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

Gary Vollbracht

9	Content
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
	<i>honestly do this work</i> [i.e., those who honestly do this work of <i>purification and development</i>]
	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.
	au other beings.
06	And now my friends
	And now, my friends,
	I should like to say a few words
	which may prove helpful for those of you
	who
	• struggle and
	• <i>try</i> ,
	but
	always
	encounter
	new difficulties
	within themselves.

	<i>These words</i> [i.e., <i>These words I now give you in this lecture</i>]
	<i>may</i> • <i>help you to overcome them</i> [i.e., <i>help you overcome new difficulties</i>
	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.
07	
	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.
08	
	You know from our previous talks
	that any
	• inner
	problem,
	in one way or another,
	manifests as an
	• outer
	problem
	sooner or later.

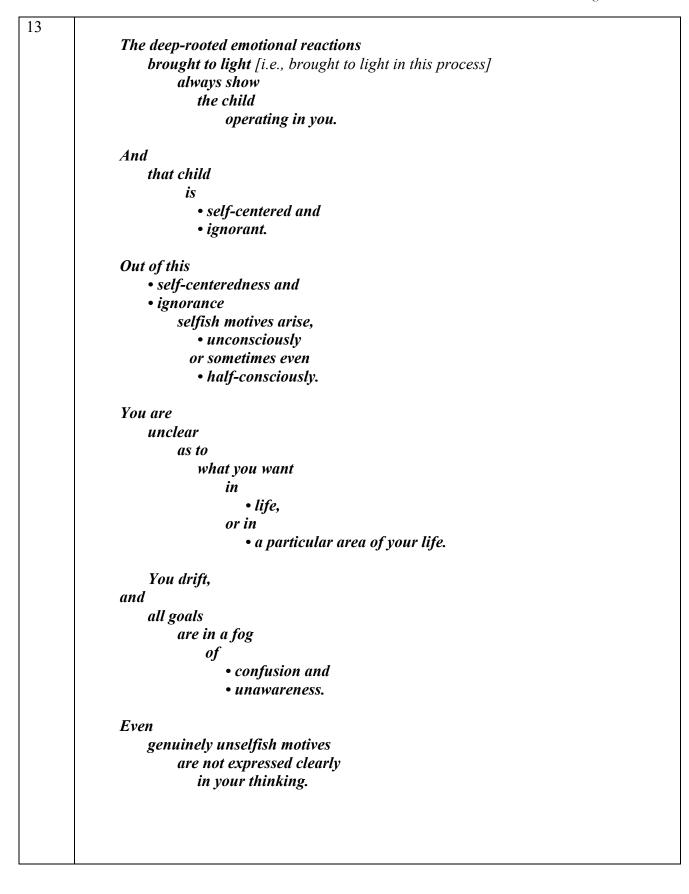
The outer problem is the result of the inner one and, at the same time, *it* [*i.e.*, *the outer problem*] can become the tool with which to correct the wrong attitudes which create both the • inner and the • outer problem. When outer manifestations occur that make you feel • disharmonious, • unpleasant, • 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.

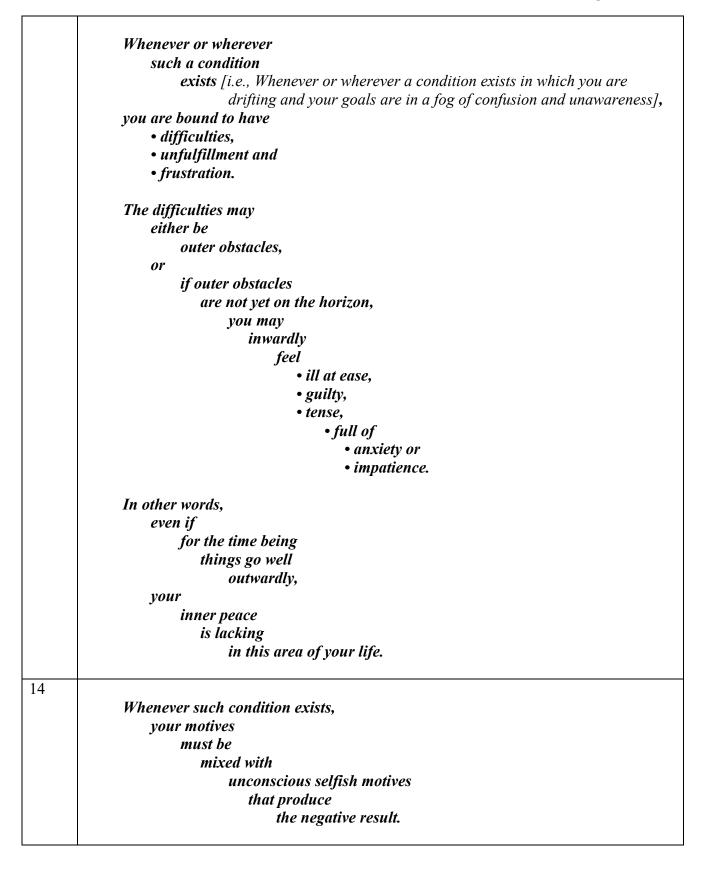
09 I cannot emphasize too strongly that you need first to find out exactly what the confusion is. Whenever something bothers you, be it merely • a mood, • an unpleasant inner reaction, or • an actual outer happening apparently caused by other people, try to find out how • you are confused; how • your 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.

