

Pathwork Lecture 97: Perfectionism Obstructs Happiness – Manipulation of Emotions

1996 Edition, Original Given February 2, 1962

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

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03	<p>Greetings, my dearest friends.</p> <p>God bless each one of you.</p> <p>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</p> <p>Blessed is your work.</p>
04	<p>Many people in all sincerity endeavor to find God.</p>

by Eva Broch Pierrakos

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	<p><i>However,</i> <i>if they were asked</i> <i>exactly</i></p> <ul style="list-style-type: none">• <i>what the search meant [i.e., what the search for God MEANT],</i>• <i>how they imagined it [i.e., how they imagined the search for God],</i> <p><i>to take place,</i> <i>it would be difficult for them</i> <i>to give</i> <i>a meaningful answer.</i></p> <p><i>In such vague</i> <i>• hopes</i> <i>and</i> <i>• endeavors</i> <i>people,</i> <i>often unconsciously,</i> <i>find themselves</i></p> <ul style="list-style-type: none">• <i>in an illusion,</i>• <i>hazily</i><ul style="list-style-type: none">• <i>imagining something</i> <p><i>that they</i> <i>• cannot name.</i></p>
05	<p><i>Yet, of course,</i> <i>there is such a thing as</i> <i>"finding God."</i></p> <p><i>In</i> <i>• reality</i> <i>and</i> <i>in</i> <i>• health,</i> <i>this [i.e., this "finding God"]</i> <i>is a very concrete process.</i></p> <p><i>There is</i> <i>nothing</i> <i>• hazy,</i> <i>• unrealistic,</i> <i>or</i> <i>• illusory</i> <i>about it [i.e., about "finding God"].</i></p>

*When speaking of
"finding God,"
people think of
many different things.*

*What finding God
actually means
is
finding
the real self.*

*If you find
your*

- *self [i.e., your real self]*

*to some degree,
you are in*

- *comparative harmony.*

You

- *understand and*
- *perceive*

the laws of the universe.

You are capable of

- *loving and*
- *relating, and*
- *experiencing joy.*

You are truly

- *self-responsible.*

You have the

- *integrity*

and

- *courage*

*to be yourself,
even at the expense of
giving up approval.*

*All of this signifies
your having found
God –
by whatever name
the process may be designated.*

	<p><i>It [i.e., This "finding God"] might also be called "coming home from self-alienation."</i></p>
06	<p><i>There are many indications of true selfhood.</i></p> <p><i>Take for instance the capacity to</i></p> <ul style="list-style-type: none"><i>• experience</i> <p><i>and to</i></p> <ul style="list-style-type: none"><i>• give joy.</i> <p><i>You cannot give joy if you are not a joyful person.</i></p> <p><i>How can you become joyful living in a very imperfect world?</i></p>
07	<p><i>People's</i></p> <ul style="list-style-type: none"><i>• conscious</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• unconscious</i> <p><i>concepts of a joyful life are always connected with a perfect life.</i></p>

[People's conscious or unconscious concepts of a JOYFUL LIFE say:]

**One cannot enjoy life
if one is
imperfect;
neither can one [i.e., neither can one enjoy life]
if one's**

- **neighbors,**
- **life situation,**

and

- **relationships**

**are imperfect
as well.**

**This [i.e., This belief that one cannot enjoy life if one is IMPERFECT or if
one's neighbors, life situation, and relationships are IMPERFECT as well]
is the
cause of
one of humanity's
great inner**

- **conflicts**

and

- **confusions.**

**Intellectually,
you all know that
there is
no perfection
in this life.**

**This [i.e., This intellectual KNOWING that there is NO PERFECTION in this life]
is why you often
repress
your reactions [i.e., why you REPRESS your negative reactions,
pain or disappointment]
to an imperfect situation –
and repression [i.e., and REPRESSION of your negative
reaction to or disappointment in an imperfect situation,]
causes the**

- **conflict and**
- **confusion**

to

- **increase**
- **rather than to**
- **decrease.**

	<p><i>It is one thing to</i></p> <ul style="list-style-type: none">• <i>profess</i> <i>a certain knowledge</i> <i>on the surface,</i> <p><i>and it is quite another to</i></p> <ul style="list-style-type: none">• <i>experience</i> <i>it [i.e., to EXPERIENCE this KNOWLEDGE that there is</i> <i>NO perfection in this life]</i> <p><i>emotionally.</i></p> <p><i>In the course of this work,</i> <i>you have often come across</i> <i>discrepancies of this sort [i.e., discrepancies between what you KNOW</i> <i>INTELLECTUALLY and what you EXPERIENCE EMOTIONALLY],</i> <i>but you are</i> <i>still</i> <i>unaware of</i> <i>your inner demand for</i> <i>perfection.</i></p>
08	<p><i>I have discussed this subject [i.e., your demand perfection in this life]</i> <i>in many connections in the past,</i> <i>but consider it necessary to</i> <i>connect it now</i> <i>to the theme of</i></p> <ul style="list-style-type: none">• <i>self-alienation and</i>• <i>the denial of joy in life</i> <p><i>through</i> <i>perfectionism.</i></p> <p><i>I venture to say, my friends,</i> <i>that</i> <i>none of you,</i> <i>no matter how much progress you have made,</i> <i>are quite aware</i> <i>to what extent</i> <i>your need for perfection</i></p> <ul style="list-style-type: none">• <i>alienates you from</i> <i>your true self</i> <p><i>and at the same time</i></p> <ul style="list-style-type: none">• <i>prohibits</i> <i>a joyful life.</i>

*I do not mean [i.e., I do not mean that your need for perfection prohibits]
a life of*
 • *one hundred percent joy,*
*no, but [i.e., no, but I mean rather that your need for perfection prohibits]
a life in which*
 you
 • *live fully*
 and
 • *derive*
 the joy
 of
 • *experience,*
 of
 • *growth,*
 of
 • *feeling,*
 to a much greater extent
 than you do now.

