Greetings, my dearest friends.

God bless every one of you.

Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].

I welcome all of you, • my old and • my new friends alike.
May this evening
• give you
  renewed
  • strength, renewed
  • insight into
    your
      • lives, your
      • problems, and
  • show you the road.

May it [i.e., May this evening] give you
  • a glimmer of light
    if you are hopeless and
  • a new influx of strength
    if you feel weak.

The universe is forever expanding.

All the cosmic forces, [which make up] the life force, strain toward
  • expansion,
  • growth,
  • union, and
  • integration.

Each individual entity, being a universe unto itself, follows this movement toward
  • growth and
  • outgoingness.
If these forces [i.e., If all the cosmic forces, which make up the life force.] are
  - disturbed or
  - thrown out of their natural channels,
love
  cannot prevail.

All religions have always taught that
  love
  is the key to life.

Without love nothing counts.

On our path together we have done more than merely taught this truth.

Together we have tried to understand what
  - misconceptions and
  - deviations
      prevent you from
        - being in harmony with the universal forces,
from
  - moving toward
      - expansion and
      - union.

Your world on earth is indeed a troubled one.

Life is difficult, not only because of the struggle for
  - physical survival,
but even more so in these times because of the struggle for
  - the soul's survival.
This world
is full of human beings
whose soul forces
are more or less
disturbed.

If the degree of disturbances
is great,
one refers to these people as
• mentally ill;

if the degree [of disturbances]
is less,
one calls these disturbed souls
• neurotic.

The words
do not matter,
the terminologies change with the times,
but
the underlying cause [i.e., the underlying cause of these disturbances of the soul]
is always the same.

The cosmic inner forces
cannot flow
organically
because
people do not dare
to
• love,
to
• let these inner forces
free to grow
in their
• natural,
• organic
way.
For humanity as a whole
the result [i.e., the result of not daring to love and not daring to let these
  cosmic inner forces freely grow in their natural, organic way]
is
• strife,
• uncertainty,
• unrest, and
• the absence of peace.

For the individual
the same holds true.

Often people [who do not dare to love and do not dare to let cosmic
  inner forces freely grow in their natural, organic way]
• become physically ill.

They
• have trouble
  • in their relationships,
  • in their work.

They
• cannot cope with life and
• seek all sorts of solutions
but
• rarely discover
  the real
  • cause [of their problems]
and therefore
  the real
  • cure.

A deeply permeating guilt
gnaws at their soul.

This is a
different kind of guilt
than the
• more specific,
• often unjustified
  guiltsthatholdersmolder
closer to the surface of the psyche.
These little and unjustified guilts substitute for the real guilt of withdrawal, unlovingness, and isolation.

In other words, these little guilts are supposed to atone for violating the great cosmic inner forces, breaking the flow [i.e., breaking the natural, organic, spontaneous flow of the great cosmic inner forces], as it were.

This very deep-rooted guilt [i.e., this deep-rooted real guilt for not letting the great cosmic inner forces flow naturally, organically, and spontaneously flow] prevents you from claiming your freedom, asserting yourself, feeling that you deserve to be happy.
Whenever you feel undeserving of happiness, you need, my friends, to discover specifically
• where and
• how
you do not love;
• where
your
• pride,
• self-will and
• fear,
your
• separateness,
• petty self-pampering and
• cowardice
surround you with
a wall of isolation
when you could be freely
• flowing and
• floating
with
the universal love-current.

The ensuing misery is due not only to
• the outer emptiness of your life
  in the areas where
  no love prevails,
but even more to
• the
• deep and
• hidden
guilt about it [i.e., guilt for not loving].

It is not easy to unearth this particular guilt [i.e., this guilt for not loving], but if you truly want to find it [i.e., if you truly want to find this guilt for not loving], you will.
As long as this guilt [i.e., this real guilt for not loving] is not
  • found,
  • verified,
  • acknowledged, and
  • experienced,
the other work on [i.e., the other work on this path, the work of uncovering]
  • images and
  • misconceptions
will not really help you [resolve your soul’s problems and misery].

