

## Pathwork Lecture 39: Image-Finding

1996 Edition, Original Given November 7, 1958

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

¶	Content
03	<p><b><i>Greetings in the name of the Lord.</i></b></p> <p><b><i>I bring you blessings, my dear friends.</i></b></p> <p><b><i>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</i></b></p>
04	<p><b><i>The material world constantly presents you with obstacles that prevent you from seeing the world as it really is.</i></b></p>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Format Posted 9/5/18

*These obstacles [i.e., These obstacles that prevent you from seeing the world  
as it really is]*

*include*

- *time,*
- *space, and*
- *motion.*

- *Time,*
- *space, and*
- *motion*

*are completely different*

*in*

- *the spiritual world*

*than*

*in*

- *your world of manifestation.*

*You have definite  
periods of*

- *time*

*and*

- *invariable,*
- *objective*
- *measurement.*

*A year is  
a year;*

*a*

- *month,*

*a*

- *week,*

*a*

- *day,*

*an*

- *hour*

*exist*

*independently of  
personal attitudes.*

	<p><b><i>The same applies to distance [i.e. As with periods of time that exist independently of personal attitudes, so with the world if distance, which also exists independently of personal attitudes].</i></b></p> <p><b><i>You also have definitely designated directions –</i></b></p> <ul style="list-style-type: none"><li><b><i>• right,</i></b></li><li><b><i>• left,</i></b></li><li><b><i>• up, and</i></b></li><li><b><i>• down.</i></b></li></ul> <p><b><i>In the spirit world this is not so [i.e., In the spirit world you do not have designated directions such as right, left, up, and down].</i></b></p>
05	<p><b><i>I have a good reason to mention these notions of</i></b></p> <ul style="list-style-type: none"><li><b><i>• time and</i></b></li><li><b><i>• measurement tonight.</i></b></li></ul> <p><b><i>Scientists have</i></b></p> <ul style="list-style-type: none"><li><b><i>• sensed and</i></b></li><li><b><i>• found</i></b></li></ul> <p><b><i>some of this truth through</i></b></p> <ul style="list-style-type: none"><li><b><i>• nuclear physics and</i></b></li><li><b><i>• outer-space exploration.</i></b></li></ul> <p><b><i>In the not too distant future,</i></b></p> <ul style="list-style-type: none"><li><b><i>• exploration of outer space will be as commonly accepted as</i></b></li><li><b><i>• air travel is today.</i></b></li></ul>

*When pilots sit in an ordinary airplane,  
they do not need instruments  
to indicate  
whether they are*

- *ascending*

*or*

- *descending.*

*When explorers finally fly through outer space,  
this will not be so,  
and you will all come to see the truth  
of what I tell you.*

*The moment you leave  
the gravitational field of earth,  
you will not be able to determine  
whether you are*

*going*

- *up*

*or*

- *down.*

*When the plane  
ascends,  
you will be under the impression that  
it is descending,  
and vice versa.*

*This is very significant, my friends.*

*For even though you still live in  
the world of manifestation,  
when you explore  
outer space  
by technical means,  
you approach  
the laws of the spirit.*

*These phenomena  
should open the eyes  
of a  
thinking person.*

06

*I have talked to you a great deal  
about the necessity of  
exploring your soul  
and, particularly in the last lecture [see Lecture 38 – Images],  
I discussed  
the*

- *inner images,*

*the*

- *wrong*
  - *impressions and*
  - *conclusions*

*that a human being forms  
over the course of  
several lifetimes.*

*I spoke about  
the importance of  
finding these images.*

*That [i.e., Finding these images]  
is the only way  
you will be able to  
understand*

- *yourselves*

*and*

- *everything*  
*that*
  - *has happened*

*and*

- *will continue to happen*  
*until*  
*you dissolve the images.*

07

*As in*

- *outer space,*

*so in*

- *your own development:*

*Only by*

- *going down*

*can you*

- *go up.*

*Only by  
exploring*

- *the depths,*
- *the deepest regions*  
*of your unconscious mind,*  
*can you*
  - *develop spiritually and*
  - *ascend in the true sense.*

*Temporarily  
you will  
appear  
to regress.*

*Depressions  
are almost unavoidable,  
temporarily,  
in the search for*

- *what*

*and*

- *who*

*you really are.*

*But, my friends,  
think of the analogy  
between*

- *space exploration*

*and*

- *self-exploration,*  
*which will soon be confirmed by*  
*human science.*

*You have to  
descend into  
your unconscious  
in order to reach the*

- *liberation and*
- *clarity*  
*of absolute truth*  
*as far as you are able to perceive it [i.e., as far as*  
*you are able to perceive absolute truth]*  
*while still in the body.*

08

*I promised you  
that tonight I would continue my discussion of  
image-finding.*

*A few facts are important  
for pursuing a diligent search.*

*What I say here  
will not mean very much  
to those*

- who still feel reluctant about  
embarking on this path*

*and*

- who merely listen to these words.*

*Perhaps they [i.e., Perhaps those who still feel reluctant about  
embarking on this path and who merely listen to these words]  
will gain  
a little more understanding of the Pathwork principles.*

*These glimpses [i.e., These glimpses into an understanding of  
the Pathwork principles]*

*may eventually  
open the door  
for the*

- active,*
- personal  
search*

*so necessary for  
complete purification*

*so they [i.e., so those who still feel reluctant about  
embarking on this path and who merely listen  
to these words will open the door to self-search  
for purification and thus eventually come to]  
voluntarily*

*step across the threshold  
from*

- the darkness*
- into*
- the light.*

	<p><i>I beg any of you who</i></p> <ul style="list-style-type: none"><li><i>• has not started yet [i.e., who has not started this Pathwork process yet],</i></li></ul> <p><i>but</i></p> <ul style="list-style-type: none"><li><i>• is willing [i.e., but who is willing to start this Pathwork process of spiritual growth through self-search and purification],</i></li></ul> <p><i>to ask</i></p> <p><i>one of the people of the inner group to work with you, for it [i.e., for this Pathwork path of spiritual growth through self-search and purification] cannot be done alone.</i></p> <p><i>Arrangements will be made; guidance will come.</i></p> <p><i>Anyone truly desirous of spiritual growth will find help;</i></p> <p><i>of that you can be sure.</i></p>
09	<p><i>Now, my dear friends, before you start searching for your images, you need to know several important facts.</i></p> <p><i>The first is that you do not approach your unconscious with a moralizing attitude [i.e., with a moralizing attitude of “right” OR “wrong,” or “good” OR “bad”].</i></p>



***Your unconscious***

- ***does not like it*** [i.e., *Your unconscious does not like a moralizing attitude as you search it for your images*]

***and***

- ***will resist*** [i.e., *will resist being searched with such a moralizing “right or wrong,” “good or bad” judgmental attitude*].

***It*** [i.e., *Your unconscious*]

***will***

- ***fight against you and***
- ***make it all the harder for your willing consciousness to come to terms with it*** [i.e., *come to terms with your unconscious*].

