Pathwork Lecture 74: Confusions and Hazy Motivations

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

<table>
<thead>
<tr>
<th>Q</th>
<th>Content</th>
</tr>
</thead>
</table>
| 03 | Greetings,  
my dearest friends.  
God bless  
each one of you.  
Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture]. |
| 04 | People in this country  
have just celebrated the day of Thanksgiving.  
At this opportunity  
I should like to tell you, my friends,  
that we in our world  
thank each human being  
who makes an effort toward  
• purification and  
• development. |
Every effort in this direction [i.e., Every effort toward purification and development] counts in the total plan of evolution for the entire universe.

Every problem you solve, every insight of honest self-recognition is in some measure instrumental in changing the course of universal and cosmic forces.

You have no idea how important the efforts and endeavors of every single human being are.

If this truth [i.e., If this truth of how important the efforts and endeavors of every single human being are] were realized, many more people would try harder.

All suffering comes from ignorance, from lack of wanting to face the truth.
Therefore [i.e., Because all suffering comes from ignorance and from lack of WANTING to face the truth],

those who

honestly do this work [i.e., those who honestly do this work of purification and development]

must

• ultimately,
• in one way or another,

affect

those

who are still submerged in unawareness about

• themselves
and also about
• their relationship
to the entire universe.

Those of you

who walk this path so courageously

should know

that all of us in the spirit world thank you for your efforts, not only on

• our behalf,
but on

• behalf of all other beings.

And now, my friends,

I should like to say a few words which may prove helpful for those of you who

• struggle and
• try, but

always encounter

new difficulties within themselves.
These words [i.e., These words I now give you in this lecture] may
- help you to overcome them [i.e., help you overcome new difficulties that arise within you as you struggle along the path]

and
- give you a clearer overall view.

Such clarification is often necessary at certain stages of your path.

One of the most important things in the course of this work is to recognize when you are confused about a particular subject.

Perhaps a confusion exists in you and you do not even know about what.

I can see a great need for elaborating on this subject.

You know from our previous talks that any
- inner problem, in one way or another, manifests as an
- outer problem sooner or later.
The outer problem
is the result of
the inner one
and, at the same time,
it [i.e., the outer problem]
can become
the tool
with which to
correct
the wrong attitudes
which create
both the
• inner
and the
• outer
problem.

When
outer manifestations occur
that make you
feel
• disharmonious,
• unpleasant,
• anxious or
• angry,
you often forget
that there is
some confusion in you.

You do not know exactly
• what the confusion is
or
• what is incorrect
in your
• conscious or
• unconscious
thinking.
I cannot emphasize too strongly that you need first to find out exactly what the confusion is.

Whenever something bothers you, be it merely a mood, an unpleasant inner reaction, or an actual outer happening apparently caused by other people,

try to find out how you are confused; how your thoughts are muddled; how you are not clear about an idea, a supposedly right reaction, about a principle of general conduct.

Ascertain if there is a contradiction of right principles.

Put this confusion down concisely, in writing:

"I am confused because I do not know..." whatever it may be.
Break it down [i.e., Break your confusion down] into several questions.

The more concise your questions are, the more aware you will become of exactly what your confusion is.

Writing contributes most constructively toward eliminating the confusion, even long before you are able to find the exact answers to your questions.

If you then
  • pray for the answers and
  • work with the questions – at the same time checking your inner resistance to receiving the answers – you will
  • make great advances and
  • prepare for most important new insights that will give you new freedom.

My friends, never forget the importance of becoming aware of your questions concerning a particular • complexity, • problem, or • confusion.
The moment you have the concise question clearly crystallized, you will already feel relief.

You will have smoothed the way toward complete clarification.

You who have progressed a little on this path should now
• stop for a moment and
• turn around to get an overall view, just as the climber occasionally does when making an ascent.

While going forward, your glance is directed toward a
• particular or
• partial goal on the way.

In doing so [i.e., In looking forward toward a particular goal on the way], you may forget
• the distance already covered,
• the obstacles surmounted, and lose
• the encompassing view of the whole picture.

It is very useful to turn around occasionally and make an overall survey of the terrain.
I say this now [i.e., I now say that it is useful to turn around occasionally and make an overall survey of the terrain] with a particular aim.

Once again
you should investigate
what your
main problems in life are,
but
with a more comprehensive view.

Write the problems down concisely [i.e., Write down concisely the main problems in your life],
describing in clear-cut words whatever area of your life they [i.e., whatever area of your life the main problems] may deal with.

With your findings so far,
you may now be in a better position than
when you started on the path to determine that

wherever
• your aim is confused and
• your life-goal muddled with mixed motivations,
is where you will find the troublesome area of your life.

This recognition will do much to help you further.
The deep-rooted emotional reactions brought to light [i.e., brought to light in this process] always show the child operating in you.

And that child is
• self-centered and
• ignorant.

Out of this
• self-centeredness and
• ignorance
  selfish motives arise,
  • unconsciously
  or sometimes even
  • half-consciously.

You are unclear as to what you want in
• life,
  or in
  • a particular area of your life.

You drift, and all goals are in a fog of
• confusion and
• unawareness.

