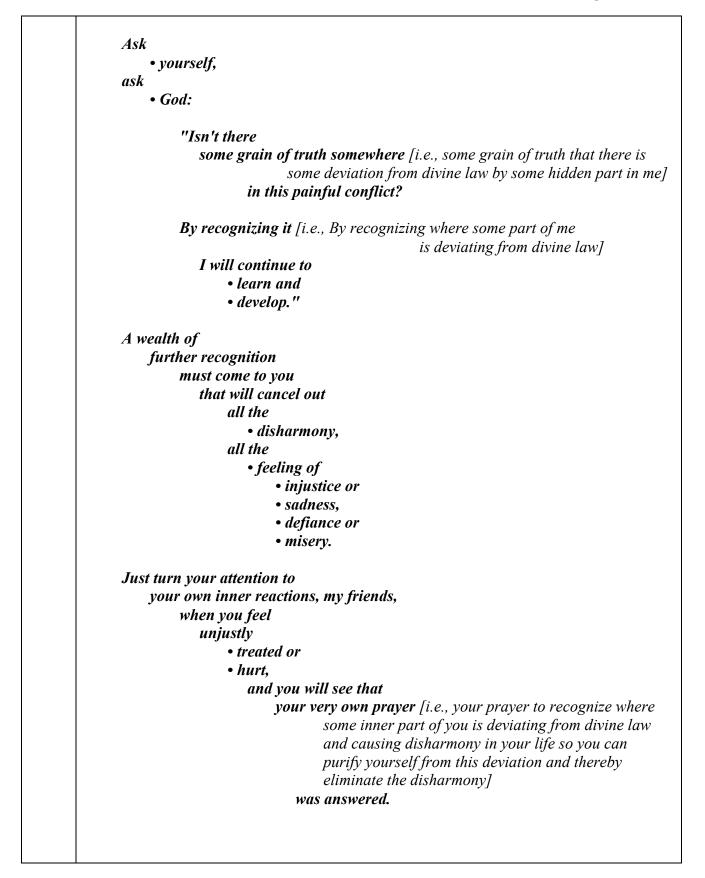
For clarity: The **original text** is in **bold and** *italicized*. [My adds of commentary/clarification/interpretation are in brackets, italicized, and <u>not</u> bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/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

¶	Content
03	
	Greetings
	in the name of the Lord.
	I bring you blessings,
	my dearest friends.
	Blessings for all of you.
04	
	My dear ones,
	we see with great joy
	that many of you are progressing very well
	on the road you have chosen,
	and
	that a few more
	have entered
	this path of
	liberation.









	When you
	see
	your inner error,
	all the friction
	between
	• you
	and your
	• brothers and
	• sisters
	will disappear
	like snow in the sun.
	You will be able to
	unite with
	• understanding
	and
	• love.
07	
	We in the spirit world
	pray for this
	 understanding and
	• love
	to be given to you,
	our brothers and sisters in the body,
	who are courageous enough
	to do
	the one thing that matters:
	turning inside
	to
	• recognize
	and
	• purify
	yourselves.
	There is
	no other reason for life on earth
	than children in the second
	to follow the road you have chosen.

	The more wholeheartedly you go about it [i.e., go about following this pathwork,
	this path of self-development you have chosen],
	the more
	sincerely
	you prove your goodwill,
	the more you will realize
	that you have
	not
	lived your life in vain.
	It is never too late to begin.
08	
	Many of you are
	filled with the
	sincere desire
	to unite with
	• <i>God</i> ,
	but before you can do so,
	you must find
	the many little opportunities
	to unite with
	• your fellow human beings,
	to practice
	• humility and
	• love
	• leaving out your
	• pride and
	• ego
	and
	• proving that
	what you mean
	is serious.
	For only
	• here
	and
	• <i>now</i> ,
	right where you stand,
	can you find
	God.

09	
	And now, my dear friends,
	we will continue to explore
	the inner wrong conclusions
	that have created
	so much trouble in your lives.
10	
	There are
	three basic types of
	human personality.
	The first type
	governs
	• his or her life and
	• reactions
	mainly with
	• reason.
	The second type
	does so [i.e., governs his or her life and reactions] mainly with
	• emotion,
	and the third
	<i>does so</i> [i.e., governs his or her life and reactions] <i>with the</i>
	• <i>will</i> .
	In other words,
	the three personality types
	are dominated
	by
	• reason,
	by
	• emotion,
	and
	by
	• <i>will</i> .
	In your self-search
	it will be useful for you
	to find out
	which type you are.

	A personality is
	never
	completely one-sided;
	every person is a
	mixture of types,
	but one
	is always predominant.
	In some cases,
	• the predominance
	is obvious;
	in others,
	• the mixture is
	more complicated,
	and therefore
	• the predominant type
	is more difficult to detect.
11	
	In the ideal personality,
	each of the three aspects
	has a rightful place.
	The harmonious person
	functions with each aspect
	in a perfect way.
	Since there is
	no
	completely purified human being, however,
	the three trends
	are often directed into
	wrong channels,
	aside from
	• imbalance or
	• predominance.
	For instance,
	where
	• reason
	should prevail,
	• emotions
	do, or vice versa.

Τ

12	
	When, in your inner work,
	you penetrate
	your
	• soul,
	your
	• images,
	your
	• wrong conclusions,
	the layers of your
	• errors
	and
	• whatever you may encounter,
	<i>this approach</i> [i.e., <i>this approach of determining your PERSONALITY TYPE]</i> <i>will give you added understanding about</i> • <i>who</i>
	you are,
	• what
	you are,
	• how
	you are in reality.
13	
	Let us begin with the
	reason-type,
	the personality governed predominantly by reason.
	the personality governeal preasonality by reasonal
	Those who conduct their lives
	mainly by the reasoning process
	are apt to
	neglect
	the emotions.
	They [i.e., Reason types]
	are afraid of amotions
	afraid of emotions.

