# Pathwork Lecture 84: Love, Power, Serenity as Divine Attributes And as Distortions


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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

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| 03 | *Greetings,*  
my dearest friends.  

*God bless*  
each one of you.  

*Blessed be*  
this hour [i.e., Blessed be this time we now spend together in this lecture]. |
| 04 | *I would like to discuss*  
three major divine attributes:  
• love,  
• power, and  
• serenity,  
and  
how they manifest  
in their  
distorted  
forms. |
In the healthy person these three principles [i.e., the principles of love, power, and serenity] work

• side by side,
• in perfect harmony,
• alternating according to the specific situation.

They [i.e., In the healthy person these three principles of love, power, and serenity]

• complement and
• strengthen one another.

Flexibility [i.e., In the healthy person flexibility] is maintained among them [i.e., among these three principles of love, power, and serenity]

so that none of these three attributes can ever

• contradict or
• interfere with another.

However, in the distorted personality they [i.e., these three principles of love, power, and serenity] mutually exclude one another.

One [i.e., One of these three principles of love, power, and serenity] contradicts the other, so that they [i.e., so that these three principles of love, power, and serenity] create conflict.
This [i.e., In the distorted personality this CONFLICT created by these three principles of love, power, and serenity]

happens because one of these attributes is unconsciously chosen by the person to use for the solution of life's problems.

The attitudes of
- submissiveness,
- aggressiveness, and
- withdrawal
are the distortions of
- love,
- power, and
- serenity.

I would now like to speak in detail about how they [i.e., how submissiveness (distorted love), aggressiveness (distorted power), and withdrawal (distorted serenity)]

• work in the psyche,

how they [i.e., how submissiveness (distorted love), aggressiveness (distorted power), and withdrawal (distorted serenity)]

• form a supposed solution,

and how
• the dominant attitude [i.e., how the dominant attitude: either submissiveness (distorted love), aggressiveness (distorted power), or withdrawal (distorted serenity)]

creates
• dogmatic,
• rigid standards

that are then incorporated in the idealized self-image.
As a child, the human being encounters
- disappointment,
- helplessness, and
- rejection
  - both
    - real and
    - imagined.

These feelings [i.e., These feelings of disappointment, helplessness, and rejection] create
- insecurity and
- lack of self-confidence,

which the person seeks to overcome,
  unfortunately
    often
      in the wrong way.

In order to master the difficulties created,
  not only
    - in childhood
  but also
    - later in life
      as a consequence of
        resorting to
          wrong solutions,

people involve themselves more
  and more in a
    vicious circle.
Unaware that the very "solution" they undertake brings
  • problems and
  • disappointments,
they try even more strenuously to pursue what they regard as the solution.

The less successful they are, the more they doubt themselves.

The more they doubt themselves, the more they stray into the wrong solution.

One of these pseudo-solutions is love.

The feeling is,

"If only I would be loved, everything would be all right."

In other words, love is supposed to solve all problems.

Needless to say, this [i.e., the idea that love solves all problems] is not so, especially when one considers the way this love is supposed to be given.
In reality, a disturbed person who adopts such a solution [i.e., adopts a solution to life’s problems based on the idea that LOVE solves all problems] is hardly able to experience love.

In order to receive love, such people develop several typical personality trends and patterns of inner and outer behavior and reaction which tend to make them weaker and more helpless than they actually are.

Taking on more and more self-effacing characteristics in order to gain the love and protection which alone seem to promise safety from annihilation, they comply with the real or imagined demands of others, cringing and crawling to the point of selling their souls to receive approval, sympathy, help, and love.
Unconsciously such people believe that
- self-assertion and
- standing up for one's wishes and needs

amounts to forfeiting the only value in life:
that of being cared for as a child,
not necessarily
- in financial matters but
- emotionally.

So,
- artificially and dishonestly
- in the last analysis, such people claim an
  - imperfection, a
  - helplessness, a
  - submissiveness that are not genuine.

They use these fake weaknesses as
- a weapon and a means to finally
  - win and master life.
To avoid uncovering this falsity [i.e., To avoid uncovering this falsity of using FAKE weaknesses as a means to gain help from other to master life], these trends [i.e., these trends of FAKE weaknesses: imperfections, helplessness, and SUBMISSIVENESS] become incorporated into the idealized self-image.

Thus people succeed in believing that all these trends [i.e. these trends of faking imperfections and helplessness as well as trends of SUBMISSIVENESS] are signs of their
- goodness,
- holiness,
- unselfishness.

When they "sacrifice" in order to finally possess a
- strong and
- loving
  protector,
they are proud of their capacity to
- sacrifice unselfishly,
- of never claiming any
  - knowledge,
  - accomplishment, or
  - strength.

Thereby they hope to force others to feel
- loving and
- protecting toward them.

There are many, many aspects to this pseudo-solution.
Painstakingly, you have to find them [i.e., FIND these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs] in the work you are doing.

It is not easy to detect them [i.e., not easy to detect these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs] since these attitudes [i.e., these attitudes of using LOVE as a weapon]

• are deeply ingrained and
• seem to have become a part of your nature.

Moreover, they [i.e., these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs] can often be rationalized away by seemingly real needs [i.e., by seeming to be REAL needs rather than FAKE needs].

Last, but not least, they [i.e., these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs] are always thwarted by the opposite trends of other pseudo-solutions [i.e., such as those based on distorted power (AGGRESSIVENESS) or distorted serenity (WITHDRAWAL)] which are also always present in the soul, although perhaps not as predominant.

In the same way, those whose pseudo-solutions are different [i.e., different from your pseudo-solution of gaining LOVE through SUBMISSION to others so they meet your FAKE needs, such different pseudo-solutions as those based on AGGRESSIVENESS (distorted power) or WITHDRAWAL (distorted serenity)], will find aspects of this submissiveness in their psyche.
The extent to which this pseudo-solution [i.e., this pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others] is predominant varies with each individual.

So does the extent it is counteracted by the other "solutions" [i.e., So also the extent to which this pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others is counteracted by the other “solutions” varies with each individual].

The person with the predominantly submissive attitude will have a somewhat harder time discovering the pride that prevails in all these attitudes.

The pride in the other types [i.e., The pride in AGGRESSIVENESS (distorted POWER) and WITHDRAWAL (distorted SERENITY)] is quite on the surface.