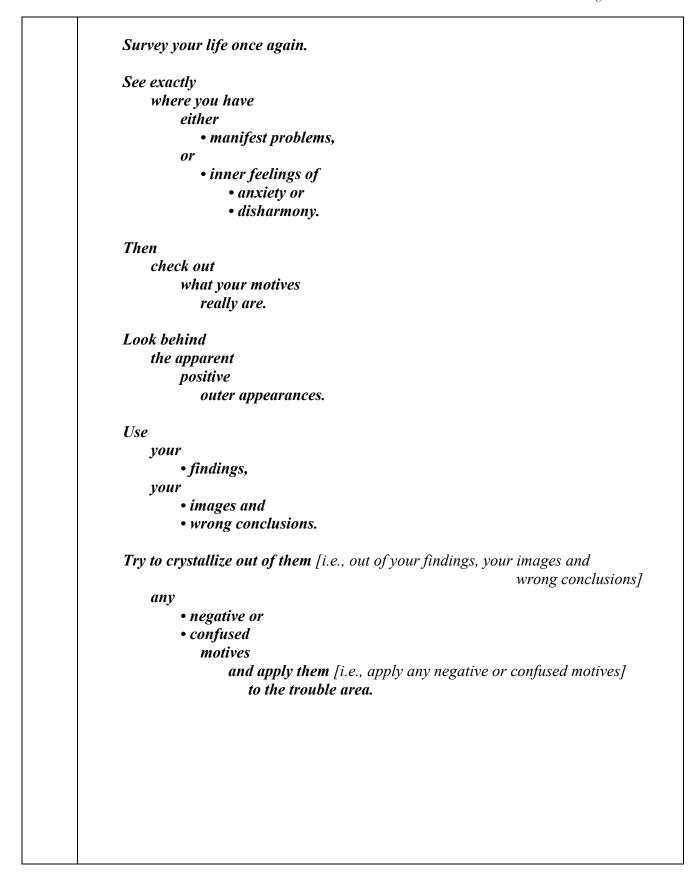
	Break it down [i.e., Break your confusion down]
	into
	several questions.
	The more concise
	your questions are,
	the more aware you will become
	of exactly what your confusion is.
10	
10	Writing
	contributes most constructively
	toward
	eliminating the confusion,
	even long before
	you are able to find
	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.
11	
11	Vou who have progressed a little on this path
	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 or
	• partial
	goal
	on the way.
	on the way.
	<i>In doing so</i> [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.
	unu mune un overuu survey of the terruin.

with a particular aim	and make an overall survey of the ter
1	
Once again	
you should investigat	<i>e</i>
what your	• • • • •
main problem	is in life
are, but	
	ith a more comprehensive view.
Write the problems down	concisely [i.e., Write down concisely
while the problems down	the main problems in your lif
describing in	the main problems in your uj
clear-cut words	
whatever area	n of your life
they [i.e.,	whatever area of your life the main problems]
may d	eal with.
With your findings so far	,
you may now be in	
a better position	
than	
-	started on the path
to dete	ermine that
W	herever
	• your aim is confused
	and
	 your life-goal muddled with mixed motivations,
	mixea motivations,
	is where you will find
	the troublesome area of your life.
This recognition	
will do much	
to help you furth	er.







	Or determine
	if you perhaps have
	drifted into a certain course
	without even knowing
	whether you wanted
	• this particular goal or
	why you wanted
	• <i>it</i> [i.e., or without even knowing WHY you wanted this particular goal].
	<i>Such indetermination</i> [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.
15	
	Check your
	• real motivations
	behind
	• the conscious ones.
	Check whether or not
	you have a
	clear-cut aim.