They [*i.e.*, *Reason types*] • thwart and • cripple them [i.e., thwart and cripple emotions], and in doing so they cripple one of the most important instruments in life, namely, the intuition. Those who are afraid of emotion cannot trust their intuition, because intuition is blurred by their • *fear of it* [i.e., *their FEAR of their INTUITION*], by their • distrust of its [i.e., their DISTRUST of *their INTUITION'S*] supposed intangibility. The reason-type often secretly looks down on the emotion-type. *He or she* [*i.e.*, *The reason-type*] is proud to be so steeped in the reasoning process.

	And the will,
	which is
	not necessarily
	self-will,
	is, in this type [i.e., in this reason-type],
	used mainly to
	follow deductions
	made with the reasoning process,
	seldom paying attention to the
	• emotions
	or
	• intuitions,
	which also should be heeded.
14	
14	Such a person of reason
	is often an
	• intellectual,
	perhaps a
	• scientist.
	Scientisi.
	He or she is often an
	• agnostic
	or even an
	• atheist,
	who tends to be
	materialistic.
	However,
	it would be a
	gross generalization
	to state that
	• <i>all</i> ,
	or even
	• most,
	reason-types
	are
	spiritually
	less
	• developed or
	• aware
	than, for instance,
	emotion-types.

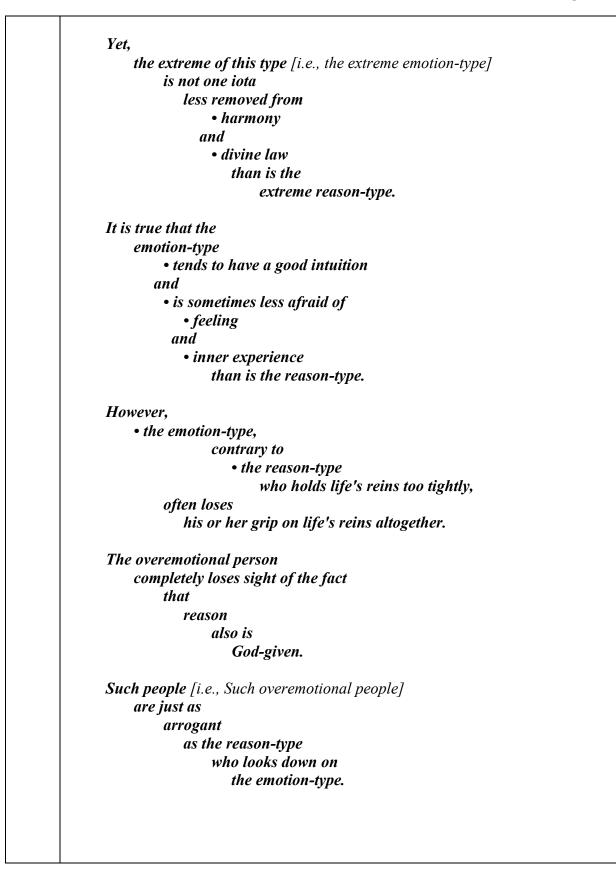
	<i>This</i> [i.e., This statement that all or even most reason-types are spiritually less developed or less aware than, for instance, emotion-types] <i>is not so.</i>
	There are many • highly developed and • spiritually awakened reason-types, just as there are awakened emotion-types. They [i.e., Reason-types and emotion-types] differ only in the approach.
15	The reason-type finds it more difficult to experience the divine within.
	The emotion-type encounters other difficulties.
	Furthermore, the reason-type has great difficulty with intuitive judgment of • others and of • the self.
	The will, which is a necessity in life for all, is used one-sidedly by both types [i.e., by both the reason-type and the emotion-type].

Т

	The reason-type
	uses will
	• premeditatedly,
	often
	• overcautiously,
	whereas the emotion-type
	• is carried away by emotions
	and
	• uses willpower
	• unconsciously
	and
	• erratically.
	The harmonious personality
	• finds the healthy middle way
	and
	• uses the will
	• rationally
	0r
	• emotionally,
	depending on the situation.
	The will should be a
	servant
	both to
	• reason
	and
	• emotion.
16	
	It will be easy for you to see that
	the reason-type
	goes through life
	missing
	a great deal of
	experience,
	mostly out of
	• fear
	and
	• pride.

	This type [i.e., The reason-type]
	fears that
	emotion
	might lead to an
	experience
	he or she
	will be unable to cope with.
	Emotional life
	necessarily
	carries
	• uncertainty
	and
	• risk,
	whereas
	the rational type
	tries to keep
	everything
	well ordered,
	• "knowing"
	at all times where one stands,
	and
	• avoiding the emotions,
	which leave one at sea.
17	
	The
	emotion-type
	is equally one-sided.
	is equally one sheet.
	Predominantly
	emotional people
	often pride themselves
	that discussion of the second s
	only they
	are capable of
	truly feeling.
	<i>They</i> [i.e., <i>The emotion-types</i>]
	secretly
	look down on people
	they derogatorily label
	• "intellectuals."