Even genuinely unselfish motives are not expressed clearly in your thinking.
Whenever or wherever such a condition exists [i.e., Whenever or wherever a condition exists in which you are drifting and your goals are in a fog of confusion and unawareness], you are bound to have

• difficulties,
• unfulfillment and
• frustration.

The difficulties may either be

• outer obstacles,
or

• if outer obstacles are not yet on the horizon, you may inwardly feel

• ill at ease,
• guilty,
• tense,
• full of
  • anxiety or
  • impatience.

In other words, even if for the time being things go well outwardly, your inner peace is lacking in this area of your life.

Whenever such condition exists, your motives must be mixed with unconscious selfish motives that produce the negative result.
Survey your life once again.

See exactly
where you have
either
• manifest problems,
or
• inner feelings of
  • anxiety or
  • disharmony.

Then
check out
what your motives
really are.

Look behind
the apparent
positive
outer appearances.

Use
your
• findings,
your
• images and
• wrong conclusions.

Try to crystallize out of them [i.e., out of your findings, your images and wrong conclusions]

any
• negative or
• confused
  motives
  and apply them [i.e., apply any negative or confused motives]
    to the trouble area.
Or determine
if you perhaps have
drifted into a certain course
without even knowing
whether you wanted
• this particular goal or
why you wanted
• it [i.e., or without even knowing WHY you
wanted this particular goal].

Such indetermination [i.e., Such indetermination about whether or why
you wanted this particular goal]
• is often
  more damaging
  than
  clear-cut
  negative motives
and
• may apply to
  any area of life,
  like
  • professional fulfillment,
  • marriage, or
  • friendship.

Indetermination [i.e., Indetermination about whether or why
you wanted a particular goal]
may create
• tension and
• conflict
  in a particular personal relationship.

Check your
• real motivations
behind
• the conscious ones.

Check whether or not
you have a
clear-cut aim.
Check your
• reason for living.

What is your
• purpose in life?

What do you want it to be [i.e., What do you WANT your purpose to be],
  apart from
  developing yourself
to the best of your ability?

Then see
what you
really
want.

Why
do you want it?

Beware of the error
that
• one motivation
  necessarily excludes
• another.

You know this is not so.

Try to be honest with yourself,
in
this respect [i.e., be honest with yourself in respect to what you really
want and why you want it]
as well as
in
any other [i.e., as well as in any other respect].

• The relief
  and
• the reward
  you will get from
  honest answers
to your own questions
will be tremendous,
  regardless how negative
  the answers may prove to be.
One of the most outstanding features
of such a procedure
will be that
the moment you recognize
• your lack of
clear-cut motivations,
or
• the presence of
destructive ones [i.e., the presence of destructive motivations],
you will see
the law of cause and effect
operating
in your own life.

You will thereby [i.e., By seeing the law of cause and effect
operating in your own life you will]

instantly
lose the feeling of injustice,
which
may be
• conscious
  in some people
but is perhaps
• unconscious
  in most.

When we discussed
the general
• fear of life,
• fear of the unknown,
you learned that it
is always
the distorted God-image
which is responsible for that fear.
You may unconsciously fear that there is an arbitrary god
who metes out
• punishment
and
• reward
according to his whim.

And even if you do not actually believe in such a god,
that is your concept of
• life and
• your role in it.

If you regard yourself as
• lost,
• helpless,
• a prey to circumstances beyond your control,
you grasp for
• "chance" and
• "luck."

You feel like a lost little boat on a big ocean.

Sometimes
• the waters are wild and
• the waves carry you against the current,
meaning that
• life produces unhappiness,
and sometimes
• the waves may be smooth and
• carry you into
• "lucky circumstances."

You say,
"There is nothing I can do about either."
This [i.e., This sense that you have no influence on life – that life is merely a matter of “chance” and “luck”]

is a deep-rooted feeling in almost everyone, and it is of utmost importance to make such concepts of life conscious.

Some of you have succeeded in doing so [i.e., have succeeded in making conscious your sense that you have no influence on life – that life is merely a matter of “chance” and “luck”], but you do not as yet see the way out.

You may say, "All right, and what now?"

You will find the answer by recognizing your • hazy or • mixed goals that are responsible for whatever it is you lack.

This particular • confusion and • lack of motivation is directly responsible for • unfulfillment or • lack of success, if you want to call it that.
If you then realize that
   it is
   you
   who have caused it [i.e., that YOU have caused your unfulfillment or
   lack of success],

   and not
   • a chaotic universe or
   • God,

you will
   automatically
   lose some of your
   • fear and
   • insecurity.

You will
   • know that
     you
     are capable of producing
     favorable conditions,
     even if you are not yet doing so.

You will at least
   • see the road.

You will
   • start to think about
     • clarifying
       your motives
   and
   • establishing
     those [i.e., establishing those motives]
     that are in accord with
     what you
     • really
       want,
   and
   • not
     those [i.e., and not establishing those motives that are]
     in accord with
     what you believe you
     • ought to
       want.
Keep
such established motivations [i.e., such established motivations that are in accord with the goals you REALLY want]

• conscious and
• clearly defined,
working toward
their goals.