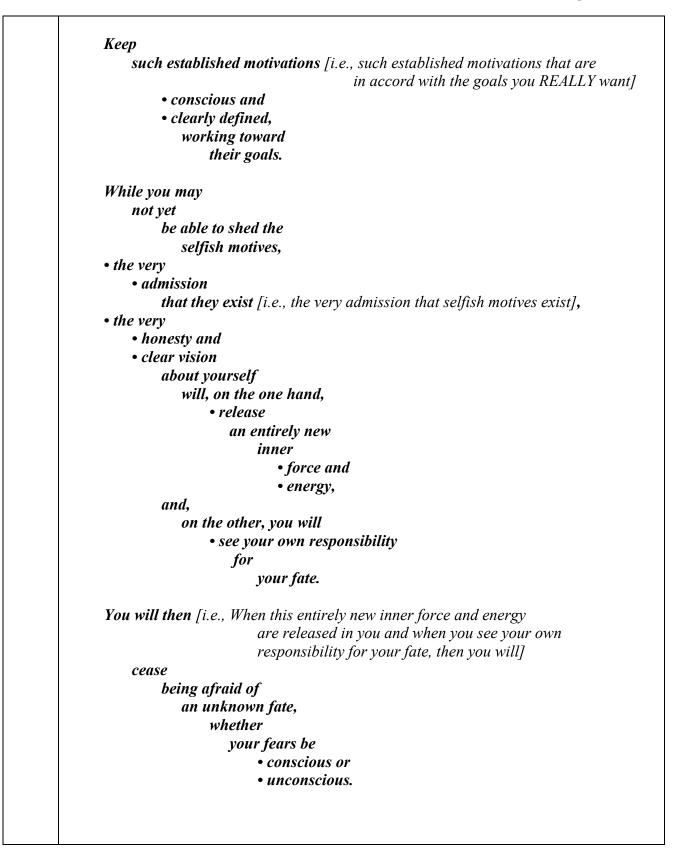
Check your • reason for living. What is your • purpose in life? What do you want it to be [i.e., What do you WANT your purpose to be], apart from developing yourself to the best of your ability? Then see what you really want. Whv do you want it? Beware of the error that • one motivation necessarily excludes • 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
	<i>destructive ones</i> [i.e., the presence of destructive motivations],
	you will see
	the law of cause and effect
	operating
	in your own life.
	in your own age.
	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.
	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."

	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?"
7	
	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.

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If you then realize that
    it is
         vou
            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
         vou
            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.
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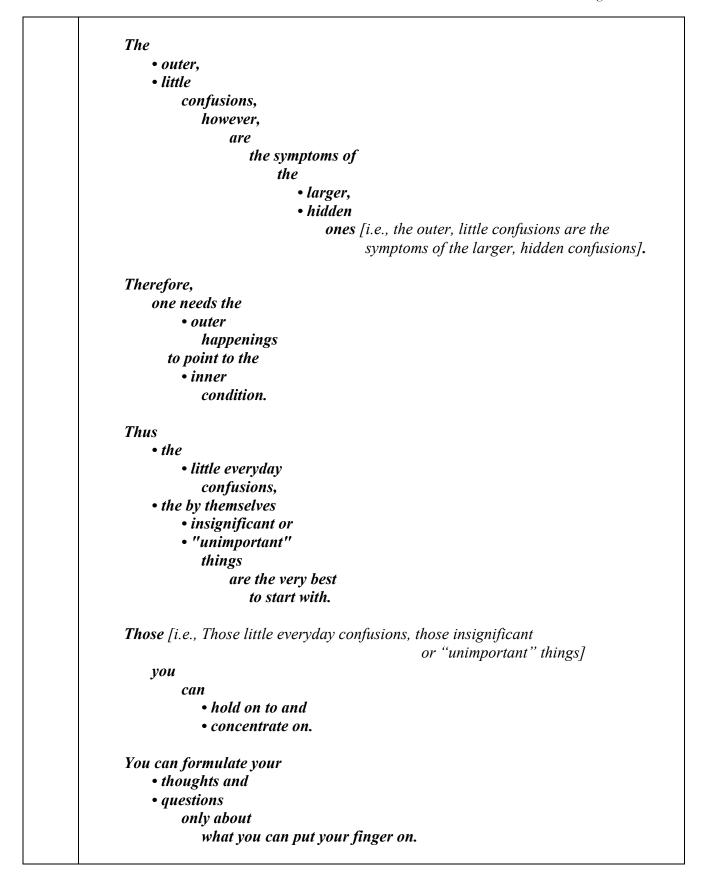