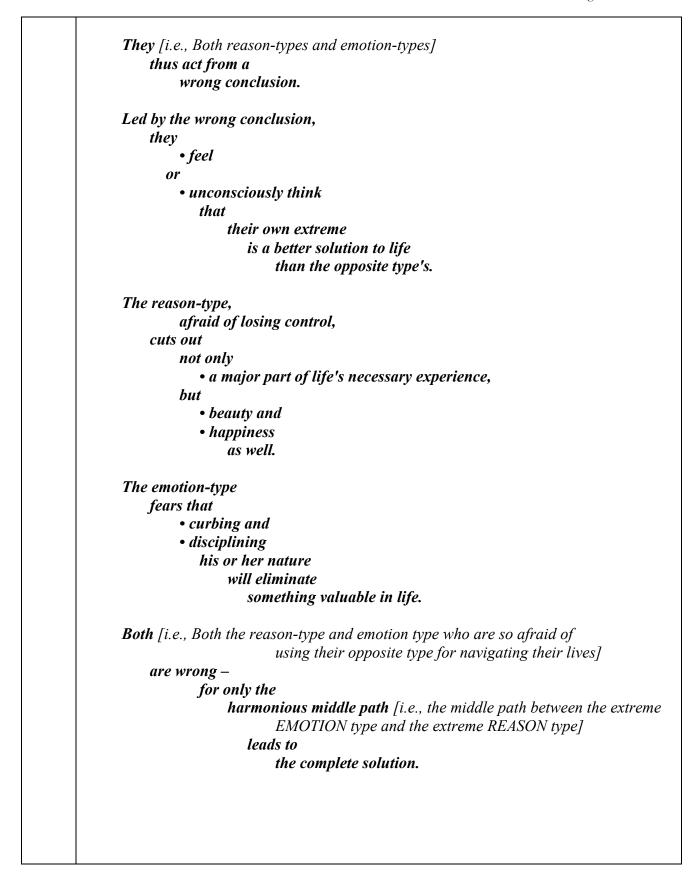
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They [i.e., The extreme emotion-types]
    are often
        so carried away
           by uncontrolled feelings
                that they
                   not only
                       • lose control over themselves
                   but
                       • become blind to that
                           which is often
                               most important for their
                                  • lives and
                                  • development.
Due to their
    overemphasis on the emotional side,
they neglect
    the equally important
        reasoning functions of
            • thinking,
            • discriminating,
            • selecting, and
            • weighing.
They [i.e., The extreme emotion-types]
    must learn to
        use the intellect
           to curb
                the wild emotions that,
                       without necessarily being impure,
                   flow
                       without
                           • purpose or
                           • direction.
Only then [i.e., Only then, when emotion-types properly use the intellect to curb
                          their emotions by providing needed purpose or direction,]
    can they [i.e., can emotion-types]
        use the
            will
                properly.
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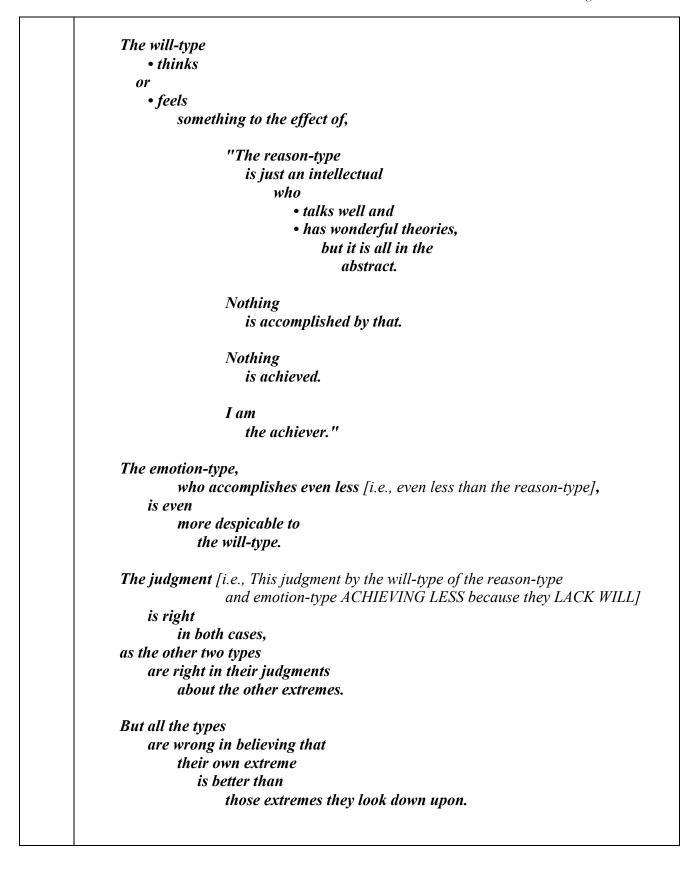
18	
	Uncontrolled emotions
	bring havoc
	into the extreme emotion-person's
	• life,
	as well as into his or her
	• surroundings.
	The temptation
	to give in to the emotions
	is at first manageable,
	but
	• the longer
	one gives in to them,
	 the more difficult it becomes
	to resist
	the temptation,
	until one is
	simply carried away by
	the torrent of uncontrolled emotions,
	which
	destroy everything in their wake.
	Such a person
	cannot help being
	• selfish and
	• destructive,
	although
	this kind of selfishness
	is different from
	the selfishness of
	the reason-personality type.
19	
	The emotion-type person
	needs first to realize
	that what he or she has been so proud of [i.e., so proud of being fully
	in touch with his or her emotions and feelings]
	has ceased to be
	an asset
	because of
	its [i.e., because of the emotions' or feelings']
	extreme manifestation.
	v v