The other types may even be proud of their pride; they may be proud of their aggressiveness and cynicism, but once they have seen it [i.e., seen their pride], it [i.e., their pride] can no longer be covered up by "love," "selflessness," or any other "holy" attitude.
The submissive type
will have to look with
very discerning eyes at these trends [i.e., these trends of distorted LOVE:
submissiveness or claiming helplessness or limiting imperfections]
in order to find out
how he or she
idealized them.

They [i.e., The submissive type]
may discover
in themselves
a reaction of
• aloof criticism and
• contempt
for all people
who assert themselves,
even for
• healthy assertiveness
and not
• the kind [i.e., not the kind of assertiveness]
that arises out of
the distortion of power.

Simultaneously,
the submissive type
• may also
• admire and
• envy
the despised aggression of others,
in spite of
feeling superior in
• "spiritual development" or
• "ethical standards,"

and
• may wistfully think,

"If only I could be like that [i.e., If only I could be as aggressive as
this person exhibiting the despised
aggression that I seem also to admire],
I would get much farther in life."
In doing so [i.e., In thinking, “If only I could be as aggressive as this person exhibiting the despised aggression, I would get much farther in life”],

however,
such a person stresses
the "goodness" [i.e., stresses the “goodness” for NOT indulging in “despised aggressiveness”]

which prevents him or her from having what
"less good" people [i.e., what people who are “less good” and who practice this “despised aggressiveness”]
attain.

The pride of self-sacrificing martyrdom [i.e., The pride of self-sacrificing martyrdom for resisting the temptation to “attain more” through “despised aggressiveness” practiced by people who are “less good”]

makes it difficult to discover what is beneath the surface.

Only very truthful insight into the real nature of these motives will reveal the
• fundamental selfishness and
egocentricity prevailing in this attitude [i.e., prevailing in this attitude of SUBMISSIVENESS (distorted LOVE)],
just as much as they do [i.e., just as much as SELFISHNESS and EGOCENTRICITY prevail]
in the other attitudes [i.e., in the other attitudes of AGGRESSIVENESS (distorted POWER) and WITHDRAWAL (distorted SERENITY)]
linked to pseudo-solutions.
• Pride,  
• hypocrisy, and  
• pretense  

are present in all of them [i.e., are present in all of three of the pseudo-solutions:  
the pseudo-solutions of  
• SUBMISSIVENESS (distorted LOVE),  
• AGGRESSIVENESS (distorted POWER), and  
• WITHDRAWAL (distorted SERENITY)]]  

when [i.e., when they – pride, hypocrisy, and pretense – are]  
incorporated in the  
idealized self-image.  

The  
• submissive type  
will have a harder time finding the  
• pride,  
while the  
• aggressive type  
will have a harder time finding the  
• pretense.  

For the second [i.e., For the aggressive type]  
• pretends  
an "honesty"  
in being  
• ruthless,  
• cynical, and  
• out for his or her own advantage.  

The need for  
protective love  
has a certain validity  
for the child,  

but if it [i.e., but “protective” love]  
is maintained  
into adulthood,  
this need [i.e., this need for “protective” love]  
is no longer valid.
In the search to be loved – apart from the craving for pleasure supreme – there is the element of,

"I must be loved, so that I can believe in my own worth.

Then [i.e., Then, when through being “loved” by others, I come to believe in my own worth,]

I may be willing to love in return."

It [i.e., This not being willing to love until one is “loved” enough by others to believe in one’s own worth]

is ultimately a
• self-centered,
• one-sided desire.

The effects of this entire attitude [i.e., The effects of this attitude of not being willing to love until one is “loved” enough by others to believe in one’s own worth]

are grave.

The need for such
• love and
• dependency [i.e., dependency on needing love by others in order to believe in your own worth]

actually makes you helpless.

You do not cultivate in yourself the faculty of standing on your own feet.
Instead [i.e., Instead of cultivating the faculty of standing on your own feet],
you use
your entire psychic strength
to live up to this ideal of yourself [i.e., this ideal of being SUBMISSIVE
and in need of protective love from your “protector”]
so as to
force others
to comply with your needs.

In other words,
• you
  comply [i.e., you comply with the will and needs of others]
in order to have
• others
  comply with you [i.e., in order to have others comply with your
  will and needs];

you
• submit [i.e., you submit to the will and needs of others]
in order to
• dominate [i.e., to dominate over others],
  although such domination
  must always manifest in
  • soft,
  • weak
  helplessness.

It is no wonder
that a person engulfed
in this attitude [i.e., this attitude of SUBMISSIVENESS (distorted LOVE)]
becomes
estranged from
the real self.

The real self
has to be denied,
for
to assert it [i.e., to assert the real self]
seems
• brash and
• aggressive.
This [i.e., Appearing to be brash and aggressive by asserting the desires
and needs of the real self] has to be avoided
at all costs.

But
the indignity
inflicted on the individual
by such self-denial [i.e., by such denial of
the desires and needs of the real self]
results in
• self-contempt [i.e., despising oneself] and
• self-dislike.

Since this [i.e., Since this situation of despising oneself and self-dislike]
is
• painful,
aside from being
• contradictory
to the idealized self-image
which recommends
self-effacement
as supreme virtue [i.e., aside from the fact that since the
denial of the desires and needs of the real self are
considered supreme VIRTUES by the idealized self
image and should bring the highest joy and self-
satisfaction, rather than result in the contradictory
emotions of self-contempt and self-disliking]
it [i.e., this self-despising and self-dislike]
has to be projected onto
others [i.e., one has to project contempt, despising, and dislike onto others
instead of onto the self].

Such emotions of
• contempt and
• resentment
[i.e., holding such emotions of contempt and resentment toward others]
in turn
contradict the standards of the idealized self.

Consequently,
they [i.e., one’s emotions of contempt and resentment projected onto others]
have to be hidden.
This double hiding (i.e., This double hiding – 1) hiding the desires and needs of the REAL-SELF and 2) hiding one’s emotions of CONTEMPT toward others since holding such negative emotions violates one’s idealized self-image) causes
- inversion
and
has serious repercussions on
- the personality,
also
manifesting in
- physical symptoms of all sorts.

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- Anger,
- fury,
- shame,
- frustration,
- self-contempt, and
- self-hate
exist for
two reasons.