09

*Strange as this may seem,
the more you
accept
imperfection,
the more
joy
you will*
 • *give*
 and
 • *receive.*

*Your
capacity for*
 • *happiness*
*depends on
your
capacity to*
 • *accept imperfection –*
 not in
 • *words or*
 • *theories,*
 but in
 • *your emotional experience.*

	<p><i>As you well know, these [i.e., accepting imperfection in WORDS or THEORIES and accepting imperfection in your EMOTIONAL EXPERIENCE] are two very different matters.</i></p> <p><i>It takes a great deal of</i></p> <ul style="list-style-type: none"><i>• self-search,</i><i>• systematic work,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the utter will to be candid with yourself to uncover the discrepancy in you [i.e., to uncover the discrepancy in you between accepting imperfection in WORDS or THEORIES and accepting imperfection in your EMOTIONAL EXPERIENCE] and to accept it [i.e., and to accept imperfection as an emotional experience] even for the moment.</i>
10	<p><i>Only in accepting, let us say, an imperfect relationship – and this by no means implies [i.e., implies accepting] the unhealthy submissiveness that is born out of fear of</i></p> <ul style="list-style-type: none"><i>• loss or</i><i>• disapproval –</i> <p><i>will you</i></p> <ul style="list-style-type: none"><i>• derive</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• give joy in the relationship.</i> <p><i>Only through accepting your own imperfection can you begin to</i></p> <ul style="list-style-type: none"><i>• grow</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• experience the joy that comes from your own individuality.</i>

	<p><i>This [i.e., This statement that only through ACCEPTING your own imperfections can you grow and experience the JOY that comes from your own individuality] is so</i></p> <p><i>because</i></p> <p><i>your demands [i.e., your DEMANDS for PERFECTION rather than ACCEPTING your own IMPERFECTIONS] are incompatible with reality</i></p> <p><i>as you know it [i.e., the reality you KNOW – that in this life in your world there are imperfections].</i></p>
11	<p><i>Most of the time</i></p> <p><i>you are not even aware of</i></p> <p><i>what falls short of perfection</i></p> <p><i>in your own perception.</i></p> <p><i>This [i.e., Not even being aware of what falls short of perfection in your perception] makes it</i></p> <p><i>impossible</i></p> <p><i>for you to grow enough</i></p> <p><i>to be able to</i></p> <p><i>accept</i></p> <p><i>imperfection.</i></p> <p><i>You repress</i></p> <p><i>your lack:</i></p> <p><i>your</i></p> <ul style="list-style-type: none"><i>• unfulfillments,</i><i>your</i><i>• frustrations.</i> <p><i>You are</i></p> <p><i>not fully aware of them [i.e., You are not fully aware of your unfulfillments or frustrations].</i></p> <p><i>You</i></p> <p><i>vaguely skip over them [i.e., You vaguely skip over your unfulfillments or frustrations],</i></p> <p><i>knowing that</i></p> <p><i>perfection</i></p> <p><i>cannot be had.</i></p>

	<p><i>You do not realize how great a destructive energy you generate by being unaware of your unfulfillment.</i></p>
12	<p><i>The repression [i.e., The repression of your feelings of frustration and unfulfillment in your life] is harmful for two reasons:</i></p> <p><i>first, if you had chosen awareness [i.e., awareness of your feelings of frustration and unfulfillment in your life] you would see that much frustration</i></p> <ul style="list-style-type: none"><i>• is unnecessary</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• can be eliminated by changing the patterns responsible for such frustrations.</i> <p><i>Second, when you repress [i.e., when you repress your feelings of frustration and unfulfillment in your life] you cannot accept what is impossible to change – namely, imperfection as such.</i></p> <p><i>You must be aware in order to discriminate between</i></p> <ul style="list-style-type: none"><i>• changing to obtain more fulfillment</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• simply wishing to accept the status quo because this is the easier way.</i>

*Deep inside,
you often
rebel against
whatever is unchangeable in your world
merely because
no perfection can ever exist.*

*At the same time,
your spiritual growth
stagnates
because
your perfectionism
keeps you from
changing
to
inner patterns
which would bring you
much more fulfillment.*

13

*An important step
is to allow yourself
the luxury
of facing
your*

- desires,*
- unfulfillments,*
- longings,*

your complaints against

- life*

or

- fate*

or

- others*

or

- yourself.*

*Find in what respect
you feel
shortchanged.*

*You resent
that something in your life
is
imperfect,
yet
to fully accept
imperfection,
you must first become
fully aware of
your resentment against it [i.e., your resentment
against imperfection].*

*Only when you
fully face
the resentment against
imperfection
can you
begin to accept it [i.e., begin to accept imperfection].*

*And only when you
accept
imperfection
can you*

- lead a joyful life*

and

- derive enjoyment
from your relationships.*

*But as long as you
unconsciously
strive for a perfection
that does
not
exist on your earth,*

- you cannot
accept what is [i.e., you cannot accept
what IS on your earth: imperfection],*

and therefore

- your life*

and

- your relationships
will be spoiled.*

	<p><i>[As long as you unconsciously strive for a perfection that does not exist on your earth]</i></p> <p>You cannot</p> <ul style="list-style-type: none">• grow, <p>and thus [i.e., and thus cannot]</p> <ul style="list-style-type: none">• change whatever• is changeable <p>and</p> <ul style="list-style-type: none">• could be much better, even though never perfect.
14	<p>To be capable of</p> <ul style="list-style-type: none">• joy <p>only if you accept</p> <ul style="list-style-type: none">• imperfection, <p>and</p> <ul style="list-style-type: none">• to be capable of• growth <p>only if you accept</p> <ul style="list-style-type: none">• your own imperfection seems paradoxical. <p>But if you really think about it, you will see that this is so.</p> <p>The task sounds easy to accomplish, but in practice it is often difficult because you are so unaware of your</p> <ul style="list-style-type: none">• reactions <p>and</p> <ul style="list-style-type: none">• feelings.

*You have
so many*
• *subterfuges* [i.e., so many deceptions to conceal, escape, or evade reality – to conceal, escape, or evade what is TRUE],
so many
• *hidden crevices*
in your soul,
that
becoming aware of them [i.e., becoming aware of these many subterfuges and hidden crevices in your soul]
demands
your
• *full attention*
and
• *focused inner will.*

Yet
once you have made
a certain progress,
the task [i.e., the task of accepting the world's and your own imperfection]
will become
the simplest thing in the world
because it
is based on truth [i.e., based on the truth of IMPERFECTION
in you and in your world].

15

Again, the
• *reality,*
or
• *truth,*
of your world
is
• *imperfection.*

And the
• *reality, or*
• *truth,*
of your personal state of soul
is
• *non-acceptance of imperfection.*

	<p><i>You will not have a sound foundation from which to proceed, unless you face the reality of both truths –</i></p> <ul style="list-style-type: none"><i>• one in the world [i.e., the world's truth of IMPERFECTION]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the other in your soul [i.e., the truth of your soul's NONACCEPTANCE of IMPERFECTION].</i>
16	<p><i>Even your progress in the pathwork is permeated with this perfectionistic attitude, be it ever so subtle.</i></p> <p><i>Listen to its voice:</i></p> <p><i>"I should have resolved my problems already.</i></p> <p><i>I cannot be happy as long as my problems are unresolved; therefore, I must be</i></p> <ul style="list-style-type: none"><i>• impatient,</i><i>• compulsive,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• restless</i> <p><i>about it [i.e., about solving all my problems].</i></p>

*I cannot live in the
present,
but must somehow
always*

- look for*

and

- live in*

*the future,
when I hope to
be perfect,
and finally
experience
perfect*

- happiness,*

perfect

- love,*

and

perfect

- relationships."*

*This attitude is [i.e., This attitude of always STRIVING for a future perfection is]
never*

- conscious,*

never

- formulated with such clarity;*

*nevertheless,
if your emotions
were translated,
they would often convey just that.*

*Whenever it dawns on you
that you will
never
resolve
all
your problems
in this life,
you have a tendency
to be discouraged
or even
to feel,
"What is the use?*

Why then should I face all these truths about myself?"