	This type [i.e., The emotion-type personality]
	must cultivate the faculty of
	 selecting, deliberately
	• aenderately • thinking and
	• planning.
	- punning.
	This selecting process
	is the beginning of
	wisdom.
20	
	The emotion-type
	also uses
	will, of course,
	for no one can exist
	without doing so [i.e., without using WILL].
	But the emotion-type
	uses
	will
	• chaotically and
	• impulsively,
	without
	• planning or
	• deliberation.
	Submerged in
	• unchanneled instincts
	rather than
	• constructive intuition,
	such a person
	loses balance in life,
	just as the reason-type does
	in the opposite way.
21	
	Both [i.e., Both reason-types and emotion-types]
	are subconsciously
	afraid of
	their opposite extremes,
	and therefore
	they remain in
	their own extreme.



```
22
             Although there are
                  obvious representatives of both types [i.e., both EMOTION-type and
                                                                         REASON-type],
                      there are many more
                         who are not quite so clear-cut:
                              a person may be
                                 • overemotional
                               or
                                 • overintellectual
                                     in some aspects of their personality,
                                        yet
                                            • be more balanced,
                                          or even
                                            • tend to the opposite extreme,
                                               in other aspects.
              Or, the person's
                  true nature
                      may be masked.
              For example,
                  a basically emotional person
                      chooses,
                              because of
                                 • fear and
                                 • immature currents,
                         a mask of
                              • intellectuality
                                 that is foreign
                                     to her or his true nature.
             Such a person may appear
                  outwardly
                      very
                         • calm and
                         • controlled,
             but
                  inside
                      is caught in a storm of emotions,
                         unable to find peace
                              until starting to work toward
                                 achieving a proper balance.
```

23	
20	In the third category is the
	• will-type
	who is altogether different.
	Will
	is supposed to be
	• a servant,
	never
	• a master.
	Ideally
	the will
	should serve equally
	the
	• reasoning
	process
	and
	the
	• emotional and
	• intuitive
	faculties.
	The will-type
	makes
	• a master
	of
	• the servant.
	This [i.e., The will-type's making a MASTER out of the SERVANT]
	brings the personality
	out of focus
	in a way that can become
	dangerous.
24	
	Like the other two types,
	such persons
	may unconsciously
	look down on
	both of the others.
	-



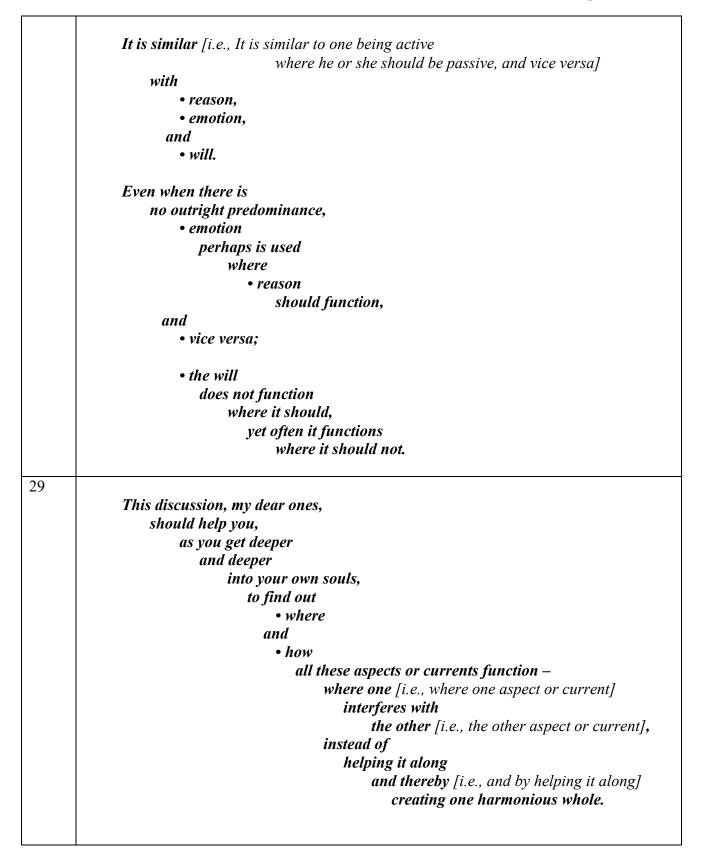
25	
	The person of will,
	for whom
	the servant
	is the master,
	is out for
	• achievement
	and
	• tangible results.
	This facus
	This focus
	tends to make such a person
	• impatient
	and
	• apt to forfeit
	the very result
	he or she seeks.
	It is a This focus on ACHIEVEMENT and TANCIDLE DESULTS has the will tural
	<i>It</i> [i.e., This focus on ACHIEVEMENT and TANGIBLE RESULTS by the will-type] cripples
	• the reasoning process,
	which,
	joined with
	• the emotional nature, leads to
	wisdom.
	Without such wisdom,
	people
	either
	• cannot accomplish what they set out to accomplish
	or, if they succeed,
	• cannot benefit from the accomplishment in the right way
	and thus
	will lose it again.

	The will-type tends to lose sight not only of • caution but also of many
	• aspects and • considerations
	of life
	that are essential
	in order to gain
	truth
	for
	• the self,
	for
	• others,
	as well as
	for • any given situation.
	- uny given situation.
26	The person of will also neglects the emotional side, fearing emotion as much as the reason-type does, but with a different purpose in mind, which is often unconscious. Emotions are acceptable to the will-type only so long as she or he remains master of them; otherwise,
	emotions might hinder this person's aim.

