Pathwork Lecture 98: Wishful Daydreams

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

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

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

Gary Vollbracht

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| 03 | 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 | Each step forward on this path  
    brings you closer to a  
    • powerful  
    • eternal  
    current in the universe.  
    You may call it [i.e., You may call this powerful eternal current in the universe]  
    • the life force,  
    • an aspect of God,  
    • pure reason,  
    • pure love, or  
    • pure being. |
Each little victory [on your path]
may give you
an occasional glimpse of
• the great freedom and
• indescribable happiness
of being a part of
this eternal current [or being part of the life force, or
being part of an aspect of God].

Humanity
is separated from this current [i.e., from this eternal current, from the life force,
from being an aspect of God]
by obstructions in the psyche,
such as
• selfishness,
• egocentricity,
• fearfulness and
• cowardice.

Every time
even a particle of these obstructions [in the psyche]
is eliminated,
if only by some momentary recognition [i.e., by some momentary
recognition of even a particle of these obstructions],
people experience
• freedom,
• renewal and
• meaningfulness
in their lives
in greater measure.

From our vantage point,
we see you
barricading yourselves
behind
a wall of separateness.

This wall
is a
• useless and
• illusory
form of
self-protection.
In the last analysis
it [i.e., this wall of separateness]
is simply a barricade
against
• happiness and
• freedom.

So, my friends,
realize
for all time
that the goal
of dissolving
your obstructions [i.e., the goal of dissolving the obstructions
of the psyche, of dissolving this wall of separateness]
is to enable you
to enter the great flow
of the eternal current [i.e., the eternal current of the
life force, to enter the great flow that is
possible since you are an aspect of God].

The ultimate reason
for living
is
to make your life meaningful,

but
without being merged into this current [i.e., into the current of the
life force, the current of your God self]
this cannot happen [i.e., without your being merged into the
current of the life force, the current of your
God self your life cannot be meaningful].

Many people
feel that
life is meaningless,
whether or not
such thoughts are conscious.
In addition to successful self-discovery, there is another approach that helps you reach the point where life takes on new meaning:

Question yourself about the purpose of what you do or what you want.

Does your purpose include other people, or is it [i.e., or is your purpose only] for the satisfaction you get from the activity itself?

If you wish to find meaning in your life, cultivate the thought:

"I wish to serve not only my own shortsighted immediate goal but to bring others • meaning, • help and • happiness as well."

If such a thought is sincere, what better prayer could there be?

What prayer of this sort would not be answered?
The inner person often cultivates such a desire [i.e., a desire to bring others meaning, help, and happiness] without being consciously aware of it.

Then [i.e., When the inner person, even without consciousness, cultivates a desire to bring meaning, help, and happiness to others]

things begin to happen.

Conversely, the inner person may resist leaving the wall of separateness, even if there is some outer goodwill.

Then [i.e., When the inner person resists leaving the wall of separateness by not desiring to bring help to others]

• nothing happens.

• Life continues to be meaningless.

• Real living is then constantly postponed.

When this is the case [i.e., When your life continues to be meaningless and when you seem to postpone real living],

realize that you are unwilling to leave your inner isolation.
[When your life continues to be meaningless
realize that]

You are
too
• fearful and
• selfish,
too
• self-centered
  in a negative sense,
to break down the barriers
  between
  • yourself
  and
  • others,
so you
cannot
experience life
fully.

Such a new approach [i.e., Dissolving the walls of separateness and breaking down
the barriers between yourself and others]
may be important
for many of my friends.

It [i.e., breaking down the barriers between yourself and others]
may be
a more direct way
of dealing with
some of your
immediate life problems.
If you cannot
• progress and
• gain sufficient new insight
to relieve the
  • dullness and
  • meaninglessness
  of your existence,

try
• this approach [i.e., try this new approach of breaking down
  the barriers and walls of separation between yourself and others ]

along with
• your usual way of
  • working and
  • searching
    within.

