

# Pathwork Lecture 91: Questions and Answers

1996 Edition, Original Given: October 27, 1961

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

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

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

Gary Vollbracht

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03	<p><b>Greetings, my dearest friends.</b></p> <p><b>God bless every one of you.</b></p> <p><b>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</b></p>
04	<p><b>If you have a sufficient number of questions [Note: see the invitation for questions in the closing comments of Lecture 90: Moralizing, Disproportionate Reactions, Needs, given two weeks previously on October 13, 1961], it would be good, at this time, to interrupt the sequence of lectures.</b></p> <p><b>You have received a great deal of material that you could not possibly have absorbed</b></p> <ul style="list-style-type: none"><li>• <b>intellectually, let alone</b></li><li>• <b>emotionally – not even to a small degree.</b></li></ul>

by Eva Broch Pierrakos

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	<ul style="list-style-type: none"><li>• <i>True,</i></li><li>• <i>emotional</i></li></ul> <p><i>absorption</i> <i>often comes much later,</i> <i>so it would be impossible</i> <i>to wait for that [i.e., impossible to wait for true, emotional</i> <i>absorption before continuing with the sequence of lectures].</i></p> <p><i>To overcrowd you at this time</i> <i>with a rapid succession of</i> <i>difficult material</i> <i>is not advisable.</i></p> <p><i>So, if you have some questions,</i> <i>I shall answer them to the best of my ability.</i></p>
05	<p><b>QUESTION:</b> <i>I am confused about</i> <i>moralizing with myself</i> <i>regarding</i> <i>certain superstitions.</i></p> <p><i>On the one hand,</i> <i>I know that these superstitions</i> <i>are damaging to me,</i> <i>on the other,</i> <i>I now know that</i> <i>moralizing [i.e., moralizing by saying these superstitions are BAD]</i> <i>is not good either.</i></p>
06	<p><b>ANSWER:</b> <i>In your work you have found out</i> <i>why</i> <i>you wish to hold on to these superstitions.</i></p> <p><i>I do not have to go into the details.</i></p> <p><i>The fact that you even ask this question now</i> <i>is interesting</i> <i>from the point of view of your discovery in this respect [i.e., point of view</i> <i>of your discovery in respect to having found out WHY you do this].</i></p>

	<p><i>You want to hear me say that you moralize [i.e., that you MORALIZE by “wrongly” judging yourself BAD for having damaging superstitions] so you can [i.e., so you can, instead of stopping having superstitions,] continue holding on to a</i></p> <ul style="list-style-type: none"><li><i>• very damaging</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• useless defense mechanism [i.e., holding on to the superstitions].</i></li></ul>
07	<p><b>QUESTIONER:</b> <i>You know me very well.</i></p>
08	<p><b>QUESTION:</b> <i>In a previous lecture about emotional growth and its function [Ref: Lecture 89, given September 29, 1961], a question was asked as to how to handle very wild emotions at a time when one has no helper available.</i></p> <p><i>But what does one do if the emotions are so</i></p> <ul style="list-style-type: none"><li><i>• deep-seated,</i></li></ul> <p><i>so deeply</i></p> <ul style="list-style-type: none"><li><i>• buried and</i></li><li><i>• repressed,</i></li></ul> <p><i>for such a long time, that they simply will not come out to the degree one would like?</i></p>
09	<p><b>ANSWER:</b> <i>It is very important indeed to be able to recognize this fact [i.e., to recognize that you have emotions that are so deep-seated, so deeply buried and repressed, for such a long time, that they simply will not come out to the degree you would like], and it indicates substantial progress.</i></p>

*Such recognition [i.e., Such recognition that you have emotions  
that will not come out the degree you would like],  
in itself,  
indicates  
insight.*

*More frequently,  
a person does  
not know  
that further emotions*

- are buried*

*and*

- demand to come out  
in spite of resistance.*

*Your awareness of this  
certainly means*

- insight and*
- progress.*

*The moment this insight exists  
the way is opened,  
even if  
at the moment  
you are still unable to do anything about it.*

*In the first place,  
you should*

- rejoice about  
this self-recognition,  
rather than*
- feel bad  
that you cannot accomplish what you want  
instantly.*

	<p><i>Instead of pressuring yourself into a state of bad conscience [i.e., pressuring yourself into a state of feeling guilty for having emotions that will not come out to the degree you would like], relax in the knowledge,</i></p> <p><i>"I know where I stand, I know that something in me still resists,"</i></p> <p><i>and then go about finding out why you resist [i.e., finding out WHY you resist bringing out these repressed emotions in you].</i></p>
10	<p><i>Why are you afraid of letting out your emotions to the full extent?</i></p> <p><i>Usually you will find that one of the reasons is the fear that you will be unable</i></p> <ul style="list-style-type: none"><li><i>• to control yourself,</i></li><li><i>• to handle these emotions,</i></li></ul> <p><i>and that you will be forced</i></p> <ul style="list-style-type: none"><li><i>• to give in to them.</i></li></ul> <p><i>Another reason for resisting is that the full scope of one's repressed emotions comes as a shock because it is so contrary to one's idealized self.</i></p>

***The moment you can***

- *sense*
- and***
- *acknowledge*

***these factors [i.e., The moment you can sense and acknowledge these reasons that make you FEAR letting out your deepest and repressed emotions, FEAR that if you did let them out you would lose control of yourself and be forced to give in to them, and FEAR that these heretofore repressed emotions, if let out, would reveal aspects of yourself that are too contrary to your idealized self-image], you can handle the situation,***

***because  
now***

***you know these reasons [i.e., these reasons for fear]  
to be***

- *unreal and*
- *invalid.*

***You have learned, for instance,  
that you can  
be aware of emotions  
without having to  
act on them.***

***You also know that  
if lack of control exists,  
then certainly  
you have  
less control  
when  
• they are repressed, and  
• you are unaware of their existence,  
than  
with clear  
• awareness and  
• understanding  
about them.***

***With this  
• knowledge and  
• intent,  
you have nothing to fear  
in that direction [i.e., in the direction of feeling and expressing  
your deeply repressed emotions and emotional reactions].***

*As to the  
fear of discovering  
that you are  
not  
your idealized self-image,  
you also know  
how to approach this.*