***In your development so far, you have realized***

***the importance of***

- ***purification and***
- ***self-knowledge.***

***You have all started to think about your***

- ***mistakes,***

***your***

- ***shortcomings, and***

***your***

- ***weaknesses.***

***The same*** [i.e., *Having made mistakes and having shortcomings and weaknesses*]  
***holds true***

***on***

***all levels of your being.***

10

*When I say,*

*"all levels of your being,"*

*I mean*

*that there are*

- *several  
layers,*

*not merely*

- *a conscious  
and*

- *an unconscious  
layer.*

*In fact*

*several degrees of*

- *consciousness and*
- *being  
exist*

*about every conceivable*

- *attitude,*

*about your*

- *faults and*
- *weaknesses,*

*as well as*

*about your*

- *qualities and*
- *strengths.*

*In the last analysis,*

*the wrong inner impression*

*exists as a*

*rigid form*

*that*

*controls*

*all*

*the events in your life.*

	<p><i>It [i.e., The wrong inner impression that exists as a rigid form that controls all the events in your life]</i></p> <p><i>also consists of the faults you may consciously know quite well.</i></p> <p><i>You may not realize that these same weaknesses [i.e., that these same weaknesses that you may know consciously quite well] exist on a separate level, however.</i></p> <p><i>So, if you approach the search with the attitude of self-moralizing, you will have difficulties.</i></p> <p><i>That is why I have advised you to start with [i.e., to start your search for unconscious faults, weaknesses, wrong negative attitudes, and other wrong inner impressions with] a different approach [i.e., an approach that is not direct but rather is an approach that is indirect and does not lead to self-moralizing].</i></p>
11	<p><i>The best way to begin [i.e., The best way to begin your search for unconscious faults, weaknesses, wrong negative attitudes, and other wrong inner impressions]</i></p> <p><i>is by thinking about your</i></p> <ul style="list-style-type: none"><li><i>• hurts,</i></li><li><i>• conflicts, and</i></li><li><i>• problems.</i></li></ul> <p><i>Regard your wrong inner attitudes as</i></p> <ul style="list-style-type: none"><li><i>• ignorance and</i></li><li><i>• error.</i></li></ul>

*Actually,  
that [i.e., Actually, ignorance and error]  
is what  
all  
faults  
really are!*

*Think about  
your  
• idiosyncrasies,  
your  
• prejudices,  
your  
• tight emotions  
in certain domains of life.*

*Think  
• how you  
react  
emotionally  
to certain things*

*and  
• when and  
• how  
these reactions [i.e., Think when and how these emotional reactions]  
repeat themselves  
throughout your life.*

*Review the  
disappointments  
that  
apparently  
have nothing to do with  
your  
• actions and  
• reactions.*

*Afterward [i.e., After you have observed and thought about  
the when and the how of your emotional reactions],  
when you recognize  
a pattern [i.e., a pattern to your emotional reactions],  
you will be able to see the  
connection [i.e., see the connection of your emotional reactions]  
with an  
inner attitude  
that may so far have escaped your consciousness.*

*Only after  
you have gained some understanding of*

- your inner reactions [i.e., gained some understanding of your  
inner emotional reactions]*

*and*

- their bearing [i.e., and the bearing of your emotional reactions]  
on outer events*

*will you see  
that  
these reactions [i.e., that these emotional reactions]  
actually are nothing less than*

- a fault, or*
- several faults  
that exist  
on a deeper level,  
quite apart from  
your outer personality.*

12

*Once you realize  
that your inner reactions [i.e., that your inner emotional reactions]  
come from  
a faulty attitude,  
there are  
two possibilities.*

*Each [i.e., Each of the two possibilities]  
represents an  
obstacle  
best removed  
by  
awareness.*

**One possibility** [i.e., *One possibility once you realize that your inner emotional reactions come from a faulty attitude*]  
**is that you find**  
**the same faults**  
**that you have already recognized**  
**on a**  
**superficial outer level.**

**You may even have**  
**overcome**  
**some of these faults** [i.e., *overcome some of these superficial faults*]  
**to some degree.**

**You will be all the more shocked**  
**to find**  
**the same trends**  
**all over again** [i.e., *shocked that you find the same faults all over again after you have overcome them to some degree on a superficial level*].

**You will**  
**either react**  
**by saying that**  
**you already knew that**  
**you had this fault,**  
**thereby**  
**preventing yourself from**  
**realizing**  
**that you have come across**  
**something quite new** [i.e., *new on a deeper level*],  
**although**  
**you are aware of**  
**its** [i.e., *you are aware of this fault's*]  
**outward**  
**existence.**

**But**  
**it is necessary**  
**to approach this fault** [i.e., *to approach this fault that is on a deeper level*]  
**as something**  
**new,**  
**in spite of**  
**your familiarity with**  
**its**  
**outer**  
**existence.**

*Unless*  
*you approach it this way [i.e., Unless you approach this familiar fault as something quite new on a deeper level],*  
*you cannot*  

- *experience and*
- *relive*

*the original feelings*  
*that led you*  
*to form the attitude [i.e., to form the faulty attitude]*  
*in the first place,*  
*and*  
*without*  
*re-experiencing them [i.e., without re-experiencing the original feelings that led you to form the faulty attitude currently causing you difficulties]*  
*you cannot*  
*gain*  
*the necessary understanding [i.e., the understanding necessary for finding your images].*

*When you come across*  
*known*  

- *reactions or*
- *faults*

*in your inner images,*  
*beware of*  
*the attitude*  
*that you already know about them.*

*You may*  
*know about them,*  
*but*  

- *they still exist*

*on another level,*  
*and*  

- *you must approach them*

*with as much freshness*  
*as you would*  
*if you were encountering them*  
*for the very first time.*

*Remember this, my friends.*

13	<p><i>The second possibility [i.e., The second possibility once you realize that your inner emotional reactions come from a faulty attitude] is that you encounter tendencies that are completely contradictory to the self you consciously know.</i></p> <p><i>Again, this [i.e., Again, the fact that you encounter tendencies that are completely contradictory to the self you consciously know] may be a hindrance because you may be tempted to say:</i></p> <p><i>"Oh, but this cannot be so.</i></p> <p><i>I do not have this fault.</i></p> <p><i>As a matter of fact, the direct opposite is one of my most significant virtues."</i></p>
14	<p><i>Let us take a few examples to make this a little clearer.</i></p> <p><i>Consider the people who have a strong sense of responsibility in their lives.</i></p> <p><i>Their</i></p> <ul style="list-style-type: none"><li><i>• family and</i></li><li><i>• business contacts</i></li></ul> <p><i>know that they are thoroughly responsible.</i></p>



*Yet when they [i.e., Yet when these same people  
who have a strong sense of responsibility in their lives]*

- *try to understand*
- *their lives and*
- *themselves*

*and*

- *begin to look for their images,*  
*they may be shocked*

*to find*

*that*

*in certain ways*

*they*

*are*

*irresponsible.*

*The resulting puzzlement  
could lead such people*

*to reject the new findings [i.e., to reject the new findings that in certain  
ways they ARE irresponsible]*

