

Pathwork Lecture 111: Soul-Substance – Coping with Demands

1996 Edition, Original Given: February 1, 1963

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

(Note: This was the first lecture read by John Pierrakos. It was 1966. As he read it, he started shaking. He exclaimed, “*This is really it: it’s not therapy or bioenergetics, but it has both energy and consciousness.*” He wrote Eva. The rest is history. They married in 1972 – from *For Eva* pages 54-57)

¶	Content
03	<p><i>Greetings, my dearest friends.</i></p> <p><i>Welcome, all of you.</i></p> <p><i>Blessings for all of you.</i></p>
04	<p><i>I should like to discuss first the difference between the</i><ul style="list-style-type: none"><i>• healthy soul</i><p><i>and the</i><ul style="list-style-type: none"><i>• sick soul,</i><p><i>as seen from a spiritual viewpoint.</i></p></p></p>

by Eva Broch Pierrakos

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	<p><i>My words may give my friends a deepened understanding for their further</i> • <i>development</i> <i>and</i> • <i>inner growth.</i></p>
05	<p><i>When a new child enters this earth, its soul-stuff is</i> • <i>very malleable,</i> • <i>very soft.</i></p> <p><i>Within this soul-stuff lie</i> <i>all the potentials –</i> <i>the</i> • <i>talents,</i> • <i>qualities,</i> • <i>tendencies,</i> • <i>characteristics,</i> <i>and also the</i> • <i>unresolved problems.</i></p> <p><i>It is according to these potentials –</i> • <i>positive,</i> <i>as well as</i> • <i>negative –</i> <i>that</i> <i>the entity grows.</i></p> <p><i>The</i> • <i>malleable,</i> • <i>soft</i> <i>substance of the soul</i> <i>is,</i> <i>by its very nature,</i> <i>very impressionable [i.e., very impressionable, rather than resilient, flexible, and able to “bounce back” from external influences].</i></p>

Therefore [i.e., Therefore, because the malleable, soft substance of the soul is very impressionable in the young child],
when the child collects impressions
during its early years,
their impact
will be

- *greater*

or

- *smaller*

according to [i.e., depending on]
the underlying potentials.

Where the soul is
potentially

- *healthy and*
- *strong,*

even
negative impressions
will
not
make a deep dent.

The experience
is

- *registered and*
- *assimilated*

realistically,
so that

the personality

- *learns*

and

- *grows*

from the experience,

whether or not
it [i.e., whether or not the experience]
was

- *happy*

or

- *unhappy.*

	<p>Where the underlying potential is positive, the corresponding soul-stuff will be so resilient that even a seemingly detrimental occurrence will bounce off it [i.e., even a seemingly detrimental occurrence or experience will bounce off the soul-stuff where the corresponding underlying potential is positive], in a manner of speaking.</p> <p>It [i.e., The seemingly detrimental occurrence or experience] will not leave a lasting mark [i.e., not leave a lasting mark or “dent” in the soul-stuff] other than the benefit of increased understanding [i.e., increased understanding of the seemingly detrimental occurrence or experience].</p>
06	<p>However, where the [i.e., However, in places where the] underlying potential consists largely of unresolved problems, the soul-stuff is so lacking in resiliency that the impressions [i.e., that the IMPRESSIONS in the underlying potential, consisting largely of UNRESOLVED PROBLEMS,] form • deep dents and remain • imbedded in the soul-substance.</p> <p>When you recollect my explanations about how images are formed, it will be easier for you to understand what I am saying.</p>

07

*When you have
retained an impression [i.e., retained an impression or a deep dent]
in
unresilient soul-stuff,

your entire psychic mechanism
functions according to
this impression [i.e., your ENTIRE PSYCHIC MECHANISM functions
according to this impression in the UNRESILIENT soul-stuff that
corresponds to the underlying negative potential, consisting
largely of UNRESOLVED PROBLEMS,],
exaggerating it [i.e., exaggerating this dent in the unresilient soul-stuff]
way beyond
its reality-value.*

*As you remember,
when an image
forms in the soul
the one-time occurrence
is*

- generalized*

and thereby

- falsified.*

*A destructive pattern
is set in motion,
which remains in force
as long as
the dent in the soul-stuff
is not smoothed out.*

*The healing comes about
only
through the kind of
active self-finding
that you are engaged in [i.e., engaged in here, in this pathwork].*

08

Let us speak of

- flexibility*

versus

- rigidity.*

Flexibility
is the quality of

- *resilient,*
- *elastic,*
- *healthy*

soul-substance.

When it comes to
rigidity, however,
there are
two different kinds,
and it will be quite helpful for you
to discern their
difference.

The first kind of rigidity
is based on the following circumstances:

When the soul is
constantly exposed to
deep impressions
that

- *cannot be assimilated*

and therefore

- *form dents,*

so that the
imprints [i.e., imprints of the dents]
remain imbedded in
the soul-substance,
the effect on the personality
is heavy.

Then unfavorable circumstances
create suffering
that goes way beyond
what is warranted
in reality.

Therefore

- *the soul suffers more*
from an impression
than it needs to

and even

- *favorable impressions*
cause exhaustion.

*You may all have experienced
that you become
overly excited
when
something good happens;*

*it [i.e., this something good that happens]
has a disrupting effect.*

*You are unable to
assimilate
the experience;*

it [i.e., this experience of something good that happens]

- weighs on you*
- and*
- makes you restless.*

*• Assimilation
and
• digestion
in such a case
is so slow
that it engages*

all your faculties,

*thus
arresting the
• growth
and
• functioning
of*

other aspects of the psyche.

09

To deal with an experience [i.e., To deal with such an experience of something good that happens but which you cannot quickly assimilate or digest] that

would normally need only a certain amount of

- *attention and*
- *investment,*

and would leave part of your faculties free to deal with other aspects of

- *living*

and

- *being,*

becomes a task in which all the inner forces are made to serve a comparatively unimportant event.

That you are

- *joyful and*
- *gratified*

about the event as such [i.e., about the positive and good event that happened]

does not change the fact that an unnecessary amount of energy is being wasted.

This [i.e., This wasting of an unnecessary amount of energy on a positive experience that happens to you, but which you cannot quickly assimilate or digest]

creates

- *a kind of restlessness,*
- *a holding on to the experience,*

and that [i.e., and that kind of restlessness and holding on to the experience, wasting of an unnecessary amount of energy] blocks the soul's movement.