While you may not yet be able to shed the selfish motives,
• the very
• admission
that they exist [i.e., the very admission that selfish motives exist],
• the very
• honesty and
• clear vision
about yourself will, on the one hand,
• release
an entirely new
inner
• force and
• energy,
and,
on the other, you will
• see your own responsibility for
your fate.

You will then [i.e., When this entirely new inner force and energy are released in you and when you see your own responsibility for your fate, then you will]

cease
being afraid of
an unknown fate,
whether
your fears be
• conscious or
• unconscious.
My friends,
   it is very important
   for all of you to consider these questions
   at this point.

What I said today
   may not be entirely new
   to those of you who have been following these teachings,
   but perhaps
   you
   • will now understand my words
     in a different light
   and
   • make better use of them.

Now they will
   • sink in
easier
and
   • enable you to work
   more constructively.

Are there any questions about this subject?

QUESTION:
If you are confused,
   it is very hard to ask questions.

Because you are confused,
   you just don't know what it is [i.e., don’t know what the confusion is].

   There are merely
   feelings.
ANSWER:
Formulate the feelings.

Try to bring them [i.e., As you formulate the feelings, try to bring the feelings] into concise thought.

That [i.e., Formulating your feelings and bringing them into concise thought] is surely
• the hardest and
• the most important part.

Only in this way can you get to the root of the confusion.

It [i.e., Formulating the feelings and bringing them into concise thought] is not quite so difficult as you imagine.

You have to settle down to want to do it.

Clarify your questions concisely.

Even if the first questions are inadequate, it does not matter.
From these first questions you will be able to draw out further questions, until they [i.e., until the further questions]
• come more to the point
and
• lead you closer to the root.

You will then [i.e., When you are closer to the root of the problem, you will then] be able to eliminate the questions you started with because they were dealing merely with the circumference of the problem, while as you proceed you get closer to the center.

QUESTION: But isn’t one confused because one can’t put down what disturbs one?

ANSWER: There is no such thing as "one cannot."
The way you put it implies that you think there cannot be any solution.
You may think this [i.e., You may think there cannot be any solution to your problem] unconsciously.

You may,
again unconsciously,
    hope
    the solution
    will be handed to you,
    for you cannot work it out yourself.

That [i.e., The belief that you cannot work your problem out yourself] is all wrong.

Since you have brought about your confusion at one time, you are
    • the one,
    • the only one,
    who can solve it.

**QUESTION:**
One can try, but often only with small things.

**ANSWER:**
Exactly.

Begin with the small things.

You cannot possibly get to the really big issues in your life immediately, because they [i.e., because the really big issues in your life] are too deeply submerged.
The

• outer,
• little

confusions,
however,
are
the symptoms of
the
• larger,
• hidden

ones [i.e., the outer, little confusions are the symptoms of the larger, hidden confusions].

Therefore,

one needs the
• outer

happenings
to point to the
• inner

condition.

Thus

• the
• little everyday

confusions,
• the by themselves
• insignificant or
• "unimportant"

things

are the very best
to start with.

Those [i.e., Those little everyday confusions, those insignificant or "unimportant" things]
you
can
• hold on to and
• concentrate on.

You can formulate your
• thoughts and
• questions

only about
• what you can put your finger on.
The little, seemingly insignificant things that confuse you serve to bring out the deeper confusion.

You will always see, when you analyze one of these small things, that there is something more vital at stake, some important underlying principle about which you are confused and beclouded.

So the best, indeed the only possible way to go about it, as I have said so often, is to take daily incidents and work with them.

That [i.e., Taking daily incidents and working with them – a pathwork practice that is called “daily review”] is not difficult.
QUESTION:
When two people are involved in an outer manifestation, and it is not
• a small manifestation
  but
• an important one,
if one [i.e., if one of the two involved] seeks
• self-knowledge and
• self-recognition
and the other one does not,
can the situation really change?

Or just
  for one person [i.e., Or just change for the one who is
  seeking self-knowledge and self-recognition]?

ANSWER:
The situation changes considerably, even if
  only one person does this work.

Of course, it is better
  if both do it.

But by
  one person doing it, much
  can be changed.
As long as you are
under the compulsion
of your
confused
• thinking and
• emotions,
you are bound to affect
the other person's
problematic currents.

There is
nothing
more contagious in this world
than
• emotions,
• thoughts,
• reactions, and
• attitudes.

You can observe that [i.e., observe that there is nothing more contagious than emotions, thoughts, reactions, and attitudes]
in your everyday life.

The more
you train yourself
in self-observation,
the more
aware you will become
of this truth.

For instance,
when another person
shows
a very strong spirit of competition toward you,
something is immediately aroused in you
even though
you may otherwise be
disinclined
to be competitive.

You want to compete
with the person
who brings this forth in you.
Or let us consider
  • showing off,
  or
  • fighting for approval.

If the other person
does it [i.e., shows off or fights for approval],
the perhaps
much smaller trend
in you is
  • affected and
  • brought to the fore,
    so that
      you, too,
        wish to do the same thing.

It is so
with any kind of emotion,
  • positive
  or
  • negative,
    • good
  or
    • bad.