*You have to learn to  
accept yourself  
on the basis of  
your*

*• real  
values,*

*which you can  
only find  
once you take  
the courageous step  
of giving up the*

*• false  
Values*

*of the idealized self.*

11

***QUESTION:**  
I feel  
the emotions,  
and they are like  
a stone  
in the pit of my stomach.*

*I just  
can't  
let them out.*

*I know  
they are there,  
but it is like a  
congestion.*

12

**ANSWER:**

*I think it is*

*wonderful*

- *that you have this awareness [i.e., this awareness of the SENSATIONS of these emotions, as if there is a stone in the pit of your stomach],*
- *that you do not repress this insight.*

*This [i.e., This awareness of these sensations]*

*is of*

*great value;*

*it*

*is*

*very constructive.*

*It does not matter*

*that it [i.e., that coming to deeper awareness of these heretofore repressed emotions]*

*takes a little more*

- *time and*
- *work.*

*You have*

*nothing to fear.*

*The only cause for worry*

*is to*

*be utterly unaware of these things.*

13

**QUESTION:**

*If the*

*conscience*

*is the voice of*

*the higher self speaking to us,*

*how do you distinguish*

*between*

- *this conscience*
- and, say,*
- *guilt feelings?*

14	<p><b>ANSWER:</b> <b><i>In a past lecture [See Lecture 50 The Vicious Circle, given two-and-a-half years earlier on April 24, 1959]</i></b></p> <p><b><i>I discussed two kinds of conscience, but I will gladly answer you again since it was a long time ago.</i></b></p> <p><b><i>In the meantime [i.e., In the two-and-a-half-year period since then], further</i></b></p> <ul style="list-style-type: none"><li><b><i>• insight and</i></b></li><li><b><i>• understanding</i></b></li></ul> <p><b><i>was gained, so that now, with some of the new approaches, a deeper understanding can be reached.</i></b></p>
15	<p><b><i>As I explained at the time, there are two kinds of conscience:</i></b></p> <ul style="list-style-type: none"><li><b><i>• the conscience of the higher self,</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• an artificially constructed,</i></b></li><li><b><i>• superimposed conscience</i></b></li></ul> <p><b><i>which derives from the idealized self.</i></b></p> <p><b><i>The moralizing I discussed is a part of this latter conscience [i.e., part of this superimposed conscience].</i></b></p> <p><b><i>Whenever you do not live up to the super-standards [i.e., the super-standards of the idealized self] you impose upon yourself, it may appear as the voice of conscience [i.e., it may APPEAR as the voice of the conscience of the higher self].</i></b></p>

16	<p><b><i>The only way you can distinguish between the two [i.e., distinguish between the conscience of the higher self and the artificially constructed, superimposed conscience] is by the way you feel about them.</i></b></p> <p><b><i>There is a very distinct difference as to how you experience the one or the other.</i></b></p> <p><b><i>Any</i></b></p> <ul style="list-style-type: none"><li><b><i>• words</i></b> <b><i>I could give you,</i></b></li></ul> <p><b><i>any</i></b></p> <ul style="list-style-type: none"><li><b><i>• rule</i></b> <b><i>I could pronounce, would be very misleading.</i></b></li></ul> <p><b><i>But I can describe the</i></b></p> <ul style="list-style-type: none"><li><b><i>• emotional experience of each.</i></b></li></ul>
17	<p><b><i>If it is the voice of</i></b></p> <ul style="list-style-type: none"><li><b><i>• the higher self,</i></b></li><li><b><i>• the <b>real</b> conscience,</i></b></li></ul> <p><b><i>then there will be</i></b></p> <p><b><i>no</i></b></p> <ul style="list-style-type: none"><li><b><i>• destructive hopelessness,</i></b></li><li><b><i>• despair with oneself,</i></b></li><li><b><i>• anger at oneself,</i></b></li><li><b><i>• impatience.</i></b></li></ul> <p><b><i>There will be</i></b></p> <p><b><i>no</i></b></p> <ul style="list-style-type: none"><li><b><i>• negative feeling.</i></b></li></ul>

*[If it is the voice of the higher self, the REAL conscience]*

**There**

**will be**

- **an insight into  
one's tendency toward  
childish**
- **selfishness or**
- **greed or**
- **whatever else,**

**but**

**without being depressed about it.**

**Simultaneously,**

**there will be a  
simple desire  
to act**

**on a more mature level –**

**not because**

- **one must be perfect,**

**not because of**

- **the fear not to be perfect,**

**but simply because**

- **one wants to [i.e., one simply WANTS to act  
in a more mature way].**

**There is**

**no compulsive anxiety  
about the issue.**

**It is a clear decision [i.e., It is a clear decision to act in a more mature way]  
without pressure**

**which makes you  
feel**

**thoroughly good,**

**even if it**

**does mean**

- **giving up a**

**shortsighted childish advantage,**

**even if it**

**does mean**

- **the recognition of**

**undesirable trends in one's character.**

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*On the other hand,  
when the voice of  
the idealized self-image speaks [i.e., when the voice of the  
SUPERIMPOSED CONSCIENCE speaks],  
many of  
these negative feelings will be present.*

*You will  
feel*

- guilty  
about  
existing negative trends  
while still  
wanting to have it  
your way.*

*You will  
feel*

- fear and  
• anxiety  
at the thought  
that you  
act  
according to the child in you.*

*This conflict [i.e., this conflict between feeling you OUGHT TO  
already be your idealized self, yet also  
feeling so GUILTY about your still existing  
childish negative trends,]*

*will create  
more*

- anxiety,*

*more*

- tension and  
• impatience  
with*

- yourself and  
• others.*

*Should you then decide  
to carry out  
the right act,  
it will make you  
feel resentful,  
rather than  
at peace with yourself.*

*At the same time,  
the mere fact  
that you*

- *have faults,*

*that you are*

- *confused as to the*
  - *right or*
  - *wrong*

*course,  
that you may*

- *make a wrong decision*

*and thereby*

- *incur*
  - *criticism or*
  - *frustration,*

*will plunge you into  
despair.*

*All this is  
proof  
that you have heard the voice of  
the idealized self-image [i.e., the voice of the superimposed conscience].*

*The answer as to  
which of the two consciences you are dealing with  
can come  
only if  
you account for  
your  
emotional reactions.*