	<p><i>Such reaction [i.e., Such reaction to the truths of BOTH the world's and your own imperfection AND your soul's nonacceptance of imperfection, a reaction of discouragement and feeling, "Why even try to face these truths"] indicates exactly the attitude of perfectionism about your spiritual growth.</i></p> <p><i>Your unconscious expectation is</i></p> <ul style="list-style-type: none">• <i>complete perfection,</i>and• <i>not step-by-step growth.</i>
17	<p><i>You do not have to be</i></p> <ul style="list-style-type: none">• <i>problem-free.</i> <p><i>You cannot be.</i></p> <p><i>You do not have to be</i></p> <ul style="list-style-type: none">• <i>already perfect</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>live fully,</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>increase your awareness,</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>grow steadily</i> <p><i>in your capacity for full emotional experience.</i></p> <p><i>All you have to do is to</i></p> <ul style="list-style-type: none">• <i>see into</i> <p><i>yourself</i></p> <p><i>and</i></p> <ul style="list-style-type: none">• <i>evaluate</i> <p><i>what you see,</i></p> <p><i>then</i></p> <ul style="list-style-type: none">• <i>make inner choices,</i> <p><i>which entail the flexibility of change.</i></p>

*In accepting
imperfection,
you become
less
imperfect.*

*For without doing so [i.e., For without ACCEPTING IMPERFECTION]
you can
never really
be flexible enough
to change.*

Your

- haste,*

and

- your shame for
not being perfect,
create a
rigid wall
that makes*

- growth*
- and*
- change
impossible.*

18

*The trouble is
that people are so often hindered by
the either/or attitude.*

*They feel
either*

- that they must*

- strive for*
- immediate perfection,
negating their still existing imperfection,*

or

- that they must*

- give up striving for*
- progress
entirely.*

To accept imperfection [i.e. To accept imperfection as always present and because of this to give up striving for progress and growth entirely, discouraged because one will never be perfect]

would then mean to

- stagnate

and

- not even attempt

any

- growth

and

- change.

These two extremes [i.e., These two extremes of 1) striving for immediate perfection or 2) giving up striving altogether since one will never achieve perfection in this life anyway]

are interdependent,

as are

all extreme attitudes.

Only by

letting go of

both attitudes [i.e., Only by letting go of BOTH the attitude of 1) striving for immediate perfection AND the attitude of 2) giving up striving altogether since one will never achieve perfection in this life anyway]

can the

- healthy,
- constructive,

and

- productive
attitude

become

an integral part of one's being.

19

*There is another
subtle deviation in the
wrong attitude of
perfectionism;*

*it is your
unconscious
emphasis on becoming perfect
according to
standards imposed on you
by*

- the world,*

by

- religion,*

by

- rules –*

in other words,
by

- outer authority.*

*This effort [i.e., This effort to become “perfect” according to standards
imposed on you by any OUTER authority],*

be it ever so subtle,

- causes*

and

- leads to*

*further
self-alienation.*

*The productive approach
is to make conscious
what you*

- feel,*
- desire,*
- fear,*

*and then to
find*

- your own
innermost goal,*
- the goal of
your real self.*

20

*If your focus is
on*

- *growth*

rather than on

- *perfection,*

you will

- *live*

*in the
now.*

You will

- *dispense with*
 - *superimposed values [i.e., values superimposed by an OUTER authority]*

and

- *find*
 - *your own.*

You will

- *dispense with*
 - *subtle pretenses*

and

- *superimpositions*

and

- with
 - the
 - *hidden*

but nevertheless

- *present*
 - attitude
 - that you do what you do
 - for
 - *appearance's sake,*

rather than

- for
 - *yourself.*

**Finding
your own values
leads
to**
• **selfhood**
and
away from
• **self-alienation.**

**This [i.e., Finding your OWN VALUES that lead to SELFHOOD]
will bring you to a
state of harmony
with yourself;**

**it [i.e., finding your OWN VALUES that lead to SELFHOOD]
will anchor you
in yourself.**

21

Many of you will quickly say,

**"Oh, I do
not
pretend;
I do
not
do anything
for appearance's sake."**

**Of course
I do
not refer to a**
• **crass outer way,**
but to the
• **inner subtleties
of your
emotional striving,
from which
not one human being
is entirely free.**

22	<p><i>So</i> <i>accept the</i> <i>imperfection,</i> <i>for only then can you grow.</i></p> <p><i>The very existence of your</i> <i>perfectionism</i></p> <ul style="list-style-type: none">• <i>stunts growth,</i>• <i>causes</i><ul style="list-style-type: none">• <i>rigidity</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>inner extremism.</i>
23	<p><i>You are</i> <i>so conditioned to manipulate</i> <i>your emotions</i> <i>that it will take considerable</i></p> <ul style="list-style-type: none">• <i>time</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>attention</i> <p><i>on your part</i> <i>to gradually realize</i> <i>how you are actually doing so [i.e., how you are</i> <i>actually manipulating your emotions].</i></p> <p><i>Again,</i> <i>perfectionism</i> <i>leads you to do this [i.e., leads you to manipulate your emotions].</i></p> <p><i>Since you recognize</i> <i>many of your conscious feelings</i> <i>as</i> <i>imperfect,</i> <i>you try to</i> <i>forcefully superimpose</i> <i>inauthentic emotions</i> <i>over them [i.e., over your IMPERFECT conscious feelings</i> <i>that you refuse to accept].</i></p>

*How can you be
your real self
when your
emotional life
cannot function*
• *naturally*
and
• *organically,*
• *unhampered by*
superimposed commands?

