

Pathwork Lecture 110: Hope and Faith and Other Key Concepts Discussed in Answers to Questions

1996 Edition, Original Given: January 4, 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

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03	<p data-bbox="391 947 695 1016"><i>Greetings, my dearest friends.</i></p> <p data-bbox="391 1058 669 1127"><i>God bless every one of you.</i></p> <p data-bbox="391 1169 1442 1239"><i>Blessed is this evening [i.e., Blessed is this time we now spend together as I answer your questions].</i></p> <p data-bbox="391 1281 708 1314"><i>Blessed are your efforts.</i></p> <p data-bbox="391 1356 971 1457"><i>Since you have many questions prepared, the short lecture I had planned will be incorporated in the answers.</i></p>

by Eva Broch Pierrakos

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	<p>Use them [i.e., Use my answers to your questions] as an • extension and • amplification of the last two lectures [See Lecture 108 - Fundamental Guilt for Not Loving – Obligations, given November 9, 1962, and Lecture 109 - Spiritual and Emotional Health through Restitution for Real Guilt, given December 7, 1962], so that you • gain a deeper understanding of them [i.e., gain a deeper understanding of these last two lectures] and • have the material to overcome certain stumbling blocks.</p> <p>Now, let us begin with your questions.</p>
04	<p>QUESTION: How do • faith in God and • hope tie in with this path of self-purification [i.e., tie in with this pathwork]?</p>
05	<p>ANSWER: Do you see any contradiction between • our path and • faith in God and • hope?</p>

06	<p>QUESTION: <i>Well, I am referring particularly to the last lecture [See again Lecture 109 - Spiritual and Emotional Health through Restitution for Real Guilt, given December 7, 1962], when you talked about the different phases in our pathwork.</i></p> <p><i>There was a time [i.e., There was an earlier time in our pathwork] when there was very little talk about God.</i></p>
07	<p>ANSWER: <i>As I have repeatedly said, the reason for that [i.e., the reason there was very little talk about God] is that people invariably</i></p> <p><i>use</i></p> <ul style="list-style-type: none"><i>• God</i> <p><i>to get away from</i></p> <ul style="list-style-type: none"><i>• themselves.</i> <p><i>In reality you can find</i></p> <ul style="list-style-type: none"><i>• God</i> <p><i>only if you come back home to</i></p> <ul style="list-style-type: none"><i>• your real self.</i>

*As I have said so many times,
so many
true*

- *concepts,*
- *principles, or*
- *attitudes*

can

- *be distorted*
- and*
- *become*
 - *untrue,*

*although they [i.e., although these distorted,
and hence untrue, "truths"]*

*parade under the flag of
their*

- *true version.*

*This may be very,
very subtle,
but it is nevertheless
what happens in a
self-deception.*

*You can have
true faith
in*

- *God*

*only to the extent that
you have
faith
in*

- *yourself.*

*If your
lack of faith in
• yourself
is substituted by a
faith in
• God,*

God

becomes

- *a parody [i.e., "god" becomes an IMITATION of God],*
- *an opiate [i.e., "god" becomes something that dulls the senses
to the truth of God],*
- *a falsity [i.e., "god" becomes an untrue representation of God].*

*And
faith in*

• yourself

*is possible
only*

if

*your real self
is liberated;*

if

*you have removed
• inner conflict
as well as
• the illusory crutches
that the psyche has built up
as a substitute for
true
self-confidence;*

if

*you have
freed yourself from
• real
as well as
• false
guilts.*

If

*faith in God
hinges on all these
unrecognized*

*• attitudes and
• beliefs*

*[i.e., on these UNRECOGNIZED attitudes and beliefs about
God that make God a parody, an opiate, or a falsity],*

it [i.e., such a “faith” in “god”]

is

• without foundation

and

• not genuine.

08

*The
ungenuine
faith
may, on the surface,
appear
very much like its
genuine
counterpart.*

*Yet the former [i.e., Yet UNGENUINE “faith” in God]
is based on*

*escape from
unpleasant truth
about
the self,*

*while the latter [i.e., while GENUINE faith in God]
is*

not [i.e., is NOT an ESCAPE from unpleasant truth about the SELF].

True faith

comes out of

- *genuine conviction*
- and*
- *inner experience;*

false faith

covers [i.e., covers over underlying]

- *fear,*
- *insecurity,*
- *childish needs.*

In order to establish

true faith

all falsity

has to be removed.

Even things that

seem

desirable

have to be

questioned,

whether it be

- *faith in God,*
- *unselfishness, or*
- *love for others.*

*Each of these [i.e., Faith in God, unselfishness, or love for others]
can be*

- *genuine*

or

- *an evasion,*
- *an illusion,*

under which

- *fear,*
- *uncertainty*

and

- *many other negative attitudes
slumber.*

*All this
you know,
at least in theory.*

*Is it
so difficult
to understand
that*

- *to find*

oneself

it is necessary

- *to question*

everything?