19

*Of course,  
both [i.e., BOTH the REAL conscience and the SUPERIMPOSED conscience]  
may possibly exist*

- *side by side,*
- *simultaneously.*

*In this case [i.e., In this case where BOTH the REAL conscience AND the SUPERIMPOSED conscience exist side by side, simultaneously], the right action should not be stopped because in your self-accounting you have discovered that*

- negative motivations,*
- moralizing,*

*and the*

- idealized self*

*happen to want the same thing as the higher self.*

*You should go on doing that which is right, while working on the negative aspect until you can free yourself from it through understanding yourself.*

*Do not automatically refrain from a constructive action merely because you have discovered a*

- negative motivation or a*
- destructive impulse*

*inverted into a*

- forceful compulsive superstandard.*

20

**QUESTION:**  
*Why do I feel so exhausted all the time?*

*I have seen doctors  
and they don't find any physical reason.*

21

**ANSWER:**

***This condition [i.e., This condition of feeling exhausted all the time  
for seemingly no medical or physical reason]  
applies to many people, indeed.***

***One of the general reasons –  
and it certainly is the case with you –  
is that a  
great deal of emotions  
are repressed.***

***You crush  
not only***

- destructive emotions  
which you dare not***
- face and***
- acknowledge  
within yourself  
so as to come to terms with them,  
but also [i.e., but you also crush]***

- valid and***
- constructive***
  - desires and***
  - aims.***

***You do not heed them  
out of***

- a general fear of  
disapproval***

***and***

- a lack of belief in  
the validity of your aims.***

***You feel that  
just because you  
want it,  
it cannot  
be valid.***

***The repression of  
these two sets of emotions [i.e., The repression of DESTRUCTIVE emotions  
and CONSTRUCTIVE emotions]  
consumes a  
great amount of energy.***

***The energy you thus  
lose  
produces a  
negation of life.***

***There is  
a feeling  
of***

- futility about life,***

***of***

- hopelessness,***

***a fear  
of***

- coping with life's difficulties.***

***It might be said that  
the tiredness  
comes from this [i.e., from this feeling of futility about life, of hopelessness,  
from this fear of coping with life's difficulties],  
but this would be  
an over-simplification.***

***The chain reaction  
goes a little further.***

***In other words,  
because of  
repression  
of***

- negative emotions,***

***as well as of [i.e., as well as repression of]***

- positive goals,***

***a***

- futility,***
- lack of self-confidence,***

***and therefore  
the fear of coping with life's difficulties  
exists.***

***The tiredness  
is a result of it [i.e., is a result of this futility, of this lack of self-confidence,  
and therefore is a result of the fear of coping with life's difficulties].***

	<p><i>Also,</i></p> <ul style="list-style-type: none"><li>• <i>the futility</i>     <i>is a result of</i></li><li>    <ul style="list-style-type: none"><li>• <i>the tiredness,</i></li></ul></li><li>• <i>the tiredness</i>     <i>is a result of</i></li><li>    <ul style="list-style-type: none"><li>• <i>the futility –</i></li></ul></li></ul> <p style="text-align: center;"><i>and</i></p> <ul style="list-style-type: none"><li>• <i>both [i.e., and both futility and tiredness]</i>     <i>are a result of</i></li><li>    <ul style="list-style-type: none"><li>• <i>repression [i.e., repression of your constructive and destructive emotions].</i></li></ul></li></ul> <p><i>Do you understand?</i></p>
22	<p><b>QUESTION:</b> <i>Yes.</i></p> <p><i>How can I overcome it [i.e., How can I overcome the repression of my constructive and destructive emotions]?</i></p>
23	<p><b>ANSWER:</b> <i>My dear,</i>     <i>there is only one way [i.e., there is only one way to overcome the repression of these emotions] –</i></p> <p style="text-align: center;"><i>and that is an</i></p> <ul style="list-style-type: none"><li>• <i>extensive search of</i><ul style="list-style-type: none"><li>• <i>self-finding,</i></li><li>• <i>self-realization,</i></li><li>• <i>facing oneself,</i></li></ul></li></ul> <p style="text-align: center;"><i>followed by the</i></p> <ul style="list-style-type: none"><li>• <i>reconstruction of</i>     <i>certain personality traits.</i></li></ul> <p><i>This is not easy,</i>     <i>but it is the only way.</i></p> <p><i>There is no</i></p> <ul style="list-style-type: none"><li>• <i>quick and</i></li><li>• <i>easy</i></li></ul> <p style="text-align: center;"><i>answer.</i></p>

24	<p><b>QUESTION:</b> <i>I have a question about killing anything that is alive.</i></p> <p><i>I have a little girl and, naturally, I have taught her that it is bad to kill anything.</i></p> <p><i>However, what do you do when there are vermin in the house?</i></p>
25	<p><b>ANSWER:</b> <i>Well, my dearest friends, I have answered such questions before and I will again.</i></p> <p><i>This view of not killing something, even if it is destructive like vermin, for instance, would be</i></p> <ul style="list-style-type: none"><li><i>• extreme fanaticism,</i></li><li><i>and</i></li><li><i>• an utter misunderstanding of truth.</i></li></ul> <p><i>There is a lower kind of animal life that is destructive,</i></p> <p><i>and if you would all abide by the rigid rule that nothing must be killed, you would destroy yourselves.</i></p> <p><i>You would not kill germs either.</i></p> <p><i>Germs, too, are life-organisms, only smaller.</i></p>

*You cannot see them [i.e., you cannot see germs]  
with your ordinary eyes,  
but life is there.*

*Now where does it all end?*

*If a*

- *small,*
- *destructive  
life-organism  
is maintained*

*because of such a rule [i.e., a rule never to kill any life organism],  
it would eventually  
destroy the*

- *bigger,*
- *more important  
life-organism.*

*By allowing an organism  
to live  
due to a rule  
not to kill,  
you would kill just the same,  
though you would not see the act,  
since the procedure is drawn out.*

*Here you have a typical example of  
how*

- *dangerous and*
- *fallacious*

*it is to  
follow rules blindly.*

*By doing so,  
you end up doing the very thing  
the rule forbids [i.e., here, killing the more important life-organism  
by NOT killing the destructive life-organism].*

*This applies to  
any truth.*

- *Truth  
carried too far  
unthinkingly,  
necessarily becomes an*
  - *untruth.*