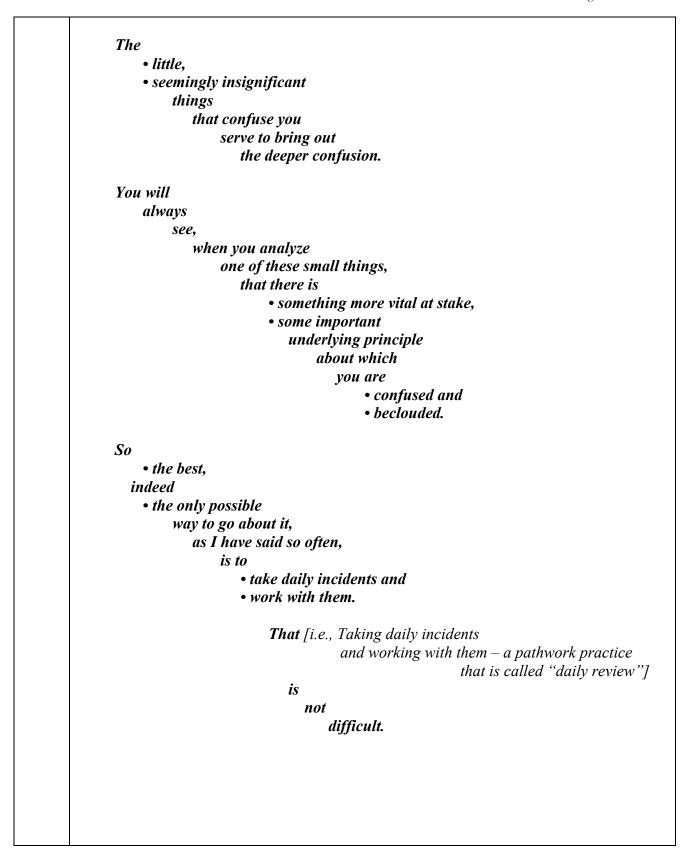
18	
	My friends,
	it is very important
	for all of you to consider these questions
	at this point.
	What I said today
	may not be entirely new
	to those of you who have been following these teachings,
	but perhaps
	you
	• will now understand my words
	in a different light
	and
	• make better use of them.
	Now they will
	• sink in
	deeper
	and
	• enable you to work
	more constructively.
19	
	Are there any questions about this subject?
20	
	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.

Try to bring them [i.e., As you formulate the feelings, try to bring the feeling 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.
<i>It</i> [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,

	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.
22	
	QUESTION:
	But isn't one confused
	because
	one can't put down
	what disturbs one?
23	
	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.
	<i>That</i> [i.e., The belief that you cannot work your problem out yourself] <i>is</i>
	all wrong.
	Since
	you
	have brought about
	your confusion at one time,
	you are
	• the one,
	• the only one,
	who can solve it.
24	
	QUESTION:
	One can try,
	but often
	only with small things.
25	
	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.