We have often talked about
  the harm of
  • defenses;
  the harm of a
  • self-righteous or
  • moralizing
    attitude
    with
    • yourself and
    with
    • others;
  the harm of
  • perfectionism,
  • the rigid standards
    that you comply with,
    often
    • to the letter
    but seldom
    • in the spirit.

These [defenses against loving: perfectionism, rigid outer standards, and
  a self-righteous or moralizing attitude with yourself and others]

lead
  • often so unnecessarily
  to a
  • harsh ascetic life
  that is
  • joy-negating.
Why do you believe such defenses [i.e., Why do you believe such defenses against loving – perfectionism and the like] exist?

They [i.e., Such defenses against loving] exist because
• the troubled psyche seeks a solution [to its joyless, miserable life],
but
the message [from the troubled psyche] is misunderstood by
• the conscious mind.

The psyche says [i.e., The message from the troubled psyche is],

• "Give up your defenses against loving.
• Do not hold yourself apart!
• Do not be miserly with your feelings!
• You are wrong;
• you sin against the vital law of life.
• Make up for it,
• change,
• become a loving person."

The conscious mind
• does not translate this message [from the troubled psyche] properly and [instead of becoming a loving person as requested by the psyche]
• struggles to be
  • "correct,"
  • "good,"
  • "right."

But what is
• being right without
• love?

Nothing.
Perfectionism as a substitute for becoming a loving person and atonement [i.e., perfectionism as an atonement for not loving] has, indeed, quite the opposite effect [i.e., has an effect that is opposite to the effect of becoming a loving person] because it [i.e., because perfectionism] is unloving and isolated.

It [i.e., Perfectionism] emphasizes the self and how it [i.e., how the self] appears in the eyes of others, rather than emphasizing the other person.

Therefore the soul gets more deeply ensnared in confusion and unrest, anxiety and guilt.

Its [i.e., The soul’s] messages [to the conscious mind] become harder to decipher [i.e., become harder for the conscious mind to decipher] because these pseudo-solutions [i.e., these defenses against loving enacted by the conscious mind, defenses such as perfectionism] only abet [and encourage] self-alienation.
It is now necessary that you gain an overview of how this process [i.e., how this process by which the conscious mind makes the soul’s misery and unhappiness worse by creating pseudo-solutions to the soul’s misery, pseudo-solutions that involve struggle to make things “correct,” “good,” and “right,” rather than go freely with the outgoing cosmic flow and love from within],
connects with your deep-rooted guilt for
• not loving,
for
• disturbing the outgoing cosmic flow.

The work we are doing together must finally lead you to this [i.e., lead you to understand how this process works in which the conscious mind misunderstands the soul’s message and makes the soul’s misery worse by defending against loving rather than allowing love to flow naturally].

For then
• the road, or
• curve upward
can begin.

Until you find this particular prohibition toward loving [i.e., until you find the deep-rooted guilt for not loving and the deep-rooted guilt for disturbing the organic and natural outgoing cosmic flow] as it exists specifically within yourself, your
• seeking and
• finding within your soul will often appear to curve downward.
The road will often, in spite of occasional victories, seem hopeless. You will ask yourself:
- "Where does all this lead me?"
- "What good is it?"
- "How can I change?"

When you finally see – not theoretically and intellectually, but actually – your selfish withdrawal from loving, regardless of how well you keep it [i.e., how well you keep your selfish withdrawal from loving] concealed, often by
- superperfectionism and
- "right" actions,
then and only then can you come to terms with yourself.

Then you can
- make restitution [i.e., make restitution for not loving].

Then you can
- atone [i.e., atone for not having been a loving person] in a
- truthful and
- constructive way and
- begin to change in this respect [i.e., begin to atone for not having been a loving person by CHANGING and becoming a loving person].

How [i.e., How can you change from not loving to, instead, become a loving person]?