*as wrong*

*because*

*they [i.e., because these new findings about their*

*areas of irresponsibility]*

*contradict*

*another part of their being.*

*In their confusion*

*they might quickly cover up again*

*what they were just about to*

*bring out of hiding.*

15

*Or let us take people  
who are known to have  
a great deal of courage.*

*By uncovering certain*

- *emotional reactions,*
- *tendencies and*
- *inner conditions,*

*they come face to face with*

*the cowardly part of their personality.*

*This realization [i.e., This realization that a part of their personality is cowardly] may come as quite a shock.*

*People then will say to themselves that this cannot be so [i.e., people say to themselves that it is impossible that a part of their personality is cowardly].*

*They may cite a number of instances where they have proven their courage.*

*Yet their discovery of certain cowardly emotional reactions is also valid.*

16

*So it is important for you, my friends, to realize that in the deeper layer of your images you may find faults that you do not have outwardly.*

*Outwardly you have exactly the opposite reactions, and genuinely so – not only as a mask.*

*You always tend to think in either/or terms.*

**Humanity has learned by now  
that it is wrong to say  
a person  
is**

- **good** [i.e., it is wrong to say a person is ALL good]
- or
- **bad** [i.e., it is wrong to say a person is ALL bad].

**That far you have come.**

**But  
the need to exclude an either/or judgment  
also holds true for  
every individual tendency –  
good or bad.**

**If you have  
this general understanding, my friends** [i.e., If, my friends, you have this  
general understanding of the need to EXCLUDE an  
either/or judgment in EVERY individual tendency],  
**if you impress this knowledge  
on your mind,  
it will be  
much easier for you  
to reach the goal** [i.e., the goal of finding and dissolving your images].

**In this way** [i.e., By excluding the either/or judgment in every individual tendency],  
**when you delve into  
the deeper realms of your being,  
you will  
eliminate difficulties  
that exist  
only because** [i.e., eliminate difficulties that exist only because you  
INSIST that every tendency must be EITHER totally  
bad OR totally good, and in such either/or judgments]  
**you ignore some facts of  
the life of the soul** [i.e., you ignore facts such as the fact that  
aspects and tendencies of the soul are NEVER  
TOTALLY bad or TOTALLY good].

17

*People nowadays talk about*

*depth psychology.*

*Your self-search*

*is exactly that [i.e., Your self-search is exactly that: depth psychology].*

*But in order to*

*win the battle [i.e., win the battle to find and dissolve images],*

*you also have to learn*

*depth*

*• prayer,*

*depth*

*• meditation, and*

*depth*

*• thinking,*

*my friends.*

*At first*

*your*

*• prayer or*

*• meditation*

*is an intellectual pursuit,*

*but when you arrive*

*at the findings*

*on the level of*

*the inner self,*

*you have to go deeper [i.e., go deeper than*

*the merely intellectual pursuit].*

*There are*

*rare moments*

*when you are*

*filled with*

*• God and*

*• the laws of truth.*

*Such moments [i.e., Such moments when you are filled with God*

*and the laws of truth]*

*may occur*

*long before you have discovered*

*deeper levels of consciousness.*

***This feeling*** [i.e., *This rare feeling when you are  
filled with God and the laws of truth*]

***cannot be***  
• ***forced;***

***it*** [i.e., *this rare feeling when you are filled with God and the laws of truth*]  
***cannot be***

• ***controlled.***

***It*** [i.e., *This rare feeling when you are filled with God and the laws of truth*]  
***is***

• ***grace,***  
***my friends.***

***And it*** [i.e., *And this rare feeling when you are filled with God and the laws of truth*]  
***will become***

***a more or less***  
***permanent state***

***once you have***

• ***made conscious***

***all unconscious falsehoods***

***and have***

• ***cleansed yourself of them.***

18

*What I mean by*  
• *"depth prayer"*  
*or*  
• *"depth meditation"*  
*or*  
• *"depth thinking"*

*is that you*  
*take everything you have found out*  
*about*  
*your hidden reactions –*

*whether*  
*they concern trends*  
*you find repeatedly*  
*or whether*  
*you come across*  
*quite different reactions*  
*from your*  
*known outer ones –*

*and think about*  
*their effect on*  
• *yourself and*  
• *others.*

*Compare them [i.e. As they become conscious, compare your emotional reactions]*  
*with*  
*spiritual law*  
*as you now know it.*

*Think from*  
*both the*  
• *spiritual*  
*and*  
• *practical*  
*points of view.*

*Work with*  
*the newly-found knowledge [i.e., the newly-found knowledge about your*  
*previously hidden reactions to people and life situations]*  
*by re-experiencing*  
*the feelings it evokes [i.e., by re-experiencing the feelings the newly-*  
*found knowledge about your emotional reactions evokes].*

	<p><b><i>Then think about it again</i></b> [i.e., <i>Then think again about the newly-found knowledge about your emotional reactions to people and life situations</i>] <b><i>as objectively</i></b> <b><i>as you know how.</i></b></p> <p><b><i>Pray to God</i></b> <b><i>for</i></b></p> <ul style="list-style-type: none"><li>• <b><i>further enlightenment and</i></b></li><li>• <b><i>strength</i></b> <b><i>to change</i></b> <b><i>your erroneous reactions.</i></b></li></ul> <p><b><i>Simply</i></b> <b><i>shift your thinking</i></b> <b><i>to a deeper level</i></b> <b><i>and</i></b> <b><i>apply it</i></b> [i.e., <i>apply your thinking</i>] <b><i>to the knowledge you have found.</i></b></p>
19	<p><b><i>This</i></b> [i.e., <i>This process for finding and dissolving your newly-found deeper images</i>] <b><i>may not be easy</i></b> <b><i>for some of my friends to understand,</i></b> <b><i>particularly for those</i></b> <b><i>who have not started on the search</i></b> [i.e., <i>the search for images</i>].</p> <p><b><i>But I am sure</i></b> <b><i>that most of my friends</i></b> <b><i>who have advanced in this direction</i></b> <b><i>will understand what I mean.</i></b></p> <p><b><i>It</i></b> [i.e., <i>This process for finding and dissolving your newly-found deeper images</i>] <b><i>is a very</i></b></p> <ul style="list-style-type: none"><li>• <b><i>subtle and</i></b></li><li>• <b><i>important</i></b> <b><i>matter.</i></b></li></ul>

20

*Do not leave  
the newly-found understanding [i.e., understanding of your deeper images]  
alone,  
for you may then  
very well slip back into  
the same old pattern.*

*You can easily*  

- *deceive yourself*

*and*  

- *think that,*  
*merely because you have  
found out an*
  - *important and*
  - *significant**piece of knowledge about your soul,  
nothing more is necessary.*

*You can*  

- *have the  
theoretical knowledge*

*and*  

- *still go right on reacting [i.e., right on reacting emotionally]  
the same old way.*

*It is*  
*not sufficient to*  

- *find*  
*an inner understanding  
about your hidden*
  - *trends and*
  - *reactions [i.e., hidden emotional reactions]*