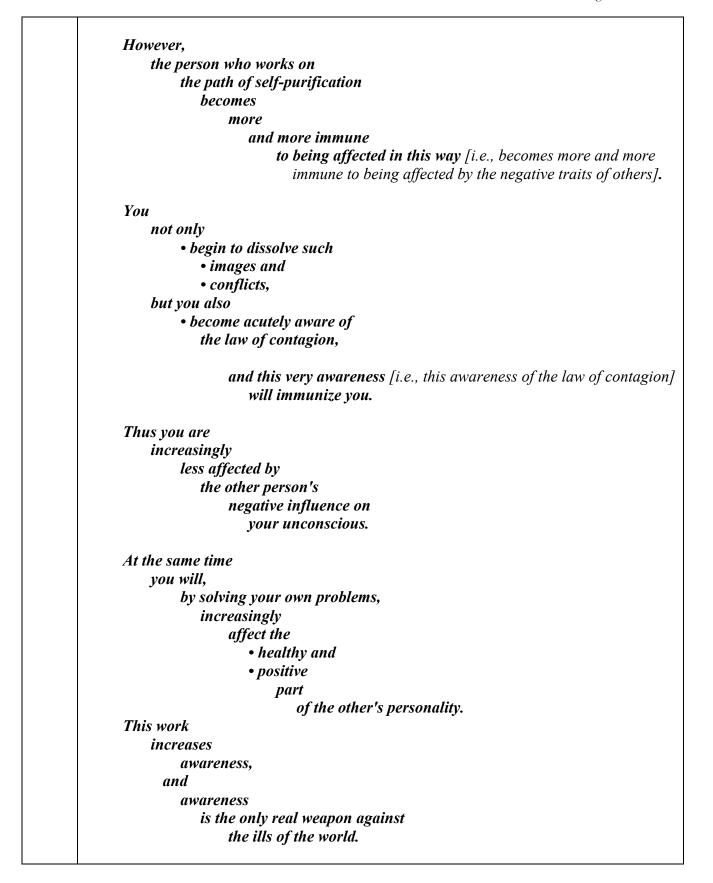




26	
	QUESTION:
	When two people
	are involved in
	an outer manifestation,
	and it is
	not
	• a small manifestation
	but
	• an important one,
	<i>if one</i> [<i>i.e.</i> , <i>if one of the two involved</i>]
	seeks
	• self-knowledge and
	• self-recognition
	and the other one
	does not,
	can the situation
	really change?
	Or just
	for one person [i.e., Or just change for the one who is
	seeking self-knowledge and self-recognition]?
	seeking self knowledge und self recognitionj.
27	
21	ANSWER:
	The situation changes
	considerably,
	even if
	only one person
	does this work.
	Of course, it is better
	if both do it.
	ij oom uo n.
	But by
	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 Chick Chick
	• 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
	0r
	• <i>bad</i> .
20	
28	Your
	• conflicts,
	your
	• images, and
	your
	• misconceptions
	• are contagious and
	• affect the other person
	immediately.



	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.

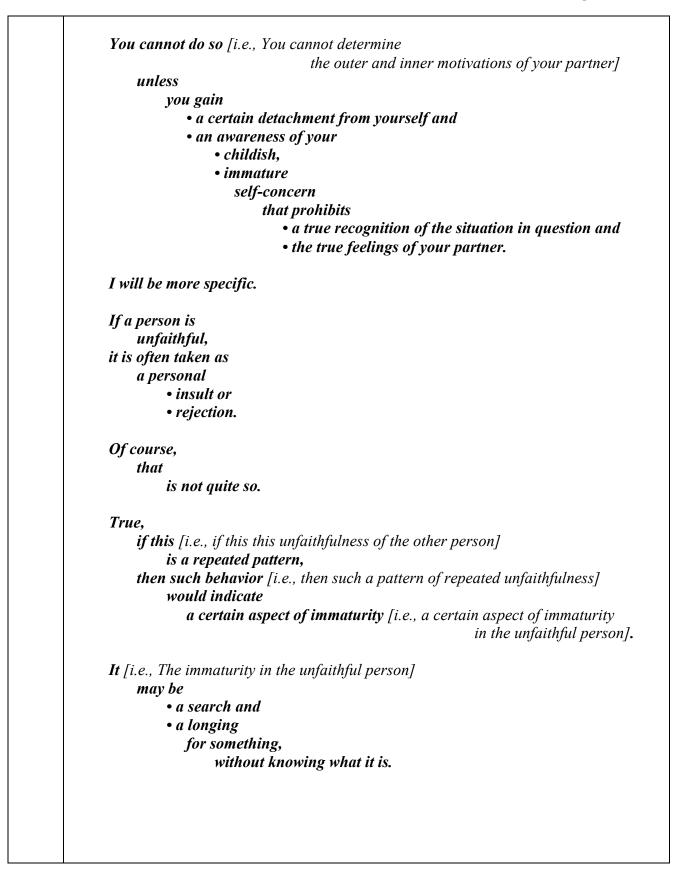
30	
	Since you
	are aware
	only of
	the surface
	of your own motivations,
	and therefore
	do not entirely understand
	either
	• them [i.e., your own motivations]
	01 ^r
	• yourself,
	you
	cannot understand
	the other person's
	real motivations
	which are
	so different
	in manifestation
	from your own.
	The move
	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
	<i>battle</i> [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	
	ANSWER:
	This question
	cannot be answered
	in a simple statement.
	But let us try to analyze
	its various components.
33	
	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.
	the root of the problem.

r

	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	
51	Now how do we
	determine the
	• outer and
	• inner
	motivations?
	mouvations:



	<i>It</i> [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.
	<i>It</i> [i.e., The immature searching and longing in the unfaithful person] <i>is</i>
	• blind
	searching,
	as opposed to
	• mature and
	• conscious
	searching.
	seurening.
	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.
	1
35	
	<i>If this</i> [i.e., If the fact that there are many possible motivations for
	a partner's unfaithfulness]
	is recognized
	is recognized by the one involved [i.e., is recognized by the one
	by the one involved [i.e., is recognized by the one
	by the one involved [i.e., is recognized by the one whose partner is being unfaithful],
	by the one involved [i.e., is recognized by the one whose partner is being unfaithful], • the personal hurt will be removed;
	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
	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,
	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
	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,
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	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,
	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,

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
	<i>thus betrayed</i> [<i>i.e.</i> , <i>thus betrayed by his partner</i>] –
	if you want to use this word –
	it may often be that
	he or she
	falls short
	in his
	love-capacity.
	Le dit
	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
	<i>because this partner</i> [i.e., Yet because the partner feeling betrayed by the other partner's unfaithfulness]
	has a great capacity for
	giving affection
	outwardly,
	<i>the inhibition</i> [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.
	most valuerable.
	Therefore
	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;
	05 30013,
	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	<pre>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 ecourage 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].</pre>

	With your true self
	you will be able to
	give constructively.
	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.
10	
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,
	<i>these</i> [i.e., these pathwork lectures]
	are merely words.
	are merery works.