If you can verify that
• you are
disinclined
to give to others,

and
• even where you give [to others]
you do so
  only out of duty,

the awareness [i.e., this awareness that you are disinclined to give to others
  except out of a feeling of duty]

will
• bring about changes in you
  and
• prepare you to
  surrender
    your inner isolation.
And now, my friends,
I would like to discuss
a new topic:

wishful daydreaming.

Let us understand
its
• origin,
its
• harm and
its
• benefit.

For there is a benefit [to wishful daydreaming],
though often
a precarious one.

Basically, there are
two different kinds
of wishful daydreams.

One [kind of wishful daydreams]
comes from
thoughts
that arise from
drives.

These drives
are connected with
• your idealized self-image,
• your self-glorification,
• your feelings of inadequacy and
• your lack of self-confidence.

There isn’t
a human being
who does not,
even consciously at times,
indulge in
fantasies.
In them [i.e., In these fantasies],
you see yourself
in situations
in which you prove
to those who have slighted you
how
• superior or
• great
• you are.

In such daydreams
you are
• admired
• instead of
• slighted and
you experience
• satisfaction,
• revenge and
• gratified pride.

Thus
you enjoy
living
in a way
that exactly opposes
your deep-rooted feelings of
• inadequacy and
• inferiority.

You
"correct"
your undesirable
• reality
with
• fantasy.
Obviously, there is harm in spending precious energy on such wishful daydreams – energy that could be much more constructively spent on

• finding the root of your sense of inadequacy

and

• eliminating it [i.e., eliminating the root of your sense of inadequacy].

In living through such fantasies, you may experience momentary relief, but it [i.e., but the relief you seem to experience from such fantasies] is purely illusory.

It is not enough to say that daydreaming is escaping reality.

This is true [i.e., It is true that in daydreaming you are escaping reality], but let us understand more precisely how that happens [i.e., how you escape reality by daydreaming].

If you resist finding

• the truth about yourself,

• that you

• have made errors and

• cling to misconceptions,

you cannot come to terms with yourself.

Nor can you come to terms

• with others or

• with life as a whole.
At least, [when you resist finding the truth about yourself and resist finding that you have made errors and have misconceptions]

you cannot
learn to accept
the areas
that are affected by your problems.

So you
whisk away these inadequacies [i.e., these inadequacies that come from the errors you have made and the misconceptions you have held]

by experiencing their opposite in fantasy.

It is true that the fantasy does bring relief to a drab life,

but the availability of such relief will hamper your efforts at

• finding the cause and effect of your problems

and

• instituting more constructive patterns.

There is also a benefit to daydreaming, however.
Since realistic remedies are not sought, the activity of correcting life in fantasy removes aggression, hostility and destructive impulses.

Another benefit is [that] daydreams act as symptoms.

How can you ever find a sickness if there are no symptoms?

If a physical disease is hidden in an inner organ, without producing any symptoms, you have no opportunity to seek and treat the cause [of the physical disease] before it is too late.

The same mechanism applies to your soul life.
Most people, however, enjoy
  • the symptoms –
  • the daydreams –
and do not wish to
recognize them
  for what they are [i.e., do not wish to recognize that their daydreams are symptoms of a sickness in their soul that needs to be faced and healed];

therefore,
  they do not
  benefit from them [i.e., do not benefit from their symptoms, their daydreams].

Simply using
  some form of discipline
  to repress your desire
to daydream
  in order to
  improve your life
  will not serve
  any purpose.

[Rather.]
  It [i.e., Using discipline to repress your desire to daydream]
  will cause
greater anxiety,
  with different
  • outlets and
  • symptoms.

It is better [i.e., It is better instead of using discipline to prevent daydreaming]
to create a little distance
  from this activity [of daydreaming]
  by
  • observing the particular pattern
    of your daydreams.

  • Make a note of them [i.e., of your daydreams and their patterns].

  • Realize their general goal [i.e., the goal of your daydreaming].