*If your faith in God
is*

genuine,

it

will

*not suffer [i.e., your GENUINE faith in God will NOT
suffer under or be threatened by close examination and questioning].*

	<p><i>If it [i.e., If your faith in God] is utterly healthy, it will not crumble [i.e., Utterly healthy faith in God will NOT CRUMBLE under close examination and questioning].</i></p> <p><i>If it is partly so [i.e., If faith in God is only PARTLY healthy], only the part [i.e., only the part of your faith in God] that obstructs your real God-experience will crumble [i.e., WILL CRUMBLE under close examination and questioning].</i></p>
09	<p><i>Is it so difficult to understand that only • the real self is capable of • productive • true • experience?</i></p>

*And hasn't this work so far
shown clearly
that*

finding the

real self

calls for

all

of one's

- *efforts,*
- *concentration, and*
- *will power?*

How then,

*is it possible to
suspect,*

even if only vaguely,

*that our pathwork
is opposed to*

- *faith in God*

and

- *hope?*

Does

*talking
about
God*

*determine the
inner attitude?*

*Is that [i.e., Is, "talking about God"]
a yardstick*

for one's

*nearness
to God?*

10

*In the course of the individual work,
every one of you
has times
when you encounter a streak of
hopelessness.*

*I have often said that
this [i.e., that this feeling of hopelessness]
has to be treated
as a
problem in itself.*

*It [i.e., This streak of feeling hopeless]
indicates something important about
your
unconscious attitudes.*

*It [i.e., Feeling hopeless]
often reflects, in reality,
a fear of
relinquishing
one's
• false solutions,
• destructive attitudes,
• defensive walls –
all of which are supposed to
protect you.*

*To
give up
this "protection"
induces
fear.*

*To be called upon
to do so [i.e., To be called upon to give up this "protection" – to give up your
false solutions, destructive attitudes, and defensive walls]
induces
hopelessness
because
you cannot yet see
how to
• operate without these crutches
and
• cope with life without them.*

The same attitude [i.e., This same attitude of fearing that you could not cope with life if you had to give up the "protection" of your false solutions, destructive attitudes, and defensive walls] is responsible for an

*inner
unwillingness
to
change.*

*All this
exists
within the soul,
even before
it is brought out into daylight.*

Your
• *superimposed hope*

masks an

• *inner hopelessness*

that says,

"If I let go of my
• *illusions*
and
• *false crutches,*
I have
no way of living,

therefore
my whole life
is an
illusion."

This is what it [i.e., This is what your SUPERIMPOSED hope] amounts to.

Is
that superimposed hope
a reality?

*Is it not
much better*

*to face the
underlying hopelessness*

until

• hope –

as well as

• faith, or

• any other

productive

• attitude or

• feeling –

*can grow
on*

firm foundations,

without

any falsity?

To talk about

artificial

• faith

and

• hope

as if they were

genuine,

while in reality

they [i.e., while in reality artificial “faith” and “hope”]

cover up

their opposites [i.e., cover up inner doubt

and hopelessness],

would serve

only to

• strengthen

rather than

• destroy

the false beliefs.

	<ul style="list-style-type: none">• <i>Faith in God</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>hope,</i> <i>like any other divine aspect,</i> <i>can be</i> <i>well rooted in the personality</i> <i>only if</i> <i>hidden opposites [i.e., only if hidden doubt and hopelessness]</i> <i>are</i><ul style="list-style-type: none">• <i>faced,</i>• <i>understood,</i>• <i>come to terms with,</i><i>and thereby</i><ul style="list-style-type: none">• <i>dissolved.</i>
11	<p><i>If all this is</i></p> <ul style="list-style-type: none">• <i>still not understood,</i> <p><i>if it is</i></p> <ul style="list-style-type: none">• <i>assumed that by</i> <i>not talking about</i> <i>the reality of God</i> <i>this path</i> <i>is leading you</i> <i>away from</i> <i>divinity,</i> <p><i>then there still exists a</i> <i>fundamental confusion –</i> <i>not so much about</i><ul style="list-style-type: none">• <i>this path as such,</i><i>but rather about</i><ul style="list-style-type: none">• <i>the inner self,</i><i>a confusion</i> <i>about</i><ul style="list-style-type: none">• <i>one's own motivations,</i><i>about</i><ul style="list-style-type: none">• <i>the significance of</i> <i>one's reactions.</i></p> <p><i>In other words,</i> <i>self-knowledge</i> <i>is still lacking</i> <i>to a vast degree.</i></p>

***The confusion [i.e., the confusion about faith in God and hope]
arises out of
the very problem I am discussing:***

covering up

- doubt***
- and***
- hopelessness***

with a

strained [i.e., strained and forced superficial]