Needless to say, this [i.e., this restlessness and holding on to a positive experience, wasting of an unnecessary amount of energy on it, thereby blocking the soul's movement]

*may
not
be conscious,
but
when you attend to
your inner reactions [i.e., your inner emotional reactions to
such a positive (or negative) experience],
you are bound to discover
such a preoccupation [i.e., preoccupation with such an experience].*

*It [i.e., This preoccupation with such a positive (or negative) experience]
may manifest in
intense thoughts
about
a relatively unimportant event;*

*you may be
unable to*

- let go of its [i.e., let go of this relatively unimportant event's] emotional impact,*

unable to

- forgive and*
- forget.*

But, mainly,

- a much more subtle procedure is set in motion,*
- an automatic reaction that is not commensurate with the outer occurrence.*

*A
one-time experience
is falsely applied
to an event
of an entirely different nature.*

	<p><i>In short, something that frightened you once will cause you to be frightened again by an outer event that is really quite dissimilar to the first.</i></p> <p><i>Such automatic reactions [i.e., Such automatic emotional reactions], which you</i></p> <ul style="list-style-type: none"><i>• have begun to observe</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• begin to understand in yourself,</i> <p><i>are evidence of the presence of the</i></p> <ul style="list-style-type: none"><i>• too-malleable soul-stuff that did not grow healthily into • resilient elasticity.</i>
10	<p><i>Over-tender [i.e., Over-tender and too-malleable] soul-stuff causes both</i></p> <ul style="list-style-type: none"><i>• conscious</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• unconscious pain.</i> <p><i>Since the effect [i.e., the EFFECT of this conscious and unconscious PAIN] is bound to be detrimental, the psyche seeks a remedy [i.e., seeks a remedy to alleviate or numb this PAIN caused by the presence of a too-malleable soul-stuff that was “dented” by an original, but often very different negative event].</i></p>

Such

unconsciously sought remedies [i.e., *Such REMEDIES to alleviate or numb this PAIN caused by the presence of a too-malleable soul-stuff that was “dented” by an original, but often very different negative event*]

are often

more destructive than

- **the original evil,**

as are,

for example,

- **the pseudo-solutions.**

The false remedy, in this case,

is an

- **artificial,**

- **protective**

wall,

set up to prevent

constant

heavy impacts

causing

hurtful dents on the soul-substance,

which are

experienced as

"oversensitivity."

The wall is

- **hard and**

- **brittle;**

it

- **prevents**

- **feeling**

and

- **experiencing**

and

- **causes**

the first type of rigidity [i.e., *the FIRST type of rigidity brought on when the soul is CONSTANTLY exposed to deep impressions that cannot be assimilated and therefore which form dents and which results in PAIN leading to the creation of a “REMEDY” preventing the PAIN, a remedy of building a hard and brittle WALL that PREVENTS FEELING and EXPERIENCES*].

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The second type of rigidity

is caused by

a condition of the soul

that

- *is incapable of assimilating [i.e., of assimilating and digesting] the experience*

and

- *holds on to it instead.*

When

the indentation in the soul

is so deep

that one

cannot let go of it,

the preoccupation with

the experience

excludes

important aspects of

reality.

One

- *sees*

and

- *evaluates*

only

that part of reality

which

appears to

- *bother or*

- *disturb;*

other aspects [i.e., other aspects of reality]

important for

understanding the occurrence

in its full light

are

absent.

Such a

- *limited,*

- *subjective*

evaluation

is

inevitable

if the soul suffers too much.

***The suffering [i.e., the suffering endured by the soul]
makes a***

- wider and***
- more truthful***

view
quite impossible.

Therefore

- one-sidedness***

and

- an inability to perceive differently***

constitutes the
second type of rigidity.

One can deal
only with what one
immediately

- sees***

and

- perceives***

according to
the highly sensitized area
of
the too vulnerable soul-substance.

Every other aspect
in the

- situation,***

or
in the

- other person involved,***

is overshadowed.

***If those aspects [i.e., If those OTHER ASPECTS, that is, aspects other than those
aspects that are seen and perceived according to the highly
sensitized area of the too vulnerable soul-substance]***
were allowed to stand
in the full light,

the understanding
would be much more objective.

	<p><i>But this [i.e., But this much-more-objective understanding that would be possible with this broader and wider view of reality] is not possible because one is too preoccupied with the unpleasant effect of the dent upon the soul-stuff.</i></p>
12	<p><i>If you suffer physical pain in a certain area of your body, you are bound to focus all your attention on the area [i.e., on the area in pain], disregarding others.</i></p> <p><i>It is the same with the soul process.</i></p> <p><i>What makes this [i.e., What makes this SOUL PROCESS of working with soul pain – those pains that are in facets of the soul which are dents of the highly sensitized area of the too vulnerable soul-substance] more complicated is that here [i.e., is that here in the soul, unlike in the body,] we are dealing with</i></p> <ul style="list-style-type: none"><i>• very subtle and</i><i>• unconscious</i> <p><i>reactions [i.e., emotional reactions] that can be verified only</i></p> <ul style="list-style-type: none"><i>• if</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• when you become sufficiently attuned to your inner mechanisms.</i>

13

**To briefly summarize
the difference
between the two kinds of rigidity:**

one [i.e., one kind of rigidity, which is GENERAL, occurring when the soul is CONSTANTLY exposed to deep impressions that it cannot assimilate and which results in a “remedy” of building a hard and brittle WALL to protect the soul-stuff]

- **dulls your capacity of**
 - **feeling and**
 - **experiencing;**

the other [i.e., the other kind of rigidity, which is in a SPECIFIC AREA where dents of the highly sensitized area of the too-vulnerable soul-substance exist and PREOCCUPY one with the unpleasant effect of this specific dent upon the soul-stuff.]

- **colors your**
 - **views and**
 - **experience**
to such a degree
that your
perception of reality
is
narrowly limited.

**Often, people have
both kinds of rigidities,**

- **alternately**
and
 - **simultaneously,**

- one**
 - **caused by**
the other
- and**
 - **overlapping** [i.e., and overlapping each other].

