

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 not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

| ¶ | <i>Content</i> |
|----|--|
| 03 | <p style="text-align: center;"><i>Greetings in the name of the Lord.</i></p> <p style="text-align: center;"><i>I bring you blessings, my dearest friends.</i></p> <p style="text-align: center;"><i>Blessings for all of you.</i></p> |
| 04 | <p style="text-align: center;"><i>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.</i></p> |

by Eva Broch Pierrakos

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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.

05

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.

| | |
|----|---|
| | <p><i>The prayer [i.e., Your prayer for HELP and STRENGTH on this path of self-development]</i></p> <p><i>is often answered in a form that seems unpleasant to you –</i></p> <p><i>a</i></p> <ul style="list-style-type: none"><i>• conflict,</i> <p><i>or a</i></p> <ul style="list-style-type: none"><i>• friction,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• something that induces you to feel unjustly treated.</i> <p><i>You do not realize that the very event that causes you temporary pain is</i></p> <p><i>an answer to your own prayer – the prayer in which you ask for help to recognize</i></p> <ul style="list-style-type: none"><i>• yourself and</i><i>• your conflicts</i> <p><i>so that you can purify yourself.</i></p> |
| 06 | <p><i>How can you recognize your inner conflict unless it manifests outwardly?</i></p> <p><i>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.</i></p> |

*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.*

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
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*

- *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.*

| | |
|----|--|
| 09 | <p><i>And now, my dear friends, we will continue to explore the inner wrong conclusions that have created so much trouble in your lives.</i></p> |
| 10 | <p><i>There are three basic types of human personality.</i></p> <p><i>The first type governs</i></p> <ul style="list-style-type: none">• <i>his or her life and</i>• <i>reactions</i> <p><i>mainly with</i></p> <ul style="list-style-type: none">• <i>reason.</i> <p><i>The second type does so [i.e., governs his or her life and reactions] mainly with</i></p> <ul style="list-style-type: none">• <i>emotion,</i> <p><i>and the third does so [i.e., governs his or her life and reactions] with the</i></p> <ul style="list-style-type: none">• <i>will.</i> <p><i>In other words, the three personality types are dominated by</i></p> <ul style="list-style-type: none">• <i>reason,</i> <p><i>by</i></p> <ul style="list-style-type: none">• <i>emotion,</i> <p><i>and by</i></p> <ul style="list-style-type: none">• <i>will.</i> <p><i>In your self-search it will be useful for you to find out which type you are.</i></p> |

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

| | |
|----|---|
| 12 | <p><i>When, in your inner work, you penetrate your</i><ul style="list-style-type: none">• <i>soul,</i><i>your</i><ul style="list-style-type: none">• <i>images,</i><i>your</i><ul style="list-style-type: none">• <i>wrong conclusions,</i><i>the layers of your</i><ul style="list-style-type: none">• <i>errors</i><i>and</i><ul style="list-style-type: none">• <i>whatever you may encounter,</i><p><i>this approach [i.e., this approach of determining your PERSONALITY TYPE] will give you added understanding about</i><ul style="list-style-type: none">• <i>who</i> <i>you are,</i>• <i>what</i> <i>you are,</i>• <i>how</i> <i>you are in reality.</i></p></p> |
| 13 | <p><i>Let us begin with the reason-type, the personality governed predominantly by reason.</i></p> <p><i>Those who conduct their lives mainly by the reasoning process are apt to neglect the emotions.</i></p> <p><i>They [i.e., Reason types] are afraid of emotions.</i></p> |