Your
  • conflicts,
your
  • images, and
your
  • misconceptions
    • are contagious and
      affect the other person
        immediately.
However,
the person who works on
the path of self-purification
becomes
more
and more immune
to being affected in this way [i.e., becomes more and more
immune to being affected by the negative traits of others].

You
not only
• begin to dissolve such
• images and
• conflicts,
but you also
• become acutely aware of
the law of contagion,

and this very awareness [i.e., this awareness of the law of contagion]
will immunize you.

Thus you are
increasingly
less affected by
the other person's
negative influence on
your unconscious.

At the same time
you will,
by solving your own problems,
increasingly
affect the
• healthy and
• positive
part
of the other's personality.

This work
increases
awareness,
and
awareness
is the only real weapon against
the ills of the world.
In unawareness,
  two people will set up
    a vicious circle
      • operating
        from one
          to the other,
      and
        • steadily worsening
          as time goes on.

Yet it suffices
  for one person
    to do the work of self-recognition,
    and so
      • to grow inwardly
        to his or her optimum,
    [and]
      • [to help] to establish a
        benign circle
          between the two people involved.

I cannot emphasize strongly enough
  that this work [i.e., your work of self-recognition and growth]
  affects
    your entire surroundings.

Anyone around you
  must benefit from it.

If you analyze the sayings
  of all great spirits
    who ever lived on this earth –
      • Jesus Christ,
      • the Buddha, or
      • any other of the great masters –

you will find that
  the need for awareness
    is embodied in their teachings,
    though perhaps expressed at times
      in different ways.
To know that
your emanations
have a direct effect on the other person
is very important
for the entire universe.

When there is conflict between people,
strong energies clash.

In this particular respect [i.e., In respect to conflict between people
where strong energies clash],

each person's energy
is the expression of
self-will.

Each is convinced
that what he or she wants
is
• right and
• for the good.

But you all live in your
closed-up world
in which
you do not see
the other,
[but rather see] only your own obvious motivations,
which may even be
good
in themselves
but do not represent
the entire picture.
Since you are aware only of the surface of your own motivations, and therefore do not entirely understand either • them [i.e., your own motivations] or • yourself, you cannot understand the other person's real motivations which are so different in manifestation from your own.

The more you become convinced that • you are "right" and • the other is "wrong," the more the energy of your self-will will produce • an increasingly stronger resistance in the other person, along with • an even stronger • self-will or • forcing current [in the other person] which you are bound to resist in turn.
This
  • hopelessly futile
  and
  • exhausting
  battle [i.e., battle between two people, both convinced that he or she
  is “right” and that the other is “wrong”]

cannot be eliminated
  unless
  one person
  changes the procedure,
  not by
    • outwardly submitting to
      unjustified demands
        out of
          • weakness and
          • fear,
  but by
    • constructive work of
      • self-analysis and
      • inner growth
        through
          understanding
            the unconscious
              • motivations and
              • reactions.

QUESTION:
How can you find out if
  someone you love
  is really faithful to you?

• Genuine,
  • mature
    love
  is
    loving
    without asking.

Is it mature
  to go on loving someone
   who is in love also with someone else?
ANSWER:
This question cannot be answered in a simple statement.

But let us try to analyze its various components.

How can you find out if someone is faithful to you?

I want to say first of all that the same old human misunderstanding is implied here that

• puts overimportance on the
  • outer act
  and often
  • diminishes the importance of the
    • inner state.

I do not
• condemn or
• condone here.

I am not concerned with the outer manifestation, which is

• unimportant and
• secondary
  when we want to consider the root of the problem.
It is possible that a person does not ever commit an act of unfaithfulness, but the motivations for "faithfulness" may be just as unhealthy and immature as the motivations which lead a person into unfaithfulness.

- Outer faithfulness may not be real faithfulness.

So, you see, the outer act, out of context and by itself, cannot be properly evaluated.

Now how do we determine the outer and inner motivations?
You cannot do so [i.e., You cannot determine the outer and inner motivations of your partner] unless you gain
• a certain detachment from yourself and
• an awareness of your
  • childish,
  • immature
  self-concern
  that prohibits
  • a true recognition of the situation in question and
  • the true feelings of your partner.

I will be more specific.

If a person is unfaithful, it is often taken as a personal
• insult or
• rejection.

Of course, that is not quite so.

True, if this [i.e., if this this unfaithfulness of the other person] is a repeated pattern, then such behavior [i.e., then such a pattern of repeated unfaithfulness] would indicate a certain aspect of immaturity [i.e., a certain aspect of immaturity in the unfaithful person].

It [i.e., The immaturity in the unfaithful person] may be
• a search and
• a longing
  for something,
  without knowing what it is.
It [i.e., The immature searching and longing in the unfaithful person] is often a search for
• self-expression, channeled in the wrong way, or
a longing for
• self-assertion, also channeled in the wrong way.

It [i.e., The immature searching and longing in the unfaithful person] is
• blind searching, as opposed to
• mature and • conscious searching.

Many motivations may exist that can explain such behavior [i.e., that can explain a partner’s unfaithful behavior];
we cannot consider all possible alternatives.