They exist, first,
for
- denying one's true self,
for
- the indignity of being prevented from being who one truly is.

One then believes that the world
- prevents self-realization and
- abuses and
- takes advantage of one's "goodness."

This (i.e., This belief) is projection (i.e., This belief is projection onto the world of what the self is doing to itself).
Second, they [i.e., Second, emotions of anger, fury, shame, frustration, self-contempt, and self-hate] exist because one is incapable of living up to the dictates of one's particular idealized self, which say that one must never

- resent,
- despise,
- dislike,
- blame,
- find fault with others, and so on.

As a result, one is not as "good" as one ought to be.

This is, briefly, the picture of a person who has chosen "love," with all its subdivisions of

- compassion,
- understanding,
- forgiveness,
- union,
- communication,
- brotherhood,
- sacrifice,

as a

- rigid,
- one-sided solution [i.e., solution to all of life's problems].

This [i.e., This chosen rigid, one-sided "solution" to all of life's problems] is a distortion of the divine attribute of love.
The idealized self-image of this type [i.e., this type of person who has chosen a DISTORTION of the divine attribute of LOVE as a “solution” to all of life’s problems] will have corresponding distortions as standards of behavior.

[The idealized self-image of such a person holds that]

One must

• always be in the background,
• never assert oneself,
• always give in,
• never find fault with others,
• love everybody,
• never recognize one’s own true values and accomplishments, and so on.

On the surface this [i.e., On the surface, LIVING these traits to such an extreme level] looks, indeed, like a very holy picture, but, my friends,
it [i.e., this rigidly and one-sidedly striving to live these traits and attitudes to this level of what seems to be perfection, a level which is, even, impossible for you to live NOW] is but a caricature [i.e., is but an exaggeration by means of often ludicrous distortion of characteristics] of true

• love,
• understanding,
• forgiveness, or
• compassion.

The poison of the underlying motive [i.e., The poison of the underlying MOTIVE for submission and other superficial FORMS of “loving” – motives of wanting to be cared for, protected, and loved by another in return] distorts and destroys that which could really be genuine [i.e., which could really be GENUINE LOVE].
[LOVE is the first category of chosen pseudo-solutions to all of life’s inevitable problems.]

In the second category [i.e., In the SECOND category of chosen pseudo-solutions to all of life’s inevitable problems] is the seeker for power.

This person thinks that
- power and
- independence from others will solve all problems.

This type [i.e., This POWER type], just as the other [i.e., just as the LOVE type], can present many variations and subdivisions.

It [i.e., The POWER type’s attitude] can be
- predominant, or
- subordinated to
  - one or
  - both of the other two attitudes [i.e., or the POWER type’s attitude can be subordinated to the attitude of either one or both of the LOVE type or SERENITY type].
Here [i.e., Here with the POWER type’s attitude]
the growing child
believes that the only way it can be
safe
is by becoming
so
• strong and
• invulnerable,
so
• independent and
• emotionless,
that
• nothing and
• no one
can touch it.

The next step [i.e., The next step for the growing child with the power type’s attitude]
is to cut off
all
human emotions.

When, nevertheless,
they [i.e., When human emotions]
come to the fore,
the child
• feels deeply ashamed and
• considers
any
emotion
as weakness,
whether it is
• an actual weakness
or
• an imagined one.
[With those of the POWER type’s attitude]

- Love and
- goodness
  are also considered as
  - weakness and
  - hypocrisy,
    not only in their
      - distorted forms
        as [i.e., as love is distorted when expressed]
        in the submissive type,
    but also in their
      - real and
      - healthy
        form.

- Warmth
- affection
- communication
- unselfishness:
  all that
  is
  despicable [i.e., despicable to those of the POWER type’s attitude],
  and

  whenever an impulse of this sort [i.e. whenever an inner impulse to offer
  warmth, affection, healthy communication, or unselfishness to another]
  is suspected,
  the aggressive type
  feels as deeply ashamed [i.e., as deeply ashamed for having
  such warm and unselfish impulses toward another]
  as
  the submissive type
  is ashamed of the
  - resentment and
  - self-assertive qualities
    that smolder underneath [i.e., smolder underneath
    in its personality].
• Power drive
and
• aggressiveness
can manifest
in many
• ways
and
in many
• areas.

It [i.e., This power drive and aggressiveness] may be directed mainly toward accomplishments, to
• compete and
• try to be better than everyone else.

Any competition will be felt as an injury to the exalted special position one needs to accomplish this type of private solution.

Or, it may be a
• more general and
• less defined attitude toward people in general.
Artificially cultivating a toughness that is no more real than the helpless softness of the submissive person [is real],
the power type is just as
dishonest and
hypocritical,
[as the submissive person is dishonest and hypocritical] because
such a person [i.e., because such a person of the POWER type], too,
needs human
• warmth and
• affection,
and without these [i.e., and without human warmth and affection] suffers from isolation.

In not admitting the suffering [i.e., In NOT ADMITTING the suffering inherent in isolation],
this type [i.e., the POWER type] is as dishonest as the other two types [i.e., is as dishonest as the LOVE and SERENITY types].

This particular idealized self-image [i.e., This particular idealized self-image of the POWER type] dictates standards of godlike
• independence and
• power.
Believing in complete self-sufficiency, such a person [i.e., such a person of the POWER type] does not feel the need for anyone, contrary to mere human beings who do [i.e., contrary to “mere human” beings who DO feel the real human need for others].

Neither are
• love,
• friendship, or
• help acknowledged as important.

The pride in this image [i.e., The PRIDE in the idealized self-image of the POWER type] is very obvious, but the dishonesty will be less easy to detect, because such a type [i.e., because such a POWER-type] hides under the rationalization of how hypocritical the "goody-goody" type is [i.e., the SUBMISSIVE-type (the distorted-LOVE-type) is].
Since this idealized self-image [i.e., Since this idealized self-image of the POWER-type]
demands such
• power and
• independence from
  • feelings and
  • human emotions
  as
    no human being
can possibly have,
it is constantly
proved
that the person [i.e., constantly proven that the person, being
in fact “merely” human,]
cannot live up to
this ideal self.

Such "failure"
throws the person
into fits of
• depression and
• self-contempt
which, again,
  have to be
  projected onto others,
in order to
  remain unaware of
  the pain
  of such self-castigation.