*The real self
always
dares to be
spontaneous.*

*Spontaneity
is out of the question
when
emotions
are hampered.*

*It becomes a task in itself,
possible only after
much progress in this work,
to observe
how your feelings
are
not allowed
to function naturally.*

24

*Tampering with
the free flow of feelings
can happen
in many subtle ways.*

A forceful
• *overemotionalism,*
• *overdramatization,*
• *exaggeration,*
• *talking yourself into stronger feelings than you actually have,*
*is an example [i.e., is an example of a subtle way in which you
tamper with your natural spontaneous feelings].*

	<p><i>You might even deceive yourself that you are not directing the flow of your emotions at all.</i></p> <p><i>We will look at this phenomenon in the light of self-alienation to understand why this seemingly harmless process [i.e., this seemingly harmless process of directing and manipulating the flow of your natural spontaneous emotions] is so damaging.</i></p>
25	<p><i>But first let us look at another way you manipulate your emotions:</i></p> <p><i>by</i></p> <ul style="list-style-type: none"><i>• prohibiting their full force,</i><i>and</i><i>• stultifying their intensity.</i> <p><i>Both procedures [i.e., Both 1) over dramatizing and exaggerating your emotions, and on the opposite side, 2) stultifying your emotions' intensity] tamper with the natural flow;</i></p> <p><i>the emotional life is not trusted</i></p> <ul style="list-style-type: none"><i>• to function organically</i> <p><i>and not encouraged</i></p> <ul style="list-style-type: none"><i>• to grow.</i>

	<ul style="list-style-type: none">• <i>A wrong kind of caution,</i>• <i>an unrealistic fear,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>a forceful will – the forcing current – play a role in establishing this pattern [i.e., this pattern of 1) over dramatizing and exaggerating emotions, or of 2) stultifying emotions' intensity].</i> <p><i>Both ways [i.e., Both 1) over dramatizing emotions and 2) stultifying emotions]</i></p> <ul style="list-style-type: none">• <i>can be,</i> <p><i>and most of the time</i></p> <ul style="list-style-type: none">• <i>are,</i> <i>adopted by the same person.</i> <p><i>Which particular way you resort to depends on many factors, such as</i></p> <ul style="list-style-type: none"><i>your</i><ul style="list-style-type: none">• <i>personality structure,</i><i>your</i><ul style="list-style-type: none">• <i>pseudo-solutions,</i><i>your</i><ul style="list-style-type: none">• <i>life problems,</i> <p><i>and so on.</i></p>
26	<p><i>The forcing current comes from</i></p> <p><i>your strong repressed needs,</i></p> <p><i>all the more forceful because you are unaware of</i></p> <ul style="list-style-type: none">• <i>them [i.e., unaware of your strong repressed needs],</i> <p><i>or, at least, of</i></p> <ul style="list-style-type: none">• <i>their intensity.</i>

The moment you

- *are fully aware of a need*
- and*
- *understand all its aspects,*
 - *the urgency recedes,*
- as does*
- *the compulsiveness,*
 - which, at least in part,*
 - is responsible for*
 - your tampering with*
 - your genuine emotions.*

The urgency

of unrecognized needs
causes you
to build up your emotions
out of all proportion.

The unconscious reasoning is:

"If my emotions
are strong enough,
I will be gratified."

Or, if you happen to be
a more

- *fearful and*
 - *pessimistic*
- character,*

you will

not admit

- *their existence [i.e., you will not admit even the existence of your needs]*
- at all,*

let alone

- *their urgency,*

and thus you will

squeeze these emotions
out of existence –

out of your
awareness
that is.

27

In neither instance [i.e., In neither the instance where you build up your emotions out of all proportions, nor the instance where you squeeze your emotions out of all awareness,]

*do you afford yourself
the luxury of*

- *letting the emotions flow,*
- *observing them,*
- *learning from them*

and

- *recognizing
the true state of affairs within you.*

Making your emotions

- *stronger*

or

- *weaker*

than they actually are

is a forceful tampering

that cripples

their functioning [i.e., cripples the functioning

of your emotions].

Your

- *intuitive,*
- *creative, and*
- *spontaneous
capacities*

cannot unfold.

You substitute

other faculties

for the emotional ones

and thus

- *discrepancies*

and

- *disharmonies*

come into existence.

The richness of feeling

is prohibited

and thus

- *you impoverish yourself.*

- *You live on the periphery,*

which is the shallow living I discussed earlier.

28

*Full awareness
of what you
really*
• *feel*
and
• *want*
is your first aim.

*Sit back, so to speak,
and allow
your feelings
to reach the surface
of your consciousness.*

*This does not necessarily mean
to act on them,
but when
the feelings show themselves
in*
• *their natural intensity,*
or
• *their lack of intensity
compared to what you
thought you felt before,*

*you will get a good inkling of
what it means
to be
your real self.*

*This practice
will give you a
very different outlook
on certain problems
in*
• *yourself*
and
in
• *your life.*

29

You recurrently ask the question:

*"How can I tell
what my real self is?"*

*I am so used to all
these*

- false levels,*

these

- superimposed,*

- defensive*

layers,

that

- they have become second nature,*

and

- I can no longer tell*

which is

- the real me*

and

which is

- a protective defense mechanism."*

**By observing
emotional
• exaggeration
versus
• repression
you will finally see
how
the real self
reacts,
often in-between
the two
• high
or
• low
points,
and
how
your real feelings,
when they are not manipulated by
unconscious needs,
will create a
very different
• inner situation
and therefore eventually a different
• outer situation.**

30

**This [i.e., This work of finding your real feelings,
unmanipulated by unconscious needs,]
is
not exactly
the kind of work you can do
in your personal work sessions.**

**It [i.e., Finding your REAL FEELINGS, unmanipulated by unconscious needs,]
• may,
and
• will,
come up for discussion,
but such awareness [i.e., such awareness of your real, unmanipulated feelings]
can be reached
only by quiet observation
when you are alone.**

	<p><i>Of course, the whole process of this work [i.e., of this pathwork],</i></p> <ul style="list-style-type: none"><i>• privately</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• in your groups, enables you to become more aware of what really goes on in you.</i>
31	<p><i>The actual discovery of your genuine feelings, as opposed to the manipulated emotions, will come when you</i></p> <ul style="list-style-type: none"><i>• relax by yourself</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• allow your true feelings to surface.</i> <p><i>When you review how you reacted to certain incidents, you will be able to ask yourself whether your</i></p> <ul style="list-style-type: none"><i>• fears, • desires,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• the ingrained principles you think you have to adhere to</i> <p><i>are responsible for</i></p> <ul style="list-style-type: none"><i>• overplaying</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• underplaying your emotions.</i>

*Is one of your
"shoulds,"
regarding*

- the other person*

or

- yourself,*
responsible for
your tampering with
your natural genuine feelings?

*The truth
about your feelings
cannot ever be ascertained
by anyone but
yourself.*

*As you condition yourself
to observe
your real feelings
without manipulation one way or another,
a new*

- strength,*

a new

- certainty*
will arise out of you,
because
these real feelings,
unmanipulated,
come from
your real self.