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.*

| | |
|----|---|
| | <p><i>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</i></p> <ul style="list-style-type: none"><i>• emotions</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• intuitions, which also should be heeded.</i> |
| 14 | <p><i>Such a person of reason is often an</i></p> <ul style="list-style-type: none"><i>• intellectual,</i> <p><i>perhaps a</i></p> <ul style="list-style-type: none"><i>• scientist.</i> <p><i>He or she is often an</i></p> <ul style="list-style-type: none"><i>• agnostic</i> <p><i>or even an</i></p> <ul style="list-style-type: none"><i>• atheist,</i> <p><i>who tends to be materialistic.</i></p> <p><i>However, it would be a gross generalization to state that</i></p> <ul style="list-style-type: none"><i>• all,</i> <p><i>or even</i></p> <ul style="list-style-type: none"><i>• most,</i> <p><i>reason-types are spiritually less</i></p> <ul style="list-style-type: none"><i>• developed or</i><i>• aware</i> <p><i>than, for instance, emotion-types.</i></p> |

| | |
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| | <p><i>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.</i></p> <p><i>There are many</i></p> <ul style="list-style-type: none">• <i>highly developed</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>spiritually awakened reason-types,</i> <p><i>just as there are awakened emotion-types.</i></p> <p><i>They [i.e., Reason-types and emotion-types] differ only in the approach.</i></p> |
| 15 | <p><i>The reason-type finds it more difficult to experience the divine within.</i></p> <p><i>The emotion-type encounters other difficulties.</i></p> <p><i>Furthermore, the reason-type has great difficulty with intuitive judgment of</i></p> <ul style="list-style-type: none">• <i>others</i> <p><i>and of</i></p> <ul style="list-style-type: none">• <i>the self.</i> <p><i>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].</i></p> |

*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*
or
• *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.*

| | |
|----|---|
| | <p><i>This type [i.e., The reason-type] fears that emotion might lead to an experience he or she will be unable to cope with.</i></p> <p><i>Emotional life necessarily carries</i></p> <ul style="list-style-type: none">• <i>uncertainty</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>risk,</i> <p><i>whereas</i></p> <p><i>the rational type tries to keep everything well ordered,</i></p> <ul style="list-style-type: none">• <i>"knowing"</i> <p><i>at all times where one stands,</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>avoiding the emotions,</i> <p><i>which leave one at sea.</i></p> |
| 17 | <p><i>The emotion-type is equally one-sided.</i></p> <p><i>Predominantly emotional people often pride themselves that only they are capable of truly feeling.</i></p> <p><i>They [i.e., The emotion-types] secretly look down on people they derogatorily label</i></p> <ul style="list-style-type: none">• <i>"intellectuals."</i> |

*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.*

| | |
|----|--|
| 18 | <p><i>Uncontrolled emotions bring havoc into the extreme emotion-person's</i></p> <ul style="list-style-type: none">• <i>life,</i> <p><i>as well as into his or her</i></p> <ul style="list-style-type: none">• <i>surroundings.</i> <p><i>The temptation to give in to the emotions is at first manageable, but</i></p> <ul style="list-style-type: none">• <i>the longer one gives in to them,</i>• <i>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.</i> <p><i>Such a person cannot help being</i></p> <ul style="list-style-type: none">• <i>selfish and</i>• <i>destructive,</i> <p><i>although this kind of selfishness is different from the selfishness of the reason-personality type.</i></p> |
| 19 | <p><i>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]</i></p> <p><i>has ceased to be an asset because of its [i.e., because of the emotions' or feelings'] extreme manifestation.</i></p> |

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| | <p><i>This type [i.e., The emotion-type personality] must cultivate the faculty of</i></p> <ul style="list-style-type: none">• <i>selecting,</i>• <i>deliberately</i><ul style="list-style-type: none">• <i>thinking and</i>• <i>planning.</i> <p><i>This selecting process is the beginning of wisdom.</i></p> |
| 20 | <p><i>The emotion-type also uses will, of course, for no one can exist without doing so [i.e., without using WILL].</i></p> <p><i>But the emotion-type uses will</i></p> <ul style="list-style-type: none">• <i>chaotically and</i>• <i>impulsively,</i><ul style="list-style-type: none"><i>without</i><ul style="list-style-type: none">• <i>planning or</i>• <i>deliberation.</i> <p><i>Submerged in</i></p> <ul style="list-style-type: none">• <i>unchanneled instincts</i> <p><i>rather than</i></p> <ul style="list-style-type: none">• <i>constructive intuition,</i><ul style="list-style-type: none"><i>such a person</i><ul style="list-style-type: none"><i>loses balance in life,</i><i>just as the reason-type does</i><i>in the opposite way.</i> |
| 21 | <p><i>Both [i.e., Both reason-types and emotion-types] are subconsciously afraid of their opposite extremes, and therefore they remain in their own extreme.</i></p> |

***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.

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

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.

