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

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

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

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

---

<table>
<thead>
<tr>
<th>03</th>
<th>`Content`</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Greetings</strong></td>
</tr>
<tr>
<td></td>
<td>in the name of the Lord.</td>
</tr>
<tr>
<td></td>
<td><strong>I bring you blessings,</strong></td>
</tr>
<tr>
<td></td>
<td>my dearest friends.</td>
</tr>
<tr>
<td></td>
<td><strong>Blessings for all of you.</strong></td>
</tr>
<tr>
<td>04</td>
<td>`My dear ones,`</td>
</tr>
<tr>
<td></td>
<td>we see with great joy</td>
</tr>
<tr>
<td></td>
<td>that many of you are progressing very well</td>
</tr>
<tr>
<td></td>
<td>on the road you have chosen,</td>
</tr>
<tr>
<td></td>
<td>and</td>
</tr>
<tr>
<td></td>
<td>that a few more</td>
</tr>
<tr>
<td></td>
<td>have entered</td>
</tr>
<tr>
<td></td>
<td>this path of</td>
</tr>
<tr>
<td></td>
<td>liberation.</td>
</tr>
</tbody>
</table>

---

by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format posted 3/15/20
| Each soul who makes such a vital decision [i.e., a vital decision to enter such a path of liberation as pathwork] creates  
| • rejoicing in the spirit world,  
| • rejoicing you too must feel  
| sooner or later in your own heart,  
| be it only after the first few • obstacles and • resistances have been overcome.  

You can be sure that  
• your final decision to walk on this path of self-development, as well as  
• each victory on this path, creates a special blessing for you.  

Whether or not you can feel it [i.e., Whether or not you can FEEL this blessing created by your decision to walk on this path of self-development and by each victory on this path] at the moment, this blessing is a reality.  

| Many of my friends have prayed for  
| • help and • strength on this path, but most of you do not recognize when your prayer is answered.  

| 05 |
The prayer [i.e., Your prayer for HELP and STRENGTH on this path of self-development]

is often answered
in a form that
seems
unpleasant to you –
a
• conflict,
or a
• friction,
or
• something that induces you
to feel
unjustly treated.

You do not realize
that the very event
that causes you
temporary pain
is
an answer to your own prayer –
the prayer in which you ask for
help to recognize
• yourself and
• your conflicts
so that you can
purify yourself.

How can you
recognize
your
inner
conflict
unless
it manifests
outwardly?

Only then [i.e., Only then, when your INNER conflict manifests OUTWARDLY,] can you
become aware of
the hidden part in you
that deviates from
divine law.
Because the deviation [i.e., Because of the deviation from divine law by a hidden part in you]

is negative,
it must materialize as
something you
feel
in a disharmonious way.

You often
• often overlook this simple logic [i.e., this logic that disharmonies in your life manifest from some deviation from divine law by a hidden part in you],

and
• persistently take the frictions in your life as though they had nothing to do with you.

So I beg of you, my dear friends, consider
the outer conflicts that come to you as
answers to your prayer.

Turn in the other direction.

Instead of becoming
• defiant and
• hurt,
turn
• inside,
turn
• around,
no matter how wrong you think others may be.
Ask yourself, ask God:

"Isn't there some grain of truth somewhere [i.e., some grain of truth that there is some deviation from divine law by some hidden part in me] in this painful conflict?"

By recognizing it [i.e., By recognizing where some part of me is deviating from divine law] I will continue to

• learn and
• develop."

A wealth of further recognition must come to you that will cancel out all the

• disharmony, all the
• feeling of • injustice or • sadness, • defiance or • misery.

Just turn your attention to your own inner reactions, my friends, when you feel unjustly

• treated or • hurt, and you will see that your very own prayer [i.e., your prayer to recognize where some inner part of you is deviating from divine law and causing disharmony in your life so you can purify yourself from this deviation and thereby eliminate the disharmony] was answered.
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.

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
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.

Many of you are filled with the sincere desire to unite with • God, 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 • now, right where you stand, can you find God.
And now, my dear friends, we will continue to explore the inner wrong conclusions that have created so much trouble in your lives.

<table>
<thead>
<tr>
<th>09</th>
</tr>
</thead>
<tbody>
<tr>
<td>And now, my dear friends, we will continue to explore the inner wrong conclusions that have created so much trouble in your lives.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>10</th>
</tr>
</thead>
<tbody>
<tr>
<td>There are three basic types of human personality.</td>
</tr>
</tbody>
</table>
| The first type governs:
  - his or her life and actions mainly with reason. |
| The second type does so [i.e., governs his or her life and reactions] mainly with emotion, |
| and the third does so [i.e., governs his or her life and reactions] with the will. |

<table>
<thead>
<tr>
<th>11</th>
</tr>
</thead>
<tbody>
<tr>
<td>In other words, the three personality types are dominated by:</td>
</tr>
<tr>
<td>- reason,</td>
</tr>
<tr>
<td>- emotion,</td>
</tr>
<tr>
<td>and</td>
</tr>
<tr>
<td>- will.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>12</th>
</tr>
</thead>
<tbody>
<tr>
<td>In your self-search, it will be useful for you to find out which type you are.</td>
</tr>
</tbody>
</table>
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.