*and*  

- *leave it at that.*

*The work [i.e., The work of dissolving images]  
only begins  
after  
such recognition.*



*And that [i.e., And that real work that begins only after you find an inner understanding about your hidden trends and emotional reactions] is the meditation in depth, on the deep emotional level you have discovered.*

*If you do neglect this meditation, you may retain what you have found, but gradually it [i.e., but gradually what you have found intellectually] will become*

- more remote,*
- a merely theoretical knowledge in your brain,*

*while underneath you go on reacting as before [i.e., reacting emotionally as you did before].*

*In that case you have not succeeded in*

- integrating and*
- unifying*

*your*

- erring emotional reactions and*
- wrong conclusions*

*with your intellectual knowledge.*

21

*Emotions are more habit-bound than outer tendencies; moreover, they [i.e., emotions] are so elusive that in spite of your efforts, your old patterns may*

- go right on*

*and*

- escape your attention.*

*You are so used to  
shoving uncomfortable knowledge  
into your subconscious  
that you cannot get rid of  
the habit  
from one day to the next.*

*Breaking the habit  
requires  
a great deal of*

- training,*
- concentration, and*
- effort.*

*New habit patterns  
have to be established  
until  
you recognize  
the signs of the hidden trends  
that must be made conscious.*

*You have to develop  
a special sensitivity for them [i.e., You have to develop a special sensitivity  
for the signs of the hidden trends that must be made conscious] –  
and this takes time,  
of course.*

22

*It is also possible  
to go to the opposite extreme [i.e., to go to the extreme that is opposite to the  
old trends and emotional reactions that you now  
understand intellectually],  
which is  
just as*

- harmful as the old reaction*

*and  
just as*

- bound by your images.*

*This [i.e., Going to the extreme that is opposite to the old trends  
and emotional reactions that you now understand intellectually]*

*may happen*

*either because*

*you*

- *are unconsciously impatient and*
- *want to correct your soul tendencies*
  - *in a hurry*
  - *by drastic means –*  
*which, of course, is not feasible.*

*Or it may happen because*

*you*

- *are angry at yourself and*
- *act in a spirit of*  
*defiance,*  
*against*
  - *yourself**as well as [defiance against]*
  - *the world at large.*

*This reaction [i.e., This pattern of emotional reactions]  
is just as wrong as  
the old established pattern.*

*You merely use  
a different manner of operation.*

***Beware of  
these two pitfalls, my friends***

*[i.e., Pitfall 1) showing your new uncomfortable understanding about your emotional reactions and trends into your unconscious rather than working to integrate and unify your erring emotional reactions and wrong conclusions with your newly found intellectual knowledge, or Pitfall 2) being impatient and rushing forcefully and prematurely to the extreme emotional reaction and trend that is opposite to the old trends and reactions that you now understand intellectually or act in a spirit of defiance against your self as well as the world at large, my friends].*

***The only way to work***

***is with the understanding you have gained [i.e., The only way to work in order to dissolve your images is with your new understanding about your heretofore hidden emotional reactions and trends],***

- ***quietly,***
- ***patiently, and***
- ***steadily***
  - ***accepting your  
temporary  
inability to react differently [i.e., accepting your  
temporary inability to react differently emotionally],***
  - ***knowing that  
slow growth  
is the only possible way.***

***Take the newly-found knowledge  
and view it from various angles.***

- ***Pray and***
- ***meditate***
  - on***
    - ***the deeper level  
of this new knowledge***
  - rather than on***
    - ***the outer level  
on which you have worked before.***

	<p><i>You may also have established habits in</i></p> <ul style="list-style-type: none"><li><i>• prayer and</i></li><li><i>• meditation.</i></li></ul> <p><i>They [i.e., These old established habits in prayer and meditation] were useful in the last [i.e., in the previous] phase of your development, but now you have to shift to a deeper realm.</i></p>
24	<p><i>Another point of equal importance I want to bring to your attention is that, strangely, everything connected with these distorted inner images causes you acute shame, even when the image is about something that is not shameful, objectively speaking.</i></p> <p><i>There might not be any justification for the shame;</i></p> <p><i>you would not feel that such behavior deserved shame if you encountered it in others.</i></p>

*Once you have  
the courage  
to bring your feelings out into the open,  
you will see for yourself  
how the sense of*

- shame and*
- embarrassment*

*completely vanishes.*

*But before it is out,  
while you are still struggling with it,  
you will  
feel  
the shame  
very strongly.*

25

*You may have a fault  
that is  
infinitely worse  
than what you are ashamed about,  
but since you discovered it [i.e., since you discovered this infinitely worse fault]  
a long time ago,  
you have accepted it by now;  
therefore,  
you do not feel ashamed of it anymore.*

*You may even be able to discuss it [i.e., discuss this fault that is worse than  
a fault of which you are ashamed]  
openly with others.*

*However,*

- *something that is  
a much lesser fault,*

*or*

- *a trend that apparently has nothing to do  
with*
  - *a fault or**with*
  - *the recognized standards of sin*

*causes you  
acute shame  
as long as  
you have not come to terms with it*

*Let us say, you discover that  
you were very strongly*

- *influenced [by] and*
- *dependent on  
one of your parents,*

*something that is  
in itself  
nothing to be ashamed of.*

*Until now*

*you ignored*

- *how much and*
- *in what manner  
you were influenced*

*and how*

- *dependent you still are  
on the emotions  
your dependency has created.*

*When you first come across this realization,  
it causes you  
acute embarrassment.*

26

*This [i.e., Your initial acute embarrassment caused by now discovering how you were influenced by your parents and how dependent you still are on the emotions your dependency has created] is a typical image reaction, my friends.*

*And if you expect this [i.e., if you anticipate and expect this sudden acute embarrassment as a typical image reaction] to happen, you will make things easier for yourself.*

*You will not be under the*

- emotional,*
- subjective*

*impression that you alone have such feelings.*

*For that [i.e., Thinking that it is you alone who experiences such acute shame from the image you hold] is what you unconsciously believe when you feel so ashamed.*

*You have created separateness for yourself with all your inappropriate defenses [i.e., defenses against FEELING the acute shame and thinking that it is you alone who experiences such acute shame from the image you hold].*



***But if you realize***

- ***that this feeling of isolation [i.e., this feeling of isolation due to false shame] is common to everyone,***
  - ***that it is***
    - a symptom***
    - to be expected,***
- you will be able to counteract it [i.e., counteract this feeling of isolation and shame] by not giving much heed to it.***

***You will free yourself***  
***of the***

- separating wall***
- that encloses you in***
  - ***darkness,***
  - ***loneliness,***
  - ***fear,***
  - ***guilt, and***
  - ***false shame.***