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.

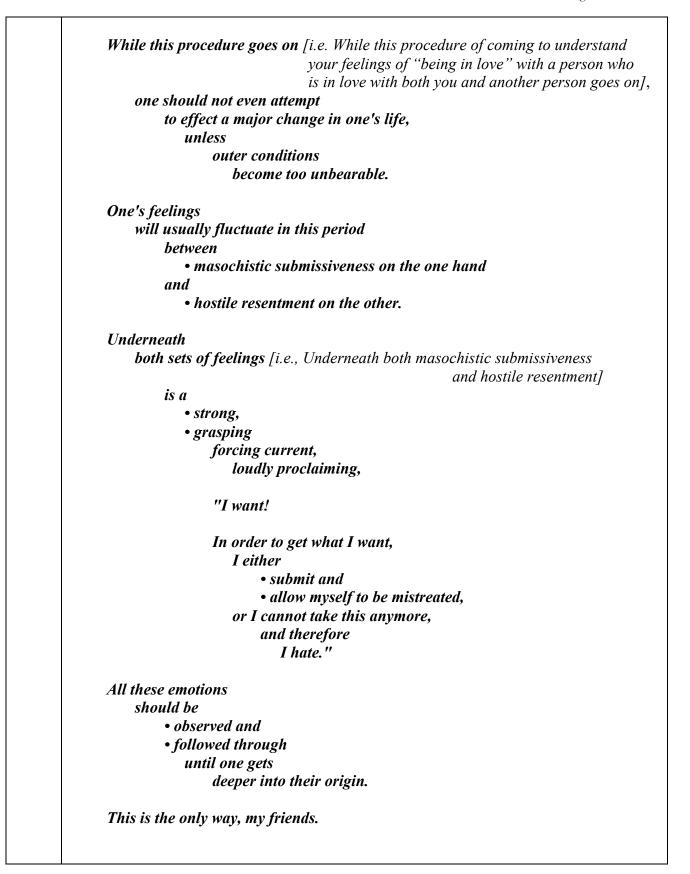
41	
	In other words,
	when such a condition exists [i.e., when neither partner is aware of and
	connected to his or her real self and hence does not manifest true love,
	both
	must be regarded
	as
	• responsible,
	as
	• having contributed to it [i.e., contributed to that
	lack of love in their relationship]
	in one way or another.
	in one way of another.
	This use on sibility (i.e. This use our sibility that both have
	<i>This responsibility</i> [i.e., <i>This responsibility that both have</i>
	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
	<i>that way</i> [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., 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.
42	
	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., 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 de course de la courte de stano mende
	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.
	<i>A continuous situation of this sort</i> [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.

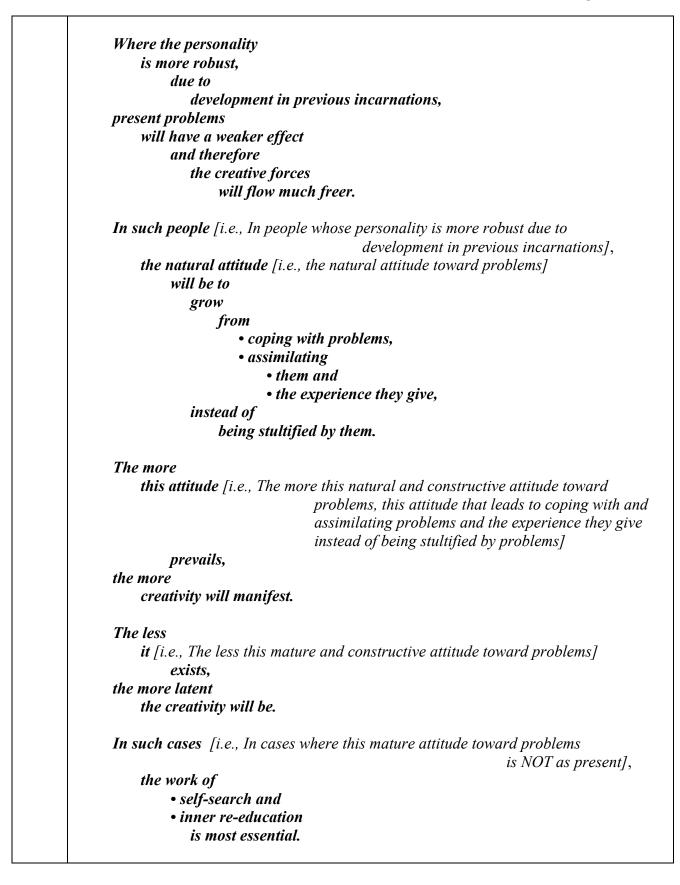
45	
	If a person is so divided within
	that he finds himself in love with
	two partners,
	-
	both of these partners [i.e., both partners with whom such a person is in love] must have
	a corresponding
	• immaturity and
	• division
	within themselves
	<i>to attract this type of person</i> [i.e., to attract 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.
46	
	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.
	onty by the procedure 1 diways duvocale.