- faith***
- and***
- hopefulness,***

rather than

having

- faith***
- and***
- hope***
- in***

- the now***
- and***
- the self –***

***which is
always***

***a byproduct of
the genuine article [i.e., byproduct of
GENUINE faith in God and hope].***

	<p><i>I do not say that the covering layer [i.e., the covering layer of STRAINED and FORCED faith and hopefulness] does not also consist of</i></p> <p><i>genuine</i></p> <ul style="list-style-type: none"><i>• faith</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• hope,</i> <p><i>but it [i.e., but this GENUINE faith and hope that is in the covering layer of STRAINED and FORCED faith and hopefulness] is strongly mixed with an attempt to squelch</i></p> <ul style="list-style-type: none"><i>• doubt,</i><i>• fear,</i><i>• evasion,</i><i>• illusion,</i><i>• hopelessness,</i><i>• unwillingness to change,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• many other destructive attitudes.</i>
12	<p><i>I repeat:</i></p> <p><i>You do not have to talk</i></p> <ul style="list-style-type: none"><i>• about God</i> <p><i>in order to be</i></p> <ul style="list-style-type: none"><i>• in God.</i>

*To face
the truth within*

is

*being
in
God –*

because

*God
is
truth,*

*and
without truth*

*there can be
no
• love,
no
• faith,
no
• hope.*

Truth

*does
not
mean*

the learning of

- principles,*
- philosophies,*
- theories.*

*[For TRUTH]
You have to begin with
yourself.*

*If
your own truth
remains
hidden from
your awareness,*

*• you have
nothing
to build on.*

*• Every idea you harbor,
true as the idea in itself may be,
remains
shallow.*

*• It [i.e., Every IDEA you harbor, true as the IDEA in itself may be]
lacks
the dynamic force of
experience.*

*And such experience
can come into being
only when
the true self
has been liberated.*

*As long as
you are
not fully aware of
your lower self,*

*a real
closeness to God
is unthinkable
because it [i.e., because your lower self]
stands
between
• you
and
• divinity.*

All the
• *discussions,*
• *talks*
and
• *sermons*

about

God

will not bring you
one iota closer [i.e., one iota closer to God].

Only
facing
that within yourself
that you shy away from [i.e., Only facing your LOWER SELF]
will do it [i.e., will bring you CLOSER to GOD].

Therefore,
• *faith and*
• *hope*
are not
• *contradictory,*
nor
• *incompatible,*
nor
• *just something remotely connected*
with this path of
self-search.

They [i.e., FAITH in God and HOPE]
are

as
• *integral a part,*
or rather
as
• *inevitable an outcome*

of this work,

as are
• *love or*
• *truth.*

13	<p>QUESTION: <i>You have told us about certain activities that cause justified guilt feelings.</i></p> <p><i>How can we atone for these real guilts?</i></p> <p><i>Could you tell us something about the guilt of omission, when we, through lack of sympathy, commit a sin.</i></p> <p><i>I would also like to know about healthy giving up for the sake of others.</i></p> <p><i>Is there such a thing as healthy sacrifice?</i></p>
14	<p>ANSWER: <i>Of course there is [i.e., Of course there is such a thing as HEALTHY SACRIFICE].</i></p> <p><i>I have to repeat, once again:</i></p> <p><i>hardly any aspect is</i></p> <ul style="list-style-type: none"><i>• good</i><i>or</i><i>• bad,</i> <i>• healthy</i><i>or</i><i>• unhealthy</i> <p><i>as such.</i></p>

	<p><i>Every aspect exists in a</i></p> <ul style="list-style-type: none"><i>• healthy</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• genuine,</i> <p><i>as well as in an</i></p> <ul style="list-style-type: none"><i>• unhealthy</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• false</i> <p><i>way.</i></p> <p><i>But let us first go to the first part of your question.</i></p>
15	<p><i>The guilt of</i></p> <ul style="list-style-type: none"><i>• omission</i> <p><i>is not intrinsically different from the guilt of</i></p> <ul style="list-style-type: none"><i>• commission.</i> <p><i>Therefore it [i.e., Therefore the guilt of omission] is</i></p> <p><i>neither</i></p> <ul style="list-style-type: none"><i>• easier,</i> <p><i>nor</i></p> <ul style="list-style-type: none"><i>• more difficult to atone.</i> <p><i>In either case [i.e., in either the case of guilt of omission or guilt of commission] the very same attitudes may prevail:</i></p> <ul style="list-style-type: none"><i>• blindness,</i><i>• laziness of</i><ul style="list-style-type: none"><i>• thinking and</i><i>• feeling,</i><i>• selfishness,</i><i>• egocentricity,</i><i>• cruelty,</i><i>• vindictiveness, and so on.</i>

*The first step
is always
full recognition.*

*That [i.e., Full recognition of your guilt for something you say or do or think]
is not as easy as it sounds.*

*You know how it is with
recognition:*

*One may be
aware of something,
but
the awareness
may be more or less vague;*

*one may be
unaware
of
its
full consequence on
• self and
• others,
of
its
• force,
its
• reason for existence.*