The inability
of living up to the idealized self-image
always
has this effect [i.e., ALWAYS has this effect of throwing the person of
the POWER-type into depression and self-contempt, which are then
projected as contempt toward others so that the POWER-type remains
unaware of his or her own pain of self-castigation and isolation].
When one closely analyzes the demands of any idealized self-image, one finds that omnipotence is always contained in it.

These emotional reactions [i.e., These emotional reactions of depression, self-contempt and self-despising which arise when one fails to meet the demands of one’s idealized self-image, demands that are well beyond one’s merely human capacity and which then get projected as contempt and despising of others] are so
  • subtle and
  • elusive,
however,
and so
  • covered up by rationalizations,
    that it takes a very
      • painstaking,
      • focused look
    to gain an awareness of all this.

Only the work you are doing can bring out how any
  of these attitudes exist in you.
**They** [i.e., These attitudes arising from one’s pseudo-solutions to life’s problems by striving to meet and then failing to meet these “beyond-human” demand’s of one’s idealized self-image]

are, of course, much easier to find when one type of pseudo-solution [i.e., when ONE among the three types of pseudo-solutions of LOVE, POWER, and SERENITY] is very dominant in the personality.

In most cases, however, the attitudes are
- more hidden and
- are in conflict with each other.

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**A further symptom of the aggressive type** [i.e., the distorted-POWER-type], who thinks that power is the solution [i.e., who thinks that POWER is THE solution to ALL of life’s problems],

is the artificially cultivated view of

"how bad the
- world and
- people really are."
A person who looks for proof of this negative view [i.e. proof of just how BAD the world and people really are]

- receives plenty of confirmation, and
- takes pride in being
  - "objective" and
  - the opposite of being gullible.

This [i.e., This negative conviction that the world and people are really BAD], then, will serve as an excuse for not liking anyone.

The idealized image in this case [i.e., The idealized self-image in this case where one’s pseudo-solution of life’s problems is POWER]

dictates that one
must not love.

- Loving, or at times
  - showing one’s true nature [i.e., showing one’s true nature, which is to love],
    - is a crass violation of their idealized self-image and
    - brings on deep shame.
Conversely, the submissive type is proud of • loving everybody and of • considering all other human beings good.

This outlook [i.e., The outlook of loving everybody and considering all other human beings good] is needed to maintain the submissive attitude.

In reality, this type of person [i.e., this SUBMISSIVE type of person] does not really care whether others are good or bad as long as they • love, • appreciate, • approve, and • protect him or her.

All evaluation of others hinges on that [i.e., hinges on others loving, appreciating, approving, and protecting him or her].
Since everyone possesses both • virtues and • faults, 
either [i.e., EITHER a virtue OR a fault] can be singled out depending on how the other person relates to the submitter.

Seekers for power must never fail in anything. Contrary to the submissive types who glorify failure, because it [i.e., because, for the SUBMISSIVE types, failure] • proves their • helplessness and • forces others to give them • love and • protection, the seekers for power take pride in never failing in anything.
(There may be certain areas of the aggressive type’s personality in which failure is
• allowed and
• permitted
because there [i.e., because there in that area of the personality]
the prevailing attitude may be
submissiveness,
just as the submissive type may have
certain areas of the personality in which he or she resorts to power
as the solution.)

Both "solutions" [i.e., Both the AGGRESSIVE and SUBMISSIVE “solutions”]
are equally
• rigid,
• unrealistic and
• unrealizable.

Each is a constant source of
• pain and
• disillusionment regarding
the self,
and therefore brings on
an ever greater lack of selfrespect.
I indicated before that there is always a mixture of all three "solutions" in a person [i.e., the three “solutions” to life’s problems in a person being: 1) submissiveness (distorted love), 2) aggressiveness (distorted power), and 3) withdrawal (distorted serenity)], although one [i.e., although one of these three “solutions”] may be predominant [i.e., predominant over the other two].

Hence [i.e., Hence, since there is always a mixture of all three “solutions,” even if one of the three is predominant],

the person cannot do justice even to the chosen solution's dictates.

Even if it were possible

• never to fail [i.e., the demand of the POWER type’s idealized self-image], or

• to love everyone [i.e., the demand of the LOVE type’s idealized self-image], or

• to be entirely independent of others [i.e., the demand of the SERENITY type’s idealized self-image],

despite this becomes more and more impossible when the dictates of a person's idealized self-image simultaneously demand one

• to love and be loved by everyone and

• to conquer them.

For such a goal [i.e., a goal to conquer them] one needs to be

• aggressive and often

• ruthless.
An idealized self-image may therefore simultaneously demand of a person on the one hand to be always • unselfish, so as to gain • love, and, on the other, to be always • selfish so as to gain • power.

In addition one also has to be completely • indifferent and • aloof from all human emotions so as • not to be disturbed.

Can you picture what a conflict this is in the soul?

How torn the soul must be!

Whatever it does • is wrong and • induces • guilt, • shame, • a feeling of inadequacy, and therefore • frustration and • self-contempt.
Let us now consider the third divine attribute, serenity, chosen as a solution [i.e., chosen as a solution to ALL of life’s problems] and being thereby distorted [i.e., and the divine attribute of SERENITY DISTORTED by being chosen as a solution to ALL of life’s inner and outer problems].

Originally a person may have been so torn between the first two aspects [i.e., between SUBMISSION (distorted LOVE) and AGGRESSIVENESS (distorted POWER)] that a way out had to be found by resorting to a withdrawal from • inner problems, and so from • life as such.

Underneath the • withdrawal, or • false serenity, that soul is still torn in half, but no longer aware of it.

Such a strong facade of false serenity [i.e., false serenity of WITHDRAWAL from ALL inner problems and WITHDRAWAL from life as such] has been built that, as long as life’s circumstances permit, this person is convinced of having attained true serenity.
But
let
 • life's storms
   touch him or her,

let
 • the effects of the
   raging,
 • underlying
   conflict
   finally emerge,

and it will show
how
false
this serenity was.

It will be borne out
 • that the edifice [i.e., the edifice relied upon for serenity and security]
   was indeed
   built on sand.