You will know [i.e., You will know how to change and become a loving person] if you truly want to.
You must expiate [i.e., atone for] this inner guilt [i.e., inner guilt for not loving from within], which is much deeper than all the little ones [i.e., the inner guilt for not loving from within is much deeper than all the little external behavioral guilts] which
• are often so unjustified and • function only to conceal the real ones [i.e., conceal the real guilt for not loving].

You need to atone [i.e., atone for not loving by becoming a loving person from within]
in order for your soul to become • healthy and • peaceful, so that you can • like, • respect, and • be comfortable with yourself.

Theoretical knowledge will not help, except to inspire you to set out to uncover your hidden guilt for not loving.
I repeat this, because it is constantly forgotten by my friends:
• An action,
• a thought,
• an attitude
  is seldom
• good or bad,
• right or wrong
  in itself.

This [i.e., An action being good or bad, right or wrong in itself] can be said only of the most extreme actions, and even then it is often misleading to label them as such [i.e., to label actions good or bad, right or wrong].

The value of an
• action, 
• thought, or 
• attitude
  can be determined only by finding out if it is motivated by
  • love
or [if it is motivated] by
  • separateness, 
  • selfishness, 
  • fear, or 
  • pride.

You still evaluate
• yourself and 
• others
  by
  • an act, 
  by
  • an outer manifestation, and 
you disregard
  what is behind it.
The same
• deed or
• attitude,
coming from
• two different people,
or perhaps even from
• the same person
at different times,
can
• in one instance be
  • a loving act – and
  • a liberating experience
    for all concerned;
• in another instance, however,
the identical action
  can be a
  • petty and
  • degrading
    one.

The loving deed
comes
from
• true concern for another, or
from
• a spiritual issue that is at stake.

The self here
is not of primary importance.

Or it might be that
the action
that
• outwardly
  appears more noble
is
• inwardly
  less so [i.e., is inwardly less noble]
  than another deed
  that has
  the opposite appearance [i.e., than a deed that appears
  outwardly to be less noble].
This [i.e., whether or not an action that appears noble is actually less noble than an action that appears less noble but is actually more noble] is very confusing for you.

Evaluating someone else's action calls for intuitive faculties.

These [intuitive] faculties can be sufficiently developed only if you

• learn to be truthful with yourself and
• admit that your very
  • proper and
  • correct behavior is often not dictated by love at all.

Let us now consider something else from this standpoint.

Very often you are convinced that your actions are
• ethical and
• moral even though you may already have discovered that the motives are
  • selfish and
  • not loving.
Your motives
  may be desire for [receiving]
  • approval and
  • admiration or
  • love,
  but not for
  • loving.

These [i.e., These motives of desire for receiving approval, admiration, or love],
  of course, are
  selfish motives.

While you may admit to
  these [selfish] motives,
you are convinced
  that your
  behavior [per se, quite apart from your selfish motives]
  leaves nothing to be desired.

And yet, so often,
  even this is not true.

At times it [i.e., At times, seeing and admitting selfish motives] may be true,
  but the many times
  when selfish motives induce you to
  act
    selfishly,
    you do not see it at all [i.e., you do not even see your
    selfish actions at all].

Your awareness
  is geared to
    • right actions,
  but not to
    • selfish ones.

You still ignore
  • the latter [i.e., You still ignore your selfish actions],
  just as you ignored
  • the selfish motives
    behind
    your unselfish acts.
Hidden
  selfish motives
  induce you
  to act them out [i.e., your selfish motives, because they are hidden from your awareness, induce you to act your selfish motives out], adversely affecting your surroundings.

The guilt [i.e., The guilt for acting out your selfish motives] then may
  • make you overly submissive, and
  • lead you to give in to the unjustified demands of others.

This [i.e., Your giving in to the unjustified demands of others out of guilt] will only simply strengthen their own selfishness [i.e., strengthen the selfishness of those whose unjustified demands you have given in to].