If this [i.e., If the fact that there are many possible motivations for a partner’s unfaithfulness] is recognized by the one involved [i.e., is recognized by the one whose partner is being unfaithful],
• the personal hurt will be removed;
• the feeling of personal rejection will be diminished, at least to some extent.
But you can recognize
the real motives
of such behavior [i.e., you can recognize the real motives of
your partner’s unfaithfulness]

truly – not just theoretically –
only with the
inner
understanding
which alone
is
• valid and
• constructive,

as you come to
understand
yourself.

In that measure [i.e., In the measure to which you understand yourself]
will you understand
the other person.

And it may very well be
that by that very understanding [i.e., by that very understanding
both of yourself and of the other]

the condition
may change
so that the partner
will no longer
need to be
unfaithful.

It [i.e., the partner’s unfaithfulness]
may not stop overnight,
but
the desire for it [i.e., the desire in your partner to be unfaithful to you]
may steadily diminish.
Then there is something else
which, too, may not necessarily be
the
only
reason.

It may very well be that
many factors
in both partners
contribute to
bring about such unfaithfulness.

If a person finds himself
thus betrayed [i.e., thus betrayed by his partner] –
if you want to use this word –
it may often be that
he or she
falls short
in his
love-capacity.

In this partner [i.e., In the partner feeling betrayed by
the other partner’s unfaithfulness]
the
• free and
• spontaneous
expression of love
may be
• paralyzed and
• inhibited.

Yet
because this partner [i.e., Yet because the partner feeling betrayed by
the other partner’s unfaithfulness]
has a great capacity for
giving affection
outwardly,
the inhibition [i.e., the inhibition against loving in the partner feeling betrayed]
manifests
so subtly
that you [i.e., that you, the partner feeling betrayed by
the other partner’s unfaithfulness,]
may not be aware of it right away.
If you explore your personality in the course of this work, you may find subtle inhibitions [i.e., subtle inhibitions against loving] which invariably affect the very part of the other person's nature where he or she is most vulnerable.

Therefore, the other may respond with unfaithfulness, because he or she is looking for that very free self-expression, needing it first in • the other to enable him or her to express it • himself or herself.

Everyone longs for true • fusion and • unity of souls;

some long for it • consciously, others • unconsciously;

others • still may • be afraid of it and • fight against it, but that does not mean the longing is not there.
The more unconscious
• inhibitions and
• fears
exist in you,
the more you will attract a partner
who also has such inhibitions.

Both of you
may need
another kind of partner,
who is free enough
to help you toward liberation.

But
neither of you
can attract that partner
without
changing.

However,
if you
• find and
• solve
your inhibitions,
you may help
your present partner
toward this liberation
in this respect [i.e., in respect to this liberation from inhibitions against loving]
so that
he or she
will no longer find it necessary
to be unfaithful.

Or,
if the partner turns out to be
really much too immature,
you may then
attract another partner
fitted more
to your
changed
personality.
To consider that you may in some way
• fall short and
• not give enough fulfillment
to your partner

usually elicits
a very strong reaction in people.

Your emotions become full of self-pity:

"Poor little me, I am not good enough,"
as though
you
• could not help it,
you were just
• born that way.

No,
this is not true.

Your actual real value
is not at stake,
although you may indeed contribute to the other's unfaithfulness
by
• your childish craving to be loved
instead of
• giving love maturely,
by your
• fears and
• inhibitions and
• shame
which are always a manifestation of
• self-concern and
• pride.
You withdraw
your real self
in fear of losing something,
and in so doing
you
actually may lose
that which is
dearest to you,
for such is the law of nature.

If you approach this question [i.e., If you approach this question concerning what role you may play in evoking the other’s unfaithfulness]
with a spirit of
• courage and
• constructive self-analysis –
  learning where you
  fall short in some way,
  perhaps in a very subtle inner way –
you will gain
deep insights
that will
not only
• give you peace
but which will
• enable you to free
  within yourself
  that which had remained
  completely hidden.

It is
your true self
that you are
not even aware of yet –
• what it is [i.e., you are not aware of what your true self is],
  and
• how it manifests [i.e., and how your true self manifests].
With your true self
you will be able to
give constructively.

You will
not give
in an attitude of
• self-hurt,
• submission, and
• masochistic self-punishment,
nor will you
hold back
your creative forces
from
• giving and
• loving.

You will
not substitute
• the genuine "you"
with
• a slightly false one.

It takes a
great deal of work on this path
before you
even begin
to become aware of
how much
you are not yet
your true self.

When you start this work,
these [i.e., these pathwork lectures]
are merely words.
After you have
• worked diligently and
• gained some major insights, and
• have perhaps succeeded in
  changing some of the old patterns,
you will understand these words
in their full meaning.

You will see how,
during your entire life,
your real self
with all its
• natural,
• beautiful,
• spontaneous
  right reactions
  was constantly hampered.

Your real self
is often
what the other person
unconsciously
• looks for and
• needs.

And when it is not found [i.e., when your real self is not found by the other partner],
he or she [i.e., the other person],
for lack of understanding of the situation,
will
• search elsewhere
instead of
• turning inward
to finally release
the real self
from within,
so that
fulfillment
becomes
• natural and
• inevitable.
In other words, when such a condition exists [i.e., when neither partner is aware of and connected to his or her real self and hence does not manifest true love], both must be regarded as
- responsible, as
- having contributed to it [i.e., contributed to that lack of love in their relationship] in one way or another.