*You may be
aware of
overambition,
for instance,
but
unaware of
the extent [i.e., unaware of the extent of your overambition].*

*You may
not realize that this
ambitiousness
is actually
a vital "solution"
by which you try to re-establish
your impaired self-respect.*

	<p><i>If you ignore the</i></p> <ul style="list-style-type: none"><i>• fuller impact of</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• reason for</i> <p><i>this tendency [i.e., for this tendency of being overambitious to reestablish your impaired self-respect],</i></p> <p><i>you cannot be aware of how this ambitiousness</i></p> <p><i>affects others.</i></p> <p><i>You are ignorant of how you may have</i></p> <p><i>hurt others with it [i.e., hurt others with your overambitiousness],</i></p> <ul style="list-style-type: none"><i>• belittling them,</i><i>• shoving them aside,</i><i>• disregarding their</i><ul style="list-style-type: none"><i>• needs,</i><i>• impairing their</i><ul style="list-style-type: none"><i>• self-respect and</i><i>• dignity.</i>
16	<p><i>All this may be very subtle.</i></p> <p><i>It may be more a question of</i></p> <ul style="list-style-type: none"><i>• attitude and</i><i>• feeling,</i> <p><i>rather than of</i></p> <ul style="list-style-type: none"><i>• actions,</i> <p><i>because you may be too inhibited to allow yourself to act out what you feel.</i></p>

*It [i.e., Acting out what you feel]
may
contradict

your idealized self-image.*

*All this
has to be
• found
and
• deeply understood.*

*You have to become
fully aware of
the scope of
such tendencies.*

*What takes place when this happens [i.e., What takes place when you become fully
aware of the scope of your GUILT for hurting others through your
tendencies to build up your self-image or by other means]
is what I had
intended to speak about tonight,

and I will do so now.*

17

*As you know,
there always is
a lot of resistance to

facing
guilts.*

*Whether they be
guilts of
• commission
or
• omission
makes no difference;*

*the same tendencies
operate in both.*

*Do not overlook
cowardice.*

One may
• *omit a*
constructive deed
out of
cowardice,

but one may just as well
• *commit a*
destructive deed
for the same reason [i.e., commit a destructive deed out of cowardice].

When the consequences
are fully understood
in that process,
one's awareness
grows into
wide areas.

As long as you are
• *unaware*
of a guilt,
or
• *only partly aware*
of it,
you
cannot
• *experience*
the other person's feelings,

or even
• *intellectually consider them.*

The other person
is a
lifeless
unreality
for you.

When this is the case [i.e., When the other person is a
lifeless UNREALITY for you],
how can you repent?

*If you
experience*

- *other people*

*as you
experience*

- *things*

*your
heart
cannot
feel
for them.*

*Therefore
any effort at
atonement
is*

- *dutiful,*
- *something you do because
you wish
to be*
 - *good,*
- *you wish
to*
 - *obey the law,*
- *to be*
 - *blameless.*

*Restitution
becomes
as*

- *false*
- *as*
 - *the idealized self*

*and therefore [i.e., and therefore such restitution becomes]
as*

- *useless*
- *and*
 - *unconvincing*
[as the idealized self].

18

So
do not rush into
atonement.

It [i.e., Atonement]
can be meaningful
only if you
feel you have to do it,

not for
• your sake

but for
• the sake of the other;

not merely to
free your conscience,

but because you
actually

experience

the other's
• hurt,
• bewilderment,
• unfulfillment,
• belittling.

And this
increased awareness [i.e., And this increased awareness of ACTUALLY
EXPERIENCING the OTHER PERSON'S hurt,
bewilderment, unfulfillment, belittling]

comes as a result of the

• fuller
and
• wider
understanding of
yourself.

When this point [i.e., When this point where you EXPERIENCE the other's hurt, bewilderment, unfulfillment, belittling, all because you now have fuller and wider understanding of YOURSELF,] has been reached,

*you will
know
how
to atone.*

*Your
innermost self
will inspire you.*

*Guidance
will operate.*

*Again, there are
no rules
that prescribe
the mode of restitution,
since no two cases are alike.*

19

*It is one of the
destructive aims of the psyche
to
deliberately
dull itself
not only to
• one's own pains,
but also to
• those of others.*

*You often speak of people
who seem to have

• no conscience.*

*Compare them [i.e., Compare those who seem to have NO conscience]
with people
who are