***Only in this way***  
***can you***

- ***evolve as a free person and***
- ***hold your head high,***

***instead of***

- being governed by your***
  - ***false impressions and***
  - ***shame.***

***It takes only***

***a moment of courage***  
***to***

- ***go through***  
***what seems so shameful***

***and***

- ***face yourself***  
***as you are.***

***This is the only way***

***to discover***

***your phantom world***  
***of***

- ***fear and***
- ***shame***

***that has no reality whatever.***

***Remember that [i.e., Remember that this world of fear has no reality whatever].***

27

*Thus, my dear friends,  
you see that  
when you go*

- *inward and*
- *downward,*

*you*

- *gain an understanding of  
the shadows in your soul and*
- *comprehend  
how they came to exist.*

*When you look at  
your erroneous emotional conclusions,  
you will  
discover  
that  
fighting  
your imagined*

- *shames and*
- *resistances*

*with the tools of*

- *patience,*
- *sound endeavor, and*
- *willpower*

*is, in truth,  
the only way  
to ascend in spirit.*

*Thinking you can*

- *avoid  
this apparent descent*

*and yet*

- *attain  
spiritual growth*

*is*

- *utterly unrealistic.*

*It is*

- *self-deception and*
- *wishful thinking.*

*You cannot avoid it [i.e., You cannot avoid  
this apparent descent].*

28	<p><b>QUESTION:</b> <i>You said humans were all given the same amount of time.</i></p> <p><i>Does that mean that time is something different to each individual spirit?</i></p>
29	<p><b>ANSWER:</b> <i>What I mean is this:</i></p> <p><i>Let us say you have an hour.</i></p> <p><i>An hour will remain an hour, regardless of how it appears to you.</i></p> <p><i>This is true whether it is</i><ul style="list-style-type: none"><li>• <i>pleasant</i></li><li><i>or</i></li><li>• <i>unpleasant.</i></li></ul></p> <p><i>You can measure it and it still remains objectively an hour.</i></p> <p><i>Your own impression, what you</i><ul style="list-style-type: none"><li>• <i>think and</i></li><li>• <i>feel</i></li></ul><i>during that time, is</i><ul style="list-style-type: none"><li>• <i>subjective and</i></li></ul><i>has no bearing on the</i><ul style="list-style-type: none"><li>• <i>objective</i></li></ul><i>hour that has passed.</i></p>

*Now in the  
spirit world  
it is exactly  
the opposite.*

*Subjectivity  
validates  
the spiritual attitude;*

*every  
• measurement  
or any other  
• value  
is  
subjective  
in spirit.*

*Is that clear?*

*COMMENT:  
Yes,  
thank you very much.*

30

*QUESTION:  
I find it hard to understand  
• meditation and  
• prayer  
in depth.*

*If you have approached a problem already,  
how can you approach it  
on a deeper level?*

31

**ANSWER:**  
*Reaching the same old problem  
on a deeper level  
happens  
organically  
as you continue to work.*

*But  
once you have uncovered  
a new approach  
to a problem,  
you have to*

- think,*
- meditate, and*
- pray*

*with the new findings  
all over again.*

*Whether you discover  
the same tendencies  
that you were*

- already aware of, or*
- partly aware of,*

*or  
whether you discover  
some completely new reactions,  
you have to approach them [i.e., approach the tendencies or reactions]  
with a spirit of*

- newness,*
- a new outlook,*

*so you  
vibrate with  
the experience  
of the realization.*

*And then you have to*

- think about it.*
- Pray to assimilate  
the new material properly.*
- Pray that you will be able to  
integrate it [i.e., Pray that you will be able to integrate the new material]  
with your personality,  
so that you will become  
well rounded.*

	<p><i>A new finding usually does not fit into the mental picture you have of yourself.</i></p> <p><i>It [i.e., A new finding] calls attention to itself.</i></p> <p><i>To make the distorted emotions</i><ul style="list-style-type: none"><li>• <i>whole and</i></li><li>• <i>healthy,</i></li></ul><p><i>one has to work on one's findings in the way I have explained in this lecture.</i></p></p>
32	<p><b>QUESTION:</b> <i>You wanted to talk tonight about the problem of</i><ul style="list-style-type: none"><li>• <i>desire [i.e., the desire for something]</i></li></ul><p><i>versus</i><ul style="list-style-type: none"><li>• <i>renunciation [i.e., versus the renunciation of that something].</i></li></ul></p></p>
33	<p><b>ANSWER:</b> <i>On a previous occasion I said that desirelessness can be very easily misunderstood, especially if you happen to have an image which makes you afraid to</i><ul style="list-style-type: none"><li>• <i>live,</i></li><li>• <i>afraid to</i></li><li>• <i>feel,</i></li></ul><p><i>and afraid to</i><ul style="list-style-type: none"><li>• <i>love.</i></li></ul></p></p>

	<p><i>The</i> <i>outer intellectual knowledge</i> <i>you may gain through</i> <i>spiritual teachings</i></p> <ul style="list-style-type: none"><li>• <i>may support this very image [i.e., support this image that makes you afraid to live, feel, and love]</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>can be used</i> <i>as a rationalization for</i> <i>the pseudo-solution</i> <i>of withdrawal from life</i> <i>because</i> <i>the negative unconscious</i> <i>is constantly on the lookout</i> <i>to use such arguments</i> <i>to justify</i><ul style="list-style-type: none"><li>• <i>itself [i.e., to justify the negative unconscious itself]</i></li></ul></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>its image [i.e., and to justify the unconsciousness's image that makes you afraid to live, feel, and love].</i></li></ul>
34	<p><i>With the knowledge</i> <i>you have gained since,</i> <i>you will now</i> <i>understand better</i> <i>why I said at the time</i> <i>that</i> <i>desirelessness</i> <i>has to be approached carefully,</i> <i>otherwise</i> <i>it [i.e., otherwise desirelessness]</i> <i>will do more</i><ul style="list-style-type: none"><li>• <i>harm [i.e., harm you by making you afraid to live, feel, and love rather than to desire and manifest these positive qualities]</i></li></ul> <i>than</i><ul style="list-style-type: none"><li>• <i>good.</i></li></ul></p>

*People with this kind of image [i.e., this kind of image that makes them afraid to live, feel, and love]*