The
 • withdrawn type [i.e., the type relying on distorted false SERENITY]
and the
 • seeker for power
   seem to have something in common:
   • aloofness from
     their emotions,
   • non-attachment
     to others, and
   • a strong urge for
     independence.
However much the underlying emotional motivations may be similar –
• fear of getting hurt and disappointed,
• fear of being dependent on others and therefore feeling insecure –

the dictates of the idealized self-image of these two types [i.e., these two types being: AGGRESSIVENESS (distorted POWER) and WITHDRAWAL (distorted SERENITY)] are very different.

While the seeker for power glories in • hostility and • an aggressive fighting spirit,

the withdrawn type [i.e., distorted SERENITY type] is entirely unaware of such feelings [i.e., entirely unaware of feelings such as hostility or an aggressive fighting spirit],

and whenever they [i.e., whenever such feelings of hostility and aggression] come to the fore [the withdrawn type] is shocked by them [i.e., shocked by even having such FEELINGS] because they [i.e. such feelings, when they arise] violate the dictates of the withdrawal solution [i.e., the withdrawal “solution” to life’s problems, which is to withdraw from any and all feelings].
These dictates [i.e., These dictates of the WITHDRAWN type] are,

"You must look
• benignly and
• detachedly
at
all
human beings,
knowing their
• weaknesses and
• good qualities,
but
without
being
• bothered or
• affected
by either."

This,
if true,
would indeed be
serenity.

But
no human being
is ever quite that serene.

Hence such dictates [i.e., Hence, dictates to NEVER be bothered
or affected by others] are
• unrealistic and
• unrealizable.
They [i.e., Dictates to NEVER be bothered or affected by others], too, include
• pride and
• hypocrisy:
  pride, because
  this detachment seems so godlike in its
  • justice and
  • objectivity.

In reality [i.e., With the WITHDRAWN type, in reality]
  one’s view may be
  just as colored by
  what another thinks,
  as is the case with
  the submissive type.

But
  being too proud to admit
  that an exalted one can be touched by human weaknesses,
  such a person tries to
  rise above all that [i.e., such a WITHDRAWN type (distorted SERENITY) tries to rise above being touched by human weaknesses].

This [i.e., Rising above being touched by any and all human weaknesses] is not possible.

Since this type [i.e., Since the WITHDRAWN type], too,
  is as much dependent on others as the other two types, the dishonesty
  is just the same [i.e., the same as the dishonesty of the SUBMISSIVE and AGGRESSIVE types].
And since the detachment [i.e., since the detachment of the WITHDRAWN type]
- is not true
  and
- cannot ever be true
  if it is used as a pseudo-solution [i.e., used as a pseudo-solution to all of life’s problems],
  such a person [i.e., such a person of the WITHDRAWN type]
  must also
  fall short of the
  - standards and
  - dictates
    of this particular idealized self-image.

This [i.e., This falling short of the dictates of the idealized self-image of the WITHDRAWN type, dictates to NEVER be bothered or affected by others] will make him or her just as
- self-contemptuous,
- guilty, and
- frustrated
  as are the other two types when they fall short of their respective standards.

I have outlined these three major types [i.e., these three types of “solutions” to life’s problems being:
1) SUBMISSIVENESS (distorted LOVE)
2) AGGRESSIVENESS (distorted POWER) and
3) WITHDRAWN (distorted SERENITY)]

- very briefly,
- in a very general way.

Needless to say, many variations exist.
According to the
• strength,
• intensity, and
• distribution
of these "solutions" [i.e., of these three “solutions” to life’s problems]
will
the tyranny
of the
idealized self-image
manifest.

All this has to be found
in your individual work.

Do not forget
that such attitudes
born of the idealized self
can hardly ever apply to
the total person.

The distorted attitude [i.e., The distorted attitude of
SUBMISSIVENESS (distorted LOVE),
AGGRESSIVENESS (distorted POWER), or
WITHDRAWAL (distorted SERENITY]
may be present
to a
• stronger degree
  in certain areas of your life and
to a
• lesser degree
  in others;
in still other facets of life it [i.e., in other facets of life the distorted attitude]
• does not appear at all.

The most important part of this work
is
to
• feel
  these emotions,
to truly
• experience
  them [i.e., to truly FEEL and fully EXPERIENCE these distorted
  emotions of submissiveness, aggressiveness, and withdrawal].
It is impossible to get rid of the life-prohibiting idealized self-image if you merely observe what is in you
• in a detached way,
• with your intellect.

You have to become acutely aware of all these often contradictory trends,
and this [i.e., and becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional trends of submissiveness, aggressiveness, and withdrawal]
will be painful.

The pain [i.e., The PAIN of becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional and attitudinal trends of submissiveness, aggressiveness, and withdrawal]
that
• was always in you
but
• was hidden, against which you "protected" yourself by unloading it [i.e., by unloading this pain]
on
• others,
on
• life, and on
• fate,

will become a conscious experience you absolutely need.
At first sight, this [i.e., this PAIN of becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional and attitudinal trends of submissiveness, aggressiveness, and withdrawal that you now realize you have been using as “solutions” to life’s problems, but without success]

will appear as a relapse.

You will believe you are even worse than before you started with this work.

But this is not so [i.e., But you are NOT worse off than you were before you started this pathwork].

It is your very progress [i.e., progress in this pathwork] that made it possible for all these hitherto hidden emotions [i.e., hitherto hidden emotional PAIN of becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional and attitudinal trends of submissiveness, aggressiveness, and withdrawal that you now realize you have been using as “solutions” to life’s problems, but without success] to become conscious, so that you can really use them for analysis.

Otherwise you could not possibly dissolve the superstructure of your • tyrant, your • idealized self-image with all the unnecessary harm it does you.
You are so conditioned by the emotional reactions you have become accustomed to, you are so involved in them [i.e., you are so involved in your emotional reactions], that you cannot see what is right before your eyes.

You look past the seemingly unimportant emotional reactions to certain situations simply because they [i.e., simply because these seemingly unimportant emotional reactions] have become a part of you, while you watch for • new and • hidden recognitions [i.e., recognitions of other new and hidden emotional reactions].

But it is these actual emotional reactions that will furnish the clue, once your attention is focused on them.

This [i.e., Focusing your attention on your ACTUAL current emotional reactions] would be impossible if you were not disturbed.