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.
When, in your inner work, you penetrate your soul, your images, your wrong conclusions, the layers of your errors and whatever you may encounter,

this approach [i.e., this approach of determining your PERSONALITY TYPE] will give you added understanding about who you are, what you are, how you are in reality.

Let us begin with the reason-type, the personality governed predominantly by reason.

Those who conduct their lives mainly by the reasoning process are apt to neglect the emotions.

They [i.e., Reason types] are 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 | Such a person of reason is often an intellectual, perhaps a scientist. 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 all, or even most, reason-types are spiritually less developed or aware than, for instance, emotion-types. |
This [i.e., This statement that all or even most reason-types are spiritually less developed or less aware than, for instance, emotion-types] is not so.

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.

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].
The reason-type uses will
  • premeditatedly, often
  • overcautiously,
whereas the emotion-type
  • is carried away by emotions
  • uses willpower
    • unconsciously
    and
    • erratically.

The harmonious personality
  • finds the healthy middle way
  • uses the will
    • rationally
    or
    • emotionally,
      depending on the situation.

The will should be a servant
  both to
    • reason
  and
    • emotion.

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.

The emotion-type is equally one-sided.

Predominantly emotional people often pride themselves that only they are capable of truly feeling.

They [i.e., The emotion-types] secretly look down on people they derogatorily label
- "intellectuals."
Yet, 

the extreme of this type [i.e., the extreme emotion-type] is not one iota less removed from 
• harmony and 
• divine law 
than is the extreme reason-type.

It is true that the emotion-type 
• tends to have a good intuition and 
• is sometimes less afraid of 
• feeling and 
• inner experience 
than is the reason-type.

However, 
• the emotion-type, contrary to 
• the reason-type who holds life's reins too tightly, 
often loses 
his or her grip on life's reins altogether.

The overemotional person completely loses sight of the fact that 
reason also is God-given.

Such people [i.e., Such overemotional people] are just as arrogant as the reason-type who looks down on the emotion-type.
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.
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.

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.
**This type** [i.e., *The emotion-type personality*]  
must cultivate the faculty of  
• selecting,  
• deliberately  
• thinking and  
• planning.

This selecting process  
is the beginning of  
wisdom.

---

**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.

---

**Both** [i.e., *Both reason-types and emotion-types*]  
are subconsciously  
afraid of  
their opposite extremes,  
and therefore  
they remain in  
their own extreme.
They [i.e., Both reason-types and emotion-types] thus act from a wrong conclusion.

Led by the wrong conclusion, they
• feel
or
• unconsciously think
that
their own extreme
is a better solution to life
than the opposite type’s.

The reason-type, afraid of losing control, cuts out not only
• a major part of life's necessary experience,
but
• beauty and
• happiness as well.

The emotion-type fears that
• curbing and
• disciplining
his or her nature will eliminate something valuable in life.

Both [i.e., Both the reason-type and emotion type who are so afraid of using their opposite type for navigating their lives] are wrong – for only the harmonious middle path [i.e., the middle path between the extreme EMOTION type and the extreme REASON type] leads to the complete solution.
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.
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.

Like the other two types,
such persons
may unconsciously
look down on
both of the others.
The will-type
  • thinks
  or
  • feels
    something to the effect of,

"The reason-type
  is just an intellectual
  who
    • talks well and
    • has wonderful theories,
      but it is all in the
      abstract.

Nothing
  is accomplished by that.

Nothing
  is achieved.

I am
  the achiever."

The emotion-type,
  who accomplishes even less [i.e., even less than the reason-type],
  is even
  more despicable to
  the will-type.

The judgment [i.e., This judgment by the will-type of the reason-type
  and emotion-type ACHIEVING LESS because they LACK WILL]
  is right
  in both cases,
  as the other two types
  are right in their judgments
  about the other extremes.

But all the types
  are wrong in believing that
  their own extreme
  is better than
  those extremes they look down upon.
The person of will, for whom the servant is the master, is out for achievement and tangible results.

This focus tends to make such a person impatient and apt to forfeit the very result he or she seeks.

It [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.

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.
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 ADVANTAGE of giving one’s self up to a feeling without knowing the outcome of 
doing so in advance].

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.
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.

You may remember the lecture I gave about the active and the passive forces [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 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.

But what frequently happens is that the active current flows through the channel destined for the passive current, and vice versa.
| It is similar [i.e., It is similar to one being active  
where he or she should be passive, and vice versa]  
with  
• reason,  
• emotion,  
and  
• will.  