**Sometimes
one
is predominant.**

**When this is so,
the rigidity
is relatively easy to recognize.**

14

When the second [i.e., When the second kind of rigidity, which is rigidity in a SPECIFIC AREA where dents of the highly sensitized area of the too-vulnerable soul-substance exist and PREOCCUPY one with the unpleasant effect of this specific dent upon the soul-stuff,]

*is predominant,
it can manifest in*

- *harping on details,*
- *seeing
only certain facets*

*of
• others*

*and
of*

- *situations
which may, in themselves,
be correct,
but the perception is
incomplete
because
other aspects
are overlooked.*

*This may also apply to
your attitude toward*

- *people and*
- *situations
where you are*

*not
personally involved,*

*but you are so conditioned to
this way of reacting,
due to the lack of resiliency in the soul-substance,
that you cannot function differently
even then [i.e., even
when you are NOT personally involved].*

*Such over-malleable soul-stuff
makes you
incapable of
adjusting to
ever-changing
circumstances.*

You cannot

- *see and*
- *evaluate*

*them [i.e., such ever-changing circumstances]
for you are
conditioned to react [i.e. to react emotionally]
only to
the direct imprint
made upon
your soul-substance.*

*This [i.e., Being conditioned to react emotionally ONLY to the
direct imprint made up your soul-substance]
prevents you
from being in
• the constant flow of life,
from being in
• truth and
• reality.*

*In order to
flow with life,
your soul-stuff
has to have the
healthy elasticity
to quickly assimilate
incidents
according to
their
real
significance.*

15

*Needless to say,
healthy soul-substance
cannot
be created by
an act of will.*

Only

- *finding*

and

- *changing
your*
 - *misconceptions,*
 - *pseudo-solutions, and*
 - *distortions*

can bring this about [i.e., can create healthy soul-substance].

*To facilitate this process [i.e., To facilitate this process of finding
AND CHANGING your misconceptions, pseudo-solutions, and distortions],
it is very important to
receive the*

- *healthy*

and

- *unhealthy*

*reactions of
the soul-substance in this light [i.e., in this light of finding and
changing your misconceptions, pseudo-solutions, and
distortions, thereby creating healthy soul-substance].*

*The recognition of the
two kinds of rigidity
is also necessary.*

*It will be very helpful to
feel
their difference
within yourself.*

*They [i.e., The two kinds of rigidity]
do feel different;
they have a
different "flavor,"
as it were.*

*As indicated earlier,
both
may exist simultaneously.*

One [i.e., One kind of rigidity]
may be a counter-reaction to
the other [i.e., to the other kind of rigidity].

You may first find
the brittle wall of rigidity [i.e., the brittle wall in the first kind of rigidity that
deadens one's feeling and experiences].

Do
not
expect to find a
healthy flexibility
beneath it [i.e., beneath the brittle wall of the first kind of rigidity].

Be prepared to find
the other kind of rigidity [i.e., the SECOND kind of rigidity, which is in a
SPECIFIC AREA where dents of the highly sensitized area of the
too-vulnerable soul-substance exist and PREOCCUPY one with the
unpleasant effect of this specific dent upon the soul-stuff.]
that may,
at first glance,
appear to be
the very opposite of rigidity,
because it is overly soft in substance [i.e., it is overly soft in
substance in a SPECIFIC AREA where dents of the highly
sensitized area of the too-vulnerable soul-substance exist].

But upon closer inspection
you will find that
this very softness,
devoid of healthy resistance,
cannot
let go of
impressions received.

You
• mull them over
and over
and
• are persistently influenced
by what should already be
obsolete.

The soul-substance thus
becomes rigid.

	<p>Exaggerations of</p> <ul style="list-style-type: none">• truth <p>bring</p> <ul style="list-style-type: none">• untruth <p>in both directions.</p> <p>This</p> <ul style="list-style-type: none">• holds true <p>for everything</p> <p>and</p> <ul style="list-style-type: none">• has often been discussed <p>in many other connections.</p> <p>Here</p> <ul style="list-style-type: none">• the too great resistance <p>of</p> <p>the brittle pseudo-protective wall [i.e., the WALL of TYPE ONE rigidity that blocks out feelings and experiences]</p> <p>has similar effects to</p> <p>that [i.e., to the effects]</p> <p>of</p> <p>the too little resistance</p> <p>in the over-malleable soul stuff [i.e., the OVER-SENSITIZED SPECIFIC area PREOCCUPYING one in TYPE TWO rigidity, which prevents realistic view of the whole picture].</p>
16	<p>How can you</p> <p>cope with your life</p> <p>when you are</p> <p>not in reality?</p> <p>How can you</p> <ul style="list-style-type: none">• be in reality <p>when either of these two rigidities exists in you?</p> <p>How can you</p> <ul style="list-style-type: none">• adapt yourself to <p>the ever-changing flux of life?</p> <p>How can you</p> <ul style="list-style-type: none">• evaluate objectively <p>and</p> <ul style="list-style-type: none">• perceive in truth?

	<p><i>None of these is possible if your soul-substance is so easily indented that an impression of</i></p> <ul style="list-style-type: none"><i>• little importance,</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• minor significance for you,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• remains imbedded</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• dictates your reactions towards future events?</i> <p><i>You thus distort the relationship between</i></p> <ul style="list-style-type: none"><i>• the event</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• your reaction to it.</i>
17	<p><i>I have shown you a new angle on the inner mechanisms already familiar to you.</i></p> <p><i>Such increased insight can often be very helpful in giving renewed impetus to your work on the path.</i></p>
18	<p><i>Let me finish this topic by briefly describing what</i></p> <ul style="list-style-type: none"><i>• a healthy soul looks like</i> <p><i>compared to</i></p> <ul style="list-style-type: none"><i>• an unhealthy one, as seen from our vantage point.</i>

In the healthy soul

- *the form*
is
 - *rounded,*
 - *very smooth, and*
 - *even.*

- *The substance*
is
 - *elastic –*
a mixture of
 - *resilient*
 - and*
 - *healthily resistant*
softness.

This combination [i.e., This combination of a rounded, very smooth, and even FORM, and of SUBSTANCE that is ELASTIC – a mixture of resilient and healthily resistant SOFTNESS]

produces
the ideal conditions
that enable you to
go through life
with a

capacity for
deep experience,

which you are able to

- *assimilate quickly,*

so that you are
always ready for

- new*
 - *impressions*
- and*
 - new*
 - *experiences.*

19	<p><i>In the unhealthy soul</i> <i>the soul form [i.e., rather than the rounded, very smooth, and even soul FORM,</i> <i>as in the HEALTHY soul, the UNHEALTHY soul FORM]</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><i>• bumpy,</i><i>• uneven in shape,</i> <i>with the bumps hardened on it</i> <i>like scabs.</i> <p><i>The scabless substance</i> <i>is, as I have said,</i> <i>so</i></p> <ul style="list-style-type: none"><i>• malleable,</i><i>• sticky and</i><i>• pasty,</i> <p><i>that it</i> <i>retains all imprints,</i> <i>unable to regain</i> <i>the original</i><ul style="list-style-type: none"><i>• printless,</i><i>• resilient</i><i>surface.</i></p>
20	<p><i>In the course of your work</i> <i>many of you have</i> <i>glimpsed that</i> <i>all</i></p> <ul style="list-style-type: none"><i>• unhealthy reactions</i> <p><i>are</i> <i>artificial.</i></p> <p><i>They [i.e., Such UNHEALTHY emotional reactions that are ARTIFICIAL]</i> <i>are</i> <i>much more difficult</i> <i>to keep going</i> <i>than the</i></p> <ul style="list-style-type: none"><i>• natural reactions.</i>

**When an
insight
comes –
even if it happens
only seldom
to begin with –
it is a
decisive step toward**

- **growth**

and

- **self-realization.**

**At that moment [i.e., At the moment when an INSIGHT comes]
you understand
how
strenuous
the**

- **pseudo-protections and**
- **pseudo-solutions**

are.

