

Pathwork Lecture 74: Confusions and Hazy Motivations

1996 Edition, Original Given November 25, 1960

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

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

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

Gary Vollbracht

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03	<p><i>Greetings, my dearest friends.</i></p> <p><i>God bless each one of you.</i></p> <p><i>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</i></p>
04	<p><i>People in this country have just celebrated the day of Thanksgiving.</i></p> <p><i>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</i></p> <ul style="list-style-type: none"><i>• purification and</i><i>• development.</i>

by Eva Broch Pierrakos

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Edited by Judith and John Saly; Devotional Format posted 6/1/18

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.

05

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.*

06

*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.*

	<p><i>These words [i.e., These words I now give you in this lecture]</i> <i>may</i></p> <ul style="list-style-type: none"><i>• help you to overcome them [i.e., help you overcome new difficulties that arise within you as you struggle along the path]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• give you a clearer overall view.</i> <p><i>Such clarification</i> <i>is often necessary</i> <i>at certain stages of your path.</i></p>
07	<p><i>One of the most important things</i> <i>in the course of this work</i> <i>is to</i> <i>recognize</i> <i>when</i> <i>you are confused</i> <i>about a particular subject.</i></p> <p><i>Perhaps</i> <i>a confusion exists in you</i> <i>and you do not even know</i> <i>about what.</i></p> <p><i>I can see a great need</i> <i>for elaborating on this subject.</i></p>
08	<p><i>You know from our previous talks</i> <i>that any</i></p> <ul style="list-style-type: none"><i>• inner</i> <i>problem,</i> <p><i>in one way or another,</i> <i>manifests as an</i></p> <ul style="list-style-type: none"><i>• outer</i> <i>problem</i> <p><i>sooner or later.</i></p>

*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.*

09

*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.*

	<p><i>Break it down [i.e., Break your confusion down] into several questions.</i></p> <p><i>The more concise your questions are, the more aware you will become of exactly what your confusion is.</i></p>
10	<p><i>Writing contributes most constructively toward eliminating the confusion, even long before you are able to find the exact answers to your questions.</i></p> <p><i>If you then</i></p> <ul style="list-style-type: none"><i>• pray for the answers</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• work with the questions – at the same time checking your inner resistance to receiving the answers –</i> <p><i>you will</i></p> <ul style="list-style-type: none"><i>• make great advances and</i><i>• prepare for most important new insights that will give you new freedom.</i> <p><i>My friends, never forget the importance of becoming aware of your questions concerning a particular</i></p> <ul style="list-style-type: none"><i>• complexity,</i><i>• problem, or</i><i>• confusion.</i>

	<p><i>The moment you have the concise question clearly crystallized, you will already feel relief.</i></p> <p><i>You will have smoothed the way toward complete clarification.</i></p>
11	<p><i>You who have progressed a little on this path should now</i></p> <ul style="list-style-type: none"><i>• stop for a moment</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• turn around</i> <p><i>to get an overall view, just as the climber occasionally does when making an ascent.</i></p> <p><i>While going forward, your glance is directed toward a</i></p> <ul style="list-style-type: none"><i>• particular</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• partial goal</i> <p><i>on the way.</i></p> <p><i>In doing so [i.e., In looking forward toward a particular goal on the way], you may forget</i></p> <ul style="list-style-type: none"><i>• the distance already covered,</i><i>• the obstacles surmounted,</i> <p><i>and lose</i></p> <ul style="list-style-type: none"><i>• the encompassing view of the whole picture.</i> <p><i>It is very useful to turn around occasionally and make an overall survey of the terrain.</i></p>

12

*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.*

13

*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.*

14

*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.*

	<p>Or determine if you perhaps have drifted into a certain course without even knowing whether you wanted</p> <ul style="list-style-type: none">• this particular goal or why you wanted• it [i.e., or without even knowing WHY you wanted this particular goal]. <p>Such indetermination [i.e., Such indetermination about whether or why you wanted this particular goal]</p> <ul style="list-style-type: none">• is often more damaging than clear-cut negative motives <p>and</p> <ul style="list-style-type: none">• may apply to any area of life, like<ul style="list-style-type: none">• professional fulfillment,• marriage, or• friendship. <p>Indetermination [i.e., Indetermination about whether or why you wanted a particular goal]</p> <p>may create</p> <ul style="list-style-type: none">• tension and• conflict in a particular personal relationship.
15	<p>Check your • real motivations behind • the conscious ones.</p> <p>Check whether or not you have a clear-cut aim.</p>

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.