This responsibility [i.e., This responsibility that both have for love in the relationship] should be accepted in the constructive spirit that it can be changed:

that no one
- is helpless and
- has to endure a painful fate because he or she is not
  - good enough or
  - lovable enough.

When you
- think and
- feel that way [i.e., When you think and feel that you are helpless and have to endure a painful fate because you are not good enough or lovable enough], it is the most unhealthy part in your being that speaks:
  - the child in you
    - who does not want to give up childhood,
    - who wants to be cuddled and pampered,
    - who wants to be taken care of instead of
      - taking care of its own life.
By insisting that the inner child remain in this state \[i.e., \text{remain in this childish state}\] — no matter how indirectly or subtly expressed — one pays a

- terribly high and
- unnecessary

price in

- unhappiness,
- helplessness, and
- hopelessness.

To be adult in the true sense means to take every negative occurrence and see

- how you contributed to it and
- what can be learned from it.

You will inevitably find an answer which you will know deep down in your heart to be true.

This truth \[i.e., \text{This truth that is found by your adult self in answering the question of how you contributed to and can learn from every negative occurrence in your life}\]

will make you free.
If you do not choose adulthood by adopting such an attitude toward life [i.e., an adult attitude of lovingly and courageously searching for how you contributed to and can learn from every negative occurrence in your life],
you will believe
• you are an innocent victim;
you will feel
• persecuted and
• unjustly treated;
you will be
a self-pitying helpless little bundle –
and you will even
like yourself in this role,
although you may suffer a great deal.

I do want you to know that my words are not directed to anyone in particular.

This is a very general subject.

43

**QUESTION:**
I think what the person who asked this question meant was:

"If you are in love with a person who is in love with you, but also with someone else, is it mature to stay in love with such a partner?"
**ANSWER:**
Well, I think the answer is contained in what I had to say about this topic.

*A continuous situation of this sort* [i.e., a situation where your partner continues to be in a love relationship with another person] cannot bring happiness.

It is an indication of something being wrong in both partners.

The partner who has the
- possibility and
- knowledge of self-search
should make an honest effort to find his or her own obstructions.

In doing so, the situation is bound to change one way or another, in the most natural way possible.

No forceful measures will have to be applied either to
- one's own feelings or to
- the other person.

Such forceful measures can never really work.

- An organic natural growth will bring
- an organic natural change.
If a person is so divided within that he finds himself in love with two partners, both of these partners [i.e., both partners with whom such a person is in love] must have a corresponding • immaturity and • division within themselves to attract this type of person [i.e., to attract a person who can be in love with two partners].

I say again, the remedy lies in finding one's own • obstructions and • divisions within that make such an attraction possible.

To say, "I must not be in love," is in vain.

You can only change a feeling [i.e., here a feeling of “being in love”] genuinely if you • understand it, but not if you • suppress it.

And understanding can be gained only by the procedure I always advocate.
While this procedure goes on [i.e. While this procedure of coming to understand your feelings of “being in love” with a person who is in love with both you and another person goes on],

one should not even attempt
to effect a major change in one's life,
unless
outer conditions
become too unbearable.

One's feelings
will usually fluctuate in this period
between
- masochistic submissiveness on the one hand
and
- hostile resentment on the other.

Underneath
both sets of feelings [i.e., Underneath both masochistic submissiveness and hostile resentment]

is a
- strong,
- grasping
  forcing current,
  loudly proclaiming,

"I want!

In order to get what I want,
I either
- submit and
- allow myself to be mistreated,
or I cannot take this anymore,
and therefore
I hate."

All these emotions
should be
- observed and
- followed through
  until one gets
dereper into their origin.

This is the only way, my friends.
**QUESTION:**
I would like to ask a question about creativity.

As a teacher,
I find that some of my students show signs of
• independence and
• creativity.

But, somehow,
many of them
fail to develop this talent.

I would like to ask you if there is something about our system of education that prevents such creativity from being manifested.

Would you like to say something about this subject?

**ANSWER:**
First of all,
as to the present system of education:

Needless to say,
it falls very short of what it
• should be and
• could be,
not only
• ideally speaking,
but
• realistically.

One day it will be that.
Now

*education is compartmentalized.*

The unifying principle, linking all branches of knowledge is

*completely disregarded or ignored,*

so that

the human mind develops with the idea of many

*branches,*

many

*subjects,*

all separate.

The separateness, fostered by intellectual concepts, is bound to

*divert the soul forces and increase their inner separateness,*

thus prohibiting creativity.

Creativity can function only in

*wholeness,*

never in

*separateness or compartmentalization.*
The most important aspect in education would be the unifying quality.

Young people should be shown the truth that there is one unifying common denominator among all branches of knowledge.

Such an emphasis [i.e., Such an emphasis on one unifying common denominator among all branches of knowledge] would ultimately affect and influence the soul currents.

It would help them indirectly toward integration.