Τ

	The will-type,
	like the reason-type,
	also misses an integral part
	of
	• the life experience,
	of
	• giving one's self up to
	a feeling
	without knowing
	• the outcome
	and
	• the possible advantage of doing so [i.e., without knowing
	the possible duranting of uoting so [i.e., without knowing the possible ADVANTAGE of giving one's self up to a feeling without knowing the outcome of doing so in advance].
27	These [i.e., Reason-type, emotion-type, and will-type]
	are three broad types, my friends;
	as I said,
	you do not always find a personality
	with characteristics
	so predominant
	that the type is easily recognizable.
	You all know many human beings,
	and since it is always easier to know
	• the other
	than
	• the self,
	you may form certain conclusions
	about your fellow creatures
	from the angle I have described.
	In most people
	• two of the three faculties
	are predominant,
	whereas
	• the third
	is crippled.
	is crippieu.
l	

	The state of the s
	In a great many others,
	all three faculties function,
	but each functions
	in a wrong channel,
	at least in some respects,
	while
	the proper functioning
	• is insufficient
	and
	 does not apply to the whole personality.
28	
	You may remember the lecture I gave about
	• the active
	and
	• the passive
	<i>forces</i> [See Lecture 29 - The Forces of Activity and Passivity –
	Finding God's Will, given May 9, 1958],
	in which I said that
	both currents
	are necessary
	for the healthy human soul.
	It mould be just as appears
	It would be just as wrong
	to be an entirely
	• active person
	as to be an entirely
	• passive one.
	Actually, such a person [i.e., a person who is entirely active or is entirely passive]
	does not exist.
	although there may be
	a predominance of one trait
	in many a person.
	in many a persona
	But what frequently happens is that
	• the active current
	flows through the channel destined for
	• the passive current,
	and vice versa.



30	
	Is there a question on this subject, my friends?
	QUESTION:
	-
	Does not this division [i.e., Does not this division of personality types into reason-types, emotion-types and will-types]
	correspond to the so-called Kretzschmar types:
	• the cerebrotonics [i.e., emphasizing intellectual
	over social or physical factors],
	• the somatotonics [i.e., emphasizing physical
	over intellectual or social factors],
	and
	• the viscerotonics [i.e., emphasizing social
	over intellectual or physical factors]?
	In other words,
	• the personality types
	are combined with
	• the physical habitus of human beings?
	• the physical habitus of human beings:
31	
01	ANSWER:
	Yes, of course.
	It [i.e., The physical manifestation, here of a personality type,]
	applies to everything [i.e., applies to every aspect of one's being].
	No soul current
	is entirely independent of
	its physical manifestation.
	The physical body
	is an outpicturing of
	the soul currents,
	and this outpicturing
	can occur in many ways.
22	
32	OUESTION.
	QUESTION:
	Is it possible to react predominantly with
	• emotion
	to some people
	and with
	• willpower
	toward others?

I mean,
can the same individual
react in
one way
toward one person
and in
another way
toward others?
33
ANSWER:
Certainly.
But there must be a reason for that.
People on this path
who observe this phenomenon in themselves
should ask
why they react
toward a particular person
differently than
they usually react.
All these things are very important
for self-observation.
34
QUESTION:
If one were to achieve
purification completely,
the three aspects would be
pretty much equal, I presume?
ANSWER:
Exactly.
35
QUESTION:
Does everyone
have the same potential
for the development of
each of these qualities?

36	
	ANSWER:
	No.
	There are basic types.
	Each divine spirit
	was created perfect
	in one way,
	yet each
	was
	• a distinct being,
	• a personality in his own right
	with different
	• talents
	and
	• characteristics.
	chur ucter istics.
	But there was
	no disharmony
	in the distribution of currents.
	The highest angel of
	the active forces
	is not disharmonious
	in his
	activity,
	as an unpurified human being would be
	with an
	overactive current.
	He is just perfect
	in his own way,
	a specialist
	in his activity,
	which excludes the possibility of
	a disharmonious overemphasis.
	It is the same with
	the highest representatives of
	the three aspects I discussed tonight.
	me me cospecto i albendoca tonigna

The perfection of • the reason-personality would be • the Angel of Wisdom. The perfection of • the emotion-personality would be • the Angel of Love.
The perfection of • the will-personality would be • the Angel of Courage.
QUESTION: Wouldn't it be ideal to have all three [i.e., all three personality types] in balance?
ANSWER: The ideal form is in balance, but that does not mean that they [i.e., NOT mean that the three personality types] are distributed in equal measure.
• Balance and • harmony do not always mean an equal measure of each current.

Г

Τ

	Balance
	depends
	on
	the way the currents are distributed;
	on how
	now the distribution works
	in cause and effect;
	0n the sugge
	the way
	one current
	• strengthens another
	instead of
	• weakening it,
	as happens in the
	• disharmonious,
	• unpurified
	being.
39	
57	If you reread
	the story of Creation I told you some time ago [See Lecture 20 – God: The
	Creation, given January 1, 1958],
	you will see
	that God
	created each spirit
	-
	perfect
	in its unique way.
	The idea was that
	these spirits
	would perfect themselves
	with the creative power that was given to them.
	In other words,
	they would perfect themselves
	in
	• all ways,
	instead of remaining perfect
	in
	• one special way,
	and thus would become godlike.
	, , , , , , , , , , , , , , , , , , ,

Instead [i.e., Instead of using their creative power in ONE special way in order to become GODLIKE by becoming perfect in ALL ways], *many spirits* used their power in the wrong way causing the Fall. Had the Fall not happened, all spirits would have become truly divine *in every conceivable respect [i.e., would have become GODLIKE]*, instead of being specialists in one particular aspect. This process of perfect creation will continue, after all the fallen spirits again reach their original perfection in one particular way, until the Plan of Salvation is successfully accomplished. Until then all pure spirits – • those who did not participate in the Fall, as well as • those who have already reached their original state pool their resources to help in the Plan of Salvation, postponing their own further creation to some extent, although in an indirect way they work toward that end by helping in the great plan.