	<p><b>Truth is never a rigid rule that can be pursued to the end.</b></p> <p><b>It [i.e., Truth] is</b></p> <ul style="list-style-type: none"><li>• <b>dynamic and</b></li><li>• <b>flexible</b></li></ul> <p><b>and therefore always requires the middle road which can only be attained by responsible</b></p> <ul style="list-style-type: none"><li>• <b>thinking and</b></li><li>• <b>evaluating.</b></li></ul>
26	<p><b>Rigid dogma is based on such rules.</b></p> <ul style="list-style-type: none"><li>• <b>The life has been extracted out of the living spirit of</b></li><li>• <b>truth,</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>the letter of the law has been substituted [i.e., substituted for the LIVING SPIRIT of truth].</b></li></ul> <p><b>Because people are too lazy to think and too cowardly to make their own decisions based on their own evaluations, they want to adhere to a dead ruling.</b></p> <p><b>Then [i.e., Then, by following a dead, rigid rule,] they feel good about doing the right thing.</b></p>

	<p><b>Truth</b> <i>is not that comfortable.</i></p> <p><b>It [i.e., Truth]</b> <i>has to be fought for</i> <i>constantly</i> <i>through</i></p> <ul style="list-style-type: none"><li>• <i>accounting,</i></li><li>• <i>thinking,</i></li><li>• <i>deciding,</i></li><li>• <i>weighing.</i></li></ul> <p><b>It [i.e., Truth]</b> <i>requires</i></p> <ul style="list-style-type: none"><li>• <i>a sense of self-responsibility</i></li><li>and</li><li>• <i>courage.</i></li></ul> <p><b>This applies to everything,</b> <i>including the subject you asked about [i.e., the subject of killing vermin].</i></p>
27	<p><b>I can foresee another question.</b></p> <p><b>It is:</b></p> <p><b><i>On what level of animal life</i></b> <b><i>are we to stop?</i></b></p> <p><b><i>How do we know?</i></b></p> <p><b>There are</b></p> <ul style="list-style-type: none"><li>• <i>so many considerations,</i></li><li>• <i>so many factors we ignore.</i></li></ul> <p><b>How can we decide</b> <b><i>which animal life</i></b> <b><i>is predominantly</i></b></p> <ul style="list-style-type: none"><li>• <i>destructive [i.e., is predominantly destructive and needs to be killed]</i></li></ul> <p><b>and</b> <b><i>which</i></b> <b><i>is predominantly</i></b></p> <ul style="list-style-type: none"><li>• <i>constructive [i.e., is predominantly constructive</i> <i>and needs to be kept alive and protected]?</i></li></ul>

*This [i.e., This deciding on which animal is destructive and needs to be killed  
and which animal is constructive and needs to be kept alive and protected]  
also depends  
on conditions of a*

- *particular civilization*

*and  
on*

- *environmental factors.*

*There is  
no easy answer here.*

*But again,*

- *fanaticism and*
- *rigidity*

*will not be the answer.*

*The answer is  
evolutionary development.*

*The time has not yet arrived  
when humankind is ready to  
give up killing higher animal species,  
but it is  
not too distant,  
at least from our point of view.*

*The time will come  
when humankind  
will no longer need to eat meat.*

*However, until such time,  
many other things will first have to change.*

*The next step will be  
the strict observation of  
avoiding unnecessary cruelty [i.e., unnecessary cruelty to animals].*

*This step [i.e., This step of avoiding unnecessary cruelty to animals]  
cannot be skipped  
by  
forbidding  
meat-eating.*

28

*Until such time [i.e., until such a time when people avoid unnecessary cruelty to animals],  
you can only find  
within yourself  
the answer to such questions [i.e., questions involving whether one should kill or should not kill living creatures for food, for example].*

*Probe yourself.*

*Where do you tend toward  
rigid fanaticism?*

*Where do you tend to be  
irresponsible?*

*Every issue  
demands*

- *a different attitude,*
- *a new accounting,*

*and*

- *a thinking through.*

29

**QUESTION:**  
*Would you care to elaborate on  
the distinction  
between*

- *pseudo-euphoric  
states of elation*

*and*

- *genuine  
elation?*

*The question has been answered by  
many authorities,  
but may we hear what  
you  
have to say about it?*

30

**ANSWER:**

**The first**

**and most important measure**

**in order to establish the answer to this question [i.e., this question about the distinction between pseudo-euphoric states of elation and genuine states of elation]**

**is to ask oneself**

**what was**

**the motive**

**for wanting**

**such a state of elation.**

**Of course, the first answer [i.e., the first answer regarding your motive for wanting to experience such a state of elation] will always be**

**"because I wanted to**

- communicate with God.**

**I wanted it in order to**

- develop myself."**

**But do you**

**really develop**

**because**

**you experience this state [i.e., you experience this state of elation]?**

**Not if it [i.e., Not if this state of elation]**

**is artificially produced.**

**The only way to distinguish**

**between**

- genuine [i.e., genuine states of elation]**

**and**

- pseudo-elation**

**is the honest answer to**

**whether or not**

- an escape from the difficulties of life played a role;**

**whether there is**

- a desire for pleasure supreme**

**that cannot be attained through healthy means**

**because too much**

- fear and**

- inhibition**

**exist in the soul.**

	<p><i>A true answer [i.e., A true answer to the question as to WHY you WANT such an experience of elation]</i></p> <p><i>can</i></p> <ul style="list-style-type: none"><li><i>• always,</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• only,</i></li></ul> <p><i>be found</i></p> <p><i>if one goes to the roots of oneself</i></p> <p><i>and</i></p> <p><i>finds these factors [i.e., finds whether or not an ESCAPE from the difficulties of life played a role; whether or not there is a desire for PLEASURE SUPREME that cannot be attained through healthy means because too much fear and inhibition exist in the soul].</i></p>
31	<p><i>If you have a particular preoccupation with this subject [i.e., with this subject of experiencing states of elation], this in itself should give rise to suspicion.</i></p> <p><i>The predominantly healthy soul will have no particular desire for such euphoric states of elation.</i></p> <p><i>Your desire [i.e., Your DESIRE, if you are a predominantly healthy soul,] will rather be</i></p> <p><i>to procure all the pleasure this life contains</i></p> <p><i>by making your soul as healthy as possible.</i></p> <p><i>You will find God in that way [i.e., You will find God from your desire to procure all the pleasure THIS LIFE contains by making your SOUL as HEALTHY as possible].</i></p>