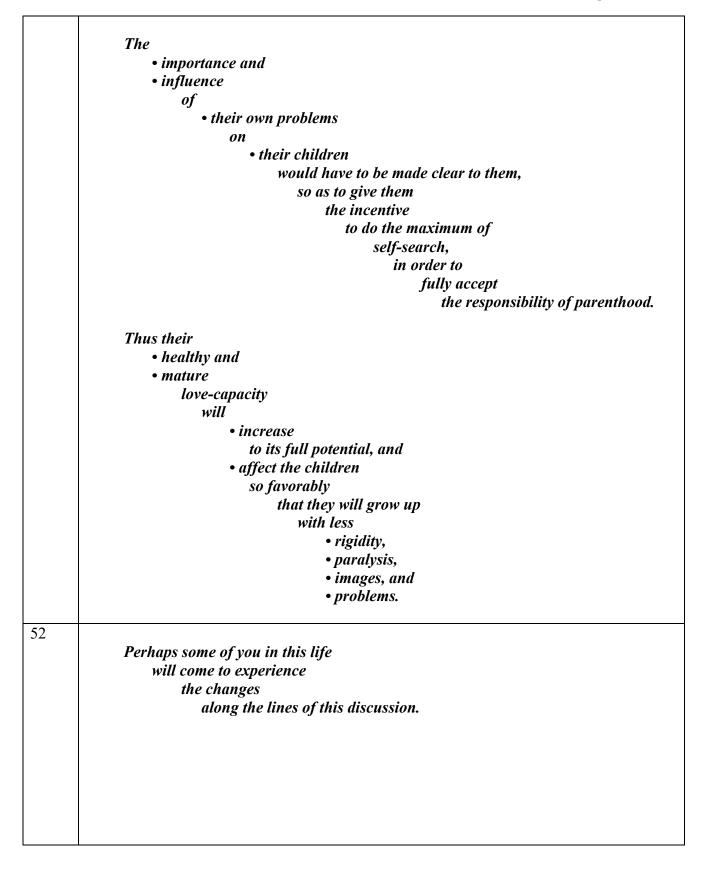
47	
	QUESTION:
	\widetilde{I} would like to ask a question about
	creativity.
	As a teacher,
	I find that some of my students show signs of
	• independence and
	• creativity.
	But, somehow,
	many of them
	fail to develop this talent.
	I would like to ask you if there is
	something about our system of education
	that prevents such creativity
	from being manifested.
	from being munifesteu.
	Would you like to say something about this subject?
48	
10	ANSWER:
	First of all,
	as to the present system of education:
	us 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.
	• reausiicuuy.
	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.

49	
	The most important aspect in education
	would be
	the unifying quality.
	the unifying quanty.
	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.
50	
50	The more direct way however
	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.
	in young people.



	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.
	a naturally accepted part of aje.
	<i>It</i> [i.e., The cure of unhealthy currents similar to the cure found in pathwork] <i>will be an</i>
	essential element of education
	for every growing child.
	jet every growing children
	<i>It</i> [i.e., The cure of unhealthy currents similar to the cure found in pathwork] <i>will be</i>
	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.