40	
	QUESTION:
	Aside from this triad –
	• willing,
	• thinking,
	and
	• feeling –
	are there any other types?
	ANSWER:
	Yes.
	100
	Some I discussed already,
	others I will discuss in the future.
41	
	QUESTION:
	I don't understand
	why the angel of
	• courage
	is the perfection of
	• will.
	I can't understand this at all.
42	
	ANSWER:
	If you have
	courage,
	you need a great amount of
	will,
	in a positive sense.
	Isn't that clear?
	Can you explain
	why you do not feel that
	• courage
	and
	• will
	go together?
	o o

43	
	QUESTIONER:
	Well,
	I know a lot of people
	who have
	• no willpower
	but who are
	• very courageous.
44	
	ANSWER:
	That has nothing to do with it.
	A person can be
	very emotional
	but the emotions
	may be all covered up
	so that this person
	appears to be
	quite cold.
	A person who has
	• no willpower
	and yet has
	• courage
	may summon this courage
	partly from
	• the recesses of the soul where all perfect attributes slumber
	partly in response to
	• outside events,
	to prove to
	• himself and
	• others
	that he or she has willpower.
	indi ne or she has mapower.

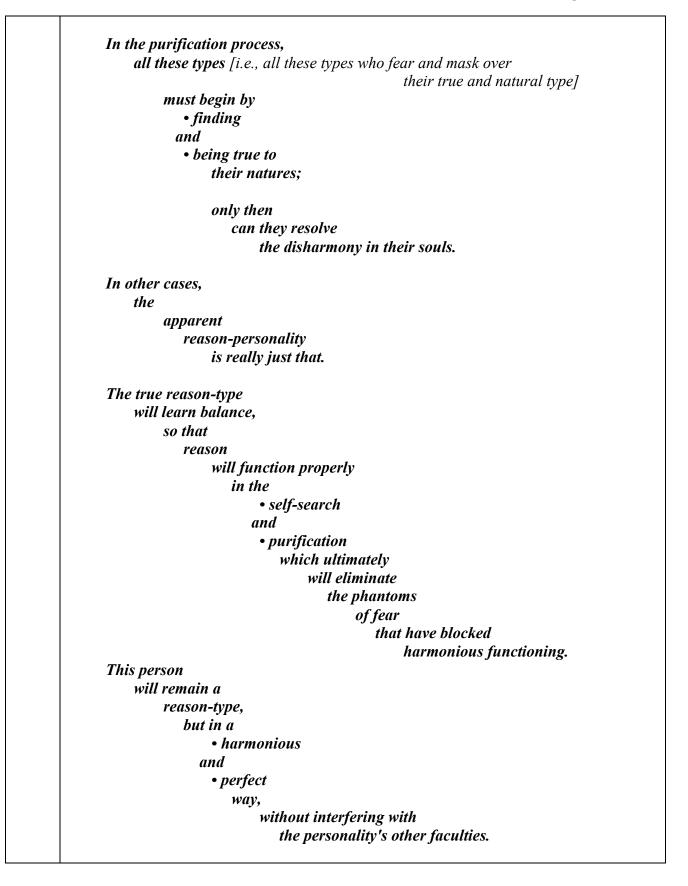
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45	
	QUESTION:
	Is there also a certain courage
	that comes from
	fear?
46	
	ANSWER:
	Definitely.
	A positive attribute
	can originate in
	either a
	• positive
	or a
	• negative
	• motive
	0r
	• current.
	That is
	the complication
	of the human soul.
	In addition to its
	pure background,
	any quality
	may be motivated by
	negative tendencies.
	The same applies to
	faults.
	But the
	• natural
	and
	• positive
	extension of will is
	courage.

Both	
• will and	
	a
• courag are	e active.
ur e t	
In	
will	
	e must be a
S	trong active current.
That	
will	
•	ften used
•	negatively
an	-
•	self-destructively
	is something else again.
And also,	
the fact t	hat
inbo	orn courage,
	which is based on
	willpower,
С	annot function
	because of
	other deviations in the personality
	does not negate
	the principle.
We are	
not	_
	ussing
ti	he many possibilities of
	mixed-up soul currents,
	where the will
	• may be broken
	and then
	• appears
	only in
	certain aspects of lif

Will needs active pressure, either • positive or • negative. *It* [*i.e.*, *Will*] needs activity. In the purified state, the will would manifest as courage. It [i.e., Will] may even manifest as courage in the unpurified state, although then the courage is used for wrong purposes. Courage cannot exist without activity; courage appears in a spirit of • surging ahead, in a spirit of • doing, rather than in a spirit of • being, as would apply for instance to love.