• overloaded with conscience.*

	<p><i>The latters' conscience [i.e., The conscience of people whose conscience is overloaded]</i></p> <p><i>is bothered by</i></p> <ul style="list-style-type: none">• <i>the least and</i>• <i>the most unjustified reasons.</i> <p><i>Both manifestations [i.e., Both the manifestation of "no conscience" and the manifestation of an "overloaded or oversensitive conscience"]</i></p> <p><i>come from the very same root.</i></p> <p><i>The too-troubled conscience substitutes for</i></p> <ul style="list-style-type: none">• <i>the inner lack of awareness,</i>• <i>the deliberate numbing of feelings,</i> <p><i>just as</i></p> <p><i>the superimposed</i></p> <ul style="list-style-type: none">• <i>faith and</i>• <i>hope</i> <p><i>cover their hidden opposites [i.e., cover their hidden inner DOUBT and their inner HOPELESSNESS].</i></p>
20	<p><i>In order to fully understand your guilts, you have to learn to</i></p> <ul style="list-style-type: none">• <i>pay attention to</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>register</i> <p><i>your various reactions, which are symptoms of resistance.</i></p> <p><i>There are a few major blocks against recognizing resistance [i.e., resistance to seeing your guilts].</i></p> <p><i>One is</i></p> <p><i>dullness of</i></p> <ul style="list-style-type: none">• <i>mind,</i> <p><i>laziness of</i></p> <ul style="list-style-type: none">• <i>thinking and</i>• <i>feeling.</i>

**Going through life
blindly,
as though
wearing blindfolds
is a typical symptom of
self-alienation.**

**Another [i.e., Another symptom of self-alienation]
is**

- looking for**

and

- finding**

**blame
in others**

**to cover up
your own guilts.**

**What one sees in
the other
may be**

- true**

or

- not,**

or

- true in part**

but

- exaggerated
in importance.**

**Still another [i.e., Still another symptom of self-alienation]
is**

- the overconscience,**
- an oversensitivity.**

**It [i.e., Being overly conscientious or overly sensitive]
is a reaction of
being hurt
due to the hurt
one has
unconsciously
inflicted upon others.**

- *Ruthless indifference to inflicted hurts*

is not as different from

- *deep suffering about the discovery of one's lower self*

as it may appear.

This may, at first sight, seem paradoxical,

but when you look more closely, you are bound to find a

warding-off process in such a suffering reaction.

The psyche says,

"I cannot take it.

I may be all that,

I have committed these sins,

but it hurts me too much to face it."

Such an attitude discloses

an attempt to

- *preserve*

the false picture of saintliness

by

- *extreme*

- *distress and*

- *sorrow,*

while

in reality

the psyche

did

commit sin.

	<p><i>This discrepancy [i.e., This discrepancy BETWEEN “proving your saintliness” by expressing a false mask of extreme distress and sorrow about lower-self aspects you discover AND the truth that in reality the psyche DID commit SIN]</i></p> <p><i>has to be evaluated.</i></p> <p><i>Once the</i></p> <p><i>full impact of the contradictory attitudes</i></p> <p><i>is on the surface,</i></p> <p><i>it will be apparent that under this</i></p> <p><i>exaggerated vulnerability [i.e., expressing extreme distress and sorrow about any lower-self aspects you discover in yourself]</i></p> <p><i>still lies</i></p> <ul style="list-style-type: none"><i>• a certain hypocrisy,</i> <p><i>as well as</i></p> <ul style="list-style-type: none"><i>• a warding off against further insight.</i>
21	<p><i>If this advice is followed,</i></p> <ul style="list-style-type: none"><i>• the hurt [i.e., the hurt of discovering your lower-self aspects] will diminish,</i> <p><i>while a</i></p> <ul style="list-style-type: none"><i>• genuine regret [i.e., genuine regret for having negatively affected another] will remain,</i> <p><i>and a</i></p> <ul style="list-style-type: none"><i>• healthy desire to gain deeper understanding will not be obstructed by an inner weeping, which is really a kind of self-pity.</i>

	<p><i>It cannot be stressed enough how important it is to</i></p> <ul style="list-style-type: none"><i>• be on the lookout for these reactions</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• face them.</i> <p><i>This always has to be done before you can eventually come to the guilts themselves.</i></p>
22	<p><i>We have discussed before that people often build a defense against being hurt.</i></p> <p><i>But now we go a step further and learn to observe that hurt as such can be a defense.</i></p> <p><i>You artificially overproduce sensitivity [i.e., You artificially overproduce sensitivity to your being hurt in any way] in order to evade something.</i></p> <p><i>You may evade</i></p> <ul style="list-style-type: none"><i>• insight</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• self-facing,</i> <p><i>or</i></p> <p><i>you may overcome the risk of</i></p> <ul style="list-style-type: none"><i>• loving</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• giving of yourself.</i>

*This
lack of
a healthy*

- *robustness and*
- *resiliency*

*[i.e., This LACK of a healthy robustness and resiliency
in facing being hurt in any way]*
is always an

- *artificial and*
- *unconsciously deliberate*

process.