*But this [i.e., But this new strength and certainty arising
from feeling your real feelings coming from your real self]
happens
only after
you have gone through
the maze of
experiencing
all sorts of other emotions
that are superimposed
by your*

- pseudo-solutions*
- and*
- defense mechanisms.*

*If you dare not
experience*

*these painful emotions [i.e., these painful emotions superimposed on your
real emotions by your defenses and pseudo-solutions] –*

perhaps because

you shy away from

feeling a slight pain,

or

you think you

should already be above all that,

being already perfect –

how can you

• discover

what is responsible for them [i.e., responsible for these painful emotions]

and

• come to know

the greater depth

of the reality

of your being?

How then can you

convince yourself of

the utter truth

that

all these painful emotions –

whether

• exaggerated

or

• repressed –

are

illusions,

and

that you

really

do not feel that way at all,

even though

you are now in the throes of

• destructive,

• painful

emotions?

You have conditioned yourself into them [i.e., these destructive, painful emotions],

but that does

not make them

real.

32

*The discovery of their [i.e., The discovery of these destructive, painful emotions']
unreality
is a tremendous relief,
but you cannot come to it
if you are not willing
to*

- sit back*

and

- let your feelings
come to the fore*

and

- ask yourself
pertinent questions.*

*Dare to
feel
what you
feel,
regardless
of*

- right or*
- wrong,*

of

- what you think
you should feel,*

of

- what you think
you are
expected to feel,*

or, if you overdramatize,

- what you think
another person
should*

- feel or*
- do.*

*For this [i.e., For what you think
another person should feel or do]
is usually
the main reason for exaggerating
the intensity of your feelings.*

*It is a measure of
forcing another.*

33

So observe this [i.e., observe what you **REALLY** feel, how you manipulate your feelings, and with what purpose you manipulate your feelings],
my friends.

***All of you have
both these ways of
manipulating your emotions*** [i.e., both **OVERDRAMATIZATION** and **REPRESSING** of your emotions and feelings].

***The overdramatization
is connected with
the pseudo-solution of***
• ***power.***

***The repression of feelings
is connected with
the pseudo-solution of***
• ***withdrawal,***
• ***false serenity,***
• ***escape from***
• ***living***
and
• ***experiencing.***

Both alternatives [i.e., Both the alternative of **POWER** and the alternative of **WITHDRAWAL**, false serenity, and escape from living and experiencing]
lead to
• ***shallowness,***
and not to
• ***real experiences.***

***Offhand, you may say that
the one who***
• ***exaggerates his feelings***
and
• ***makes them stronger than they actually are
does, in fact,
experience
very acutely.***

*And I say, my friends, that
everything that is
not genuine
is*

- conducive to,*

and

- results in,*
 - self-alienation,*
 - and therefore*
 - shallowness.*

*Even if you
seem to
thrive on
emotionalism,
this is
not
the real experience
of your soul.*

*You
put on the overemotionalism,
perhaps because,
quite unconsciously,
you thus wish to
bend*

- life,*

and

- others,*

to your needs.

*It [i.e., Putting on the overemotionalism]
is, in the true sense,
a manipulation.*

*As for choosing
withdrawal,
which is connected with
underplaying
what you really feel,
the outcome is obvious.*

34

Do concentrate on this now, my friends [i.e., Do concentrate NOW, my friends, on discovering both where you OVERDRAMATIZE emotions and feelings and where you REPRESS emotions and feelings].

*It will yield
most important results.*

*Ask yourself
what you
• really
and
• truly
feel.*

*Seeing it [i.e., Seeing what you really and truly feel]
may sometimes
not be so easy,
because
you may skip over an incident,
• leaving it vague
and
• not registering
any particular reaction.*

*In reality, there
is
a reaction on your part.*

*This process of
ignoring
your true reactions
is a
universal phenomenon
that causes
• diminished
awareness
of
• life
and
• self,
as well as
• self-alienation.*

*Awareness
of
• life
and
of
• others
can come
only as a result of
• self-awareness.*

*And self-awareness
is just the process of
recognizing
how you
• really
and
• truly
react.*

*Perhaps your
• outward reaction
is not that different from your
• inner reaction,
• your feelings are simply
dulled
and
• you react in a state of
half-sleep.*

*It takes
• time,
• effort,
• concentration,
and
• training
to
• wake up
and
• become acutely aware;*

*it [i.e., waking up and becoming acutely aware of your real feelings]
does
not happen overnight.*

35

***Once you get started on
this particular segment of your path,
you will often find
that you become aware of
a certain reaction on your part
perhaps
only
a few days after
the event.***

***Your first impulse
will be to be
angry at yourself
for noticing
only so much later
what you "should" have been aware of
instantly.***

***This [i.e., Becoming aware of a reaction to an event, BUT doing so only days after
the event instead of instantly at the time of the event, and then even noticing
also your anger toward yourself for the delay in your awareness,]
indicates progress, however,
because until now
you might
never
have become aware of
your real reaction.***

***You might have
passed it by [i.e., You might have passed by your reaction to the event]
in utter blindness.***

***Delayed reaction
is certainly progress
compared with
no conscious reaction.***

***In this respect, too [i.e., In respect to your DELAYED reaction, too],
only if you***

accept your imperfection –

***that you cannot, all at once,
become perfectly aware –***

will you

• rejoice in your growing process

and thus

• proceed further

***to shorten the interval
between***

• the incident

and

• the awareness of your reaction.

***The synchronization of these two factors [i.e., The synchronization of the
INCIDENT itself with the AWARENESS of your REACTION to the incident]
can come***

only after

a step-by-step development.

***Only with the
awareness
that***

most of the time

you are blind to

your own reactions

can the blindness

gradually

vanish.

*And as you become
more aware of
what is really going on in you,
you will become
aware of the*

- unconscious,*
- still-existing*

*perfectionism
that makes it
impossible for you
to accept*

- people,*
- yourself,*
- relationships,*

and

- life*

for what they are.

*Therefore [i.e., Therefore, since your perfectionism makes it impossible for you to
accept people, yourself, relationships, and life for what they are],*

you

- cannot cope with
any
real
situation*

and

- are bound to
make the worst of it [i.e., make the worst of any REAL situation].*

Thus

*you make it
impossible
to derive
joy
from
an imperfect situation,
be it*

- a relationship,*

or

- your own inner state
which you otherwise
could have enjoyed.*

36

QUESTION:

*If you have
an aggressive feeling
and
you don't like it,
but it is
very strong,
your common sense
is telling you
that you shouldn't feel this way.*

*You understand
with your mind
that perhaps the person with whom you are angry
has problems himself,
but that doesn't help.*

How do you handle that?