	<p><b>You will not</b></p> <ul style="list-style-type: none"><li>• <b>need,</b></li></ul> <p><b>nor</b></p> <ul style="list-style-type: none"><li>• <b>want,</b></li></ul> <p><b>to skip a full life-experience [i.e., NOT want to SKIP the step of procuring full life-experience and all the pleasure THIS LIFE contains by making your SOUL as HEALTHY as possible]</b></p> <p><b>under the well-sounding pretext that your aim is communion with God.</b></p> <p><b>If you want this [i.e., IF you want ONLY direct communion with God],</b></p> <ul style="list-style-type: none"><li>• <b>there is a fear in you to meet life full face</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>you therefore want to avoid it [i.e., want to avoid life].</b></li></ul>
32	<p><b>True spiritual states of elation come</b></p> <ul style="list-style-type: none"><li>• <b>undesired and</b></li><li>• <b>unexpected.</b></li></ul> <p><b>They follow suit after life has</b></p> <ul style="list-style-type: none"><li>• <b>truly been lived,</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>not avoided.</b></li></ul> <p><b>They [i.e., True spiritual states of elation] are very rare indeed.</b></p> <p><b>They [i.e., True spiritual states of elation] do not represent a shortcut.</b></p>

*They [i.e., True spiritual states of elation]  
are  
not the result of  
avoiding  
• life  
and still  
desiring  
• development and  
• progress.*

*Many wish this very impossibility [i.e., Many wish for this very impossibility of  
AVOIDING LIFE while at the same time DESIRING DEVELOPMENT  
and progress].*

*They try to accomplish it [i.e., They try to accomplish development and progress]  
by  
forcing  
themselves into  
states of elation  
that  
cannot be genuine.*

33

*The person who walks the  
• stony,  
• narrow  
road of  
• real self-facing  
will,  
for the longest time,  
have  
no such experience whatsoever [i.e., NO experiences  
of states of elation whatsoever].*

*He or she  
will not even crave it [i.e., NOT even GRAVE a state of ELATION].*

*If there is  
no longing for it [i.e., no longing for a state of elation],  
this might indicate a  
healthy  
state of mind.*

***The absence of longing [i.e., The ABSENCE of LONGING for a state of ELATION], means***

***• an acceptance of life***

***and***

***• a healthy ability  
to cope with life,***

***or at least a***

***• confidence and***

***• intention***

***that the ability to  
cope with life***

***will be gained,***

***in all its [i.e., in all of life's]***

***• favorable***

***and***

***• unfavorable***

***aspects,***

***acquiring thereby [i.e., acquiring, BY coping with  
life in all its favorable and  
unfavorable aspects],***

***the ability for***

***• happiness,***

***• love and***

***• pleasure.***

***Super-states of euphoria***

***usually avoid all that [i.e., AVOID all that COPING with life in all its  
favorable and unfavorable aspects].***

***If they [i.e., If super-states of euphoria]***

***are***

***genuine,***

***they come,***

***as I said,***

***only***

***after***

***having tackled life***

***with all its facets.***

34

*However, my friends,  
it is also possible  
that such a state [i.e., such a state of elation or euphoria]  
is a combination of*

- *escape [i.e., escape from the realities of life]*

*and a*

- *real foretaste of  
genuine spiritual experience.*

*A combination of  
mixed  
inner trends  
may have led to this mixture.*

*If the genuine element [i.e., If the GENUINE element or particle of a state of  
elation or euphoria]  
is there at all,*

*it [i.e., this GENUINE element or particle of a state of elation or euphoria]  
will lead you  
away from  
seeking  
such experience  
for the sake of  
an unconsciously wanted  
shortcut.*

*You will rather [i.e., You will, RATHER THAN SEEKING experiences of states of  
ELATION so as to take a shortcut to growth and development,]  
be more determined than ever  
to give up  
all inner resistance  
to face yourself  
to the utmost [i.e., to face yourself to the utmost in order to  
further your growth and development].*

*You will recognize  
that  
your desire for  
communion with*

- *God*

*existed because you wanted to avoid a  
communion with*

- *yourself.*

	<ul style="list-style-type: none"><li>• <i>Courage</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>humility</i></li></ul> <p><i>to face oneself with all one's limitations will have increased if only a particle of such an experience [i.e., if only a particle of such an experience of states of elation or euphoria] were real.</i></p>
35	<p><i>I repeat:</i></p> <p><i>To the extent that such experience [i.e., To the extent that such an experience of states of elation or euphoria] was genuine, to that extent must the subsequent road lead away from such euphoric states.</i></p> <p><i>Does that answer your question?</i></p>
36	<p><b>QUESTION:</b> <i>Yes. But, for instance,</i></p> <ul style="list-style-type: none"><li>• <i>in prayer</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>in meditation</i></li></ul> <p><i>one gets, at times, such</i></p> <ul style="list-style-type: none"><li>• <i>inner peace</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>inner happiness,</i></li></ul> <p><i>• a borderline elation.</i></p>

37

**ANSWER:**

• *Peace,*  
• *calm,*  
*and*  
• *happiness*  
*could not possibly be called*  
*a euphoric state of elation.*

*Again,*  
*as in the question regarding the two kinds of conscience [i.e., 1) higher*  
*self or divine or real conscience and 2) superimposed conscience*  
*from the idealized self-image, the need to be perfect now],*  
*you should examine what you*  
*feel*  
*about this peace.*

*Account for the*  
*feeling.*

*In other words,*  
*is the peace*  
*a result of an*  
*unhealthy passivity?*

*Does it [i.e., Does this “peace”]*  
*contain elements of*  
*giving up*  
• *inner*  
*or*  
• *outer*  
*action?*

*Does it mean*  
*you now feel that*  
*you do not have to do anything further*  
*in order to make a go of life?*

*Such*  
*unhealthy*  
• *passivity*  
*is as much an indication of*  
*distortion*

*as an*  
*unhealthy*  
• *overactivity,*  
• *haste,*  
• *pressure, and*  
• *compulsion.*