*are very afraid  
to face*

- *the world,*
- *their feelings, and*
- *the unavoidable disappointments,*

*so they*

- *withdraw*

*and*

- *use*

*desirelessness*

*as a camouflage*

*to fit their image [i.e., to fit their image that makes them fear life].*

*This is a*

*very common phenomenon.*

*Only those*

*who have*

*no such fear*

*can understand*

*the true meaning of*

- *desirelessness*

*and*

- *renunciation.*

35

*Wherever*

*fear of life*

*is embedded in an image –*

*and many people have it to some degree –*

*the only way*

*genuine*

*desirelessness*

*can be attained*

*is by*

*facing*

*the fear of*

- *life and*

- *love.*



	<p><i>To</i></p> <ul style="list-style-type: none"><li>• <i>risk</i> <i>the hurt</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>bear your fear</i> <i>that your desires</i> <i>will not be fulfilled,</i></li></ul> <p><i>rather than</i> <i>trying to</i> <i>forcefully</i> <i>prevent yourself</i> <i>from going through</i> <i>this necessary stage of development,</i> <i>is important.</i></p>
36	<p><i>Only after</i> <i>having tasted</i> <i>voluntarily</i> <i>the hurts</i> <i>connected with desire</i> <i>will you be able to</i> <i>leave desire behind.</i></p> <p><i>You cannot do it [i.e., You cannot leave desire behind]</i> <i>by going around it [i.e., by going around tasting voluntarily</i> <i>the hurts connected with that desire not being fulfilled],</i> <i>my dear friends.</i></p> <p><i>You cannot</i> <i>force yourself</i> <i>into</i> <i>a state of "desirelessness"</i> <i>you have not yet attained [i.e., not yet attained by tasting voluntarily</i> <i>the hurts connected with that desire not being fulfilled];</i></p> <p><i>this [i.e. forcing yourself into a state of "desirelessness" you have not yet attained</i> <i>by tasting voluntarily the hurts connected with that desire not being fulfilled]</i> <i>would amount</i></p> <ul style="list-style-type: none"><li>• <i>to a lie</i></li></ul> <p><i>and even</i></p> <ul style="list-style-type: none"><li>• <i>to cheating.</i></li></ul>

*As long as  
you still have desires,  
you have to*

- *acknowledge them*

*and*

- *go through them [i.e., go through those desires by tasting voluntarily  
the hurts connected with those desires not being fulfilled]*

*in order to  
honestly  
grow out of them [i.e., HONESTLY grow out of those desires].*

*Gradually,  
in the organic growth  
that spiritual development  
always is,  
the hurts [i.e., the hurts connected with those desires  
not being fulfilled]*

*will become less,  
not because you*

- *fear*

*and*

- *avoid*

*them [i.e., not because you fear the hurt of those  
desires not being fulfilled and avoid feeling  
the hurts of their not being fulfilled]*

*but because you  
are willing to face them [i.e., willing to face and taste  
voluntarily the hurts connected with those  
desires not being fulfilled].*

*That is the only way*

- *renunciation and*
- *desirelessness*

*can be obtained  
without*

- *error and*
- *self-deception.*

*And only  
you, the individual,  
can be the judge of  
how useful it is to  
meditate about  
desirelessness  
at the moment.*

37

**Only  
if  
and  
when  
you are  
completely fearless  
of**  
• **hurts and**  
• **disappointments**  
*is the time ripe [i.e., ripe for genuine desirelessness  
and renunciation],*  
**my dear ones,**  
**and  
not before!**

**If you have  
forced yourself  
into a state of resignation,  
you have chosen  
with the unconscious motive  
of escaping  
what you fear [i.e., escaping your fear of feeling the hurt of  
disappointment if your desires are not fulfilled.**

**This is the only valid procedure:**

**accepting that you still**  
• **have desires [i.e., accepting that you still have  
unfulfilled desires]**  
**and**  
**accepting**  
• **their price [i.e., accepting your feelings of hurt, pain, and  
disappointment, the natural price of having and accepting  
unfulfilled desires].**

**Because of  
the acceptance [i.e., Because of your acceptance of feelings of hurt, pain  
and disappointment, the natural price of your unfulfilled desires],**

• **your desires  
will differ from**  
• **the desires of people  
who have no spiritual aims.**

	<p><b><i>Those people [i.e., Those people who have no spiritual aims] will let their self-will push ahead.</i></b></p> <p><b><i>Controlled by their desires, they [i.e., those people who have no spiritual aims] will rebel against</i></b></p> <ul style="list-style-type: none"><li><b><i>• everything</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• everyone who stands in the way of the gratification of their desires.</i></b></li></ul>
38	<p><b><i>But you who are on this path can evaluate these currents [i.e., these currents of desire, and currents of pain, hurt, and dissatisfaction that are the natural price of simply accepting unfulfilled desires]</i></b></p> <ul style="list-style-type: none"><li><b><i>• viewing them from a distance</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• consciously controlling them, neither</i></b><ul style="list-style-type: none"><li><b><i>• giving vent to them</i></b></li></ul></li><li><b><i>nor</i></b><ul style="list-style-type: none"><li><b><i>• suppressing them.</i></b></li></ul></li></ul>

*If you*  
• *listen*  
*within yourself*  
*and*  
• *interpret*  
*your feelings,*  
*you will be able to see*  
*where your*  
• *self-will,*  
• *pride, and*  
• *ego*  
*claim gratification*  
*that your*  
• *higher self*  
*deems wrong.*

*Those who know*  
*that*  
*the purpose of life*  
*is*  
• *not the gratification of*  
*self-will*  
*and that*  
*the sole purpose of life*  
*is*  
• *not happiness,*  
*but that*  
*life is given to you*  
*to learn*  
*both from*  
• *happiness*  
*and*  
• *unhappiness,*  
  
*will not give in to*  
*the desires*  
*of the lower self.*

*If you cannot help  
giving in to  
the lower self  
at times,  
you will learn  
an additional lesson  
from that [i.e., from giving in to the lower self at times].*

*Only those  
who  
do not escape  
• unhappiness  
can become  
• happy.*

*And only those  
who  
do not escape  
• unhappiness  
can achieve  
• true desirelessness,  
though perhaps  
only much later.*

*So there lies the answer,  
my friends.*

*And hearing these words,  
I hope you will  
not use the idea of  
• desirelessness  
and  
• renunciation  
to rationalize away  
your inner fears  
of  
• life,  
of  
• love, and  
of  
• being hurt.*

*Is that clear?*

*COMMENT: Yes.*

39	<p><b>QUESTION:</b> <i>What about the problem of selfishness in prayer?</i></p>
40	<p><b>ANSWER:</b> <i>I have discussed that on various occasions, but I will do so again, perhaps with a slightly different slant, my friends.</i></p> <p><i>I know that many people are afraid that their prayers are selfish.</i></p> <p><i>But that depends very much on how you pray.</i></p> <p><i>You cannot say of any act that it is</i><ul style="list-style-type: none"><li><i>• selfish</i></li><li><i>or</i></li><li><i>• not [selfish]</i></li></ul><i>without examining it.</i></p> <p><i>Aside from crass instances, it is your motive that counts in all</i><ul style="list-style-type: none"><li><i>• desires and</i></li><li><i>• attitudes.</i></li></ul></p> <p><i>Selfishness always depends on the how.</i></p>

*To determine this [i.e., i.e., To determine the “how” of your prayer  
and decide whether or not your prayer is selfish]  
is really very simple.*

*If you pray for things  
solely  
because  
• you want them  
and  
because  
• it would be pleasant to have them  
and  
• for no other reason,  
then, of course,  
it is a  
• selfish prayer  
and  
it will do  
• no good at all.*

*For only a  
pure spiritual force  
coming out of your soul  
will have an effect.*

*A selfish prayer  
• indicates  
a misunderstanding of life  
and  
• is therefore  
made in untruth,  
even though  
you are  
not  
deliberately  
dishonest.*