The more direct way, however, which should also be cultivated in conjunction with the emphasis on the unity of knowledge, is the treatment and dissolution of the personal conflicts in young people.
Where the personality
is more robust,
due to
development in previous incarnations,
present problems
will have a weaker effect
and therefore
the creative forces
will flow much freer.

In such people [i.e., In people whose personality is more robust due to
development in previous incarnations],
the natural attitude [i.e., the natural attitude toward problems]
will be to
grow
from
• coping with problems,
• assimilating
  • them and
  • the experience they give,
instead of
being stultified by them.

The more
this attitude [i.e., The more this natural and constructive attitude toward
problems, this attitude that leads to coping with and
assimilating problems and the experience they give
instead of being stultified by problems]
prevails,
the more
creativity will manifest.

The less
it [i.e., The less this mature and constructive attitude toward problems]
exists,
the more latent
the creativity will be.

In such cases [i.e., In cases where this mature attitude toward problems
is NOT as present],
the work of
• self-search and
• inner re-education
  is most essential.
But in all cases such inner re-education would be most important in order to create a new humanity, so that one day the cure of unhealthy currents, similar to [i.e., similar to the cure of unhealthy currents found in] this pathwork, will be a naturally accepted part of life.

It [i.e., The cure of unhealthy currents similar to the cure found in pathwork] will be an essential element of education for every growing child.

It [i.e., The cure of unhealthy currents similar to the cure found in pathwork] will be the basis of education.

The world is moving toward this goal.

Still another aspect in meeting this problem [i.e., this problem of unmanifest creativity due to an immature attitude toward problems] is a different kind of educational approach in the home.

This would mean that parents would have to be re-educated.
The
  • importance and
  • influence
  of
    • their own problems
    on
      • their children
      would have to be made clear to them,
      so as to give them
      the incentive
      to do the maximum of
      self-search,
      in order to
      fully accept
      the responsibility of parenthood.

Thus their
  • healthy and
  • mature
  love-capacity
  will
    • increase
    to its full potential, and
    • affect the children
    so favorably
    that they will grow up
    with less
    • rigidity,
    • paralysis,
    • images, and
    • problems.

Perhaps some of you in this life
will come to experience
the changes
along the lines of this discussion.
QUESTION:
I would like to know also
what a teacher,
as an individual,
could do
to promote creativity in
• his students
who are not really
• his children?

ANSWER:
What the teacher can do, above all,
is to gain awareness of these things.

Even while
the conditions in your world
are still
far from being what they
• should and
• could
be,
the mere awareness of them
will help.

I do not even mention
the need for
• self-search and
• development
in the teacher,
because
this is so obvious
that it does not need to be stressed again.
• Such self-development, in combination with
  • awareness of general conditions
    • as they are,
      compared with
    • what they should be,
      will give the teacher sufficient intuitive insight into what the individual students need.

You all know that progress on this path brings out the intuitive perceptions.

56

One of the most important motives for a teacher, if he or she truly wants to make the best of his calling, is the inner desire to help.

This [i.e., This inner desire to help] must be the • dominant,
  • clear-cut,
  • unselfish motive, consciously • cultivated,
  • checked when it is • diluted or • weak, and • strengthened when it comes to the fore in all its beauty.
This motive [i.e., This motive to help another] must be
• clarified and
• nursed
  constantly;
the inner wish
to help unselfishly
should be expressed in
• prayer and
• intention.

The energy
to cultivate it [i.e., The energy to cultivate this inner desire to help]
in action
can never be left to itself.

It [i.e., This inner desire and energy to help in action],
too, must be
• checked and
• nursed.

Every day
the wish should be formed
that, if not more, then at least
one young person
should be enriched.

If this [i.e., If every day the wish is formed to enrich at least
one young person, if not more young persons]
is done,
• guidance
and
• inspiration
 will automatically come.

Such enrichment [i.e., Such enrichment of young persons]
is often
very subtle;
perhaps a seed can be sown,
and the teacher who tries to work in this way [i.e., in a way of wanting
to enrich a young person’s life]
will perceive
• how and
• where.
QUESTION:
I have been studying a little about gnostic religion and I found that the teachings expounded here [i.e., expounded here in pathwork] are very similar to those found in many gnostic speculations.

If they are similar, maybe you could explain the reason for the
• decline and
• virtual disappearance of gnostic religion?

ANSWER:
It [i.e., Gnostic religion] has not disappeared.

It [i.e., Gnostic religion] has reappeared, and it is constantly reappearing in different forms.

But the fact that it [i.e., the fact that gnostic religion] has to reappear proves that all truth always tends to be
• diluted and
• distorted by the masses who are not ready to understand it.
So it [i.e., So gnostic religion, as all truth,] thins out as the few who do understand it
   • leave this earth
   and
   • leave the heritage of such teachings in the hands of those who
     • are often full of good will and intention,
     but
     • cannot handle it [i.e., cannot handle the truth] in the right way.

As time goes on, the truth becomes
   • more and more rigid
   and therefore
   • untrue.

New channels have to be created, and
   the very same truth appears again in a new form, perhaps adapted to the
   • civilization and • characteristics of the particular period.

There was no time in history when truth did not come through among certain people.
It [i.e., Truth]  
• was taught and  

it [i.e., truth]  
• spread,

but as I said,  
the majority of humanity  
was still too immature  
to use it  
inwardly.