*Once you understand this
you have won another battle, my friends,
for then you will see
how you
guard yourself
against*

- *insight*

and

- *change*

*by being
so
hurt.*

*Only
after such discoveries
can you learn
why
you thought you needed
the very attitudes
that called
the guilts
into existence.*

23

*All this is necessary
if you
want to
atone.*

The most fundamental

- *atonement and*
- *restitution*

is

change,

because [i.e., because, when you CHANGE]

repetition of the guilts

is then impossible.

I do

not have to repeat

that

guilt

exists also in

- *emotional reactions,*
- not just in*
- *behavior,*

which one may well have

under control.

All other atonement

is mere

detail

in comparison to

the atonement of

- *inner change,*

which might also be called

- *rebirth.*

These details [i.e., These details of atonement that follow from inner change] will not present a difficulty.

They [i.e., The various details of atonement]

mean little

if the attitudes

that have involuntarily inflicted hurts

are not changed.

And don't forget that

what you withhold from others

can also cause hurt!

24

*And now to the part of your question about
sacrifice.*

It is so easy to confuse

- *real,*
- *healthy,*
- *free*

sacrifice

with its

- *unhealthy,*
 - *compulsive,*
 - *ungenuine*
- counterpart.*

If

sacrifice

occurs

out of a

- *free spirit of giving,*

and

not in order to

- *appease,*
- whether*

- *someone else*

or

- *your own offended conscience,*

then it [i.e., then sacrifice]

is

healthy.

But it might be

hard for you

to tell

when it is [i.e., when sacrifice IS out of a free spirit of giving],

and

when it is not.

Only when you look

very deeply into yourself

will you know

whether or not

your sacrificial acts

are

truly free.

25

QUESTION:

*Will you tell us something about
role-playing?*

*People are
forced to take on
multiple roles in their lives.*

One can be a
• *parent*
and a
• *child,*

an
• *employee*
and
• *employer.*

*On top of that,
a person has an*

evolutionary role to play

in this life.

Does
role-playing
• *exist,*
or is it
• *just one way of viewing humanity?*

26

ANSWER:

*Let us first determine
what is meant by the expression*

"role-playing."

*Unfortunately,
it is true enough
that most people
do
play roles.*

*In this work [i.e., In this pathwork of self-facing],
our whole discovery of the*
• *idealized self-image*
is that [i.e., the idealized self-image IS playing a ROLE],
after all,
• *it [i.e., the idealized self-image]*
is simply
• *the assumption of a role.*

*The tragedy of
self-alienation
that people*
• *unconsciously and*
• *so arduously*
bring about,
induces
a sense of
unreality
about
• *everything,*
even about
• *one's own identity.*

Hence
every
function of life
seems
• *unreal,*
• *like a role you play.*

27

*You may actually
be
a father,*

*yet your
self-estrangement
makes it
appear as though
you merely
play
the role
of a father.*

	<p><i>You may truly be an employer, yet you cannot experience yourself, so you merely play the role of an employer.</i></p>
28	<p><i>Role-playing does not necessarily apply only to a pretense.</i></p> <p><i>It goes further than that.</i></p> <p><i>One's loss of identity, due to self-alienation, makes a • pretense out of a • truth, because you are not truly yourself.</i></p>

This [i.e., This role-playing and self-alienation, or NOT truly being YOURSELF] may also extend into the areas of

human relationships.

In your self-alienated states, you may have as genuine a friendship as you are capable of, yet feel yourself playing the role of a friend.

You may love a mate as much as possible under the present

- circumstances*
- and*
- inner conditions,*

yet experience yourself playing the role of a lover.

29

If you discover such a reaction in yourself [i.e., If you discover in yourself a reaction of merely “playing a role” in a particular relationship], it represents a valuable clue to further

- insight*
- and*
- self-understanding,*

provided it [i.e., provided that feeling you are “playing a role”] is understood as a symptom.

- *The terms*
you consistently use
always have significance,
just as
 - *your dreams*
are an expression of
 - *your soul.*

People who are
truly
at home
within

- *themselves,*

and therefore
within

- *life,*

would
never think in such terms [i.e., never think in such terms
as feeling they are merely “playing a role” in life].

They will

- *be it,*

not

- *act it,*

whatever
it is.

Since life
is so manifold,
each person
is many things
at the same time.

Each [i.e., Each person]
is
genuine,
although
in each function
displays
another facet of being.

Yet none [i.e., Yet NONE of the facets being displayed]
will be experienced as
a role.

Observing

*this feeling [i.e., OBSERVING this FEELING of “playing roles” in life]
may give you*

*a very good clue to
how*

- *unreal*

you feel yourself to be,

how

- *alienated*

• within and

• toward others,

how in some way

- *you are*

*unconvinced of
who you are.*

In other words,

you have

not found

- *your true identity.*

You have

not come

- *home.*

Now, I do not wish to imply that

*this [i.e., that this feeling that you are merely “playing roles” in life]
is the*

*only symptom of
self-alienation.*

There may be

many

who

never

consciously

feel they are

playing a role

and yet

they are

self-alienated.