This will offer you
  invaluable material
  about the root
  of your problems.
Instead of
  • repressing daydreams
  or
  • indulging in them
    without trying to
    • observe and
    • understand,
see them [i.e., see your daydreams]
  as the useful symptoms
  they are.

You will thus
turn
  • a destructive activity [i.e., daydreaming]
  into
  • a constructive one,
    as long as it [i.e., as long as daydreaming]
    still seems necessary.

Your psyche
will give it up [i.e., Your psyche will give up daydreaming]
to the degree
  that you learn to
love life
  in reality [rather than loving life only in fantasy].

Then [i.e., When you learn to love life in reality]
the daydreams
  will simply cease by themselves.

This cessation [of daydreaming]
has to be a
  • natural,
  • organic
    process.
The second category of wishful daydreaming is emotional and comes from needs instead of drives.

Your repressed, unrecognized needs may create an even stronger force [than your drives do], just because they [i.e., just because these needs are repressed].

This force [i.e., This stronger force from repressed, unrecognized needs] then must have an outlet.

If healthy need fulfillment is hindered through your pseudo-solutions, unrealistic fears and erroneous images, which paralyze your constructive energy and resourcefulness, then an imaginary outlet is necessary.
• Physical,
• emotional,
• mental and
• spiritual

fulfillment [of these healthy needs]
is then possible
only in fantasy.

This [i.e., Fulfillment of these healthy needs in fantasy]
is actually
• a relief
and not merely
• an escape
from a drab reality.

---

When you are
unwilling
to leave your isolation,
your
needs
cannot be fulfilled.

As you know
from previous talks on the subject,
you
either
• repress
  awareness of your needs
or
• displace them [i.e., or you displace your real and healthy needs]
  onto
  • superimposed needs
    that are
      • not genuine [i.e., are not genuine needs but are rather false needs].

This displacement [of real, healthy, and genuine needs onto superimposed needs
that are not genuine but are rather false needs]
creates
• confusion and
• knots.
It [i.e., This displacement of real, healthy, and genuine needs onto superimposed needs that are not genuine needs but are rather false needs]
paralyzes your
  • spontaneity,
your
  • capacity to
    • feel,
to
  • live, and
to
  • experience reality.

This [i.e., this paralysis of your spontaneity as well as this paralysis of your capacity to feel, live, and experience reality], in turn, creates many vicious circles, which then make it even more difficult to break out of the destructive pattern.

Since your psyche refuses to be cheated of real living, the accumulated pressure will often necessitate some outlet.

You may then experience a certain fulfillment in daydreams.
• Observing and
evaluating
your daydreams
can help you
categorize them.

It is very likely that you
produce
fantasy fulfillments
for
both
• real
and
• false
needs.

The more
satisfying
your fantasy fulfillment is,
the less
incentive
you will have
to resolve your problems
so that
your fulfillment
can become
real [instead of only in fantasy].

In fantasy
you
• live
  a life of your own
  behind
  your walls of isolation
and
• can direct
everything
  as you choose,
  without
  • interference from others and
  without
  • meeting obstructions.
Thus

• fantasy
seems more desirable than
• life.

But

the more
you live in these daydreams,
the less
it will be possible
for you to deal with
outer obstructions,
and

the more
their [i.e., the more the outer obstructions’]
power
will grow on you.

Finally

you will come to believe
that actual fulfillment [in real life]
is impossible
because [in real life]
you cannot direct
• people and
• circumstances
as you choose.

This negative view
of fulfillment [i.e., this negative view that fulfillment of real needs can
never happen in real life]
is, of course,
utterly false,
since fulfillment [of your real needs]
is possible
in spite of
everything
not happening
exactly
• when
and
• how
you desire it.
But fulfillment [of your real needs] is possible only if you
• are flexible and
• flow with life's stream.

Due to the unconscious conviction that in reality fulfillment [of your real needs] is impossible,
you can
• completely withdraw from living and
• no longer [even] try to attain real satisfaction of your needs.