**How much
more**

- **easily,**

more

- **reliably and**
- **safely**

does your

- **natural being**

guide you through life!

**This [i.e., This EASE by which your natural being guides you through life]
is not to be confused with**

- **the line of least resistance**

and

- **the giving in to**

one's destructive instincts.

**Before you have reached
certain levels of inner recognition,
such a statement [i.e., such a statement about the EASE by which
your natural being guides you through life]
might easily be
so misinterpreted [i.e., might be misinterpreted as following the line of
least resistance or giving in to one's destructive instincts].**

*But once these
insightful levels
have been reached
through the*

- *steady progress*

and

- *organic growth*

*that persevering work
is bound to bring
eventually,*

you will

- *understand*

and

- *experience*

*for evermore
the truth
that*

- *pseudo-solutions are*
- *strenuous and*
- *energy-consuming,*

while

- *experiencing
the real self
is*

- *safe and*
- *easy.*

I mention this again

because I see a tendency

to overlook the importance of

*such vague glimpses [i.e., vague glimpses of this TRUTH and insight
that PSEUDO-SOLUTIONS are STRENUOUS and energy-consuming
while EXPERIENCING the REAL SELF is SAFE and EASY].*

Please ponder over them [i.e., ponder over these glimpses of this TRUTH].

Look at

the first rare occurrences

*of such experiences [i.e., such experiences of the EASE by which
your NATURAL BEING guides you through life]*

*so as to attain
the*

- *full value and*
- *deep significance*

they harbor.

	<p><i>Such glimpses of health [i.e., such glimpses of HEALTH in which one EXPERIENCES the EASE by which one's NATURAL BEING guides one through life], as compared with the</i></p> <ul style="list-style-type: none"><i>• distorted,</i><i>• artificially strained ways of living,</i> <p><i>are</i></p> <p><i>the best way to heal your soul-substance.</i></p>
21	<p><i>Once again, it is true that</i></p> <ul style="list-style-type: none"><i>• awareness of</i><i>• unhealth leads to</i><i>• health,</i> <p><i>while</i></p> <ul style="list-style-type: none"><i>• unawareness</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• covering up [unhealth] leads further away from</i><i>• health.</i>
22	<p><i>Now I would like to discuss a different topic, although it is, of course, connected with the foregoing, as</i></p> <p><i>everything in the human soul is interrelated.</i></p>

In the course of this work, we have often

- *found and*
 - *discussed*
- your demands.*

I am now referring mainly to the

- *hidden,*
 - *unconscious*
- demands*
that exist in you
without
your being aware of them.

When you

found them [i.e., When you found your hidden, unconscious demands]
you were often

- surprised*
to discover
how stringent
your demands
on
- *others,*
- on*
- *yourself,*
- and*
on
- *life,*
- really were.*

This [i.e., This discovering how stringent your demands
on others, yourself, and life really were]

- often took*
considerable
- *time and*
 - *effort*
- on your part,*

and

- you were probably*
shocked
to find out
how incompatible they were [i.e., how INCOMPATIBLE these
DEMANDS you made on others, yourself, and life were]
with
your conscious concept of yourself.

*If you have
not reached
full awareness of
your own demands,
you may be well advised to
investigate your previous findings
in this particular light.*

*You will find that an
imbalance
does exist:*

You have

- excessive demands, on the one hand,
in that you
expect
more from others
than you are willing to
give,
no matter how much you may
cover up this fact.*

On the other hand, you

- may be
too modest
in your expectation.*

*This is a logical consequence [i.e., Being TOO MODEST in your expectation
FROM OTHERS is a logical consequence of EXPECTING
MORE FROM OTHERS than you are willing to GIVE]
that occurs automatically.*

*It is based on
the balancing quality of
inner law.*

23

*But let us now consider
another aspect of this theme [i.e., this theme of DEMANDS]:*

*the demands
that are made on*

you.

*How do
you
react
when demands are being made
on you?*

*How do you
cope with them [i.e., How do you cope with DEMANDS being made ON YOU]?*

*Before going any further,
let us be clear that
you may be
no more conscious of*

- demands
on you*

*than you are
conscious of*

- your making demands
on others.*

*The fact that
you are*

- unaware of
demands made
on you*

*does
not eliminate*

- their effect [i.e., does NOT eliminate the EFFECT of
demands made on you by others]*

on your

- special,*
- inner*

way of

- dealing with them.*

	<p><i>You certainly react strongly to such demands [i.e., to demands made on you of which you are unaware], even though you may never know it consciously [i.e., you may never know CONSCIOUSLY that you REACT strongly to such demands made on you].</i></p> <p><i>It needs the increased awareness that is cultivated on a path such as this [i.e., such as this pathwork] that will finally make you capable of</i></p> <p><i>being aware of</i></p> <ul style="list-style-type: none"><i>• how others are making demands on you</i> <p><i>and, subsequently, of</i></p> <ul style="list-style-type: none"><i>• your real reactions to them.</i>
24	<p><i>It is my advice to my friends who work in this intensive study [i.e., who work in this pathwork] to devote some attention to the topic of</i></p> <p><i>demands.</i></p> <p><i>Look at your</i></p> <ul style="list-style-type: none"><i>• associations</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• relationships</i> <p><i>from this particular viewpoint [i.e., from the viewpoint of DEMANDS].</i></p> <p><i>When you have established that here or there you feel a demand that is being made on you, and you have this or that reaction to it,</i></p> <p><i>then you can go a step further.</i></p>