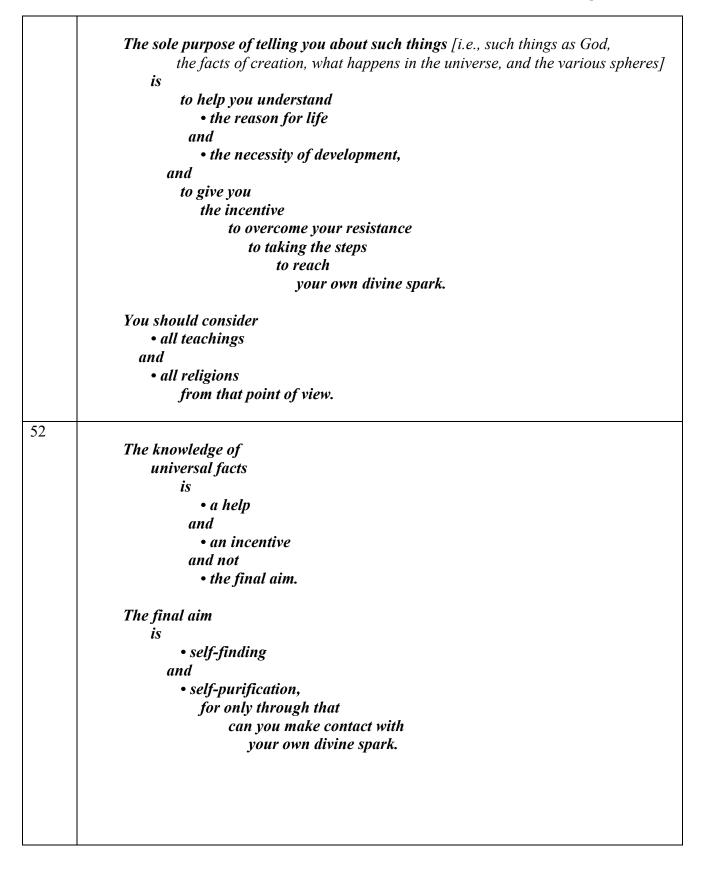
47		
	QUESTION:	
	In	
	• finding	
	and	
	• purifying	
	oneself,	
	can a	
	predominantly intellectual individual	
	release more of	
	the other two currents also [i.e., the other two currents of	
	EMOTION and WILL also]?	
48		
	ANSWER:	
	They must [i.e., The predominantly REASON-type individuals MUST also release	
	more of the currents of EMOTION and WILL],	
	because that is	
	the purification process.	
	Often the person	
	whose willpower	
	is crippled,	
	yet who	
	displays courage	
	in some instances,	
	may be similar to	
	a person who	
	seems to be	
	more the intellectual type	
	but who is	
	not really that at all.	
	One who	
	by nature	
	is more emotional	
	may	
	fear emotion	
	and thus	
	assume a mask	
	that does not correspond to	
	his or her	
	true nature.	

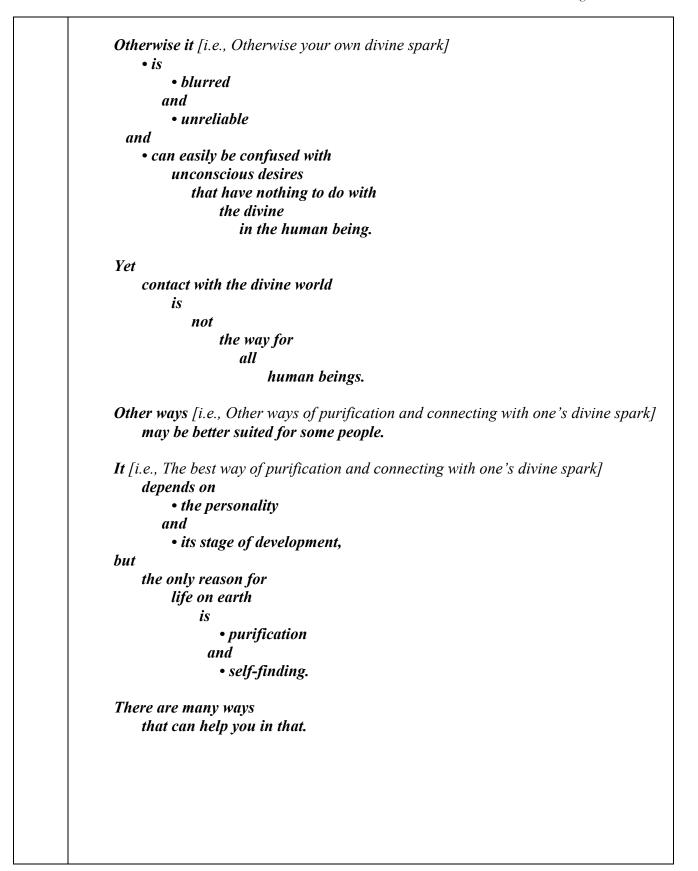


	The same applies
	to the other two true types [i.e., the true EMOTION and true WILL types].
	They will remain
	just what they truly are,
	but without
	crippling their other faculties
	and thereby [i.e., and by NOT crippling their other faculties, NOT] shortchanging
	their lives.
49	
	And now, my dear ones, we will turn to
	your planned questions.
	QUESTION:
	<i>It says in the Greber book</i>
	that
	the only means for spiritual growth
	is through
	• mediumship
	01 ⁻
	• spirit communication in some other form.
	In other teachings
	it says that one can
	contact the divine part
	within oneself
	that contains
	all wisdom.
	• Which is right
	and
	 how would either one work?

50			
	ANSWER:		
	Of course,		
	the final aim		
	is to find		
	that which is divine		
	in yourself.		
	There is no doubt about it.		
	But		
	until you can get that far,		
	you need help.		
	Often,		
	communication with the spirit world of God		
	is the best means to get the help.		
	• Complicated		
	• Complicated		
	and a parilous		
	• perilous as the establishment of such communication is,		
	once it is established,		
	it is best suited		
	to help you		
	remove		
	all that obstructs		
	your own divine spark.		
	urvine spurk.		
	However,		
	<i>this</i> [i.e., direct communication with the spirit world of God]		
	<i>is not the only way</i> [<i>i.e.</i> , <i>is NOT the only way to contact the divine within</i> ,		
	remove obstacles, and achieve spiritual growth].		
	Human teachers		
	also can help you		
	remove your inner obstructions.		
	•		
	There have always been		
	great teachers		
	who have done just that.		