16

*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?"*

17

*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.***

18	<p><i>My friends, it is very important for all of you to consider these questions at this point.</i></p> <p><i>What I said today may not be entirely new to those of you who have been following these teachings, but perhaps you</i></p> <ul style="list-style-type: none"><i>• will now understand my words in a different light</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• make better use of them.</i> <p><i>Now they will</i></p> <ul style="list-style-type: none"><i>• sink in deeper</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• enable you to work more constructively.</i>
19	<p><i>Are there any questions about this subject?</i></p>
20	<p>QUESTION: <i>If you are confused, it is very hard to ask questions.</i></p> <p><i>Because you are confused, you just don't know what it is [i.e., don't know what the confusion is].</i></p> <p><i>There are merely feelings.</i></p>

21

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.**

	<p><i>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.</i></p> <p><i>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.</i></p>
22	<p>QUESTION: <i>But isn't one confused because one can't put down what disturbs one?</i></p>
23	<p>ANSWER: <i>There is no such thing as "one cannot."</i></p> <p><i>The way you put it implies that you think there cannot be any solution.</i></p>

	<p><i>You may think this [i.e., You may think there cannot be any solution to your problem] unconsciously.</i></p> <p><i>You may, again unconsciously, hope the solution will be handed to you, for you cannot work it out yourself.</i></p> <p><i>That [i.e., The belief that you cannot work your problem out yourself] is all wrong.</i></p> <p><i>Since you have brought about your confusion at one time, you are</i></p> <ul style="list-style-type: none"><i>• the one,</i><i>• the only one,</i> <p><i>who can solve it.</i></p>
24	<p>QUESTION: <i>One can try, but often only with small things.</i></p>
25	<p>ANSWER: <i>Exactly.</i></p> <p><i>Begin with the small things.</i></p> <p><i>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.</i></p>

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.

26	<p>QUESTION: <i>When two people are involved in an outer manifestation, and it is not</i></p> <ul style="list-style-type: none"><i>• a small manifestation</i> <p><i>but</i></p> <ul style="list-style-type: none"><i>• an important one,</i> <p><i>if one [i.e., if one of the two involved] seeks</i></p> <ul style="list-style-type: none"><i>• self-knowledge and</i><i>• self-recognition</i> <p><i>and the other one does not,</i></p> <p><i>can the situation really change?</i></p> <p><i>Or just for one person [i.e., Or just change for the one who is seeking self-knowledge and self-recognition]?</i></p>
27	<p>ANSWER: <i>The situation changes considerably, even if only one person does this work.</i></p> <p><i>Of course, it is better if both do it.</i></p> <p><i>But by one person doing it, much can be changed.</i></p>

*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.*

	<p><i>Or let us consider</i></p> <ul style="list-style-type: none">• <i>showing off,</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>fighting for approval.</i> <p><i>If the other person</i> <i>does it [i.e., shows off or fights for approval],</i> <i>the perhaps</i> <i>much smaller trend</i> <i>in you is</i></p> <ul style="list-style-type: none">• <i>affected and</i>• <i>brought to the fore,</i> <p><i>so that</i> <i>you, too,</i> <i>wish to do the same thing.</i></p> <p><i>It is so</i> <i>with any kind of emotion,</i></p> <ul style="list-style-type: none">• <i>positive</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>negative,</i> <ul style="list-style-type: none">• <i>good</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>bad.</i>
28	<p><i>Your</i></p> <ul style="list-style-type: none">• <i>conflicts,</i> <p><i>your</i></p> <ul style="list-style-type: none">• <i>images, and</i> <p><i>your</i></p> <ul style="list-style-type: none">• <i>misconceptions</i>• <i>are contagious and</i>• <i>affect the other person</i> <i>immediately.</i>

*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.*

29

*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.*

30

*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.*

31

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?

32	<p>ANSWER: <i>This question cannot be answered in a simple statement.</i></p> <p><i>But let us try to analyze its various components.</i></p>
33	<p><i>How can you find out if someone is faithful to you?</i></p> <p><i>I want to say first of all that the same old human misunderstanding is implied here that</i></p> <ul style="list-style-type: none"><i>• puts overimportance on the</i><i>• outer act</i> <p><i>and often</i></p> <ul style="list-style-type: none"><i>• diminishes the importance of the</i><i>• inner state.</i> <p><i>I do not</i></p> <ul style="list-style-type: none"><i>• condemn or</i><i>• condone here.</i> <p><i>I am not concerned with the outer manifestation, which is</i></p> <ul style="list-style-type: none"><i>• unimportant and</i><i>• secondary</i> <p><i>when we want to consider the root of the problem.</i></p>

*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.*

34

*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.