For them,

other clues exist [i.e., other clues exist for being self-alienated].

30	<p>QUESTION: <i>How can one differentiate between</i> • <i>hunches</i> <i>and</i> • <i>psychic phenomena?</i></p> <p><i>What is the borderline [i.e., the borderline separating “hunches” from “psychic phenomena”]?</i></p>
31	<p>ANSWER: <i>I do not believe that it is</i> • <i>possible,</i> <i>even</i> • <i>desirable,</i> <i>to establish a borderline [i.e., to establish a BORDERLINE separating “hunches” from “psychic phenomena”].</i></p> <p><i>It is not necessary to put everything into</i> • <i>a pigeonhole,</i> • <i>a compartment,</i> <i>to</i> • <i>label human experience.</i></p> <p><i>This [i.e., This pigeonholing, compartmentalizing, or labeling human experience] only rigidifies</i> • <i>life</i></p> <p><i>and the</i> • <i>experience of life.</i></p>

*The dynamic process
that life is
cannot be defined by
borderlines
indicating
where*

- *one manifestation of life
begins*

and

- *another [i.e., and another manifestation of life]
ends.*

*In many instances,
what
may appear to the human eye
as*

- *two different life manifestations*

*may, in reality,
be*

- *the same one [i.e., be one and the SAME life manifestation],
expressing itself
in different*
- *degrees and*
- *forms.*

*There are, of course,
crass differences,
as, for example,*

between

- *physical psychic phenomena*

and

- *trance mediumship,*

or

- *automatic writing.*

*There
one can clearly define
the difference.*

*But when it comes to
intuitive perception,
there is no necessity
to define
whether
it [i.e., whether the intuitive perception]
is*

- *the one [i.e., say, for example, is a “hunch”]*

or

- *the other [i.e., or is a “psychic phenomenon”].*

Just

- *perceive*

and

- *experience,*

just try to

- *live*

the experience.

*Beware of labeling,
it does not help.*

Be happy to

- *widen your scope of
experience*

and

- *trust in
your own faculties
that develop
through your growth.*

*Your previous
insistence on
psychic phenomena
was also*

- *a form of
self-alienation,*
- *a lack of trust in
your own faculties,*

as well as

- *a means to seek self-importance.*

*Now be content with
your intuitive faculties.*

32

QUESTION:

*I wanted to ask about
restitution
to
the loved ones
in the spirit world.*

Apart from what you told us we can do,

- *can we
dedicate certain actions
to them,*

or

- *how can we help them
to understand
that*
 - *we have
understood,*
- that*
 - *we want to
make restitution?*

33

ANSWER:

*Whenever
thoughts of truth,
coming from such insight,
prevail,

there is
no difficulty of communication.*

*Even with people
in the body,
you will no longer find it difficult
to make yourself understood.*

*Why, then,
should this present a difficulty,
merely because
someone has shed*

- *the earthly covering,*
- *the earth-dress,
so to speak?*

There is even less hindrance [i.e., less hindrance to communication of your thoughts or to being understood by those who have shed their body], because

- *a condensed mass of matter is removed,*
- and so
- *access to your thought material is more easily available.*

Thoughts of truth

- *have*
 - *the power of light,*
 - *the clarity of crystal-clear water,*

and therefore

- *penetrate all hindrances.*

Physical matter

is much less of an obstruction [i.e., less of an obstruction to thoughts of truth]

- *whether between two people in earth matter*
- or
- *between one in it and one without it –*

than are

psychological obstructions [i.e., than are PSYCHOLOGICAL obstructions to thoughts of truth].

34

*Once you have
thoroughly understood
your guilts
because of
your inner*

- *renewal*

and

- *change,*

your

- *understanding*

and

- *increased scope of awareness*

*will make you realize,
without the shadow of a doubt,
if a*

- *special action might be indicated,*

or

- *restitution should merely be*

if

- *in expressing your*
- *thoughts*

and

- *changed feelings.*

*What counts
is*

- *your inner understanding*

and

- *your willingness to change,*
- *doing the hard work of*
overcoming the resistance;
- *constantly being on the lookout for signs*
that your psyche resists such change;
- *the recognition of your*
 - *your fright of such change,**and*
 - *the cause of it –*
where you believe that
the destructive attitude
is a necessary protection for you
in order to cope with life.

If you really

- *see all that,*
- *go through all the stages*
that lead you to such deep insight,

the change

has already begun to take place.

And

in this change,

restitution

has already begun,

even before

you undertake any action of restitution,

such as

- *expressing your regret,*
- such as*
- *making up in one way or another.*

In one instance,

- *definite restitutive acts,*
that perhaps cause you some hardship,
will appear as the solution –
and you will do so
 - *freely and*
 - *happily.*

In another instance,

- *talking to the person,*
also in spirit,
will suffice,
provided
the sincere will to
change
has
 - *been established and*
 - *begun to take form*
by the process of
discovering your
fear of change.