In your time, there is a further means, the medicine of the soul that you call depth analysis. *The fact that it* [i.e., *The fact that depth analysis*] is not always handled well no more disproves its value for freeing the soul – and that is its ultimate purpose, whether your doctors know it or not than • badly applied or • arrested development in mediumship disproves the value of that [i.e., disproves the value of mediumship]. Communication with the spirit world ultimately has only one purpose, no matter in what stage of development the medium is. Learning about • the facts of Creation, about • God, and • what happens in • the universe and • the various spheres is secondary, my friends.





	If you have
	• the grace
	and
	• the privilege
	to communicate with God's world,
	this method
	should be best suited to help you [i.e., best suited to help you in purifying and finding yourself],
	because
	it would naturally be a • little faster
	and
	• more direct
	in showing you how to proceed
	on your path to find yourself.
	But it [i.e., But communicating with God's world]
	is not
	<i>the only way</i> [i.e., not the only way of purifying yourself and finding your divine spark].
53	
55	QUESTION:
	What is the role of the Virgin Mary
	from the spiritual point of view?
	from the spiritual point of view?
54	
	ANSWER:
	The spirit of the woman you call
	the Virgin Mary
	is a very highly developed spirit,
	a spirit
	who has never belonged to the Fall.
	Jesus Christ
	could not have been born
	out of an impure spirit.
	And the purity of this spirit
	led to the misunderstanding of
	the meaning of
	the "immaculate conception,"
	which refers to her
	unfallen nature.

	I often say that
	each error
	in the various religions
	has some background
	that makes the error
	understandable.
	Through spirit communication
	humanity
	was told that Jesus' mother
	was a pure spirit –
	which could not have been otherwise.
	From this communication
	arose the misunderstanding
	• that purity
	means
	sexual purity
	and
	• that the mother of Jesus
	gave birth
	as a virgin in the physical sense.
	That is the whole misunderstanding.
55	
	Many people on earth
	• misdirect their sexual forces
	and therefore
	• think that
	sexuality as such
	is .
	impure.
	This is not so.
	The mother of Jesus
	was
	and
	is
	a pure spirit,
	but the conception
	took place
	like any other conception.

God's laws are perfect, regardless of whether humanity • perverts some aspects of them or • not. So there would be no need for God to override His laws. You see, my friends, as usual, the truth lies in the middle. Some. out of the mistaken idea that everything sexual is impure, say that the mother of Jesus Christ had to be a virgin and that denying this is sacrilege. Others go to the opposite extreme and deny not only • the purity of the spirit of Jesus Christ's mother but also • that Christ was the inborn Son of God, merely because they cannot accept certain erroneous assertions [i.e., the assertion that the mother of Jesus Christ was a virgin].

	They
	cannot find the truth between
	<i>these extremes</i> [i.e., between 1) the erroneous extreme that Jesus Christ's mother had to be a virgin and 2) the opposite extreme that denies even the purity of the SPIRIT of Jesus Christ's mother].
56	
	QUESTION:
	If you break a divine law
	• in good faith
	or Contraction of the second s
	if you break it
	• knowingly,
	are the consequences
	the same in both cases?
	in boin cuses?
57	
	ANSWER:
	No,
	of course not.
	When you break it [i.e., When you break a divine law] • in good faith,
	the evaluation is very different from
	when you
	• know
	what you are doing.
	But, my dear friends,
	I would like to say this:
	Since
	all
	knowledge
	is contained within you,
	something of that truth
	gets through
	and
	that
	is why so many of you
	resist going on this path.

Something in you says, "The more I know, the more responsible I am for changing myself. If I guard myself against knowing, I may stay as I am, which is more comfortable." This accounts for much resistance. The motive for • resistance, • lack of self-honesty, • unconscious or • half-conscious as it [i.e., as the motive] may be, will be taken into account. For many *the real reason* [*i.e.*, *the real reason for resisting KNOWING divine law*] would be quite obvious if they would but examine their resistances. They use all kinds of pretexts, which they rationalize, when in reality they simply do not want to change.

58 My dearest friends, receive the blessings of • love and • strength that permeate your • heart, your • soul, and your • whole being at this moment. Know that • you are in • God, and • God is in • *you*. You need but lift your hands to Him who waits for you to take that first step out of spiritual childhood, toward becoming a • strong and • independent child of God, growing in • spirit, • strength, and • love.

59	
	Love one another,
	my dear ones.
	•
	Understand
	one another.
	Remove
	the walls of
	your fear of
	one another,
	<i>for they</i> [i.e., for the walls of your fear of one another]
	stand without reason.
	You who
	fear
	jear the other,
	remember
	that the other
	is just as afraid of you.
	Remember this,
	when you want to
	settle differences,
	and
	God will be with you.
	·
	So, proceed
	on this path.
	Consider that
	each step forward
	may, at times,
	bring you
	temporarily into
	into
	• a crisis, • a difficulty
	• a difficulty, that is but
	that is but the product of
	your own errors.
	your own errors.
	<i>View it</i> [i.e., <i>View a crisis or a difficulty</i>]
	that way
	and you will be
	victorious.

60		
	And so, my dear ones,	
	be blessed,	
	all of you.	
	In the name of	
	• <i>God</i> ,	
	in the name of	
	• Jesus Christ,	
	be in	
	• peace,	
	be in	
	• the Lord.	

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