Therefore, the disturbance [i.e., the disturbance of your actual current emotional reactions] is bound to come into the open and this is the moment when you can come to terms with it [i.e., come to terms with the disturbance of your actual current emotional reactions].
So, my friends, begin to see your emotions in this light [i.e., see your emotions in the light of being the emotional PAIN of becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional and attitudinal trends of submissiveness, aggressiveness, and withdrawal that you now realize have become a part of your idealized self-image and that you have been using as “solutions” to life’s problems, but without success].

You will then find what impossible demands your idealized self-image makes on you [i.e., makes on you when you attempt to “solve” life’s problems by meeting the demands of your idealized self-image].

You will see that it is your
• idealized self-image,
and
• God,
not
• life,
not
• other people,
who demand all that [i.e., who demand what is humanly impossible for you in order to “solve” life’s problems].

You will also begin to see that, because of these demands of the self, you need other people to help you cope with these demands.

Unconsciously, you put pressure on others to give you what they are incapable of giving.
<table>
<thead>
<tr>
<th>John 3:30</th>
<th>You are then [i.e., When your put pressure on others to give you what you think you need from them but what they are incapable of giving you, you are then] much more dependent than you need be, in spite of all your striving toward a distorted independence of either the • aggressive or the • withdrawn type.</th>
</tr>
</thead>
</table>

You also have to find the cause and effect of these conditions.

You will see your • life, and your • past and • present • difficulties, with a new outlook.

You will understand that you have created • many, if not • all, of these difficulties, just because of your "solution" [i.e., just because of YOUR chosen “SOLUTION” to all of life’s problems].
It does not suffice to comprehend intellectually that the more you are involved in your pseudo-solutions, the less of your real self can manifest.

You also need to experience this [i.e., You also need to EXPERIENCE the fact that the more you are involved in your pseudo-solutions to life’s problems, the less of your real self can manifest].

Such experience [i.e., Such EXPERIENCE of the fact that the more you are involved in your pseudo-solutions to life’s problems, the less of your real self can manifest] must happen if you allow your emotions to come to the fore and work with them.

Then, and then only, will you begin to sense the intrinsic value of your real self.

Only then will it become possible to let go of the false value of your idealized self.
It is a mutual process:

by allowing yourself to see
  • the false values [i.e., the false values of your idealized self-image],
    however painful this may be,
  • your real values
    will
    gradually
    emerge
    so that
    you no longer need
    the false ones [i.e., you no longer need
    the false values of your idealized self-image].

Since
  • the idealized self
    alienates you from
  • your real self,
you are
  utterly unaware of
  your real values.

Throughout your life
you concentrate
unconsciously
on
false values:

either
  on values
  you lack
  but think you should have,
  while you pretend to
  • yourself and
  • others
    that you do have them,

or you concentrate
on values
  which are potentially there,
  but have not yet been developed
  to the extent
    that they can be rightfully called yours.
Since your idealized self
does not admit
that these values [i.e., that these values which are potentially there in you,
but have not yet been developed to the extent
that they can be rightfully called yours]
still need development,
you
• do not develop them
and yet you
• claim them
  as though they were already
  fully ripe.

Because
you use all your efforts
in concentrating on these
• false or
• unripe
  values,
you
do not see
the
• real
  values.

Because
you cannot see them [i.e., Because you cannot see your real values],
you
are frightened
to let go of
the false ones
fearing that
then
you will have nothing.

Thus
your real values
do not count.
You do not feel they exist [i.e., You do not feel your real values exist],
either because
  they [i.e. either because your real values]
  contradict
  the demands of your idealized self,
or because
  everything that comes
    • naturally and
    • without effort
  does not appear
    real.

You are so conditioned
to strain for
  the impossible
    that it does not occur to you
    that there is
      nothing to strain for,
        because
          what is
            actually valuable
              is already there.

But as you
do not utilize these values [i.e., But as you do not utilize these REAL values],
  they often
  lie fallow.

This [i.e., The fact that your REAL values often lie fallow]
is a great pity, my friends,
because after all,
you established
  the idealized self-image,
    as I indicated in the previous lecture [See Lecture 83-
The Idealized Self-Image],
      because
        you did not believe in
          your real worth.
Because you
• build the idealized self
  and
• try to be it [i.e., try to BE the idealized self],
you cannot see
what
  in you
  is actually
  worth
  • accepting
    and
  • appreciating.

To unroll this entire process
  is painful at first,
  because
  the emotions of
    • anxiety,
    • frustration,
    • guilt,
    • shame,
      and so on,
      have to be
      acutely
      experienced.

But as you
  courageously proceed,
  you will gain a
  very different outlook
  on everything.

Last,
  but certainly not least,
  you will begin to
  see yourself
  as you really are
  for the very first time.
You will see your limitations [i.e., see your inherent limitations as the human being you are].

At the beginning it will be a shock to have to accept these limitations which are such a far cry from the idealized self.

But as you learn to do so [i.e., as your learn to accept your human limitations], you will begin to sense values in yourself you have never truly been aware of.

Then [i.e., As you begin to sense values in yourself you have never truly been aware of, then] a feeling of •strength and •self-confidence will make you see •life and •yourself in a very different way.

Gradually the process of growing into the real self will take place.

It [i.e., Growing into the real self] will strengthen your true independence, so that being appreciated by others will no longer be the yardstick for your self-value.
Validation by others assumes such great importance only because you do not evaluate yourself honestly.

Thus validation by others becomes a substitute [i.e., a substitute for honest SELF-evaluation].

As you begin to
• trust and
• like your own self,
what other people think about you will not matter half as much.

You will rest secure within,

and you will no longer need to build false values with
• pride and
• pretense.

You will no longer rely on an idealized self, which
• cannot really be trusted,
and therefore
• weakens you.

The freedom of shedding this burden [i.e., The FREEDOM of shedding this burden of having to meet the demands of an idealized self-image] cannot be described in words.
But, my friends,
this [i.e., this growing into the real self while shedding the idealized self-image] is a slow process.

It [i.e., Growing into the real self while shedding the idealized self-image] does not come overnight.

It [i.e., Growing into the real self while shedding the idealized self-image] comes from steady
• self-search and
• analysis of your
  • problems,
  your
  • attitudes, and
  your
  • emotions.

As you proceed in this way [i.e., As you proceed with steady self-search and analysis of your problems, attitudes, and emotions],
the
real
• you with its
real
• values and
• capacities
will evolve through a process of
• inner and
• natural growth.