Even when there is  
no outright predominance,  
• emotion  
perhaps is used  
where  
• reason  
should function,  
and  
• vice versa;  
• the will  
does not function  
where it should,  
yet often it functions  
where it should not.  

| This discussion, my dear ones,  
should help you,  
as you get deeper  
and deeper  
into your own souls,  
to find out  
• where  
and  
• how  
all these aspects or currents function –  
where one [i.e., where one aspect or current]  
interferes with  
the other [i.e., the other aspect or current],  
instead of  
helping it along  
and thereby [i.e., and by helping it along]  
creating one harmonious whole.  

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?*

31

**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.

32

**QUESTION:**

*Is it possible to react predominantly with*

- *emotion to some people and with*
  - *willpower toward others?*
I mean,
\[\textit{can the same individual react in one way toward one person and in another way toward others?}\]

<table>
<thead>
<tr>
<th>33</th>
<th>ANSWER: Certainley. 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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>34</td>
<td>QUESTION: If one were to achieve purification completely, the three aspects would be pretty much equal, I presume? ANSWER: Exactly.</td>
</tr>
<tr>
<td>35</td>
<td>QUESTION: Does everyone have the same potential for the development of each of these qualities?</td>
</tr>
</tbody>
</table>
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.

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.
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.

37

**QUESTION:**  
Wouldn't it be ideal  
to have all three [i.e., all three personality types]  
in balance?

38

**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.
Balance depends on the way the currents are distributed; on how the distribution works in cause and effect; on the way one current
• strengthens another instead of
• weakening it, as happens in the
• disharmonious,
• unpurified being.

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.

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?
QUESTIONER:
Well,
I know a lot of people
who have
• no willpower
but who are
• very courageous.

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.
QUESTION:
Is there also a certain courage that comes from fear?

ANSWER:
Definitely.

A positive attribute can originate in either a
• positive or a
• negative
  • motive or
  • 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
• courage
   are active.

In
will
there must be a
strong active current.

That
will
is often used
• negatively
   and
• self-destructively
   is something else again.

And also,
the fact that
inborn courage,
which is based on
willpower,
cannot function
because of
other deviations in the personality
does not negate
the principle.

We are
not
discussing
the many possibilities of
mixed-up soul currents,
where
the will
• may be broken
   and then
• appears
   only in
certain aspects of life.
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.
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]?

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.
In the purification process, all these types [i.e., all these types who fear and mask over their true and natural type] must begin by
• finding
and
• being true to their natures;
only then can they resolve the disharmony in their souls.

In other cases, the apparent reason-personality is really just that.

The true reason-type will learn balance, so that reason will function properly in the
• self-search
and
• purification which ultimately will eliminate the phantoms of fear that have blocked harmonious functioning.

This person will remain a reason-type, but in a
• harmonious and
• perfect way,
without interfering with the personality's other faculties.
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.

And now, my dear ones, we will turn to
your planned questions.

QUESTION:
It says in the Greber book
that
the only means for spiritual growth
is through
• mediumship
or
• 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?
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
and
• 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.

However,
this [i.e., direct communication with the spirit world of God]
is not the only way [i.e., is NOT the only way to contact the divine within,
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.
The sole purpose of telling you about such things [i.e., such things as God, the facts of creation, what happens in the universe, and the various spheres] is to help you understand
• the reason for life
and
• the necessity of development,
and
to give you the incentive
to overcome your resistance
to taking the steps
to reach your own divine spark.

You should consider
• all teachings
and
• all religions from that point of view.

The knowledge of universal facts is
• a help
and
• an incentive
and not
• the final aim.

The final aim is
• self-finding
and
• self-purification, for only through that can you make contact with your own divine spark.
Otherwise it [i.e., Otherwise your own divine spark]

- is
  - blurred
  and
  - unreliable

and

- can easily be confused with unconscious desires that have nothing to do with the divine in the human being.

Yet

contact with the divine world is not the way for all human beings.

Other ways [i.e., Other ways of purification and connecting with one’s divine spark] may be better suited for some people.

It [i.e., The best way of purification and connecting with one’s divine spark] depends on

- the personality
  and
  - its stage of development,

but

the only reason for life on earth is

- purification
  and
  - self-finding.

There are many ways that can help you in that.
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
the only way [i.e., not the only way of purifying yourself and
finding your divine spark].

QUESTION:
What is the role of the Virgin Mary
from the spiritual point of view?

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.

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 these extremes [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].

**QUESTION:**
If you break a divine law
• in good faith
or
if you break it
• knowingly,
are the consequences the same in both cases?

**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.
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.
Love one another,
    my dear ones.

Understand
    one another.

Remove
    the walls of
    your fear of
    one another,
    for they [i.e., for the walls of your fear of one another]
    stand without reason.

You who
    fear
    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
    • a crisis,
    • a difficulty,
    that is but
    the product of
    your own errors.

View it [i.e., View a crisis or a difficulty]
    that way
    and you will be
    victorious.
And so, my dear ones,
be blessed,
all of you.

In the name of
• God,
in the name of
• Jesus Christ,
be in
• peace,
be in
• the Lord.

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark
Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright
The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.