	<p><i>I will outline the way [i.e., the way to take the next step when you are AWARE both of DEMANDS being made on you and of your REACTIONS to such demands], even though, of course, these subsequent steps cannot be taken until you have clearly become aware of</i></p> <ul style="list-style-type: none"><i>• your demands on others</i><i>and</i><i>• others' demands on you,</i> <p><i>as well as</i></p> <ul style="list-style-type: none"><i>• your real reactions to them [i.e., your REAL reactions to others' demands on you].</i>
25	<p><i>To understand your reactions [i.e., To understand your reactions to demands of others on you], it is important to view them also from the point of view explained in the first part of this lecture [i.e., from the point of view of healthy and unhealthy SOUL-SUBSTANCE].</i></p> <p><i>When</i></p> <ul style="list-style-type: none"><i>• your soul-substance is too impressionable,</i> <p><i>when</i></p> <ul style="list-style-type: none"><i>• you unduly retain impressions –</i> <p><i>in this case,</i></p> <p><i>the currents of others' demands on you –</i></p> <p><i>when</i></p> <ul style="list-style-type: none"><i>• you cannot healthily</i> <ul style="list-style-type: none"><i>• assimilate,</i><i>• evaluate,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• come to terms with</i> <p><i>the effect</i></p> <p><i>that others have on you,</i></p> <p><i>then</i></p> <p><i>their demands</i></p> <p><i>have an overpowering impact.</i></p>

[When your soul-substance is too impressionable, when you unduly retain impressions of the demands of others, when you cannot healthily assimilate, evaluate, and come to terms with the effect that others have on you, and, when, as a result of such conditions, the demands of others have an OVERPOWERING IMPACT on you,]

Either you

- **will interpret something as a demand that is no such thing,**

and

an inner defense against it will be triggered off,

or you

- **may give in to the most**
 - **immature,**
 - **unjustified demands from others to avoid**
 - **feeling guilty**
- or**
 - **fearing unwelcome consequences.**

In both cases

the result is

- **resentment,**
 - **defiance,**
- and**
- **hostility.**

- **None of it [i.e., None of this resulting resentment, defiance, and hostility] may be conscious in you at the moment,**

or

- **these feelings [i.e., or these feelings of resentment, defiance, and hostility] may not be linked with the recognition that they [i.e., that these feelings of resentment, defiance, and hostility]**

are

your responses to demands being made on you.

	<p><i>You are often unconsciously</i></p> <ul style="list-style-type: none"><i>• so fearful of</i><i>• demands, or of</i><i>• your compulsion to give in to them,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• so afraid of</i><i>• what might happen if you did not give in,</i> <p><i>that you set up a defense against them.</i></p>
26	<p><i>Yet an inner alarm seems to ring whenever an</i></p> <ul style="list-style-type: none"><i>• actual</i><i>or</i><i>• imaginary demand</i> <p><i>is being made on you.</i></p> <p><i>Your</i></p> <ul style="list-style-type: none"><i>• guilt</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• fear</i> <p><i>do not permit you to</i></p> <ul style="list-style-type: none"><i>• become aware</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• investigate what has set off the alarm.</i> <p><i>Instead of investigating it [i.e., Instead of investigating what has set off the alarm that seems to ring whenever an actual or imaginary demand is made on you]</i></p> <p><i>with your reasoning faculties,</i></p> <p><i>you</i></p> <p><i>blindly reject rational inquiry.</i></p>

The rejection [i.e., *The rejection of rational inquiry as to what has set off the alarm that seems to ring whenever an actual or imaginary demand is made on you*]

**is not so much a
reaction**

against the

- **demands themselves**

as

against the

- **temptation**

and

- **compulsion**

to give in to them [i.e., *give in to the demands made on you*].

Your inability to

discriminate [i.e., *Your inability to discriminate among*

the various demands that are being made on you]

is what makes you

insecure.

Keeping your reaction [i.e., *Keeping your emotional reactions to*

the various demands made on you]

hidden

will make discrimination [i.e., *will make the discrimination among*

the various demands that are being made on you]

even less possible.

Your lack of

trust in

yourself

makes you

unable to

- **determine**

and

- **differentiate**

[*among the various demands that are being made on you*].

Insecurity,

in turn,

is the result of

an

impaired

integrity.

27	<p><i>The inelastic soul-substance with its oversensitivity creates such an aversion to dealing with anything that impacts it from the outside that outer input [i.e., outer input of any kind from any source] is simply cut off.</i></p> <p><i>Thus healthy intercommunication cannot exist.</i></p>
28	<p><i>Your response to the demands of others may frighten you so much that you may withdraw more or less from all meaningful relationships.</i></p> <p><i>It is very important to realize that the fear of involvement [i.e., fear of involvement with others] may not only exist due to fear of • hurt and • disappointment, but also due to the fear of • having to cope with the demands of others.</i></p>

29

*Now, my friends,
it is important to
become aware
that
demands
are all around you.*

*The more
you are involved,
the more
demands
multiply.*

*When you
calmly consider them,
you will see that
in some instances*

- *the demands of others
are*
 - *excessive and*
 - *childish.*

On other occasions,

- *the demands
are simply a part of
human communication,
and*
 - *your*
 - *fright and*
 - *refusal
to engage
are unjustified.*

	<p><i>Such reaction [i.e., Such reactions as REFUSING to engage with others because of your fear of their demands on you] indicates an excessive demand on your part:</i></p> <p><i>wanting the advantages of close relationships without</i></p> <ul style="list-style-type: none"><i>• giving in the real sense of the word, although perhaps</i><i>• over-giving instead on a different level.</i> <p><i>You put the entire relationship out of balance.</i></p> <p><i>Since the other people receive what they really do not ask for, their demands [i.e., their DEMANDS for what they REALLY DO WANT from you] become more</i></p> <ul style="list-style-type: none"><i>• urgent,</i> <p><i>while you become more</i></p> <ul style="list-style-type: none"><i>• guilty and</i><i>• resentful.</i>
30	<p><i>Whenever this knowledge [i.e., this knowledge of both the demands of others and your reaction to those demands, as well as your demands of others] is not sufficient to enable you to deal freely with any demands being made on you, you have to look for the key in your own attitude.</i></p>

*Where were you
oblivious of
your own
excessive demands?*

*They may reside perhaps
in another area,
• hidden from sight or
• explained away.*

*Important as it is
to establish
that
you cannot cope with
the demands of others,
it [i.e., to establish that you cannot cope with the demands of OTHERS]
is not
in itself
sufficient.*

*Of equal importance
is to find
where your own
hidden demands [i.e., where your own hidden demands of others]
exist.*

*When you
• find these [i.e., When you find where
your own hidden demands of others exist],
and
• transform
the unreasonable greed
of your childish expectations,*

*you will become
perfectly capable of
coping very satisfactorily
with other people's demands
on you,*