Your
• individuality
will then become stronger
and stronger.
Your
• intuitive nature
will manifest
without
• inhibition,
with a
• natural and
• reliable
spontaneity.

This [i.e., Growing into the REAL SELF while shedding the idealized self-image]
is how you will
make the best of your life –
not
• faultlessly,
not by
• being free of
all failure,
not
• excluding the possibility of
making mistakes.

But your attitude to your
• failures and
• mistakes
will be very different.

More
and more
you will
combine the divine attitudes of
• love,
• power, and
• serenity
in a
• healthy way,
as opposed to a
• distorted way [i.e., as opposed to a distorted way, such as:
• distorted love (submission),
• distorted power (aggressiveness) and
• distorted serenity (withdrawal)].
Love
   will not be a means to an end.

It [i.e., Love from others]
   will not be a need
      that saves you from
         annihilation.

It [i.e., Love]
   will, therefore,
      cease being self-centered.

Your own
   capacity to love
      will combine
         • power and
         • serenity.

Or, to put it differently,
   you will communicate in
      • love and
      • understanding
         while being truly
            • independent.

• Love,
• power, and
• serenity
   will
      not
         be used
            to furnish you with
               your missing self-respect.
Genuine,

not self-centered

love

will then no longer interfere with

healthy power,

which is

not the power of

• pride and
• defiance,

neither the power to

• triumph over others,

but the power to

• master

• yourself and
• your difficulties

without proving anything
to anyone.

When you

seek mastery

by

• distorting the attribute of

power,

you do so [i.e., you seek mastery]

for the sake of

• proving your superiority.

When you

gain mastery

by

• healthy

power

you do so [i.e., you gain mastery]

for the sake of

• growing.
Not to have the mastery occasionally
will not present a
threat
as it did
while you were in distortion.

It [i.e., Not to have the mastery occasionally]
will not diminish
your worth in your own eyes.

Thus [i.e., Since not to have the mastery occasionally does not present a threat
or diminish your worth in your own eyes]
you will
truly grow
with
each life experience.

You will
• learn,
• accomplish and
• gain
  • real power,
  not the
  • false kind [i.e., you will NOT learn, accomplish and gain
    the FALSE kind of power].

There will not be
any
distorted
• ambitiousness,
• compulsion, and
• haste.
• Serenity
  in the healthy way
 will not cause you
 to hide from
  • emotions,
  • experience,
  • life, and
  • your own conflicts;

• love and
• power
  in their healthy forms
 will give you a
 healthy detachment
 when looking at yourself
 so that
  you will truly become
    more objective.

True serenity
 is not
 avoiding
  • experience and
  • emotions
    which
      may be
        painful
          at the moment
 but
    might yield
      an important key
        when the courage is there
          to
            • go through them [i.e., go through these painful experiences and emotions]

            and

            • find what is behind them [i.e., find out what is behind these painful experiences and emotions].
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- Love,
- power, and
- serenity
  can go hand in hand.

In fact,
  when
  each
  is healthy,
  they complement one another.

But
  they [i.e., But love, power, and serenity]
  can cause
  the greatest war
  within yourself
  if distorted.

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Now my friends, are there any questions?

QUESTION:
When a child
  forces love [i.e., DEMANDS to be loved]
  through a temper tantrum
  and as an adult
  later repeats this pattern –
  not necessarily outwardly
  but with inner tantrums –

would that come out of
  the "solution" of
  power?

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ANSWER:
You cannot pinpoint the cause [i.e., the cause of a temper tantrum]
  so easily.

Generalizations
  may be misleading.
Each case
  is different.
In one instance, it may indeed be so [i.e., it may be that the cause behind a temper tantrum in a particular situation comes out of a person wrongly using power as a “solution” to all of life’s problems].

The power drive [i.e., The power drive in this case] is frustrated because the person’s idealized self requires to always get his will.

But it [i.e., But a temper tantrum forcing or demanding love in a particular situation] may also exist in the submissive type who needs love as a solution for all problems.

This one [i.e., This one who is of the submissive type]
• is so convinced that love will be the solution [i.e., the solution to a particular problem],
and
• is so dependent on it [i.e., is so dependent on others’ love to “solve” his or her problems],
that when others do not obey this demand [i.e., this demand to love him or her], the person is outraged.

The
• fury and
• self-contempt are so strong that they [i.e., that the fury and self-contempt] have to be
• externalized and are then
• projected on the other person.

This [i.e., This projecting of fury and contempt on the other person], in turn, creates guilt because it offends the edicts of the idealized self [which say] that one should never be angry with others.
There may also be a combination here of the search for:

- power
- and
- love.

These two attitudes [i.e., These two attitudes of POWER and LOVE] are constantly at war with one another.

On the one hand,
- the need to be loved is very strong.

But on the other side stands:
- the superiority of the power type,
  - who feels particularly humiliated and exposed by this dependency on love,
  - who strives to appear invulnerable just as much as he craves to be loved.
So the temper tantrum may be a combination.

Each person has to find which pseudo-solution applies to his or her own person:
- separately and
- individually,

not only with respect to
- the childhood situation when these "solutions" were unconsciously instituted,

but also in
- the present
  - predicaments and
  - problems of life.

You must find out how
- one trend may be more predominant in one situation
and
- another trend in different circumstances.

**QUESTION:**
You have shown us how the distortion of these attributes [i.e., distortion of these attributes of love, power, and serenity, that is submissiveness, aggressiveness, and withdrawal] manifests.

You have also shown us how these attributes [i.e., how these attributes of love, power, and serenity] work hand in hand in the healthy way.
But in addition, I feel that not only can they go hand in hand in the divine way, but actually they are byproducts of each other:

- love in the form of strength,
- strength coming through love,
- both together [i.e., and both love and strength together] producing serenity.

Now my question is:

Is there a distortion of this unification itself where one believes one can combine them, but do it [i.e., but combine them] in a distorted way?

ANSWER:
Again, a very contradictory attitude exists.
The person may believe that
- love
  and
- strength
can be combined,
that he or she is both
- loving
  and
- strong.

And this would be true if
these qualities were healthy

but in the distorted form
they [i.e., love and strength] cannot be combined.

Closer analysis will show that they [i.e., that, in their distorted form, love and strength] are mutually exclusive, because of the distortion.