The precarious pseudo-fulfillment [i.e., pseudo-fulfillment of your real needs in your private world of fantasy]
• is at least something, and
• seems so much more than what you are capable of experiencing in reality at this time.

Determine
• whether this holds true for you and
• to what extent.

This [knowing whether this holds true for you and, if it does, to what extent] will be so
• beneficial, so
• healthy!
Some daydreaming of this sort [i.e., daydreaming in which you achieve pseudo-fulfillment of your real needs in fantasy] may even spur you to seek [real] fulfillment [of your needs] in reality [rather than pseudo-fulfillment of your needs in fantasy].

In that case [i.e., In that case where you achieve pseudo-fulfillment in fantasy and where that pseudo-fulfillment spurs you on to seek real fulfillment in reality], daydreams do have a beneficial effect.

It depends on
• what level you produce them [i.e., how often you produce daydreams] and
• what your attitude is toward them [i.e., what your attitude is toward your daydreams].

The more immature people are, the more "successful" their daydreaming will be and the less they will be • capable of and • willing to live their lives in the [reality of the] here and now.

They want complete control of circumstances, which they can have only in fantasy.
This also works in reverse, so that when they try to be
• flexible and
• resilient
in meeting outer circumstances that do not entirely accord with their preconceived ideas,
they will feel less capable of experiencing fulfillment.

The discrepancy between
• daydreams in which they can make others
  • behave,
  • feel, and
  • react as they want,
and
• the reality, which
  • is often different [from what they want and have in fantasy]
and
• requires
  • flexibility and
  • patience,
is too much for them.

Thus they prefer living in a make-believe world of future fulfillment, expecting that
• today's fantasy will turn into
  • tomorrow's reality.

Of course, the morrow never comes.
The reality
never conforms to
the fantasy
that has been
laboriously prepared
in daydreaming;

this [i.e., reality’s lack of conformity with the fantasies that
have been laboriously created in daydreaming] causes frustration.

In truth,
reality
is infinitely more satisfying
than the daydreams,
but
one needs
• courage and
• flexibility;
one has to
• give up the need
to control everything,
• throw away the blueprints, and
• live spontaneously.

All this should make it quite clear
that
the harm of daydreaming
is that
it may prevent you
from living in reality.
Now, what is the benefit
of this kind of daydreaming [i.e., this kind of daydreaming where you control everything and everybody so that everything in your fantasy goes your way and therefore you can create exactly the situation that brings you great pseudo-satisfaction and pseudo-fulfillment]? 

It [i.e., This kind of daydreaming] presents symptoms from which much insight can be gained;

it [i.e., this kind of daydreaming and the insight you gain from it] may spur you to live more fully.

Also, it [i.e., this kind of daydreaming] can function as a barometer of inner changes.

• The different emotional quality of your fantasies and
• the kind of satisfaction you derive from them may indeed indicate the direction of your growth.

Determining this [i.e., Determining the direction of your growth] is very beneficial.

Moreover, daydreaming of this kind encourages awareness of repressed needs.

You will appreciate by now how important this is [i.e., how important this awareness of repressed needs is].
But, my friends,
  often you are
    only vaguely aware of
    your needs,
  or
    if you are conscious of them,
    you do not evaluate them.

You allow yourself
  to feel these needs
    only in your daydreams.

The moment you step [out of your fantasy and world of daydreams]
  into
    real life,
      • you shut off
        this awareness [i.e., you shut off this awareness of your needs
            that you feel strongly, but only in daydreams]
  and
      • you live as though
        this other part of you [i.e., this other part of you that lives only
            in your daydreams]
        had nothing to do with
          the rest of your life.

Your
  reaction to
    real life
  creates a split
    that could be mended
      by increased awareness.

The harm of daydreams, then,
  is in your failure
    to take advantage of
      the benefits
        they could bring
          to your real life [i.e., benefits such as insights and self-awareness
            that could help you mend your splits and thereby lead
              a more fulfilling life in reality].
A greater awareness
of your daydreaming
can bring many benefits.