*thus maintaining
• good,
• deep
relationships.*

31	<p><i>And now my friends, to your questions.</i></p> <p>QUESTION: <i>I would like a clear definition of what the soul is.</i></p> <p><i>I think it would clarify this lecture.</i></p>
32	<p>ANSWER: <i>As you know, there are many interpretations of the soul, and they may all be quite accurate.</i></p> <p><i>If they [i.e., If the many interpretations of the soul] seem contradictory, it is because words are too limited to describe a dimension inaccessible to human language.</i></p> <p><i>This is why higher dimensions can never be made accessible by</i><ul style="list-style-type: none">• <i>verbal learning,</i><i>but only by</i><ul style="list-style-type: none">• <i>inner experience</i><i>which, in turn, becomes possible only if and when</i><ul style="list-style-type: none">• <i>inner</i><ul style="list-style-type: none">• <i>errors and</i>• <i>distortions</i><i>are dissolved.</i></p>

33

*Let me explain
the soul
as we use it here.*

*The soul
is
the sum total of*

the inner personality:

the
• *thinking,*
the
• *feeling,*
the
• *concepts,*
the
• *potentials,*
the
• *attitudes,*
the
• *patterns,*
the
• *characteristics,*
the
• *temperament,*
the
• *emotions,*
the
• *idiosyncrasies –*

*everything
that is
behind*

the physical being.

*It [i.e., The soul]
also includes, of course,*

• *unresolved problems.*

**But it [i.e., But the soul]
does
not include
the**
• **cover-up for
the
unresolved problems,**

the
• **pseudo-solutions,**
or
the
• **false defenses.**

**They [i.e., The COVER-UP for the unresolved problems, the
PSEUDO-SOLUTIONS or the FALSE DEFENSES]
are
not
part of the soul itself.**

**But the
particular**
• **choice
of the pseudo-solution**

is an
• **expression,**
or
• **manifestation,**
or
• **indication,**

of the soul.

34

**QUESTION:
Karma, then,
is the memory of the soul
from former unresolved problems?**

	<p>ANSWER: <i>I would not say memory [i.e., I would NOT say that KARMA is the memory of the soul from former unresolved problems].</i></p> <p><i>It [i.e., KARMA]</i> <i>is</i></p> <ul style="list-style-type: none">• <i>the result of all previous incarnations.</i> <p><i>Karma</i> <i>is</i></p> <ul style="list-style-type: none">• <i>the effect the soul has produced.</i>
35	<p>QUESTION: <i>The sensitivity is carried along?</i></p> <p>ANSWER: <i>Of course.</i></p> <p><i>The</i> <i>the</i> <i>and</i> <i>the</i></p> <ul style="list-style-type: none">• <i>sensitivity,</i>• <i>perception,</i>• <i>ability to experience.</i> <p><i>All these faculties have a progression.</i></p> <p><i>One person's sensitivity may be on the</i> <i>another's</i> <i>on the</i></p> <ul style="list-style-type: none">• <i>lowest note of the keyboard,</i>• <i>highest.</i>

	<p><i>The latter [i.e., The person whose sensitivity is on the HIGHEST note of the keyboard]</i></p> <p><i>may exist in a</i></p> <ul style="list-style-type: none">• <i>healthy</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>unhealthy</i> <p><i>way.</i></p> <p><i>Karma, as you know, is the result of everything up to the present point.</i></p>
36	<p>QUESTION:</p> <p><i>You gave attributes to the soul of a</i></p> <ul style="list-style-type: none">• <i>physical,</i>• <i>material</i> <p><i>nature.</i></p> <p><i>You gave it [i.e., You gave the soul attributes of]</i></p> <ul style="list-style-type: none">• <i>roundness and</i>• <i>malleability</i> <p><i>in a physical sort of substance.</i></p> <p><i>Is it [i.e., Is the soul] localized like any other organ in the body?</i></p>
37	<p>ANSWER:</p> <p><i>No, it is [i.e., No, the SOUL is] not localized in that sense.</i></p>

It [i.e., The soul]

is

*a body,
consisting of
matter very similar to
your*

earth matter,

*although
not perceivable
with your
physical organs.*

As you

- know, and*
- have often heard,
it [i.e., the soul]
is a*

"subtle body."

*When I spoke of
roundness,*

it does

not mean

*it [i.e., does NOT mean the soul]
is a*

*round form,
like a ball.*

*The surface of the
subtle body*

can have

all the attributes I discussed.

*You might best compare it [i.e., compare the SURFACE
of the SUBTLE BODY, of the SOUL]*

with the consistency of
• *skin and*
• *flesh,*

but
the surface of
the subtle body
of the soul
has
much greater variety
than
physical
• *skin and*
• *flesh.*

Words are
so limited
that they may often seem
preposterous,
but this is the best way of giving you
an idea of
what
the soul-body
may look like.

38

QUESTION:
May I ask about
the relationship
between the
• *subconscious*
and the
• *soul?*

ANSWER:

**The soul
is
the unconscious mind.**

**The
unconscious
• motivations,
• attitudes,
• driving forces, and
• inclinations
are from
the soul**

**and the
• deeper regions of the
unconscious self
belong to the

• real spiritual being**

**and the
• real spiritual being**

**is at home
in the deeper regions
of the**

• unconscious self.

**However,
• the unconscious
is only a
part of
the soul,**

**much of it [i.e., much of the soul]
is
• conscious.**

39	<p>QUESTION: <i>We claim that</i></p> <ul style="list-style-type: none"><i>• attitudes determine</i><i>• the happenings in our lives.</i> <p><i>How is it that people with bad motives so often derive all the</i></p> <ul style="list-style-type: none"><i>• happiness and</i><i>• success in life?</i> <p><i>I know such cases.</i></p>
40	<p>ANSWER: <i>I have answered this question in previous sessions, but will answer it briefly again.</i></p> <p><i>In the first place, the human view is very limited.</i></p> <p><i>Whenever</i></p> <ul style="list-style-type: none"><i>• effect does not immediately follow</i><i>• cause,</i> <p><i>people lose the link [i.e., lose the link between CAUSE and EFFECT] and therefore become unable to see their interrelationship [i.e., unable to see the interrelationship between CAUSE and EFFECT].</i></p>

*If they [i.e., If such people who are UNABLE to see the interrelationship
between CAUSE and EFFECT]*

*nevertheless
attempt to
make judgments,
such judgment
must be
faulty.*

*• Cause
and
• effect
are often
far removed in time.*

*In other words,
human beings
may experience
the effect of
a cause
from way back,
while
the new causes they institute
have not yet taken effect,
but will do so later.*

*With
increasing
• spiritual development,
• inner health,
and
• oneness,

• cause
and
• effect
come closer together.*

*As long as they [i.e., As long as CAUSE and EFFECT]
are
separated in time,
an inner division
of the soul
must exist.*