37

ANSWER:

*The first step
is the realization
that you
cannot
yet
feel differently.*

*Here,
perfectionism comes in,
because something in you says,*

*"I should
not have
these feelings of aggression.*

*I should
know better
because
he acts out of
his own unresolved problems."*

All this [i.e., All this knowing that the other person acts out of his own unresolved problems, and knowing therefore that "I should not" have these feelings of aggression toward him]

*may be true,
yet in it
is contained the
"I should not" of perfectionism.*

*However,
if you say to yourself,*

*"I cannot help feeling this way
because I grope in the dark,
and I, as a human being,
often
grobe in the dark.*

I do not know many answers.

*I do not understand
other people,"*

then you are in truth.

*But because somehow
you all feel,*

*"I really
should understand
everyone,
everyone else
should understand
me,
and
I should know
all the answers concerning
my
• life
and
my
• personal human relationships,"*

*you express the very attitude
that makes it so difficult.*

**Only by
accepting
your human limitations
will the**

- **aggressiveness**

and

- **hostility**

vanish;

**because [i.e., because, by ACCEPTING your human limitations, then]
underneath [i.e., underneath the aggressiveness and hostility]
you will**

- **discover and**
- **become aware**

of

- **being hurt,**

of

- **feeling rejected.**

Your

- **shame**

and

- **fear**

**of these emotions [i.e., of these emotions of being hurt and feeling rejected]
make you**
superimpose the

- **hard**

and

- **much more unpleasant**

feelings of aggressiveness.

**Once you become aware of
the hurt,
which is a
more genuine element,
it is easier to cope with your feelings,
and soon
the hurt
will**

- **dissolve**

and

- **make room for**

**even more genuine feelings
which are still closer to the real you.**

But first of all [i.e., But first of all, before you become aware of the HURT underlying your aggression and before the hurt DISSOLVES, thereby making room for genuine feelings, which are still closer to the real you],

- ***you have to accept your human limitations;***
- ***you have to dispense with the expectation that***
 - ***you,***
 - as well as***
 - ***others,***
 - should always***
 - ***understand***
 - and***
 - ***know.***

If you can own up to groping in the dark, you might be able to pinpoint in your mind what it is that you are unclear about.

Accept that the lack of clarity may remain, or it may even clear up by itself, simply because your resistance against it [i.e., because your resistance against the clarity] has disappeared.

	<p><i>Accept also your still existing aggressiveness, asking yourself whether it is not a distortion of hurt.</i></p> <p><i>Then own up to the hurt.</i></p> <p><i>This way you may find the answer much sooner than through the</i><ul style="list-style-type: none"><i>• cramped and</i><i>• compulsive</i><i>drive that says that you already "should not have aggressiveness."</i></p> <p><i>Do you understand that?</i></p>
38	<p>QUESTIONER: <i>Yes.</i></p>
39	<p>QUESTION: <i>Isn't this kind of joyful acceptance of lack of perfection conducive to a loss of ambition for further development?</i></p>
40	<p>ANSWER: <i>Not at all.</i></p> <p><i>I spoke about this, I believe, quite extensively in this lecture.</i></p> <p><i>When you reread it, you will understand.</i></p>

Let me only repeat:

*Distinguish
between*

- *perfection*

and

- *growing.*

*If you wish
to grow,
and if you realize
that you can only grow
a step at a time,
while still being
far away from
perfection,
you
cannot
stagnate.*

*Acceptance
of imperfection
does
not
mean
the wish to
remain static.*

*It [i.e., Acceptance of imperfection]
means only
that you know
that you*

- *never become perfect
in this life,*
- *but wish
with all your heart
to*
 - *grow**and*
 - *change**wherever it is possible.*

*This [i.e., Wishing with all your heart to grow and change wherever it is possible]
is a decided difference [i.e., is a decided difference from remaining static].*

*As I said, this [i.e., this accepting imperfection WHILE wishing with all your heart
to grow and change wherever it is possible]
is the only way
you can grow.*

*However,
being perfectionistic*

- *is such a strain,*
- *leads to such*
 - *discouragement*

and

- *rigidity*

and

- *pretense,*

that
growth
becomes impossible.

*You already know this
to some extent.*

*Wherever you have found
your great idealized self-image,
with all its*

- *tyrannical demands upon you,*

with

- *all the*
 - *shoulds*

and

- *musts,*

you can now see
that
where this image
ruled you
is exactly
where you have
not grown.

*You have only grown
where your idealized self
did not govern you.*

Perfectionism
makes for

- pretense

and

- rigidity –

and this [i.e., and this pretense and rigidity]
excludes

- growth

and

- development,

as well as

- change.

Only when you

- can be relaxed about
your imperfections

and

- do not need to
pretend
in order to hide them,

only then

- do you grow,

only then

- is the soil fertile for growth.

41

QUESTION:
May I ask about this subject too?

To differentiate
between

- goal-direction

and

- compulsion,

would you explain how the latter
falls into the circle of

- pride,
- self-will,

and

- fear?

42

ANSWER:

*Where there is
perfectionism,
which*

- *prohibits growth*

rather than

- *encourages it,*

all three are present:

- *pride,*
- *self-will,*

and

- *fear.*

*There is
the pride of*

- *wanting*

and

- *needing*

to be perfect.

*And since a
part of you
knows that you are
not perfect,
you
pretend [i.e., you PRETEND to be perfect].*

*Again, I emphasize:
this [i.e., this dealing with perfectionism as related to pride and pretense]
does
not concern
the whole of you.*

*There may be
many sides to your being
where you*

- *are quite*
 - *relaxed*

and

- *free,*

and

- *do not pretend.*

*But there are
other areas
in which,
emotionally
if not intellectually,
you feel you
cannot admit
certain things.*

*What may
appear
an imperfection
to
• you
may
not appear as such
to
• another person,
and
vice versa.*

*You may be
ashamed of
not always winning
in certain areas of life,
and therefore
pretend
that you don't care,
while you
do not pretend
in others [i.e., do not pretend in other areas of life].*

*This pretense [i.e., This pretending that you don't care if you do not always win]
is
not a
• crass outer falsification,
but a
• much more subtle
inner strain.*

	<p>• <i>Rejection</i> <i>or</i> • <i>failure</i> <i>may</i> <i>subjectively</i> <i>constitute imperfection</i> <i>of which you</i> <i>are ashamed –</i> <i>and where there is such shame,</i> <i>there must be</i> <i>pretense.</i></p> <p><i>All this implies</i> <i>a fierce pride.</i></p>
43	<p><i>The self-will says,</i></p> <p><i>"I have to be perfect</i> <i>already."</i></p> <p><i>Since one knows quite well</i> <i>that</i> <i>this</i> <i>is not true [i.e., one knows that one is NOT perfect at this time],</i> <i>one tries to adhere at least</i> <i>to a</i> <i>superficial perfection.</i></p> <p><i>Again,</i> <i>this [i.e., this adherence to a superficial perfection]</i> <i>is pretense.</i></p> <p><i>Both</i> • <i>pride</i> <i>and</i> • <i>self-will</i> <i>lead to</i> <i>pretense.</i></p> <p><i>Or, to put it in other words, they [i.e., both pride and self-will]</i> <i>lead away from</i> <i>truth.</i></p>