My advice to you on this path
is that
whenever
you find yourself
engaged in such fantasizing,
develop
a new approach.

• Observe,
• evaluate,
• weigh and
• determine –
  • without
  • strain,
  • compulsion or
  • pressure –
  • calmly and
  • quietly.

Make daydreams
the useful
symptom
they are meant to be
by learning about
• yourself,
your
• real needs,
your
• drives,
your
• pseudo-fulfillment in fantasies
  and about their [i.e., about the fantasies’]
  purpose.
Now, are there any questions on this subject?

QUESTION:
I have many daydreams.

When I stop [daydreaming], my fears become active.

When my fears recede, I start daydreaming again.

Why is that?

ANSWER:
Because, my friend, both [i.e., both your daydreaming and your fears] have the same
• common denominator,
the same
• root.

They are both an expression of your self-alienation.

You know perfectly well from your recent findings that your
• conscious fears are not your
• real fears.

They [i.e., the fears of which you are conscious and aware] are
• displaced fears [rather than your real fears].
They [i.e., the fears of which you are conscious and aware] are
the fears
you
• want to have
rather than
the basic fear
you
• do not wish to face:
  the fear of
  being yourself.

Since these [fears of which you are conscious and aware] are not
your real fears,
they [i.e., these fears of which you are conscious and aware]
therefore represent
the same escape mechanism
as your daydreams.

You experience
either
  • substitute fears [i.e., fears of which you are conscious and aware, but
which are not your real fear that you don’t want to
face, namely, the fear of being yourself]
or
  substitute fulfillments [i.e., pseudo-fulfillments of your needs
that you experience in your daydreaming].

Since you
do not tackle the problem
of becoming yourself,
you cannot have
the fulfillment
that everyone
inwardly
strives for [i.e., you cannot have the real fulfillment of
being yourself that everyone inwardly strives for].

You therefore
create
substitute fulfillments,
which you partially experience
in fantasy.
It is as though your psyche said,

"As long as I
do not face
my real fear,
I do not mind
having [and being aware of]
other fears [but fears that in actuality are not real].

But as long as
I remain in this attitude [i.e., this attitude of not wanting to face
my real fear, the fear of being myself],
I cannot be fulfilled,
therefore
I need substitute fulfillment."

One is tied to the other.

This is why
you alternate
between
• experiencing pseudo-fears [i.e., fears that are “conscious”
  but not real]
  and
• pseudo-fulfillment
  in daydreams.

QUESTION:
I can't connect
my daydreams
and
my fears
in a concrete way.

ANSWER:
That [i.e., Connecting your daydreams and your fears in a concrete way]
is not necessary.
If you
• face the reason
  why
  you are afraid of
  being yourself [which is your real fear] and
• develop
  from that point,

the other parts of the puzzle
will fall into place.

If you wish,
you can observe
the nature of your
• daydreams
and
the nature of your
• fears,
and
you might discover
the connection [between your daydreams and your fears]
that I just indicated.

QUESTION:
What is the difference
between
• drives
and
• needs?

ANSWER:
A need
is a very basic function
of the human entity.
A need
   is something
   real,

unless it [unless the real need]
   is
   • displaced or
   • superimposed
     by
     an unreal one.

A drive,
   as I mentioned earlier,
   comes from
   • compulsions,
     which, in turn, come from
     • misconceptions,
       your
       • images,
       your
       • lack of belief in yourself,
       your
       • idealized self-image and
       your
       • resort to pseudo-solutions.

These shortcomings [i.e., your misconceptions, images, lack of belief in yourself, idealized self-image, and resorting to pseudo-solutions]

create
  compulsive drives.

The needs,
   on the other hand,
   may become
   unhealthy wants [rather than compulsive drives caused by shortcomings].
QUESTION:
If a person
does not daydream at all,
is this a sign of
• lack of imagination
or of
• maturity?