*The truth  
combines  
• activity  
and  
• passivity  
in a relaxed way.*

*The  
• knowledge  
and  
• intent  
to live life  
actively  
does  
not include  
inner unrest.*

*When the  
feeling  
of healthy peace exists,  
strength  
• gathers  
and  
• results in  
confidence  
that you will  
• overcome your obstructions  
and  
• live life fully.*

*Then  
the peace is  
genuine.*

*If, on the other hand,  
the peace is a  
• momentary,  
• pleasant,  
• relaxed  
feeling,  
but after it is gone,  
no strength remains  
which is constructively used,  
then the peace  
was a  
false one.*

	<p><b>Real</b></p> <ul style="list-style-type: none"><li>• <i>peace and</i></li><li>• <i>strength</i></li></ul> <p><i>usually follow unpleasant self-recognitions that one has accepted fully.</i></p>
38	<p><b>QUESTION:</b> <i>Isn't lasting improvement also a yardstick?</i></p>
39	<p><b>ANSWER:</b> <i>Yes. What I said before leads to lasting improvement.</i></p> <p><i>Such lasting improvement is bound to come if such an experience [i.e., if such an experience of states of elation] strengthens the</i></p> <ul style="list-style-type: none"><li>• <i>intent and</i></li><li>• <i>execution</i></li></ul> <p><i>of</i></p> <ul style="list-style-type: none"><li>• <i>finding one's obstructions</i></li></ul> <p><i>and finally</i></p> <ul style="list-style-type: none"><li>• <i>resolving them.</i></li></ul> <p><i>To expect lasting improvement simply because you have had such an experience [i.e., simply because you have had such an experience of states of elation or euphoria] is a misunderstanding.</i></p>

	<p><b><i>The truth is that the experience [i.e., that the experience of states of elation or euphoria] influences one's</i></b></p> <ul style="list-style-type: none"><li><b><i>• actions and</i></b></li><li><b><i>• attitude</i></b></li></ul> <p><b><i>to obtain improvement through one's</i></b></p> <ul style="list-style-type: none"><li><b><i>• efforts,</i></b></li><li><b><i>• courage, and</i></b></li><li><b><i>• humility.</i></b></li></ul> <p><b><i>There is a</i></b></p> <ul style="list-style-type: none"><li><b><i>• subtle</i></b></li><li><b><i>• but important difference</i></b></li></ul> <p><b><i>in this outlook.</i></b></p> <p><b><i>In addition,</i></b></p> <p><b><i>such an experience [i.e., such an experience of states of elation or euphoria] is almost always the result of serious efforts in the right direction, and these [i.e., and these serious efforts in the right direction] in turn must produce further efforts.</i></b></p>
40	<p><b><i>Moreover,</i></b></p> <p><b><i>it is certainly not easy to judge what constitutes improvement.</i></b></p> <p><b><i>As you all know, actual change is such a very gradual process that</i></b></p> <ul style="list-style-type: none"><li><b><i>• it passes by almost unnoticed</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• you only discover it much later.</i></b></li></ul>

*A quick change  
in one's personality  
is rarely to be trusted.*

*On the other hand,  
it may mean  
great improvement  
if you can  
begin  
to accept yourself  
as you are,  
for this [i.e., for this accepting yourself as you are]  
is the basis on which to work.*

*This [i.e., This coming to accept yourself as you are]  
may be unnoticed by anyone else.*

*Real improvements  
are often subtle.*

41

**QUESTION:**  
*My question has already been answered in part.*

*It has to do with  
improvement on the path.*

*Does the improvement occur  
automatically  
through self-recognition,*

*or is there any value in  
certain disciplines  
that call for*

- resolutions,*

*or*

- promising oneself  
not to repeat certain patterns?*

42

**ANSWER:**

**Promising oneself  
not to repeat certain patterns  
may be quite risky,  
because  
you cannot help these patterns  
as long as  
you do not find the reason for them.**

**Once you have found  
their existence,  
you have yet to  
understand their**

- inner,**
- though false,  
necessity.**

**For you, they [i.e., For YOU, these patterns of behavior that you repeat]  
are a  
necessary  
defense.**

**As long as**

- these factors [i.e., As long as these patterns of behavior  
that are a necessary defense for you]**

**are  
not  
thoroughly understood**

**and**

- you have  
not recognized**

**that the defense is**

- destructive and**
- ineffective,**

**that in fact it [i.e., that in fact the defense]  
brings you  
the very thing you wish to defend against,**

**such promises to yourself  
would be useless.**

*If you  
stopped the pattern  
without the necessary understanding,  
you would experience  
extreme anxiety.*

*This [i.e., This resulting anxiety that results from stopping the pattern  
WITHOUT the necessary understanding of its cause],  
in turn,  
would produce  
other destructive patterns.*

*Or, if you  
continued helplessly in the pattern  
despite the given promise,  
you would*

- feel angry at yourself and*
- be discouraged.*

*Or else,  
you may be in such a conflict about the matter  
that you  
repress awareness of  
the repetition.*

*You repeat it  
in such a subtle way,  
perhaps in a  
slightly different way,  
that you*

- are  
no longer aware of it*

*and*

- have to make the recognition  
all over again.*

43

*Hence,  
promises of this sort [i.e., promises to yourself  
to give up a certain negative pattern]  
are not to be advised.*

**However,  
discipline of a sort  
is necessary.**

**For instance,  
• admonishing yourself  
to face yourself  
honestly,  
again  
and again;**

**or**

**• resolving that  
change  
• takes time and  
• needs a  
great amount of understanding;**

**or**

**• not letting up on  
efforts of self-observation  
and  
• taking account of one's  
• actions  
and  
• reactions.**

**Discipline  
is also needed  
to be aware  
whenever the patterns repeat  
in variations.**

44

**The answer to your question [i.e., your question about improvement on the path]  
is a combination of  
• discipline in the sense I have indicated  
and of  
• allowing oneself to  
unfold in one's entire nature.**

**Only this combination can produce growth,  
and  
growth  
cannot be speeded up.**

45

**The necessary step  
before  
a destructive pattern can be dispensed with  
is understanding**  
• **the inner defense**  
**and**  
• **the need for it.**

**The consequence [i.e., The consequence of this initial step of UNDERSTANDING  
both the inner defense and the need for it]  
before a destructive pattern can be dispensed with  
will be  
mature acceptance of  
the results of this destructive defense  
until such time as  
the psyche is ready to do without it.**