	<ul style="list-style-type: none">• <i>The overall development of the soul,</i>• <i>its potential for growth</i><ul style="list-style-type: none"><i>in particular areas of development,</i><i>is still</i><i>limited</i><i>when</i><ul style="list-style-type: none">• <i>cause</i><i>and</i>• <i>effect</i><i>are removed from one another.</i> <p><i>Only when</i></p> <ul style="list-style-type: none">• <i>the soul's potential is greater than</i><ul style="list-style-type: none">• <i>its actual development,</i><i>and therefore</i>• <i>it [i.e., and therefore the SOUL'S POTENTIAL] can become</i><ul style="list-style-type: none">• <i>actualized,</i> <p><i>are</i></p> <ul style="list-style-type: none">• <i>cause</i><i>and</i>• <i>effect</i><i>closer together.</i>
41	<p><i>Moreover,</i></p> <p><i>when</i></p> <ul style="list-style-type: none">• <i>motives are split,</i>• <i>the effect is influenced accordingly.</i>

*For example –
as I pointed out in a recent lecture –
if people are still
so crude
in their spirituality
that they have
no conscience,
nothing
will interfere with
the bad motives,
which will, therefore,
be unified [i.e., BAD MOTIVES will, therefore, be UNIFIED].*

*Because there is
no split,
the
bad motives
will have an
apparently
favorable effect [i.e., favorable effect of realizing what is aimed for].*

*Only later,
when the conscience has grown,
will the
retroactive guilt [i.e., guilt for manifesting aims, but for bad motives,]
• have an effect
and
• manifest [i.e., the retroactive GUILT for manifesting aims
for BAD MOTIVES will then manifest]
as though it were
punishment
from the outside.*

*When someone's motives
are already split –
which in this sense is a
positive development
compared to the person
who can have destructive motives
without
inner conflict –*

*success
does
not
come.*

*One side of the personality
has acquired
much higher standards
than another side –
and I do
not mean*

- *superimposed
standards,*

but

- *real,*
- *inner
standards.*

*When such is the case,
destructive motivations,
even though they may be
quite conscious,
will
not
bring the desired result.*

*On the other hand,
constructive
motives,
no matter how conscious,
will
not bring the good results either
if they are
undermined by
unconscious,
destructive
motives.*

*Hence,
a ruthless person
may
not attain
his ruthless aims
because
an inner voice [i.e., the INNER VOICE of
his or her CONSCIENCE],
that he may be completely unaware of,
hinders
the impact
of his will [i.e., HINDERS his or her attaining
his or her RUTHLESS AIMS].*

***His own inner development [i.e., His own inner development, including the
POSITIVE inner development of his inner CONSCIENCE],***
• ***still hidden, and***
• ***very contradictory to***
***some facets of his being [i.e., contradictory to facets of his being
that CONSCIOUSLY or UNCONSCIOUSLY
want to pursue RUTHLESS AIMS],***

***prohibits
an unsplit will.***

Therefore,
***a conscious determination to be
ruthless
will have
no effect
because
the soul has already gained a new potential.***

Similarly,
***the person
who***
• ***tries very hard
to be good,***
but
• ***is unable to cope with
his hidden***
• ***selfishness and***
• ***cruelty***
***due to repression [i.e., due to REPRESSION of his
selfishness and cruelty],***
***is unable to attain
the desired***
• ***positive result.***

***It is always
the split motives –
especially that part of them
which one is not conscious of –
that***
• ***hinder the will
and subsequently***
• ***influence the outcome.***

42	<p>QUESTION: <i>How do you explain the function of</i></p> <ul style="list-style-type: none">• <i>drama,</i>• <i>myth, and</i>• <i>fairy tales</i> <p><i>in the personal development of the human being?</i></p>
43	<p>ANSWER: <i>If the questioner has in mind</i> <i>the effect</i> <i>that</i></p> <ul style="list-style-type: none">• <i>myth,</i>• <i>drama, or</i>• <i>fairy tales</i> <p><i>have upon a human being,</i> <i>the question</i> <i>has already been answered by this lecture.</i></p> <p><i>The assimilation</i> <i>of</i> <i>any</i> <i>input</i> <i>from</i> <i>outside</i></p> <p><i>depends on</i> <i>the impressionability of the soul.</i></p> <p><i>As to whether</i></p> <ul style="list-style-type: none">• <i>fairy tales or</i>• <i>myths</i> <p><i>have a good influence on a</i></p> <ul style="list-style-type: none">• <i>growing person,</i> <p><i>and also on an</i></p> <ul style="list-style-type: none">• <i>adult person,</i> <p><i>cannot be</i> <i>generalized.</i></p> <p><i>It depends on</i></p> <ul style="list-style-type: none">• <i>the material</i> <p><i>and on</i></p> <ul style="list-style-type: none">• <i>the interpretation.</i>

*• A grown-up person
is no longer
dependent on
interpretation by
• others,*

but

*• a young child
is
dependent on
the interpretation given by
• adults.*

*Such interpretation [i.e., Such interpretation given by adults to a young child]
may
not even occur in
• words,
but in
• the atmosphere that emanates from
the telling of the story.*

*The adult's
• feelings
have a much stronger influence on
the child
than
• the words.*

*Whatever the child's mind
really takes in
will have its effect.*

*If an
apparently
cruel
• fairy tale or
• myth
is taken literally,
a soul-particle
that is already afflicted
will be
negatively
• influenced and
• impressed.*

**The healthy soul-substance
will not even have
a negative reaction [i.e., not even have a negative reaction to the
apparently cruel myth or fairytale]
if the story is
misinterpreted [i.e., is misinterpreted by the adult telling the story].**

**[If the soul-substance is HEALTHY]
False myths
will
not have a
negative effect either.**

**For
not all
myth
is truthful.**

**• Untruthful literature,
or
• other influences,**

**as well as
• misunderstood
and
• misinterpreted
• truthful influxes,**

**will take effect
only where
the soul
is already afflicted.**

**When an afflicted soul
receives a
• truthful interpretation,
or
• other truthful messages,
it is given a chance
to assimilate
such helpful influences.**

**Whether or not it does so [i.e., Whether or not the AFFLICTED SOUL
ASSIMILATES such HELPFUL TRUTHFUL interpretations or messages],
depends on the person.**

44

QUESTION:

*I should like to hear your
differentiation
between*

- feelings

and

- emotions.

ANSWER:

*There
is
a difference
between the two.*

*One way of describing the difference
would be that a*

- feeling

is

- deeper-rooted

and

- more permanent.