ANSWER:
It can be
a sign of maturity,
but it is not always that.

It would be a hasty oversimplification
to answer this question with
an either/or explanation.

If a person
does not consciously daydream,
that may indicate
something,
but not necessarily
a lack of imagination.

This [“lack of imagination”]
is a label
that would not get us very far.

For what is
lack of imagination?

It [i.e., Lack of imagination]
may mean
that your
creative faculties
are inhibited [which would not necessarily relate to
not or rarely consciously daydreaming].
[Instead of indicating “lack of imagination,”]

Not having conscious daydreams
may also indicate
• resignation or
• stagnation.

This may sound paradoxical,
because I just finished telling you
that
an overproduction of daydreams,
at the expense of
actual living,
is unhealthy.

Now I am telling you
that
not to daydream
may also be
• unhealthy and
• a symptom of
unresolved problems.

Nevertheless,
this is often so.

The
• presence
  of a symptom
may indicate something quite similar to its [i.e., quite similar to a symptom’s]
• absence.

Too much daydreaming
at the expense of
actual living
may indicate
that a part of the psyche
is not reconciled to living.

Too little daydreaming,
on the other hand,
may indicate
an inner giving up.
To determine accurately whether it is one or the other [i.e., whether there is too much daydreaming indicating part of the psyche is not reconciled to real living or there is too little daydreaming indicating an inner giving up on living at all] depends on
• the kind of daydreaming
as well as
• other considerations.

• Loss of conscious
  • desires,
  • wishes and
  • goals,

or

• hopelessness about them [i.e., hopelessness about conscious desires, wishes, and goals],

[a hopelessness] which comes from not daring to leave one's
  • isolation and
  • separateness,

may paralyze the life force so much that the person no longer strives in any direction, not even in fantasy.

But it is quite impossible to give a simple answer [as to what a person’s complete lack of conscious daydreaming may indicate].
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**QUESTION:**  
Isn't it often the case that when one is younger one daydreams, but when one gets older and knows that these goals are not reachable anymore one gives up daydreaming entirely?

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**ANSWER:**  
Of course.  

But often the **daydreams** [that one could have when one is older] have  
• not been given up,  
• but merely take on a different form.

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**QUESTION:**  
I am confused about  
• harmony  
and  
• happiness.  

I always thought they [i.e., harmony and happiness] were the same.

Also,  
it is said that  
• the universal laws are harmonious,  
yet  
• many manifestations of nature are not harmonious at all.
**ANSWER:**

You see

only fragments
of these laws.

If you see

a fragment of
a whole,

you
cannot perceive its [i.e., the fragment’s]
meaning [i.e., the meaning the fragment has when it is perceived in the context of the whole]

and therefore
cannot understand
the harmony.

In fact,
a fragment
may even appear as
the opposite of
the whole,

although it is true
that
in a higher state of being

• harmony
and
• happiness
are the same,

just as

• love,
• truth
and
• wisdom,
as well as
• any other divine manifestations,
are all one.

The lower
the state of one's development,
the less
these manifestations
appear to be
the same.
For instance, a truth may hurt, at least temporarily.

To a spiritually developed person, the most unpleasant truth will have a liberating effect and thus no longer be contradictory to love.

The less developed you are, the more you experience unpleasant truth as • harsh and • unloving.

Separation of concepts exists where • imperfection and • separateness of soul exist.

Unification of these concepts, when they all become one, comes as development proceeds, and with it [i.e., with further development] awareness of reality grows.
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<th>The more you are in reality, the more your outlook widens and the more the many little fragments make up a whole.</th>
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<tbody>
<tr>
<td><strong>This merging</strong> [of many little fragments into a whole] is then perceived in the • individual, as well as in the • universe.</td>
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</table>

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<thead>
<tr>
<th>Every universe [or sphere] in creation conforms to the average state of the entities inhabiting that particular cosmic sphere.</th>
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<tbody>
<tr>
<td>The harmony in the universal laws must therefore sometimes be expressed in their apparent hardship.</td>
</tr>
<tr>
<td>Without this hardship, unification could not take place.</td>
</tr>
<tr>
<td>This does not mean, my friends, that this [i.e., This does not mean that this hardship] is a punishment by an arbitrary God.</td>
</tr>
</tbody>
</table>
It [i.e., This hardship] is inherent in the laws that work according to their environmental conditions.