**This [i.e., This mature acceptance of the results of this destructive defense]  
is a necessary preliminary.**

**Without it [i.e., Without this mature acceptance of the results of this defense],  
maturity [i.e., maturity of growing out of this defense  
as you see the results of its destructiveness]  
is impossible.**

**This stage [i.e., This stage of SEEING, UNDERSTANDING, and ACCEPTING  
the destructive consequences of your defensive pattern and then  
CHOOSING to let go of the defense because of its destructiveness]  
cannot be shortened.**

**Once you are  
truly ready  
to let go of the pattern,  
you will no longer need  
promises to yourself [i.e., promises to yourself NOT to give in to  
the defensive destructive pattern by sheer willpower].**

**You will  
not**  
• **wish to do it [i.e., NOT wish to use the destructive defensive pattern],**  
**or**  
• **feel it [i.e., NOT feel an urge to use the destructive defensive pattern],**  
**or**  
• **act by it [i.e., NOT act out the destructive defensive pattern].**

	<p><i>You will quite naturally grow out of it [i.e., grow out of the destructive defensive pattern].</i></p>
46	<p><i>You see, my friends, you have so often a wrong attitude in the hurried approach toward your development.</i></p> <p><i>This hurry indicates, on the one hand, a strong idealized self-image, that is,</i></p> <p><i>"I must be perfect already."</i></p> <p><i>This only fortifies the non-acceptance of yourself as you happen to be now.</i></p> <p><i>On the other hand, the hurry also indicates this:</i></p> <p><i>"As long as I am imperfect, I have to experience</i></p> <ul style="list-style-type: none"><li><i>• imperfect situations,</i></li><li><i>• unfulfillment and</i></li><li><i>• frustration.</i></li></ul> <p><i>Therefore, I must become perfect in a hurry, so as to be perfectly happy."</i></p> <p><i>This includes the childish attitude we have discussed frequently of not accepting life as it really is.</i></p>

*The child wants  
heaven on earth.*

*It is true that  
at this stage  
you have already evolved from the state of  
demanding  
happiness  
from*

- life*
- and*
- others,*

*• resenting it  
when not given to you,  
and*

- disclaiming  
any responsibility for  
your wants.*

*You have realized at this point  
that  
you  
are the master of your fate.*

*But you still do  
not accept  
that life has to be taken  
as an  
imperfect business.*

*The ability*

- to derive happiness  
from it [i.e., from life]  
even though it is not perfect,*
- to accept yourself  
as average,*

*is the greatest sign of*

- growth*
- and*
- maturity.*

47

*In a private session some time ago,  
I said to one of my friends, and I repeat it here publicly:*

*You have heard many aspects of  
what constitutes*

- *maturity*

*and*

- *immaturity.*

*One of the great milestones  
on the road to maturity  
is the ability  
to give up being*

- *special or*
- *grandiose*

*and*  
*to accept yourself  
as*

- *being average,*
- *living an average life.*

*If you can derive  
happiness  
out of the*

- *ordinary*

*and*  
*out of*

- *being ordinary,*

*then you have truly  
come a long way.*

*If you do accept*

- *yourself*

*and*

- *life*

*in that way,  
you will no longer have to  
whip yourself  
into perfection.*

*You will no longer need*

- *heaven*

*on*

- *earth.*

*You will view  
your own progress  
with equanimity.*

*You will  
no longer feel  
any*

- frustration or*
- unhappiness*

*as a disaster.*

*You will give yourself  
time to grow.*

*It goes without saying that  
if the compulsion  
to be*

- happy*

*and*

- perfect*

*is eliminated,*  
*you will  
be*

- much happier*

*and*

- more perfect*

*than you were before.*

*Thus you will approach your progress  
with the right kind of discipline –  
not by*

- attempting perfect action,*

*but by*

- giving up the resistance*

*to face*  
*what is usually*

- right in front of you*

*and yet*

- hardest to see.*

	<p><i>You may be quite determined to find yourself.</i></p> <p><i>You expect some deep important insights of devastating impact, while the little ordinary things that reveal so much about your problems are right in front of your eyes and you do not see them.</i></p> <p><i>To see what is right there</i></p> <p><i>requires</i></p> <ul style="list-style-type: none"><li><i>• discipline</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• wanting to see it.</i></li></ul>
48	<p><b>QUESTION:</b> <i>Isn't prayer a kind of discipline to keep oneself in a certain chosen direction?</i></p>
49	<p><b>ANSWER:</b> <i>Yes. Prayer is a good way not to give up one's efforts in the right direction.</i></p>
50	<p><b>QUESTION:</b> <i>How does a person go about re-establishing an emotional experience about God?</i></p>

***I am  
not speaking about [i.e., I am not speaking about an emotional experience of]  
the God of religion,  
but about [i.e., but I am speaking about an emotional experience of]  
the God that is.***

***I know that  
motives [i.e., I know that MOTIVES for wanting to re-establish  
an emotional experience of the God that is]  
are important.***

***I may want to  
worship God,  
which is probably  
not existent in me.***

***Or I may want it [i.e., Or I may want an emotional experience of the God that is]  
for the idea of getting something,  
which is in me.***

***Or I may want it [i.e., Or I may want an emotional experience of the God that is]  
for an  
intellectual comprehension.***

***I think there might be  
some need for  
a father.***

***Those are my motives.***

***I have a few ideas  
as to  
where I can get  
this sense of God.***

***I tried it***

- through my work,***
- from books.***

***Now***

- what do I do,***
- where do I go***  
***in order to develop this***  
***feeling for God?***

51

**ANSWER:**

**As for the motives you cited [i.e., As for the motives you cited for re-establishing an emotional experience of the God that is],**

**they are true,  
but by no means all.**

**The last one you mentioned [i.e., you think there might be some need for a father]**

**• is a much stronger factor  
than you realize**

**and**

**• contains many aspects that you still ignore.**

**Moreover,**

**you may not like to hear  
that you**

**not only have**

**• negative motives  
of which you seem so proud,**

**but there is also**

**a very**

**• healthy motive,**

**a real**

**• spiritual need**

**which you**

**• disregard**

**and**

**• do not even want to recognize.**

**But for the moment,**

**the motives [i.e., the motives for re-establishing  
an emotional experience of the God that is]**

**are of**

**secondary importance.**

**It is fine that you can**

**enumerate some of them [i.e., that you can enumerate some of these motives for  
re-establishing an emotional experience of the God that is],**