You then become confused and do not know when to
  • assert yourself against unjustified demands, and
  • give and act unselfishly.

Truthfulness with yourself finally helps you see where you disturb the universal forces by prohibiting yourself from loving.

As you recognize this [i.e., As you recognize where you disturb the universal forces by prohibiting yourself from loving], you will let go of that prohibition [against loving] for the sake of love.
You can
• cultivate
  the deep desire to change and
• find ways and means to do so [i.e., find ways and means to change – to let go of your prohibition against loving and instead become a loving person]
  • inwardly and
  • outwardly.
You will
give up
your little
• fears and
• misgivings,
your imagined
• shame and
• vulnerability,
  for the sake of loving.

You will be led by
concern
• for others and
• for what is
  • good and
  • constructive
    in itself.

This [i.e., being led by concern for others and for what is good and constructive in itself]

will make you
• free,
• flowing, and
• secure.

This, my friends,
is not
a sermon.

These words
are directed to
a deeply hidden
• layer or
• core
  of your being.
Often,
   the stronger
   the knowledge in
     • your brain,
     the more ignorant
      you are in
       • a deeper part of your being.

Think carefully about
   all this.

Try to
   apply it in
    your
     • meditations and
     your
     • self-search and
     find
       • where and
       • how
         it holds true for you.

Do not apply it to
   • others you may resent –
   that temptation is always great –

but see it in
   • yourself.

As you notice
   your
     • perfectionism and
     your
     • little guilt,
try to find
   behind all of them
     • another kind of guilt [i.e., try to find the real guilt of not loving].
And now I would like to cover another topic: obligations.

Many of you, in your self-search, have found your rebellion against living.

This rebellion may assume various forms: it may
• be manifest [as outright rebellious action] or
it may take shape as [an attitude such as:]
• sloth,
• apathy,
• stagnation or
• a sense of utter drabness, where
  • everything becomes an effort and
  • you would rather do nothing at all.

Now why do you rebel against life?

It is not only
• the unhappiness or
• the pain you
  • fear and
  • rebel against.

That too, of course, is one reason, but there is also another.
You resent
the
• obligations,
• responsibilities, and
• duties
that life imposes upon you.

Your fight for
• physical and
• psychological
survival
necessitates
• alertness,
• power to make decisions,
• willingness to
• make mistakes and
• learn from them.

You must
• expose yourself, and
• act in the face of risk.

When you
do not say
yes
to life
in
• loving and
• relating,
as well as in
• obligations,
you are
• pushed and
• dragged
through life
against your will.

To quite some degree,
if you want to
remain sane,
you have to
go through this active part of living,
but you do so
against the stream, as it were.
You submit to it [i.e., You submit to the stream of life] because
  • you have to,
  and not because
  • you have said yes to it.

If you
  • do not
    willingly
    say yes to life
    in
    all
    its aspects,
  • but [instead]
    allow yourself
    to be pushed by it,
you cannot experience
  • the dignity,
  • the grandeur, and
  • the beauty
    of it [i.e., the dignity, grandeur, and beauty of life].

You go to the extreme of your unwillingness [to say “Yes” to life] when you refuse to shoulder your moral obligations toward yourself.

You may acknowledge accountability for your own misery in theory, but when it comes to practical living, you wish to absolve yourself from it [i.e., you wish to absolve yourself from any accountability for your own misery].
Subsequently [i.e., Subsequent to absolving yourself from any accountability for your own misery],

everything in your life becomes a tedious task.

In an advanced stage even the daily routines of living, such as
• eating,
• getting up,
• cleansing yourself,
• doing little chores,
may become too much.

Then there is no
• dignity or
• freedom
in performing everyday chores, be they big or little.

When everything is an ordeal, something in you rebels.

If you fundamentally
• absolve yourself from accountability for your personal
  • unfulfillment and
  • trouble and
• refuse to look for the inner connection [i.e., the inner connection between you and your misery, unfulfillment, and trouble],
then such a weariness is the outcome.
You want things done for you.