For example, an electric current will manifest differently
• in a wet environment than
• in a dry one.

The potent forces of the universal laws are determined by the existing "climate" at any given moment.

In other words, what you do with the laws determines their manifestation.

Whether this [i.e., Whether what you do with the laws] is done
• consciously or
• unconsciously makes no difference.

Thus the laws may at times have a
• benign effect and at other times [have] a
• momentarily negative one [i.e., a momentarily negative effect].

But even that [i.e., even that the laws at times have momentarily negative effects] is geared to establishing balance eventually.
QUESTION:
Sometimes when one has an unresolved problem and one goes to sleep • relaxed, • intending to have the problem resolved, one wakes up with the solution.

Then one's unconscious mind has solved it....

ANSWER:
Whatever terminology we use, there is really only one thing important to know about the meaning of • the unconscious, and that [one thing] is • lack of awareness.

When you are • unconscious, you are • not aware.

Now, there are degrees [i.e., degrees of awareness and unawareness], of course.
Do not imagine that your unconscious mind is either a
• perfect and
• wise
  super-creature
  or a
• monstrous
  animal.

Many people have extreme attitudes toward their unconscious.

The unconscious mind does not necessarily have anything to do with
• your real self,
• the higher self,
or with
• the lower self,
  the part that you deny.

Both sides of your nature [i.e., both the higher-self part of your nature and the lower-self part of your nature] can be
• partly conscious
  and
• partly unconscious.

For instance, you may be conscious
• of certain aspects in yourself, or
• about general concepts,
but you are
not conscious of their entire significance [i.e., you are not conscious of the entire significance of certain aspects in yourself of which you are aware or the entire significance of certain general concepts that you know].
Your awareness is neither completely nor is it completely.

There exists, then, a degree of awareness.

That you can resolve certain problems during sleep by instructing your unconscious mind happens because you have knowledge of which you are not aware.

In certain states of relaxation and concentration, such as concentrating on the will to find a solution before going to sleep, the unconscious knowledge can reach surface awareness.

Your entire striving on this earth sphere is to increase your awareness of what is already stored in you.
In such a state of relaxation it is also possible for spirit helpers to aid in bringing your own knowledge to the surface.

In other words, it is a combination of:
• the spirit world working with
• your own real self.

What is necessary for such awareness is the constructive functioning of your inner will.

Therefore, when a person goes to sleep facing a confusion or a problem and wholeheartedly desires to resolve it in the best possible way, even if this means giving up a selfish aim, then that person creates a state of inner openness where productive universal forces of truth can get to work.
[Conversely]

• When
  the confusion
  is not tackled,

• when
  one is
  not fully aware of
  what one is confused about,

  then
  such answers
  cannot come.

Hence
  conscious effort
  has to be made
  most of the time.

Sometimes, of course,
  an unconscious desire
  may exist
  of which
  the person is unaware.

---

I give you blessings,
  each and every one of you.

May you
  derive benefit from these words,
may they [i.e., may these words]
  help you
  to a new approach
  to
  • your problems,
  to
  • yourselves,
  to
  • your life experience.

Be blessed,
  every one of you.

Blessed are
  your wonderful efforts.
Rejoice
in the knowledge
that whatever you do in life,
every step of
finding yourself
in sincerity
has great meaning,
even if
you are
as yet
unaware of
the effect it [i.e., unaware of the effect that
each and every step of
finding yourself]
must have,
not only
upon
• yourself
but
upon
• many others,
upon
• your universe at large.

Be in peace,
be in God!

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