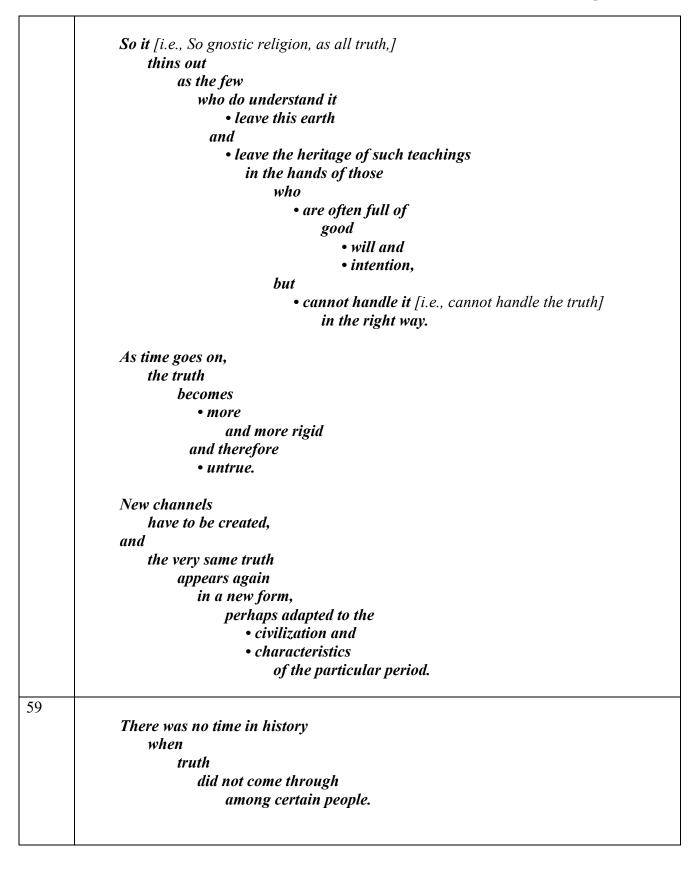


53	
	QUESTION:
	I would like to know also
	what a teacher,
	as an individual,
	could do
	to promote creativity in
	• his students
	who are not really
	• his children?
54	
0.	ANSWER:
	What the teacher can do, above all,
	is to gain awareness of these things.
	is to guin undreness of these things.
	Even while
	the conditions in your world
	are still
	far from being what they
	• should and
	• could
	be,
	the mere awareness of them
	will help.
	wat neep.
55	
	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.
	inui n'uoes not necu to be siresseu uguni.

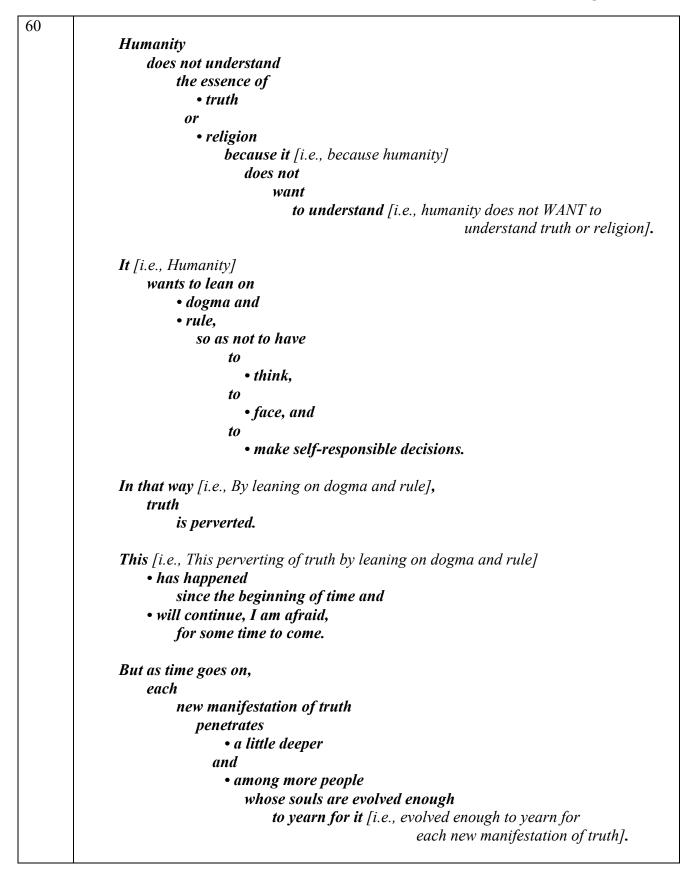
	 Such self-development, in combination with awareness of general conditions as they are, compared with what they should be, will give the teacher sufficient intuitive insight into what the individual students need.
	You all know that progress on this path brings out the intuitive perceptions.
56	One of 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.

57	
	QUESTION:
	I have been studying a little about
	gnostic religion
	and I found that
	<i>the teachings expounded here</i> [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?
58	
38	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.



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.



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 questly
	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	
	QUESTION:
	\widetilde{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
	0
	showed
	• less vitality.
63	
	ANSWER:
	• Outer power
	may often bring
	• outer success.
	- 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
	<i>less noticeable</i> [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,
	A businessman, outwardly
	• "successful,"
	• powerful, and • financially
	• 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.
	pencei
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.
	nungestation.
	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,
	<i>in whatever form it</i> [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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