You do not want to cope with
g
*
• decisions,
g
*
• the strain of living.

Or, more accurately,
what would ordinarily be
g
*
• an exhilarating challenge
becomes
*
• a strain.

How can you resolve this, my friends?

I would like to again point out that deep within there is something that has not said yes to the fight, to the challenge in a good sense, not in a hostile one, that life puts to us.

* Find this little voice [i.e., this little voice that has not said yes to the challenges of life],

* bring it out into the open, and then
* accept its meaning.
You will find that
this voice [i.e., this little voice that has not said yes to the challenges of life]
belongs to
a greedy child
that wants to
• receive everything
but
• give nothing.

Ascertain the
• selfishness and
• laziness
in this voice
once you bring it out of hiding.

When you
• understand its nature, and
• see it
without
false
• moralizing and
• justification,
you will
want
to change.

Mature responsibility
also requires
• love and
• unselfishness.

Find
• where,
• why,
• how
these [i.e. where, why, and how love and unselfishness]
are lacking
when you
• put up
  a lazy resistance against
  assuming responsibility in your life, or
• do so [i.e., or assume responsibility in your life]
only because
  you have to.
You will
  eventually
  change your inner attitude
  and thus go
    • with life
  rather than
    • against it.

• When you are
  constantly
    • tired and
    • apathetic, or
• when you
  constantly
    find yourself in the throes of
      • depression and
      • rebellion,
investigate, my dearest friends, whether
this very basic
rejection of life
  • holds true
    or
  • not [i.e., or does not hold true]
    for you.

20

When you discover
  this rejection [of life],
allow it to
  come out
    just as
    • irrationally and
    • unreasonably
    as it exists.

Do not
  be ashamed of it [i.e., Do not be ashamed of this very basic rejection of life].
• Pronounce it [i.e., Pronounce this very basic rejection of life] to yourself,

• write it down [i.e., write down this very basic rejection of life],

• open up unrestrainedly to your helper and

• reveal all the comfortable illusory ideals you harbor.

Maybe this voice will state
• that it just likes to
  • vegetate and
  • do nothing;
• that it does not wish
  • to overcome,
  • to make efforts,
  • to cope with
    • people and
    • their demands;
• to decide whether or not these demands are justified or not.

It [i.e., This little voice] does not want to deal with
• obstructions,
• frustrations,
• criticism.

It [i.e., This little voice] will tell you that you wish just to float.
You see,
as there is in everything
• a healthy
and also
• a destructive
aspect,
so it is with
the desire to float.

There is
• the healthy floating
  that comes
  from
    • following the universal powers of love,
    from
      • being active in life,
      • saying yes to it [i.e., from saying yes to life].

And there is
• the unhealthy version [of floating],
• the distortion,
  in which one wishes
    merely to
      • vegetate and
      • not shoulder life at all.

Only when you
• determine this unhealthy desire concisely, and
• acknowledge it
  without self-deception,
can you begin to find out
why this [i.e., why this unhealthy version of floating in which you vegetate
  and do not shoulder life at all]
seems so tempting.

I venture to say
there are
• as many reasons [i.e., as many reasons for why unhealthy floating in which
  one vegetates and does not shoulder life at all seems so tempting]
    as [there are] individuals,
but there are always
certain common denominators.
There is
• fear of exposure to
  • failure and
  • inadequacy,
  in other words
• pride.

There is
• desire for
  greater perfection
  than you have.

It [i.e., This desire for greater perfection than you have]
is a substitute for
  the love
  you don't
  allow
  yourself
  to feel.

And here is the link.

You need
  not be so perfect
  if you love.

Therefore [i.e., Therefore if you love]
you need not fear failure.

If you did not fear failure so much,
  life would not become
  so difficult.

It is often the
• inherent,
• unconscious
  terror of failure
  that makes life so arduous.