**but it [i.e., but being able to enumerate some of the MOTIVES for re-establishing  
an emotional experience of the God that is]**

**does not matter at this point.**

52

**The first consideration  
is to find out**

- **how**  
*you attain this inner experience [i.e., HOW you attain  
this inner experience of the of the God that is],*
- **what**  
*to do [i.e., WHAT you DO to attain  
this inner experience of the of the God that is],*
- **where**  
*to go [i.e., WHERE you GO to attain  
this inner experience of the of the God that is].*

**There is only one way [i.e., there is only ONE WAY to attain  
this inner EXPERIENCE of the of the God that is]–**

**to attain**  
• **selfhood.**

**You cannot  
have a**

- **genuine God-experience**
- and**
- **trust**
- and**
- **belief**  
**in God**  
**if you do**  
**not**

- **trust and**
- **believe**  
**in**  
**yourself.**

**To the degree that  
you**

**do so [i.e., To the degree that you TRUST and BELIEVE IN YOURSELF],  
you will**

- not only**  
**trust**  
• **other people,**  
**but you will also**  
**trust**  
• **God.**

*So my advice is,  
do not search for God  
in*

- *churches or*
- *temples.*

*Do not search for Him  
through*

- *knowledge,*
- *books, or*
- *teachings.*

*Search for Him  
in  
yourself*  
  
*and  
God  
will reveal Himself.*

*God is  
in  
you.*

- *Trust,*
- *faith,*
- *love,*
- *truth –*

*all these exist  
in  
you.*

*No  
outer knowledge  
provides you with a  
genuine God-experience,  
and, for that matter,  
you would not even accept it [i.e., you would NOT even ACCEPT  
such outer knowledge about God].*

*If you would [i.e., IF you would ACCEPT such OUTER knowledge about God],  
it would happen out of  
unhealthy motives,  
just as much as the opposite [i.e., just as much as resisting and  
NOT ACCEPTING such OUTER knowledge about God  
would happen, also for unhealthy motives].*

**Learn first  
to trust  
yourself,  
in spite of  
the many reasons you think you**  

- cannot or
- should not.

**This path [i.e., Pathwork]  
in itself  
must  
eventually  
give you a  
very healthy trust in  
yourself.**

**And that [i.e., And that very healthy TRUST in YOURSELF]  
is all you need  
in order to find God.**

53

**There are so many people  
who  
cling to  
God  
just because they  
do not trust  
themselves.**

**This [i.e., This clinging to God, just because one does not trust oneself]  
is  
the wrong  
• kind of faith,  
the wrong  
• approach.**

**This kind of faith [i.e., This clinging to God, just because one does not trust oneself]  
is truly built on  
sand.**

*It [i.e., This clinging to God, just because one does not trust oneself]  
is  
false religion  
that leads to  
• obedience  
and  
• fear.*

*It [i.e., This clinging to God, just because one does not trust oneself]  
is so destructive,  
reinforcing  
• weakness  
instead of  
• strength.*

*That kind of religion  
you should avoid.*

*Not only is it [i.e., Not only is this clinging to God,  
just because one does not trust oneself]  
found in  
• well-known religious denominations,  
it can also be  
found in  
• individuals  
who are not affiliated with  
any religion.*

*It [i.e., This clinging to God, just because one does not trust oneself]  
is a  
• subtle and  
• pervasive  
poison.*

54

**QUESTION:**  
*I have noticed that when I confess my faults to another  
it  
• seems to give them relief  
and  
• helps them face themselves.*

*Would you care to comment on this?*

55

**ANSWER:**

*Yes, this is very true.*

*It is very obvious  
why this is so.*

*You see*

*in their*

- *aloneness and*
  - *separateness*
- people believe*

*deep down in their  
emotions –*

*although they know differently in their  
minds –*

*that they are  
the only ones*

*who have all these*

- *weaknesses and*
- *faults.*

*They feel themselves*

- *ostracized,*
- *different,*
- *separate –*

*and therefore*

*it is a great relief*

*to actually be approached by a human being*

*who has the strength to*

- *face and*
- *pronounce*

*similar*

- *weaknesses,*
- *faults, or*
- *limitations.*

	<p><i>That [i.e., That confession by you that you have similar faults]</i></p> <ul style="list-style-type: none"><li>• <i>gives courage</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>makes it so much easier to face the self,</i></li></ul> <p><i>while the</i></p> <ul style="list-style-type: none"><li>• <i>irrational and</i></li><li>• <i>unconscious belief</i></li></ul> <p><i>that you are the only one [i.e., that you are the ONLY ONE who has these weaknesses, faults, or limitations]</i></p> <p><i>leads to further repression.</i></p>
56	<p><i>My dearest friends, be blessed, each one of you.</i></p> <p><i>May these answers help again to bring you a step forward into the right direction.</i></p> <p><i>May a small grain [i.e., May a small grain of truth from these answers to your questions] take root in yourselves.</i></p> <p><i>May it [i.e., May this small grain of truth that takes root in yourself] help you to absorb all the material you have received, even though some of it [i.e., some of this material] will be realized only much later.</i></p>

*Persevere, my friends,  
and you will grow  
into human beings  
who can*

- *love,*
- *respect and*
- *like yourselves*

*while you are still*

- *human,*
- *ordinary –*

*and thus  
enjoy life  
without feeling that  
you have to be perfect.*

*This [i.e., This ENJOYING life while you are still an ordinary human,  
without feeling that you have to be perfect]*

*will  
not lead you into  
the opposite wrong extreme of*

- *laziness,*

*without the desire to*

- *change and*
- *grow.*

*Soon, you will  
perhaps  
sense the difference  
in inner motivation  
between the urge for development  
because you*

- *use a whip on yourself –*

*while feeling that you  
do not deserve*

- *happiness*

*but rather*

- *punishment*

*because you are imperfect –*

*and the urge for development  
because you*

- *freely wish it [i.e., because you FREELY WISH  
development and growth].*

57	<p><i>Be blessed, all of you and your dear ones.</i></p> <p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>
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The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
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