*All this [i.e., All this pretense driven by pride and self-will,
which in turn are driven by perfectionism]
is so subtle
that it is almost
impossible to understand
if you*

- *do not
live this pathwork*

and

- *have not come across
areas of your
emotions
that used to be
hidden from*

- *sight*

and

- *awareness.*

If you

- *do not make it your goal
to uncover them [i.e., to uncover areas of your emotions
that are hidden from sight and awareness],*

and

- *are not involved in this process of
self-finding,*

*these [i.e., these words about pretense driven by pride and self-will,
which in turn are driven by perfectionism]
will merely be words
which do not mean very much.*

*Or if they do,
they mean something
at the moment,
but will be forgotten in no time.*

*This [i.e., This quickly forgetting my words]
even happens to you who work on this path.*

44

*The fear [i.e., The fear in the triad of pride, self-will and fear]
must exist
in a double way.*

*On the one hand,
it exists
because you
fear that*

*"If I am
not perfect,
I will be
• unhappy,
or
• disapproved of,
or
• not loved."*

*Or, the fear is,
"If the other person
is imperfect,
he or she will
prohibit
my happiness."*

*You try to
push this constant fear away
by
• self-will
and by
• the pride of pretense.*

*Then there is
the second fear
which is a particularly
poisonous one,
the fear of
exposure
that you are
not as perfect as
you think you should be,
that your pretense [i.e., that your mere PRETENDING
to be perfect]
may be shown up.*

In order to guard against exposure, you invest valuable

- *energies*

and

- *soul forces*

into the superstructure, which

- *impoverishes your*
- *life, your*
- *capacity to experience real feelings,*

and

- *necessitates*
- *repression*

and

- *self-deception.*

45

QUESTION:

In a previous lecture you mentioned

- *secondary reactions and*
- *primary reactions.*

Am I correct in assuming that

- *secondary reactions are the ones that come from*
- *manipulating emotions [i.e., from exaggerating or stultifying emotions],*

while the

- *primary reactions are from*
- *the real self?*

46

ANSWER:

Yes,

you are quite right.

But it is

not quite the same in that we are now on a much deeper level.

Secondary reactions
are a result of what we discussed tonight [i.e., a result of manipulating emotions by either exaggerating them or stultifying them].

They are [i.e., Secondary reactions are]
the effect of
the cause
now under discussion [i.e., the CAUSE being manipulating emotions by either exaggerating them or stultifying them].

We have now reached the level in our work
where we
begin to see

- causes,

while in the past
we dealt much more with

- effects.

But you are quite right
in seeing a connection.

You see,

- secondary reactions,

or

- the lack of primary ones,

are due to

- inhibition,
- lack of spontaneity –

and this [i.e., and inhibition or lack of spontaneity]
is due to

- manipulation [i.e., manipulation of real emotions by either exaggerating them or stultifying them].

47

QUESTION:
It is a very subtle thing I want to ask
and it is very hard to explain.

I went through a long time of
deep depression
and then I found that I had
failed
in everything I wanted.

*After I realized that [i.e., After I realized that I had failed in everything I wanted],
and also what you were talking about –
my complex of perfectionism –*

*I finally
accepted
my mistakes.*

*It took me a long time,
but anyway I now*

- faced my failure*

and

- was at first very unhappy about it [i.e., about my failure].*

*Some days later I
accepted*

- the failures,*
- the mistakes*

and

- everything.*

*I felt a
wonderful*

- revelation and*
- relief.*

*This kept on, somehow,
but I don't know how.*

*Sometimes I
have the feeling
my heart is still crying about
all I've lost.*

*And then I don't know
whether*

- I cover it up [i.e., cover up the feeling that my heart is
still crying about all I've lost and my failures],*

*or whether it [i.e., or whether the feeling that my heart is
still crying about all I've lost and my failures],*

is

- real*

or

- not.*

48

ANSWER:

Yes,
you have made an important step forward,
but you have not continued.

You have remained there
and have not seen what follows.

I hope you will see it [i.e., I hope you will see what follows],
because
even if I tell you [i.e., even if I tell you what follows],
as you know from previous experience,
this will not help very much
if you do not
discover it for yourself.

However,
I will tell you.

You see,
the failures
are
exaggerated
because you tend very much toward
building up emotions
out of all proportion.

It would be important for you
to investigate this
and become
aware

- that this is so [i.e., that you DO indeed build up out of all proportion your emotions about your failures],***

as well as

- why it is so [i.e., as well as WHY you build up out of all proportion your emotions about your failures].***

For there is
a great exaggeration about
such
complete
failure of
everything
you wanted.

	<p><i>There are things • you did want and • which you attained, so that you are not a failure there.</i></p> <p><i>You see only • what you wanted and • did not get, and forget that you also wanted what you now have.</i></p>
49	<p><i>But there is also something else responsible for your present uncertainty [i.e., uncertainty about whether you cover over your feeling of failure and loss or whether this feeling of loss or failure is real or not].</i></p> <p><i>Investigate the motivations, both • healthy and • unhealthy, and ask yourself why you desired what you failed in.</i></p> <p><i>Superficially this [i.e., SUPERFICIALLY your motivations for desiring what you failed in] may seem obvious, yet it is not that simple.</i></p>

You will find a curious mixture of the

- *healthy*
- and
- *unhealthy*

*[i.e., healthy and unhealthy motivations for
desiring what you failed in].*

*You will find that,
partly,*

*your motivations in wanting something
that in itself was
perfectly all right
were governed by*

- *superimposed,*
- *immature*
 - *reasons,*
 - *crutches,*

rather than

- *the reality of
your own being.*

*On the other hand,
you will find that
the healthy motivations
you did not allow to function
were put aside
due to your
perfectionism.*

*You prohibited
your own creative unfoldment
just because of
your perfectionism,
so that
both the*