So here we have
the
• pride and
the
• fear.
**Or, you may say no to life**  
*because*  
you cannot stand anything  
going against  
your will.

You fear frustration  
so you do not willingly  
go along with life.

Here we are back to  
• pride,  
• self-will, and  
• fear,  
the fundamental faults  
that  
• prohibit love and  
• disturb the soul.

In each case  
you will have to start from  
your own consciousness of  
• feelings and  
• reactions.

At first, they [i.e., At first, your own feelings and reactions to life in each case]  
may appear to have  
no similarity  
with either  
• pride,  
• self-will,  
or  
• fear.

Yet when you  
• look closely and  
• analyze their significance [i.e., analyze the significance of your own feelings and reactions to life in each case],  
you will always come back to  
this triad [i.e., this triad of pride, self-will, and fear].
And when you go a step further, you will see that these three attitudes [i.e., these three attitudes of pride, self-will, and fear]
• directly prohibit love and
• are contrary to it [i.e., are contrary to love].

Because of them [i.e., Because of pride, self-will, and fear] you harbor a deep-seated guilt [i.e., a deep-seated guilt for not loving], whether or not you are now aware of it.

Hence you burden yourself with
• attitudes and
• behaviors that are infinitely more difficult to live with than the love you originally wished to grow into.

So my dearest friends, I recommend that you set out to find
• how much rebellion you have against life, and
• how it [i.e., how your rebellion against life] takes shape in your life.

Find where, deep inside you, you equate
• having no obligations with
• freedom.

Then seek further to understand that this [i.e., that equating “having no obligations” with “freedom”] is wrong.
Ponder this lecture
and see how
both parts of it –
• the guilt for not loving and
• the problem of obligations –
  have a common denominator.

And now,
your questions.

QUESTION:
You mean to say that
when a person's attitude toward life
  is
  • correct and
  • positive,
  • his feelings
    will be right also,
  and consequently
  • his actions
    will benefit
    • him and
    • others?

That all depends on
this fundamental attitude?

ANSWER:
Yes, that is what I am saying.

This may sound
very simple,
but as you all know,
it is

a laborious path
to establish this fundamental attitude
so that it accords with
the universal forces.
<table>
<thead>
<tr>
<th>QUESTION:</th>
<th>27</th>
</tr>
</thead>
<tbody>
<tr>
<td>We are planning to make some</td>
<td></td>
</tr>
<tr>
<td>• changes and</td>
<td></td>
</tr>
<tr>
<td>• improvements</td>
<td></td>
</tr>
<tr>
<td>in the discussion sessions.</td>
<td></td>
</tr>
<tr>
<td>Would you have any suggestions?</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ANSWER:</th>
<th>28</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes.</td>
<td></td>
</tr>
<tr>
<td>I will not go into technical details.</td>
<td></td>
</tr>
<tr>
<td>This [i.e., Going into the technical details] is something my friends can work out among themselves.</td>
<td></td>
</tr>
<tr>
<td>The laborious road of trial and error is a test from which each individual can learn.</td>
<td></td>
</tr>
<tr>
<td>When you build something together in this way, you will gain a sense of accomplishment that has much more value than simply following advice.</td>
<td></td>
</tr>
<tr>
<td>Then [i.e., When you build something together] your spirit will be in it.</td>
<td></td>
</tr>
<tr>
<td>This [i.e., Having your spirit in it], after all, is the only thing that matters.</td>
<td></td>
</tr>
<tr>
<td>Therefore the question is really how to go about it so that your spirit is in it together, with as many participants as possible.</td>
<td></td>
</tr>
</tbody>
</table>
To help in that direction, I will remind you of the purpose of these [discussion] sessions.

The idea of these discussion groups is to help you
• put into practice,
• to assimilate,
   a theoretical knowledge and
• to apply it [i.e., to apply a theoretical knowledge that has been assimilated] to your private lives.