	<p><i>It [i.e., The immature searching and longing in the unfaithful person] is often</i></p> <p><i>a search for</i></p> <ul style="list-style-type: none"><i>• self-expression,</i> <p><i>channeled in the wrong way, or</i></p> <p><i>a longing for</i></p> <ul style="list-style-type: none"><i>• self-assertion,</i> <p><i>also channeled in the wrong way.</i></p> <p><i>It [i.e., The immature searching and longing in the unfaithful person] is</i></p> <ul style="list-style-type: none"><i>• blind</i> <p><i>searching,</i></p> <p><i>as opposed to</i></p> <ul style="list-style-type: none"><i>• mature and</i><i>• conscious</i> <p><i>searching.</i></p> <p><i>Many motivations may exist</i></p> <p><i>that can explain</i></p> <p><i>such behavior [i.e., that can explain a partner's unfaithful behavior];</i></p> <p><i>we cannot consider all possible alternatives.</i></p>
35	<p><i>If this [i.e., If the fact that there are many possible motivations for a partner's unfaithfulness]</i></p> <p><i>is recognized</i></p> <p><i>by the one involved [i.e., is recognized by the one whose partner is being unfaithful],</i></p> <ul style="list-style-type: none"><i>• the personal hurt</i> <p><i>will be removed;</i></p> <ul style="list-style-type: none"><i>• the feeling of personal rejection</i> <p><i>will be diminished,</i></p> <p><i>at least to some extent.</i></p>

***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.***

36

*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.*

37

*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.

38

*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.*

39

*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.*

40

*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.*

41

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.

	<p><i>By insisting that the inner child remain in this state [i.e., remain in this childish state] – no matter how indirectly or subtly expressed – one pays a</i></p> <ul style="list-style-type: none"><i>• terribly high and</i><i>• unnecessary</i> <p><i>price in</i></p> <ul style="list-style-type: none"><i>• unhappiness,</i><i>• helplessness, and</i><i>• hopelessness.</i>
42	<p><i>To be adult in the true sense means to take every negative occurrence and see</i></p> <ul style="list-style-type: none"><i>• how you contributed to it and</i><i>• what can be learned from it.</i> <p><i>You will inevitably find an answer which you will know deep down in your heart to be true.</i></p> <p><i>This truth [i.e., 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]</i></p> <p><i>will make you free.</i></p>

*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?"*

44

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.*

45	<p><i>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</i></p> <ul style="list-style-type: none"><i>• immaturity and</i><i>• division</i> <p><i>within themselves to attract this type of person [i.e., to attract a person who can be in love with two partners].</i></p> <p><i>I say again, the remedy lies in finding one's own</i></p> <ul style="list-style-type: none"><i>• obstructions and</i><i>• divisions</i> <p><i>within that make such an attraction possible.</i></p>
46	<p><i>To say,</i></p> <p><i>"I must not be in love,"</i></p> <p><i>is in vain.</i></p> <p><i>You can only change a feeling [i.e., here a feeling of "being in love"] genuinely if you</i></p> <ul style="list-style-type: none"><i>• understand it,</i> <p><i>but not if you</i></p> <ul style="list-style-type: none"><i>• suppress it.</i> <p><i>And understanding can be gained only by the procedure I always advocate.</i></p>

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
deeper into their origin.*

This is the only way, my friends.

47	<p>QUESTION: <i>I would like to ask a question about creativity.</i></p> <p><i>As a teacher,</i> <i>I find that some of my students show signs of</i></p> <ul style="list-style-type: none">• <i>independence and</i>• <i>creativity.</i> <p><i>But, somehow,</i> <i>many of them</i> <i>fail to develop this talent.</i></p> <p><i>I would like to ask you if there is something about our system of education that prevents such creativity from being manifested.</i></p> <p><i>Would you like to say something about this subject?</i></p>
48	<p>ANSWER: <i>First of all,</i> <i>as to the present system of education:</i></p> <p><i>Needless to say,</i> <i>it falls very short of what it</i></p> <ul style="list-style-type: none">• <i>should be and</i>• <i>could be,</i> <i>not only</i><ul style="list-style-type: none">• <i>ideally speaking,</i> <p><i>but</i><ul style="list-style-type: none">• <i>realistically.</i></p> <p><i>One day it will be that.</i></p>