*By this
I do
not wish to imply
that
feelings
do not change.*

*I do
not
mean that
feelings
are permanent
in*

- time,

but they are so [i.e., but FEELINGS ARE PERMANENT]
in

- quality,

in

- consistency,

in

- character,

in

- being.

A
• *feeling*
 may truly change
 faster than an
 • *emotion,*
and yet
• *it [i.e., and yet a FEELING]*
 is permanent
 in
 • *essence.*

This is very difficult to explain;

in order to understand,
 you would have to
 perceive
 what I mean
 with
 your own
 inner faculties.

An
• *emotion*
 is
 more
 superficial,

 even though
 it [i.e., even though an EMOTION]
 may be retained
 longer
 in the soul substance.

An
• *emotion*

 comes from

 superficial

 conditions in the soul.

• *Reactions*
and
• *responses*
that are
• *based on superimposed modes of coping with life,*
• *not originating from the real person,*
are
• *emotions.*

The real self
sends forth
• *feelings.*

Hence, a
• *feeling*
is something
much more substantial [i.e., much more substantial than an emotion].

This [i.e., Whether an emotion or a feeling IS, in fact, an EMOTION or a FEELING]
cannot
be evaluated by
the apparent worth
of the
• *feeling*
or
• *emotion.*

You may have an
unpleasant
• *feeling,*
yet it is based
on
• *truth,*
on
• *reality.*

An
• *emotion*
is based
on a
• *subjective inner condition.*

45

Here is an example:

Let us suppose you sense a

- *detrimental,*
 - *negative*
- quality in*
- *someone else,*
- or in*
- *yourself.*

If this quality

- is*
- *true,*
- you are dealing with a*
- *feeling,*
- even if*
- highly unpleasant.*

In another case

you may have the same perception;
however,
you do
not
sense

the negative quality
because,
instead of
merely observing
what is,

you become

- *frightened,*
- *suspicious,*
- *guilty, and*
- *resentful;*

because some

- *image or*
 - *pseudo-solution*
- is at work.*

You have, again,
a correct perception,
in this instance though
of an

- *emotion.*

**When you
do not push
the feeling aside,
you will come to see
that you have a
valid intuition [i.e., a VALID INTUITIVE FEELING],
be it
about**

- yourself,

**or
about**

- someone else.

**When you
do not
push
the emotion
aside –
and you should
never
push aside**

- an emotion,
- a feeling,

or

- anything else, for that matter –

**you will come to
recognize [i.e., come to RECOGNIZE in that EMOTION
that you do NOT PUSH AWAY but rather FACE]
factors within yourself
that cause you to be**

- subjective,
- distorted,

and

- out of touch.

**In short,
you will see
all the blocks in you
that
prohibit**

- feelings and
- intuition

[i.e., see all the BLOCKS in you that PROHIBIT
FEELINGS and INTUITION of the REAL SELF].

	<p><i>A feeling always reacts to reality, however temporary this particular reality may be, as it exists now.</i></p>
46	<p><i>Let us now examine a favorable emotion.</i></p> <p><i>Gratified</i></p> <ul style="list-style-type: none">• <i>vanity,</i>• <i>greed, or</i>• <i>pride</i> <p><i>may produce a</i></p> <p><i>pleasant emotion.</i></p> <p><i>Or, to go a step further, a situation, even if</i></p> <ul style="list-style-type: none">• <i>truly perceived,</i> <p><i>but</i></p> <ul style="list-style-type: none">• <i>utilized</i> <p><i>subjectively,</i></p> <p><i>produces an</i></p> <ul style="list-style-type: none">• <i>emotion</i> <p><i>and not a</i></p> <ul style="list-style-type: none">• <i>feeling.</i>

- **Feelings**
are based on
 - **objectivity,**
- **emotions**
on
 - **subjectivity.**

In both instances [i.e., In both the instance of feelings (based on objectivity) and the instance of emotions (based on subjectivity)], they [i.e., feelings (based on objectivity) and emotions (based on subjectivity)] may be

- **pleasant**

or

- **unpleasant.**

The language [i.e., The language regarding feelings and emotions] is often confused.

One speaks
of

- **emotional maturity**

or

- **emotional involvement,**

of

- **expressing one's emotions**

when
feelings too,
are meant.

But the words
do not matter that much
as long as
you understand
the essence.

47

QUESTION:

*Am I correct in understanding
that
anything can be
either
• feeling
or
• emotion?*

*Fear,
for instance?*

ANSWER:

Yes.

That is right.

*But, my friends,
my advice is:*

*Do
not
try to
label it [i.e., Do NOT try to LABEL something
as being a FEELING or as being an EMOTION].*

*Labeling
is always a
dangerous procedure.*

*With it [i.e., With labeling]
you somehow
close a door to
further understanding.*

*Try rather to
deal with the*

*• feeling,
or
• emotion,*

as it comes up.

	<p><i>Try</i> <i>to</i> <i>understand it [i.e., to understand the feeling or emotion],</i> <i>to</i> <i>see whether or not it [i.e., to see whether or not the feeling or emotion]</i> <i>is based on</i> <ul style="list-style-type: none">• <i>objective</i><i>factors,</i> <i>or on</i> <ul style="list-style-type: none">• <i>personal,</i>• <i>colored, and</i>• <i>subjective</i><i>notions.</i></p>
48	<p><i>May these words</i> <i>help you again</i> <i>toward a</i> <ul style="list-style-type: none">• <i>deeper and</i>• <i>broader</i><i>understanding.</i></p> <p><i>My</i> <ul style="list-style-type: none">• <i>love,</i></p> <p><i>my</i> <ul style="list-style-type: none">• <i>help,</i></p> <p><i>go to all of you.</i></p>

The
• *blessings*
and the
• *assistance*
are accorded to each one of you
who has

the great
• *courage and*
• *dignity,*
the
• *human dignity,*

to want
to
• *develop,*
to
• *grow and*
to
• *change,*
and
• *face*
the self
in utter candor,

so as to
make
growth
possible.

The dignity of this endeavor
becomes evident
when it is pursued
regardless of the
cost

of
• *facing negative aspects,*
of
• *shattering one's cherished ideas about oneself.*

When this is done,
the fruits
must
be yours.

	<p><i>If you tend this beautiful garden</i></p> <p><i>now,</i></p> <p><i>by weeding out</i> <i>that which does not belong,</i></p> <p><i>the spiritual help along the way</i> <i>will</i> <i>always</i> <i>be yours.</i></p> <p><i>Be in</i> <i>• peace,</i> <i>my dearest friends,</i> <i>be in</i> <i>• God.</i></p>
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