If you
• approach the discussion with this outlook [i.e., with the outlook of assimilating and applying a theoretical knowledge to your private lives]
and you
• constantly remind each other of that,
it will keep you from abstract theorizing.

You would not really need meetings to just theorize, which comes easily for most of you anyway.

Let your aim be to voice
• where you do not emotionally understand something.

Then through
• private and group work you will first verify
  that such emotional understanding is still lacking.
You know so well that
the first step toward understanding
is always
• acknowledgment and
• concise verbalization
  of what one
  does not understand.

This is
half the battle.

Let each person pronounce
what may be
• intellectually
but not yet
• emotionally
  understood;
what is not yet
• a living experience.

Then the others may help
with clarification,
  perhaps by way of examples.

Personal exposure
is not necessary
  unless desired by the person;
the discussion
  can be kept general.

This [group discussion process]
should not be confused with
the group work.

The important thing [in the group discussion]
is to help you
toward
  an emotional assimilation.

Others who have the experience
perhaps through having worked out
  a particular point under discussion
may show how to arrive at this assimilation.
However,
if here or there something is not
intellectually
understood,
then, of course,
these study [or discussion] groups
are the place to air it.

If your pride
prevents you from doing so [i.e., If your pride prevents you from admitting
that you do not understand something and sharing it],
it is
not only to
• your own detriment,
but also to
• the detriment
  of the entire venture.

• The right spirit,
• humility, and
• honesty
  will make your discussions a
  • living,
  • dynamic
    experience.

Otherwise,
they will become
• dull and
• dragging.
The speed at which these study groups can grow into a meaningful venture depends, first, on the pride of • the timid ones who do not wish to expose their "ignorance," and, second, the pride of • the boisterous ones who show off their "knowledge" to impress others.

Both [i.e., Both the timid ones and the boisterous ones] have burning questions.

Some of these [i.e., Some of these burning questions] are • quite conscious,

others [i.e., other of these burning questions] are • unformulated, • vague, out of • laziness and • pride.

Such inner nonparticipation is a passive pretense that hinders the quality of the discussions.

If every participant prepares questions by voicing what he or she does not understand, both • intellectually and • emotionally, I can promise that these discussion groups will turn out profitable for all concerned.
Let these discussions also serve as opportunities to probe yourselves.

What is the motive for
• sharing?

What is the motive for
• not doing so?

To the degree that you voice your confusions, these discussions will prove of immeasurable value.

Help will then be given as much to
• those who pronounce their confusion as to
• the others especially by the example that is set [by those who dare to take the risk of pronouncing their confusion].

Then your group will truly become a school where each person is
• pupil and
• teacher at the same time.

If you • keep this in mind [i.e., keep in mind that each person in the discussion group is both pupil and teacher at the same time]

and • try to live it, all the outer details [for an effective, helpful and lively discussion group] will easily fall into place.
They [i.e., The outer details of how your discussion group functions] are unimportant.

• Trial and error, and
• the improvements
  you will make along the way
  will come
  • easily and
  • without friction.

If this basic spirit [i.e., If this spirit that each person in the discussion group is both pupil and teacher at the same time] prevails, it will draw others along, because it is the strength of the spirit that matters.

And even those who are too
• timid and
• blind and
• lazy
  will be swept along by the
  • truthfulness,
  the
  • self-honesty,
  the
  • humility
  of those who actively participate.

This will make the venture blossom.
QUESTION:
I have a personal question.

It refers to this lecture.

Many years ago,
following a dream interpretation you gave me,
I found out that
I was hiding
my guilt
about my mother
behind something else.

Then I found out that
I don't love
• myself,
so how can I love
• others?

I felt all of a sudden
that this [i.e., that not loving myself or others]
might be
the real guilt.

When you came to
the second part of this lecture,
about
the unwillingness
to go through the day's little chores,
I realized that this [i.e., this unwillingness to go through the day's little chores]
also
holds true for me,
and the idea came to me
that perhaps
I am hiding my real guilt [i.e., hiding my real guilt for
not loving myself or others]
because
I am egocentric?
ANSWER:
You are quite right, but you will have to find particularly:
• how this holds true,
• how this egocentricity manifests.