By making  
outer  
• rules and  
• regulations  
they [i.e., the majority of humanity]  
imposed restrictions  
that distorted it [i.e., restrictions that distorted truth].

If you study  
the history of religion closely,  
you will see that  
all religions,  
including  
the traditional ones,  
contained  
the life-spark of truth.

But as they spread [i.e., But as religions spread],  
the truth  
faded out  
and they [i.e., and religions]  
became  
religions of  
• letters,  
instead of  
[religions of]  
• heart and  
• soul.
Humanity does not understand the essence of
• truth
or
• religion
because it [i.e., because humanity]
does not want
to understand [i.e., humanity does not WANT to understand truth or religion].

It [i.e., Humanity] wants to lean on
• dogma and
• rule,
so as not to have to
• think,
to
• face, and
to
• make self-responsible decisions.

In that way [i.e., By leaning on dogma and rule], truth is perverted.

This [i.e., This perverting of truth by leaning on dogma and rule]
• has happened since the beginning of time and
• will continue, I am afraid, for some time to come.

But as time goes on, each new manifestation of truth penetrates
• a little deeper
and
• among more people whose souls are evolved enough to yearn for it [i.e., evolved enough to yearn for each new manifestation of truth].
You will see that
the truth
is understood by many more people today
than
• a few hundred years ago,
or even
• only fifty years ago,
even though
not always
in exactly the same terms.

The spreading
of
• certain sciences
and
of
• psychology

has contributed greatly
to this understanding.

The
• essence and
• root
of psychology,
if you go deep enough,
will always
• get to the
psyche and
• reveal
the essential spiritual truths,
as proclaimed by
the few sages
at all times.
QUESTION:
I should like to raise one point here.

• The Christian religion,
or, specifically,
  • the Catholic Church
did manage to survive until the present day,
while
  • the gnostic religions
which are more in accord with your teachings
have not survived.

It seems difficult to understand
why
  • the greater truth
showed
  • less vitality.

ANSWER:
• Outer power
  may often bring
  • outer success.

Maybe
  just because
  • more truth
    was rooted in certain gnostic religions,
  there existed
  • less of a power drive
    in those who practiced them.

But this does
not mean that
  the inner power of truth
  did not actually
  bring
  more success
  in the real sense,
  even though it [i.e., even though more success in the real sense
    that the inner power of truth manifested]
  was
  less noticeable [i.e., less noticeable outwardly].
The outer manifestation [i.e., The OUTER manifestation, being so much less noticeable than the REAL INNER manifestation,] may, once again, lead you to believe that this is unjust [i.e., “unjust” in the sense of asking, “Why isn’t the OUTER manifestation just as noticeable as the REAL INNER manifestation?”].

It is the same with an individual.

You may ask why certain people are outwardly so successful, while they are
• really selfish and
• very much lacking in
  • maturity and
  • love.

Here we have to agree on what being successful really means.
A businessman, outwardly
• "successful,"
• powerful, and
• financially secure,
may be full of inner
• unrest and
• unhappiness,
• guilt, and
• anxiety
that you never know about,
because
he may put up a very convincing front.

Therefore, he is not successful in the sense of what really counts:
his
• happiness,
his
• inner security,
his
• inner peace.

By the same token, the powerful church you mention is successful outwardly, but is not remotely so successful inwardly.
The neglected truth teachings
of gnostic religions
may
  • outwardly
    appear
    weak
    because
    there are few proponents of them
    that you know of.

But
  • inwardly,
    there abides
    a strength
    which you may not
    • see or
    • know of
    at all.

You may completely ignore
the strong influence it [i.e., You may completely ignore the strong influence of the neglected truth teachings of gnostic religions]
has on the cosmic forces,
an infinitely stronger influence
of
  • the few
than
of
  • the many,
notwithstanding the extent of
the outer power
a "successful religion"
may have.
Here again,
   it is a question of
   training one's awareness
   to perceive the
   • inner
     content of something,
   and not
   to focus on the
   • outer
     manifestation.

From that point of view,
  success
  is not where you see it.

Even though
  many people
    may be adherents of that church,
there are
  many more
    who are not.

And many of those who
  are adherents
    are so
    • in a half-hearted way,
      or
    • in a very superficial way,
      not really understanding what it is all about.

That [i.e., A church weak on the inside whose adherents are half-hearted
  and superficial, not really understanding what it is all about]
  is
  not strength,
and therefore
  such a church
  is not successful.
At the same time,
the few people who concentrate on
the teachings of truth
without overt power,
in whatever form it [i.e., in whatever form the teachings of truth] may appear
at different periods of history,
these few leave an imprint in the universe that cannot be measured by the human eye.

The• efforts and• understanding of a handful of such people are more important for universal success in its real sense than thousands of people going to a church.

Be blessed,
all of you,
in the Name of the Most Holy.
Receive our• strength and our• love• to help you further on the path,
• to help you • overcome your obstacles, and • to struggle successfully toward • light and • union and • wholeness within yourselves.

Be in peace,
be in God.
For information to find and participate in Pathwork activities world wide, please write:

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

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

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

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

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