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.*

25

*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.*

| | |
|----|--|
| | <p><i>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.</i></p> |
| 26 | <p><i>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.</i></p> <p><i>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.</i></p> |

| | |
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| | <p><i>The will-type, like the reason-type, also misses an integral part of</i></p> <ul style="list-style-type: none"><i>• the life experience, of</i><i>• giving one's self up to a feeling without knowing</i> <ul style="list-style-type: none"><i>• the outcome and</i><i>• 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].</i> |
| 27 | <p><i>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.</i></p> <p><i>You all know many human beings, and since it is always easier to know</i></p> <ul style="list-style-type: none"><i>• the other than</i><i>• the self, you may form certain conclusions about your fellow creatures from the angle I have described.</i> <p><i>In most people</i></p> <ul style="list-style-type: none"><i>• two of the three faculties are predominant,</i> <p><i>whereas</i></p> <ul style="list-style-type: none"><i>• the third is crippled.</i> |

*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
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.

29

*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 | <p><i>Is there a question on this subject, my friends?</i></p> <p>QUESTION: <i>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:</i></p> <ul style="list-style-type: none">• <i>the cerebrotonics [i.e., emphasizing intellectual over social or physical factors],</i>• <i>the somatotonics [i.e., emphasizing physical over intellectual or social factors],</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the viscerotonics [i.e., emphasizing social over intellectual or physical factors]?</i> <p><i>In other words,</i></p> <ul style="list-style-type: none">• <i>the personality types are combined with</i>• <i>the physical habitus of human beings?</i> |
| 31 | <p>ANSWER: <i>Yes, of course.</i></p> <p><i>It [i.e., The physical manifestation, here of a personality type,] applies to everything [i.e., applies to every aspect of one's being].</i></p> <p><i>No soul current is entirely independent of its physical manifestation.</i></p> <p><i>The physical body is an outpicturing of the soul currents, and this outpicturing can occur in many ways.</i></p> |
| 32 | <p>QUESTION: <i>Is it possible to react predominantly with</i></p> <ul style="list-style-type: none">• <i>emotion</i> <p><i>to some people</i></p> <p><i>and with</i></p> <ul style="list-style-type: none">• <i>willpower</i> <p><i>toward others?</i></p> |

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

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.***

***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.***

| | |
|----|---|
| | <p><i>The perfection of</i> • <i>the reason-personality</i> <i>would be</i> • <i>the Angel of Wisdom.</i></p> <p><i>The perfection of</i> • <i>the emotion-personality</i> <i>would be</i> • <i>the Angel of Love.</i></p> <p><i>The perfection of</i> • <i>the will-personality</i> <i>would be</i> • <i>the Angel of Courage.</i></p> |
| 37 | <p>QUESTION: <i>Wouldn't it be ideal</i> <i>to have all three [i.e., all three personality types]</i> <i>in balance?</i></p> |
| 38 | <p>ANSWER: <i>The ideal form</i> <i>is in balance,</i> <i>but that does</i> <i>not mean</i> <i>that they [i.e., NOT mean that the three personality types]</i> <i>are distributed in</i> <i>equal measure.</i></p> <p>• <i>Balance</i> <i>and</i> • <i>harmony</i> <i>do not always mean</i> <i>an equal measure</i> <i>of each current.</i></p> |