- *healthy [i.e., the healthy motivations, which were not
allowed to function due to your perfectionism,]*

and the

- *unhealthy
motivations*

contributed to

- *the unfulfillment,*

or

- *the "failure."*

	<p><i>You chose the goal out of</i> • <i>partly unhealthy motives,</i> <i>and</i> <i>you prohibited yourself from reaching the goal entirely out of unhealthy motives.</i></p> <p><i>This may appear like a paradox, but do you follow what I mean?</i></p>
50	<p>QUESTIONER: <i>A hundred percent!</i></p> <p><i>It is so right!</i></p>
51	<p>ANSWER: <i>Now, if you</i> • <i>investigate and</i> • <i>analyze</i> <i>that fully,</i> <i>you will come across a new</i> • <i>insight,</i> • <i>finding,</i> <i>contrary to</i> <i>your present emotions,</i> <i>that it is</i> <i>never too late.</i></p> <p><i>The same factors,</i> <i>if transposed into</i> <i>healthy currents,</i> <i>can still give you</i> <i>fulfillment,</i> <i>perhaps</i> <i>not exactly in the same way [i.e., not exactly fulfillment in</i> <i>the same way you desired],</i> <i>but</i> <i>not any less [i.e., but nevertheless not any less fulfillment].</i></p>

	<p><i>You know that now [i.e., You know now that you can have the same or perhaps even more fulfillment than you originally desired],</i> <i>in your</i> <ul style="list-style-type: none">• <i>intellect,</i><i>but</i> <ul style="list-style-type: none">• <i>emotionally</i><i>you cannot accept it.</i></p> <p><i>You will not be able to</i> <i>accept it [i.e., accept EMOTIONALLY the fact that you can have fulfillment]</i> <ul style="list-style-type: none">• <i>until</i><i>and</i> <ul style="list-style-type: none">• <i>unless</i><i>you completely understand</i> <i>what I am indicating here.</i></p>
52	<p>QUESTIONER: <i>Yes,</i> <i>I understand that entirely.</i></p>
53	<p>QUESTION: <i>You were speaking about</i> <i>our</i> <ul style="list-style-type: none">• <i>true self</i><i>and</i> <i>our</i> <ul style="list-style-type: none">• <i>fulfillment,</i><i>our</i> <ul style="list-style-type: none">• <i>closeness to God.</i></p> <p><i>Can you say a word about</i> <i>an individual making progress along this path</i> <i>by just doing the work that is his to do?</i></p> <p><i>The village blacksmith –</i> <i>I don't know how deeply he has to probe.</i></p> <p><i>He makes good horseshoes.</i></p> <p><i>He has unhappiness in his life.</i></p>

He seems to be quiet.

Brother Lawrence in the kitchen.

The surgeon may come home and say,

"I skipped a stitch."

But he saved a man's life.

He did good surgery.

*Is it necessary for a person
to proceed in this rather*

• deep

and

• involved

search of the subconscious

when he

• feels he is doing

God's work

and

• has fulfillment

on that level?

54

ANSWER:

The human entity

is a

• deep,

• involved,

• complex

being.

Therefore,

in order to be

• undivided

and

• unified,

these levels [i.e., these deep, involved, and complex levels]

have

eventually to be reached by some

• process or

• method.

*It is entirely possible that
someone is fulfilled
in one way,
while
another aspect of his being
waits for*

- unfoldment*

and

- growth*

*that cannot be reached
merely by doing
good work.*

*Yet, a number of people on this earth
may not be
spiritually mature enough
for such deep probing.*

- In their life work*

and

- in meeting their daily problems as best as they can,
without
the awareness of
their deeper feelings,
they do
the most they can.*

*On the other hand,
there are isolated beings
who are*

- spiritually*

and

- emotionally*

*so mature
that in their own way
they follow such a path [i.e., a path such as pathwork],
even though
it may appear
different in*

- method*

and

- organization,*

*but
the end result
is the same [i.e., the result is the same as that of a path such as pathwork].*

***But for those
who are somewhere in-between on the scale,
it is necessary
to become aware of
what goes on in the***

- deep,***
- involved,***

and

- complex***

***levels of their soul,
in order to attain
the maximum development
in***

- all areas of their personality,
not only in***
- one or two aspects of life.***

***For this [i.e., For attaining maximum development
in ALL areas of their personality],***

- a certain help
is necessary,***
- some sort of
organized method,***

***for working alone
one is usually
too involved
to see clearly.***

***Overemphasis
on those aspects of the personality
that function smoothly
may lead the person
to overlook***

- what is not in order yet***

and

- what could be brought out.***

55

However,
the work should
never be approached
in a spirit of

"God demands it of me."

Then it [i.e., Then, if done in the spirit of "God demands this of me," the work of growth, purification, development, and transformation]

would

- **be compulsive**

and

- **indicate,**

somewhere in the psyche,

a wrong approach

to

- **God,**

to

- **universal law,**

and

to

- **the self.**

It [i.e., The work of growth, purification, development, and transformation]

should

not be done

in a spirit of

fulfilling a superimposed duty.

*The more you
grow
into
• life
and
into
• yourself,
the more you
will realize that you
wish to do it [i.e., you WISH to grow and develop into life and yourself]
in order to
• live a
• fuller
and
• happier
life,
and thus
• give
more happiness.*

*You will
wish
to override
your resistance to
facing
that which you
• suspect is there
but
• wish that it were not.*

It is not so much a question of

- *necessity,*
- but of*
- *making*
the
 - *best,**the*
 - *fullest,**the*
 - *most meaningful*
experience
out of your life –
in
 - *every possible respect,**not just in*
 - *work alone.*

Getting to
know one's
unconscious mind
is not something
entirely unconnected
with

- *the soul,*

with

- *one's being.*

Quite the contrary!

In the last analysis,
it is
not possible
to grow spiritually
to the fullest
without

- *psychoanalysis,*

or

- *self-search by any other name.*

	<p><i>There is no separation between</i></p> <ul style="list-style-type: none">• <i>spiritual living</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>psychological processes,</i> <i>if you consider it from the point of view of seeing the truth in yourself.</i> <p><i>This [i.e., This “seeing the truth in yourself”] is so</i></p> <ul style="list-style-type: none">• <i>simple,</i> <p><i>even though certainly</i></p> <ul style="list-style-type: none">• <i>not easy.</i> <p><i>Good actions are fine, but there comes a point in one's development when more is at stake than</i></p> <ul style="list-style-type: none">• <i>good,</i>• <i>kind,</i>• <i>helpful</i>• <i>actions</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>fine</i>• <i>execution of one's work.</i>
56	<p>QUESTIONER: <i>Thank you.</i></p>
57	<p><i>Be blessed, all of you.</i></p>

Continue
in your
• work,
in your
• step-by-step growth,
for that is
the glory
of your life.

It [i.e., Your work, your step-by-step growth]
is
not to
• fulfill a duty,
but to
• make yourself
more capable of
• being in joy,
and thus capable of
• giving it on [i.e., giving joy on]
in your
now
• imperfect life,
within your
• imperfect relationships.

Be blessed,
my friends.

Be in
peace.

Be in
God.

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