Every person has to find in their work exactly why and how two trends oppose one another through seeing the cause and effect of each.
At the same time
a person may
unconsciously
be convinced
that these attributes [i.e., these attributes of love and strength]
cannot
be combined.

Therefore,
when
submissive,
such people
feel
self-hate,
because
they think they should be
• proud,
• aloof, and
• independent,
not seeing that one could
• yield sometimes,
while still
• asserting a healthy independence.

QUESTION:
I wonder,
could a
distorted attempt at
unification
masquerade
under the belief
that one
• is flexible
and
• always has the right judgment?

ANSWER:
Yes, indeed,
it very often does.
QUESTION:
Could you give us some insight into the reasons for compulsive acts?

In particular,
what is the general emotional basis
for compulsive
• buying and
• eating?

And how can these two particular acts
be combated?

ANSWER:
The only way to combat them [i.e., The only way to combat compulsive buying and eating]
is by
doing this work and
finding the
underlying reasons [i.e., reasons for compulsive buying and eating].

There must be a
very
• personal,
• particular
reason [i.e., reason for compulsive buying and eating]
which needs to be found.

If the attempt is made to
force
the compulsive behavior away
by
discipline,

the best you can hope to achieve
is to
force the symptom away,
while
other symptoms will develop instead,
and produce
an even greater anxiety.
Why people have these compulsions again cannot be generalized.

I may just say that

any compulsion comes from an unconscious conclusion that something must be
• had,
• attained,
• acquired.

But by the time this [i.e., But by the time this conclusion that some particular thing or accomplishment must be had, attained, or acquired] reaches the outer personality, the goal [i.e., the goal of attaining or acquiring said particular thing or accomplishment] may have been shifted to a substitute [i.e., for example, to compulsive buying or eating].

For instance, the idealized self-image may dictate to
• live up to something, or
• gain something,
and the person is unable to do so.

Then other outlets are sought compulsively.

One is so frustrated about one's own inability to live up to
• the shoulds and
• the coulds of achievement that a substitute must be found.
A compulsion to buy things, when analyzed as to its symbolic meaning, will show that it represents an acquisitiveness.

This [i.e., This acquisitiveness] may come from a distortion of the power to
• have and to
• possess.

It [i.e., This acquisitiveness] may come from a distortion of love:

"If I cannot have love, I want to have things instead."

The compulsion to eat may have similar roots.

It [i.e., The compulsion to eat] may be a substitute for the frustration of not being able to receive the pleasure one yearns for.
Lack of pleasure is a sign that the person has made wrong attempts to solve his or her life.

When the effects of these
• [wrong] attempts and
• distorted attitudes
[toward solving his or her life issues, including toward having pleasure]
are sufficiently analyzed,
it will be found
that they [i.e., that one’s wrong attempts and distorted attitudes]
prohibited the very things one wanted to attain.

Once this is seen [i.e., Once it is seen that one’s wrong attempts and distorted attitudes prohibited the very things one wanted to attain],

the substitute [i.e., the substitute, here compulsive eating or buying] with its compelling nature will lessen to the degree one understands inner
• cause
and
• effect.
Even if the general explanation and examples I cite here should happen to apply to a person, it will not really help.

The person has to find the cause of the addiction [i.e., here, the cause of the addiction to eating or buying] by experiencing it [i.e., EXPERIENCING the explanation of the cause of his or her compulsions] as his or her own recognition as though it [i.e., as though this explanation of the cause of his or her compulsions] were entirely new, and different from the explanation given.

Then, and only then, will it [i.e., will this explanation and these examples] be beneficial.
QUESTION:
What is the psychological explanation for a person becoming a dope addict?

ANSWER:
Again I cannot go beyond a very general explanation. Each case may be different.

All I can say here is that life becomes so difficult to cope with – not because • life is in fact so difficult, but because of • inner problems tearing the person apart – that • self-estrangement increases steadily, and therefore • reality becomes not only • more ugly, but also • more remote.

The pain of the illusion [i.e., the pain of NOT being in REALITY] becomes unbearable.
All this [i.e., All this self-estrangement and the pain of living in illusion rather than living in reality] produces further deliberate escapes, such as

- drug addiction,
or
- alcoholism,
or
- psychosis,
or
- other measures [i.e., other measures of deliberate escapes].

Addictions are often also motivated by the strong craving for

- love,
- pleasure, and
- ecstasy.

So another one of these vicious circles comes into existence.

The more one is estranged from the real self,

the less pleasure is possible

and therefore the greater the longing for it [i.e., the greater the longing for pleasure].

Then a shortcut substitute [i.e., Then a shortcut substitute for the longed-for pleasure] is looked for in such substances [i.e., in such drugs].
**QUESTION:**
We are surrounded by thought forms of different • quality and • strength.

In what way do they interplay with our different selves?

**ANSWER:**
The • negative or • distorted • thought and • feeling forms emanating from others will affect the corresponding levels in you which also harbor distortions.

The • thought and • feeling forms, emanating from • the real self, will affect • the real self of the other person.
Under no circumstances are you a prey to distorted forms of others because, if you truly search within yourself, such effects will help you to bring out your own distortions, so that you can
- become aware of them [i.e., become aware of your own distortions]

and
- learn to cope with them by solving the underlying problems.

As to the effect of your own
- thought and
- feeling forms on yourself,
it would be misleading to say that they [i.e., that your own distorted thought and feeling forms] cause hardship for you.

They [i.e., Your own distorted thought and feeling forms] are the product of
- your own conflicts and
- the false solutions you seek.

That these
- conflicts and
- wrong solutions produce corresponding forms is an incidental matter.
You must not think it is the thought forms which interfere.

They [i.e., Your own thought and feeling forms] exist, but the actual interference comes from the wrong attitude.

• Your own or • other people’s distorted thought forms can only bring out your underlying problems – and this is good.

I bless each one of you.

May these words again give you food, not only for • further thought, but for • insight and • understanding.
May you thus [i.e., May you, through such further thought, insight, and understanding.]

gain a further step

toward

- light and
- freedom:

the

- light and
- freedom

which can be yours,

if the

- tyranny and
- pride

in your idealized self-image

are weakened

by this work.

Proceed

on this path of

happiness.

Gain more

and more strength,

and let our

- blessings and
- love

- help and
- invigorate

you.

Be blessed,

my dear ones.

Be in

peace.

Be in

God!
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