*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.*

39

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

| | |
|----|---|
| 43 | <p>QUESTIONER: <i>Well,</i> <i>I know a lot of people</i> <i>who have</i> <ul style="list-style-type: none">• <i>no willpower</i><i>but who are</i> <ul style="list-style-type: none">• <i>very courageous.</i></p> |
| 44 | <p>ANSWER: <i>That has nothing to do with it.</i></p> <p><i>A person can be</i> <i>very emotional</i> <i>but the emotions</i> <i>may be all covered up</i> <i>so that this person</i> <i>appears to be</i> <i>quite cold.</i></p> <p><i>A person who has</i> <ul style="list-style-type: none">• <i>no willpower</i><i>and yet has</i> <ul style="list-style-type: none">• <i>courage</i><i>may summon this courage</i> <i>partly from</i> <ul style="list-style-type: none">• <i>the recesses of the soul where all perfect attributes slumber --</i><i>partly in response to</i> <ul style="list-style-type: none">• <i>outside events,</i><i>to prove to</i> <ul style="list-style-type: none">• <i>himself and</i>• <i>others</i><i>that he or she has willpower.</i></p> |

| | |
|----|---|
| 45 | <p>QUESTION: <i>Is there also a certain courage that comes from fear?</i></p> |
| 46 | <p>ANSWER: <i>Definitely.</i></p> <p><i>A positive attribute can originate in either a</i></p> <ul style="list-style-type: none"><i>• positive</i> <p><i>or a</i></p> <ul style="list-style-type: none"><i>• negative</i><i>• motive</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• current.</i> <p><i>That is the complication of the human soul.</i></p> <p><i>In addition to its pure background, any quality may be motivated by negative tendencies.</i></p> <p><i>The same applies to faults.</i></p> <p><i>But the</i></p> <ul style="list-style-type: none"><i>• natural</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• positive</i> <p><i>extension of will is courage.</i></p> |

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.

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.

*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.*

49

*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?*

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
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.**

51

*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.*

52

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.

| | |
|----|--|
| | <p><i>If you have</i></p> <ul style="list-style-type: none">• <i>the grace</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the privilege</i> <p><i>to communicate with God's world,</i></p> <p><i>this method</i></p> <p><i>should be best suited to help you [i.e., best suited to help you in purifying and finding yourself],</i></p> <p><i>because</i></p> <p><i>it would naturally be a</i></p> <ul style="list-style-type: none">• <i>little faster</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>more direct</i> <p><i>in showing you how to proceed</i></p> <p><i>on your path to find yourself.</i></p> <p><i>But it [i.e., But communicating with God's world]</i></p> <p><i>is not</i></p> <p><i>the only way [i.e., not the only way of purifying yourself and finding your divine spark].</i></p> |
| 53 | <p>QUESTION:</p> <p><i>What is the role of the Virgin Mary</i></p> <p><i>from the spiritual point of view?</i></p> |
| 54 | <p>ANSWER:</p> <p><i>The spirit of the woman you call</i></p> <p><i>the Virgin Mary</i></p> <p><i>is a very highly developed spirit,</i></p> <p><i>a spirit</i></p> <p><i>who has never belonged to the Fall.</i></p> <p><i>Jesus Christ</i></p> <p><i>could not have been born</i></p> <p><i>out of an impure spirit.</i></p> <p><i>And the purity of this spirit</i></p> <p><i>led to the misunderstanding of</i></p> <p><i>the meaning of</i></p> <p><i>the "immaculate conception,"</i></p> <p><i>which refers to her</i></p> <p><i>unfallen nature.</i></p> |

*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].*

| | |
|----|---|
| | <p><i>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].</i></p> |
| 56 | <p>QUESTION: <i>If you break a divine law</i> <ul style="list-style-type: none"><i>• in good faith</i><i>or</i> <i>if you break it</i> <ul style="list-style-type: none"><i>• knowingly,</i> <i>are the consequences</i> <i>the same</i> <i>in both cases?</i></p> |
| 57 | <p>ANSWER: <i>No,</i> <i>of course not.</i></p> <p><i>When you break it [i.e., When you break a divine law]</i> <ul style="list-style-type: none"><i>• in good faith,</i><i>the evaluation is very different from</i> <i>when you</i> <ul style="list-style-type: none"><i>• know</i> <i>what you are doing.</i></p> <p><i>But, my dear friends,</i> <i>I would like to say this:</i></p> <p><i>Since</i> <i>all</i> <i>knowledge</i> <i>is contained within you,</i> <i>something of that truth</i> <i>gets through</i> <i>and</i> <i>that</i> <i>is why so many of you</i> <i>resist going on this path.</i></p> |

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,
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.*

60

*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.*

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