It [i.e., This knowledge about being egocentric] has to become more than mere general knowledge.

Your momentary awakening is the first step in the right direction; it is truly a new awareness of self.

You may recall that I have often said that:
• too much perfectionism is a substitute for [or a compensation for]
  • withdrawing from loving in one form or another.

The greater
• your soul's readiness for loving – or to put it differently, the greater
  • your potential for spiritual development – the more
  • your soul protests when love is obstructed.

Therefore the [soul’s] protest [when love is obstructed] itself, unpleasant as it [i.e., unpleasant as the soul’s protest] may feel, is the medicine [i.e., is the medicine in the sense that the protest manifests as the pain needed for motivating you to change from being one who withdraws from loving into one who freely loves].
I have said this often,  
     but it is not yet fully understood.

Nor do psychologists 
    sufficiently understand 
    that the neurosis itself 
    is, in a sense, 
    the first step 
    to the cure of the soul.

The sickness 
    is not caused by 
    • outer events,  
    but [is caused] by 
    • a violation of the soul 
    that prevents it from developing its potential. 

This is always a 
    • personal matter, 
    and in the last analysis a 
    • spiritual or 
    • moral one.

It is a question of integrity.

Without such 
    painful manifestation 
    the person would be unaware 
    that something was amiss.

In truth, 
    what is considered 
    • an illness 
    is, at the same time, 
    • a medicine.

In that 
    lies one of the benign qualities of 
    • spiritual and 
    • universal law.
On the one hand, you feel a great love force.

It [i.e., This great love force] is part of your nature.

But it [i.e., But this great love force that is part of your very nature] is counteracted by a prohibition.

This prohibition [i.e., This prohibition against allowing this great love force that is part of your very nature to flow freely] causes the problems.

You have to find it [i.e., find this prohibition against this great love force] specifically.

You are almost there; you actually find yourself on the threshold of the full realization of this core problem in you [i.e., on the threshold of finding your specific prohibition to this great love force that is part of your very nature].

Not daring to love may apply only to
• certain areas of your life,
not to
• all relationships.

When you verify this point, you will ascertain the source of
• the real guilt [i.e., the real guilt for not loving]

that produces
• the unjustified guilt, as well as
• the perfectionism.
My dearest,
dear friends,
  • the love force,
  • the life force,
is abundantly flowing
  • toward each one of you,
    and also
  • to my absent friends.

I think you can
all feel it [i.e., you can all feel the love force, the life force that is abundantly
flowing toward each one of you who is now engaged with me in this lecture).

You feel
  • the light and
  • the strength.

Rejoice
  on this path.

There is nothing
  more meaningful.

There is nothing
  that makes more sense,
    no matter
      • how painful life may sometimes be,
        no matter
      • how many times
        you may feel
        • a relapse or
        • a stagnation.

If you
  persevere,
the light
  will become
    • steadier and
    • stronger.
If you are
  • more outspoken and
  • more direct,
this entire group
will grow more
  and more.

Those who find themselves
in a hopeless depression
will be less inclined to hide.

Instead,
  they will go to those
  • who find themselves
    strong at the moment;
  • who
    • have successfully
      passed through such a stage and
    • have come out of it
      through this work.

They [i.e., Those who find themselves in a hopeless depression]
  • will communicate with them [i.e., with those who are strong at the moment]
and
  • will thus be helped.

This is
  • true love,
this is
  • true relating.

You all
  have much to learn about this.

You are at the beginning
  of a very concise stage
  of your development.
You all
• have learned a great deal and
• have thus come nearer to the point
  where this group,
    as a whole,
  can truly become
    a functional love group.

And now,
  be blessed,
    all of you.

Be
• in peace
  and
• in God!

For information to find and participate in Pathwork activities world wide, please write:

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

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

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

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

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