	<p><i>Nevertheless, an</i></p> <ul style="list-style-type: none"><li>• <i>untrue thought,</i></li><li>• <i>innocent and</i></li><li>• <i>in good faith</i></li></ul> <p><i>as it may be,</i></p> <p><i>cannot meet with</i></p> <ul style="list-style-type: none"><li>• <i>the true forces</i></li></ul> <p><i>of the cosmos.</i></p> <p><i>Like</i></p> <p><i>attracts</i></p> <p><i>like,</i></p> <p><i>and this law</i></p> <p><i>cannot be changed.</i></p>
41	<p><i>One of the first things you learn on this path</i></p> <p><i>is</i></p> <p><i>to ask yourself about</i></p> <ul style="list-style-type: none"><li>• <i>your motives for</i></li></ul> <p><i>desiring a certain thing;</i></p> <p><i>to ask yourself about</i></p> <ul style="list-style-type: none"><li>• <i>the why of some of your</i></li></ul> <p><i>emotional reactions.</i></p> <p><i>If you do not find the answer [i.e., the answer to what your MOTIVES are for</i></p> <p><i>desiring a certain thing or to WHY your emotional reactions</i></p> <p><i>are what they are in certain situations or to certain people],</i></p> <p><i>it is</i></p> <p><i>a good beginning</i></p> <p><i>to pray for</i></p> <p><i>the will</i></p> <p><i>to recognize yourself</i></p> <ul style="list-style-type: none"><li>• <i>fearlessly and</i></li><li>• <i>truthfully.</i></li></ul>

*Thus,  
in such an instance [i.e., in such an instance when you pray for the will to  
recognize yourself fearlessly and truthfully],  
you would pray that  
your motives  
should become purified.*

*This [i.e., Praying that your motives should become purified]  
cannot be construed as  
selfishness.*

*Furthermore, it is certainly  
not selfish  
to pray for the good of other creatures.*

*If you can bring yourself to pray  
for those who have harmed you –  
and mean it –  
that in itself  
is an act of purification.*

*And if you pray for*

- *strength and*
- *understanding*

*to overcome your  
cowardice*

- *to face yourself*

*and*

- *to overcome your resistance to  
developing yourself,*

*there is nothing selfish in that.*

*If you believe that  
wanting the happiness  
that inevitably results  
from purification,  
after a certain point is reached,  
is self-serving,  
then remaining*

- *unpurified and*
- *unhappy*

*would seem to be a higher aim  
because it would  
seem selfless!*

42

***In this connection [i.e., In connection with your being happy or unhappy]  
you must understand  
how God's laws work:***

***Only those who  
are  
happy  
can bring happiness  
to others.***

***[By happiness]***

***I do***

***not mean***

- cheap and***
- easily obtainable  
happiness,***

***but***

- the real thing [i.e., but I mean REAL HAPPINESS]  
that***

- comes only by hard labor***

***and***

***that***

- no one can take away from you.***

***You will never see  
an unhappy person  
who can  
truly bring happiness  
to others.***

***That [i.e., An unhappy person bringing true happiness to others]  
is impossible.***

***An unhappy person  
may***

***do***

- a good deed,***
- a single unselfish act,***

***but cannot possibly***

***make***

***another person  
happy.***

	<p><i>Therefore</i> [i.e., <i>Therefore, since an unhappy person cannot possibly make another person happy</i>],</p> <p><i>your</i></p> <ul style="list-style-type: none"><li>• <i>purification and development should be the main intent of your prayer, apart from praying for others,</i></li></ul> <p><i>and</i></p> <p><i>consider the resulting happiness</i> [i.e., <i>consider the happiness resulting from your purification and development</i>]</p> <ul style="list-style-type: none"><li>• <i>a byproduct</i> [i.e., <i>a byproduct from your work of purification and development</i>],</li><li>• <i>a means to an end</i> [i.e., <i>consider your resulting happiness as a means to bring happiness to others</i>],</li></ul> <p><i>rather than</i></p> <ul style="list-style-type: none"><li>• <i>the end itself</i> [i.e., <i>rather than treating your own happiness as the ultimate goal of your work of purification and development</i>].</li></ul>
43	<p><i>If</i></p> <p><i>selfishness, namely the desire to become happy, enters your motivation a little bit at the beginning of your upward climb,</i></p> <ul style="list-style-type: none"><li>• <i>recognize this,</i></li></ul> <p><i>but</i></p> <ul style="list-style-type: none"><li>• <i>do not mind it too much.</i></li></ul> <p><i>Accept yourself as</i></p> <ul style="list-style-type: none"><li>• <i>you are</i> [i.e., <i>Accept yourself as your are, as being selfish, because your motivation for praying is only to become happy</i>],</li></ul> <p><i>as</i></p> <ul style="list-style-type: none"><li>• <i>still imperfect.</i></li></ul>

**Even if**

- **the selfish motive** [i.e., *Even if the selfish motive: “to become happy”*]  
**is not as pure as**
- **expecting happiness only as a byproduct** [i.e., *expecting happiness only as a byproduct of purification and development*],

**it** [i.e., *the prayer with the selfish motive: “to become happy”*]  
**is still**

**a step forward  
in the realization of truth.**

**Only by**

**purifying yourself  
can you become happy.**

**The person  
who has**

**a lower degree of consciousness, however,** [i.e., *The person who has a lower degree of consciousness, however, does NOT believe that happiness comes only by purifying oneself but rather*]

**believes**

**that**

**happiness  
results from**

**giving in to  
all the desires  
coming from  
the lower nature.**

44	<p><i>If you are not free from selfishness – and scarcely a human being is – it is certainly healthier to see this clearly [i.e. to see your selfishness clearly] instead of forcing it away;</i></p> <p><i>in that way it [i.e., by forcing your selfishness away, it] will only</i></p> <ul style="list-style-type: none"><li><i>• hide in your soul</i></li><li><i>and</i></li><li><i>• cause you more harm than the</i></li><li><i>• clear and</i></li><li><i>• courageous recognition of its existence.</i></li></ul> <p><i>• Know that the aim is a higher one [i.e., Know that the aim is higher than merely recognizing your selfishness, the aim is to OVERCOME your selfishness],</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• know that you are emotionally not there yet [i.e., know that you are not yet able EMOTIONALLY to overcome your selfishness, know that you need more purification and development work to overcome your selfishness EMOTIONALLY].</i></li></ul>
45	<p><i>Also realize that secluded happiness [i.e., realize that happiness secluded from others and isolated] is impossible.</i></p>

***The separating wall [i.e., The wall separating you from others]  
must  
crumble,***

***and that [i.e., and tearing down and crumbling this wall that separates  
and protects you from others]  
is what  
all of you  
are afraid of;***

***it [i.e., tearing down and crumbling this wall that separates you from others]  
threatens you.***

***You do not realize that  
by keeping  
your separating wall  
you***

- defeat  
your own purpose***

***and  
you***

- contradict your  
desire to develop,  
which exists just as strongly  
as your fear of it [i.e., just as strongly as your  
fear of developing].***

***You all  
desire***

- happiness***

***and  
you all  
desire to***

- give happiness,***

***yet you  
cannot achieve either one [i.e., cannot achieve either happiness  
or giving happiness]  
without  
losing  
your separateness.***

