

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

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

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Format Posted 12/26/20

	<ul style="list-style-type: none">• <i>True,</i>• <i>emotional</i> <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>QUESTION: <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>ANSWER: <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"><i>• very damaging</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• useless defense mechanism [i.e., holding on to the superstitions].</i>
07	<p>QUESTIONER: <i>You know me very well.</i></p>
08	<p>QUESTION: <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"><i>• deep-seated,</i> <p><i>so deeply</i></p> <ul style="list-style-type: none"><i>• buried and</i><i>• repressed,</i> <p><i>for such a long time, that they simply will not come out to the degree one would like?</i></p>
09	<p>ANSWER: <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"><i>• to control yourself,</i><i>• to handle these emotions,</i> <p><i>and that you will be forced</i></p> <ul style="list-style-type: none"><i>• to give in to them.</i> <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>ANSWER: <i>In a past lecture [See Lecture 50 The Vicious Circle, given two-and-a-half years earlier on April 24, 1959]</i></p> <p><i>I discussed two kinds of conscience, but I will gladly answer you again since it was a long time ago.</i></p> <p><i>In the meantime [i.e., In the two-and-a-half-year period since then], further</i></p> <ul style="list-style-type: none"><i>• insight and</i><i>• understanding</i> <p><i>was gained, so that now, with some of the new approaches, a deeper understanding can be reached.</i></p>
15	<p><i>As I explained at the time, there are two kinds of conscience:</i></p> <ul style="list-style-type: none"><i>• the conscience of the higher self,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• an artificially constructed,</i><i>• superimposed conscience</i> <p><i>which derives from the idealized self.</i></p> <p><i>The moralizing I discussed is a part of this latter conscience [i.e., part of this superimposed conscience].</i></p> <p><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></p>

16	<p><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></p> <p><i>There is a very distinct difference as to how you experience the one or the other.</i></p> <p><i>Any</i></p> <ul style="list-style-type: none">• words <i>I could give you,</i> <p><i>any</i></p> <ul style="list-style-type: none">• rule <i>I could pronounce, would be very misleading.</i> <p><i>But I can describe the</i></p> <ul style="list-style-type: none">• emotional experience <i>of each.</i>
17	<p><i>If it is the voice of</i></p> <ul style="list-style-type: none">• the higher self,• the real conscience, <p><i>then there will be</i></p> <p><i>no</i></p> <ul style="list-style-type: none">• destructive hopelessness,• despair with oneself,• anger at oneself,• impatience. <p><i>There will be</i></p> <p><i>no</i></p> <ul style="list-style-type: none">• negative feeling.

[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.**

18

*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">• <i>the futility</i> <i>is a result of</i> <ul style="list-style-type: none">• <i>the tiredness,</i>• <i>the tiredness</i> <i>is a result of</i> <ul style="list-style-type: none">• <i>the futility –</i> <p style="text-align: center;"><i>and</i></p> <ul style="list-style-type: none">• <i>both [i.e., and both futility and tiredness]</i> <i>are a result of</i> <ul style="list-style-type: none">• <i>repression [i.e., repression of your constructive and destructive emotions].</i> <p><i>Do you understand?</i></p>
22	<p>QUESTION: <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>ANSWER: <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">• <i>extensive search of</i><ul style="list-style-type: none">• <i>self-finding,</i>• <i>self-realization,</i>• <i>facing oneself,</i> <p style="text-align: center;"><i>followed by the</i></p> <ul style="list-style-type: none">• <i>reconstruction of</i> <i>certain personality traits.</i> <p><i>This is not easy,</i> <i>but it is the only way.</i></p> <p><i>There is no</i><ul style="list-style-type: none">• <i>quick and</i>• <i>easy</i><i>answer.</i></p>

24	<p>QUESTION: <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>ANSWER: <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"><i>• extreme fanaticism,</i><i>and</i><i>• an utter misunderstanding of truth.</i> <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>Truth is never a rigid rule that can be pursued to the end.</p> <p>It [i.e., Truth] is</p> <ul style="list-style-type: none">• dynamic and• flexible <p>and therefore always requires the middle road which can only be attained by responsible</p> <ul style="list-style-type: none">• thinking and• evaluating.
26	<p>Rigid dogma is based on such rules.</p> <ul style="list-style-type: none">• The life has been extracted out of the living spirit of• truth, <p>and</p> <ul style="list-style-type: none">• the letter of the law has been substituted [i.e., substituted for the LIVING SPIRIT of truth]. <p>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.</p> <p>Then [i.e., Then, by following a dead, rigid rule,] they feel good about doing the right thing.</p>

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

*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"><i>• always,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• only,</i> <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>You will not</p> <ul style="list-style-type: none">• need, <p>nor</p> <ul style="list-style-type: none">• want, <p>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]</p> <p>under the well-sounding pretext that your aim is communion with God.</p> <p>If you want this [i.e., IF you want ONLY direct communion with God],</p> <ul style="list-style-type: none">• there is a fear in you to meet life full face <p>and</p> <ul style="list-style-type: none">• you therefore want to avoid it [i.e., want to avoid life].
32	<p>True spiritual states of elation come</p> <ul style="list-style-type: none">• undesired and• unexpected. <p>They follow suit after life has</p> <ul style="list-style-type: none">• truly been lived, <p>and</p> <ul style="list-style-type: none">• not avoided. <p>They [i.e., True spiritual states of elation] are very rare indeed.</p> <p>They [i.e., True spiritual states of elation] do not represent a shortcut.</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">• <i>Courage</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>humility</i> <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>QUESTION: <i>Yes. But, for instance,</i></p> <ul style="list-style-type: none">• <i>in prayer</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>in meditation</i> <p><i>one gets, at times, such</i></p> <ul style="list-style-type: none">• <i>inner peace</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>inner happiness,</i> <p style="text-align: center;"><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>Real</p> <ul style="list-style-type: none">• <i>peace and</i>• <i>strength</i> <p><i>usually follow unpleasant self-recognitions that one has accepted fully.</i></p>
38	<p>QUESTION: <i>Isn't lasting improvement also a yardstick?</i></p>
39	<p>ANSWER: <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">• <i>intent and</i>• <i>execution</i> <p><i>of</i></p> <ul style="list-style-type: none">• <i>finding one's obstructions</i> <p><i>and finally</i></p> <ul style="list-style-type: none">• <i>resolving them.</i> <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>

***The truth is that
the experience [i.e., that the experience of states of elation or euphoria]
influences one's***

- actions and***
- attitude***

***to obtain improvement
through one's***

- efforts,***
- courage, and***
- humility.***

There is a

- subtle***
- but important difference***

in this outlook.

In addition,
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.

40

Moreover,
it is certainly not easy to
judge
what constitutes
improvement.

As you all know,
actual change
is such a
very gradual process
that

- it passes by***
almost unnoticed

and

- you only discover it***
much later.

*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"><i>• imperfect situations,</i><i>• unfulfillment and</i><i>• frustration.</i> <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"><i>• discipline</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• wanting to see it.</i>
48	<p>QUESTION: <i>Isn't prayer a kind of discipline to keep oneself in a certain chosen direction?</i></p>
49	<p>ANSWER: <i>Yes. Prayer is a good way not to give up one's efforts in the right direction.</i></p>
50	<p>QUESTION: <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">• <i>gives courage</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>makes it so much easier to face the self,</i> <p><i>while the</i></p> <ul style="list-style-type: none">• <i>irrational and</i>• <i>unconscious belief</i> <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>
----	--

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.