*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.*

49	<p><i>The most important aspect in education would be the unifying quality.</i></p> <p><i>Young people should be shown the truth that there is one unifying common denominator among all branches of knowledge.</i></p> <p><i>Such an emphasis [i.e., Such an emphasis on one unifying common denominator among all branches of knowledge] would ultimately</i></p> <ul style="list-style-type: none"><i>• affect and</i><i>• influence</i> <p><i>the soul currents.</i></p> <p><i>It would help them indirectly toward integration.</i></p>
50	<p><i>The more direct way, however, which should also be cultivated in conjunction with the emphasis on the unity of knowledge, is the</i></p> <ul style="list-style-type: none"><i>• treatment and</i><i>• dissolution</i> <p><i>of the personal conflicts in young people.</i></p>

*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.***

51

***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.*

52

Perhaps some of you in this life
will come to experience
the changes
along the lines of this discussion.

53	<p>QUESTION: <i>I would like to know also what a teacher, as an individual, could do to promote creativity in</i></p> <ul style="list-style-type: none"><i>• his students</i> <p><i>who are not really</i></p> <ul style="list-style-type: none"><i>• his children?</i>
54	<p>ANSWER: <i>What the teacher can do, above all, is to gain awareness of these things.</i></p> <p><i>Even while the conditions in your world are still far from being what they</i></p> <ul style="list-style-type: none"><i>• should and</i><i>• could</i> <p><i>be, the mere awareness of them will help.</i></p>
55	<p><i>I do not even mention the need for</i></p> <ul style="list-style-type: none"><i>• self-search and</i><i>• development</i> <p><i>in the teacher, because this is so obvious that it does not need to be stressed again.</i></p>

	<p><i>• 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.</i></p> <p><i>You all know that progress on this path brings out the intuitive perceptions.</i></p>
56	<p><i>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.</i></p> <p><i>This [i.e., This inner desire to help] must be the</i></p> <ul style="list-style-type: none"><i>• dominant,</i><i>• clear-cut,</i><i>• unselfish motive, consciously</i><i>• cultivated,</i><i>• checked when it is</i><ul style="list-style-type: none"><i>• diluted or</i><i>• weak, and</i><i>• strengthened when it comes to the fore in all its beauty.</i>

***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.***

57	<p>QUESTION: <i>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.</i></p> <p><i>If they are similar, maybe you could explain the reason for the</i></p> <ul style="list-style-type: none"><i>• decline and</i><i>• virtual disappearance of gnostic religion?</i>
58	<p>ANSWER: <i>It [i.e., Gnostic religion] has not disappeared.</i></p> <p><i>It [i.e., Gnostic religion] has reappeared, and it is constantly reappearing in different forms.</i></p> <p><i>But the fact that it [i.e., the fact that gnostic religion] has to reappear proves that all truth always tends to be</i></p> <ul style="list-style-type: none"><i>• diluted and</i><i>• distorted</i> <p><i>by the masses who are not ready to understand it.</i></p>

*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.

59

*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.*

60

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].

61

*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.*

62	<p>QUESTION: <i>I should like to raise one point here.</i></p> <ul style="list-style-type: none">• <i>The Christian religion,</i> <i>or, specifically,</i><ul style="list-style-type: none">• <i>the Catholic Church</i> <i>did manage to survive until the present day,</i>• <i>while</i><ul style="list-style-type: none">• <i>the gnostic religions</i> <i>which are more in accord with your teachings</i> <i>have not survived.</i> <p><i>It seems difficult to understand</i> <i>why</i></p> <ul style="list-style-type: none">• <i>the greater truth</i> <i>showed</i><ul style="list-style-type: none">• <i>less vitality.</i>
63	<p>ANSWER:<ul style="list-style-type: none">• <i>Outer power</i> <i>may often bring</i><ul style="list-style-type: none">• <i>outer success.</i></p> <p><i>Maybe</i> <i>just because</i><ul style="list-style-type: none">• <i>more truth</i> <i>was rooted in certain gnostic religions,</i> <i>there existed</i><ul style="list-style-type: none">• <i>less of a power drive</i> <i>in those who practiced them.</i></p> <p><i>But this does</i> <i>not mean that</i> <i>the inner power of truth</i> <i>did not actually</i> <i>bring</i> <i>more success</i> <i>in the real sense,</i> <i>even though it [i.e., even though more success in the real sense</i> <i>that the inner power of truth manifested]</i> <i>was</i> <i>less noticeable [i.e., less noticeable outwardly].</i></p>

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.

64

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.*

65

*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.*

66

*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.*

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