46

*And how do you  
lose  
your separateness?*

*By doing  
the very thing  
that seems  
hardest to you.*

*Perhaps it is*  

- *giving up your  
pride,*
- *going through  
your apparent shame.*

*When you approach the problem  
this way [i.e., by tearing down your walls that separate you from others and  
thereby making HAPPINESS and GIVING HAPPINESS possible:  
giving up your pride, going through your apparent shame],  
you will realize that  
in this kind of prayer [i.e., this kind of prayer for COURAGE to face yourself,  
to purify yourself, and to develop – to tear down  
the walls of separation]  
there is certainly nothing selfish.*

*For God  
wants you  
to be happy.*

*It is a long tradition of  
misunderstanding,  
often unpronounced,  
that  
to be*  

- *godly*

*means  
to be*  

- *unhappy and*
- *severe.*

*To be godly  
is supposed to be*  

- *martyrdom.*



***This image [i.e., This image that to be godly  
means to be unhappy, severe, and a martyr]  
is engraved in humanity  
as a whole.***

***No, my friends,  
it [i.e., No, this image that to be godly  
means to be unhappy, severe, and a martyr]  
is not so.***

***So  
do not feel guilty  
if you also  
become happy.***

***But  
do not pray  
directly  
for  
happiness.***

***Pray for the***  

- strength and***
- ability***

***to remove  
the obstacles  
you  
have placed  
between***  

- yourself***

***and***  

- happiness.***

***This [i.e., Removing the obstacles you have placed between yourself and happiness]  
means  
going through  
the unhappiness,  
self-inflicted  
by***  

- error and***
- ignorance.***

	<p><i>The outcome [i.e., The outcome of removing the obstacles you have placed between yourself and happiness, including going through the unhappiness, self-inflicted by error and ignorance]</i></p> <p><i>will be</i></p> <p><i>the clear light of</i></p> <ul style="list-style-type: none"><li><i>• peace,</i></li><li><i>• harmony,</i></li><li><i>• beauty, and</i></li><li><i>• joy</i></li></ul> <p><i>that will be</i></p> <p><i>yours</i></p> <p><i>regardless of</i></p> <p><i>other people's actions.</i></p> <p><i>That</i></p> <p><i>is the spirit you should have</i></p> <p><i>when you pray.</i></p>
47	<p><b><i>QUESTION:</i></b></p> <p><i>May I ask</i></p> <p><i>why is it so difficult at times</i></p> <p><i>to start praying at all?</i></p>
48	<p><b><i>ANSWER:</i></b></p> <p><i>You all know that</i></p> <p><i>your development</i></p> <p><i>does</i></p> <p><i>not</i></p> <p><i>proceed</i></p> <ul style="list-style-type: none"><li><i>• upward</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• downward</i></li></ul> <p><i>along a steady line.</i></p> <p><i>It [i.e., Your development]</i></p> <p><i>fluctuates,</i></p> <p><i>going</i></p> <ul style="list-style-type: none"><li><i>• up</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• down</i></li></ul> <p><i>in</i></p> <ul style="list-style-type: none"><li><i>• spirals.</i></li></ul>

*And sometimes,  
while you are on a  
• downward curve,  
you do not realize  
you are  
• a step higher  
than  
• the last upward curve  
you were on.*

*Although  
• the last upward curve  
was, on the whole,  
lower than  
• the present downward curve,  
every  
upward curve  
feels better [i.e., feels better than any downward curve].*

*You felt  
• an elation and  
• a liberation  
[in the previous upward curve]  
that you  
do not feel  
on the downward curve,  
which  
you have now  
worked yourself  
up to.*

*Whenever  
you are on  
a downward curve,  
you encounter  
conflicts  
that you have not yet resolved.*

*They [i.e., The conflicts that you have not yet resolved]  
disquiet you;  
they make you*

- *restless and*
- *fearful*

*until  
you have laboriously*

- *worked them out [i.e., until you have worked out  
these unresolved conflicts]*

*and*

- *understood them;*

*until  
you have*

- *fitted them [i.e., until you have fitted these unresolved conflicts]  
into as much of  
the whole picture  
as is available to you now.*

*When this is done [i.e., When your have worked out these unresolved conflicts  
and fitted them into the whole picture as is available to you now],*

- *the upward curve  
sets in again,*

*and*

- *you enjoy  
the clear air  
of a gained truth  
a little further.*

49

*But when  
the downward curve comes again,  
you must  
delve into  
the darkness of your*

- *confusion and*
- *error,*

*and that cuts you off from  
the divine stream.*

*You may oversimplify this  
by saying:*

*"Things are  
depressing;  
I experience  
unpleasant things  
and that [i.e., and because I experience unpleasant things]  
is why  
I am cut off from the divine flow."*

*You are only  
half right,  
and that [i.e., and being half right]  
is always dangerous.*

*The unpleasantness  
you are experiencing  
is only*

- a reflection,*
- a necessary effect*

*of the cause  
you have within yourself  
that waits to be dug out.*

*And that [i.e., And because the cause within yourself of the unpleasantness  
you are experiencing waits to be dug out]  
is why,  
when you are on the downward curve,  
which may vary in length  
according to*

- the personality and*
- the inner problems to be solved,*

*the flow is cut off.*

*You are surrounded again  
by the strong impressions  
of  
the world of manifestation.*

*You can  
no longer connect with  
the feeling  
of reality  
you have tasted at other times.*

*The disconnection [i.e., The disconnection from reality]  
is necessary;  
it [i.e., the disconnection from reality you have tasted at other times]  
provokes a battle on your part  
to attain victory again.*

*Every victory  
means  
a new upward curve.*

50

*It is quite natural*

- *that in such periods  
of temporary darkness*
  - *you cannot  
feel  
God's absolute truth,*
- *that*
  - *you do not  
vibrate with  
it [i.e., that you do not vibrate with  
God's absolute truth].*

*This [i.e., This feeling and vibrating with God's absolute truth]  
cannot be forced  
by your will.*

	<p><b><i>But what you</i></b> <b><i>• can and</i></b> <b><i>• should</i></b> <b><i>do during these periods [i.e., during these periods of</i></b> <b><i>darkness and struggle]</i></b></p> <p><b><i>is to</i></b> <b><i>• think</i></b> <b><i>• clearly and</i></b> <b><i>• reasonably</i></b> <b><i>about your findings</i></b> <b><i>in the light of</i></b> <b><i>what you</i></b> <b><i>now know,</i></b> <b><i>although temporarily</i></b> <b><i>this knowledge</i></b> <b><i>sits only in your</i></b> <b><i>brain,</i></b></p> <p><b><i>and to</i></b> <b><i>• wait</i></b> <b><i>until you become</i></b> <b><i>filled with</i></b> <b><i>this knowledge again.</i></b></p>
51	<p><b><i>Be blessed,</i></b> <b><i>my dear ones.</i></b></p>

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

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

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

#### Trademark/Service Mark

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

#### Copyright

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

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