35

If you truly

*want
to make good
for the wrong that you have inflicted,*

*you definitely
will find ways.*

*Sometimes
restitution will be made
toward a person
other than the one you have wronged.*

*But the wronged one
will benefit from that
as much as if you would have done it
toward him or her.*

For,
• in truth and
• in divine reality,
there is
no difference
between
• person
and
• person.

What good
you do to
• one,
you do to
• another.

What bad
you do to
• one,
you do to
• another.

*Jesus Christ has said these words,
and other great spiritual teachers
have said it in different words.*

It is the human being's

- *blindness and*
- *error*

to believe

that if you

- *love another and*
- *are good to that person,*

*that this loved person
will not be affected by the*

- *selfishness,*
- or*
- *cruelty,*
- or*
- *indifference*
- you commit toward
an unloved one.*

What

- you do to*
- *one,*
- you do to*
- *another.*

*The loved one
is as much affected
as you yourself are.*

By the same token,

your

- *good deeds,*

your

- *productive attitudes,*

your

- *genuine feelings*

affect

*all those
who are*

- *open,*

who

- *do not obstruct.*

36	<p>QUESTION: <i>I read a story in a current magazine about miracles.</i></p> <p><i>This story said that a child broke a wooden madonna and in kissing the upper half, tears started coming out of the eyes of the madonna.</i></p> <p><i>This was repeated in the presence of different witnesses.</i></p> <p><i>Do you wish to comment on this?</i></p>
37	<p>ANSWER: <i>It is what I have so often said:</i></p> <p><i>The power of the spirit.</i></p> <p><i>The power of the cosmic laws is at all times available, but it depends on certain</i></p> <ul style="list-style-type: none"><i>• combinations</i><i>and</i><i>• sets</i> <p><i>of circumstances coming together that make it possible for such power to manifest.</i></p> <p><i>On earth it [i.e., On earth, the power of the spirit, the power of the cosmic laws] manifests</i></p> <p><i>in isolated instances,</i></p> <p><i>because</i></p> <p><i>the combination of circumstances that are necessary rarely exists.</i></p>

But when it does happen [i.e., But when the combination of circumstances that are necessary do exist and the power of the cosmic laws does manifest], man calls it a miracle, merely because he does not understand the laws in operation.

If you imagine

- ***the complicated mechanism necessary,***
- ***the variety of conditions that have to be fulfilled in order to make any of your everyday appliances work –***

- ***radio,***
 - ***television,***
 - ***an airplane,***
 - ***a computer machine,***
- and what have you –***

you will perhaps understand a little of how these so-called miracles work.

The power currents of the spirit are infinitely more forceful, their energy much stronger than the power and energy necessary to operate your technical equipment.

The

- ***manifold and***
 - ***complicated combination of***
 - ***conditions and***
 - ***prerequisites***
- in order to function is more intricately involved than anything you can imagine.***

	<p><i>The same cosmic power-currents operate, only they are converted into</i></p> <ul style="list-style-type: none"><i>• non-spiritual,</i><i>• automatic</i> <p><i>manifestations for your practical use.</i></p> <p><i>The ingenuity of the mind has created the conditions so that these powers can operate.</i></p>
38	<p><i>In principle, it is the same with so-called miracles,</i></p> <p><i>only it happens</i></p> <ul style="list-style-type: none"><i>• haphazardly,</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• by coincidence, as it were,</i> <p><i>because humans have not</i></p> <ul style="list-style-type: none"><i>• studied and</i><i>• found</i> <p><i>the laws governing these manifestations.</i></p> <p><i>Your</i></p> <ul style="list-style-type: none"><i>• electrical and</i><i>• technical</i> <p><i>equipment that is now so familiar would have been called the greatest of miracles only a hundred years ago, and even at a much lesser time than that, simply because their mode of operation was not understood.</i></p> <p><i>Nowadays you do not call them miracles.</i></p>

An individual

- *steeped in this earth-world,*
- *blind to the*

*power of the spirit
and the*

- *cosmic laws,
never*

- *seeing or*
- *sensing
their*

- *manifestation and*
- *existence,*

will either

- *deny their existence,*

or will

- *call it a "miracle."*

*In that very expression [i.e., calling manifestations of cosmic laws "miracles"],
the intrinsic nature of the universe
is misunderstood.*

As the

consciousness

- *increases*

and

- *rises*

and

- *widens*

and

- *deepens,*

even though one

may not understand the

exact operation of the laws necessary

to produce such phenomena,

the knowledge already exists

that an infinite variety of

complicated conditions

must be

- *combined and*

- *fused*

*to make such manifestations
possible.*

39	<p>QUESTION: <i>Has it to do with the spirit of the child in question?</i></p>
40	<p>ANSWER: <i>This would only be one of the factors.</i></p> <p><i>It never could be one thing, nor even two or three or four.</i></p> <p><i>Even a much less complicated phenomenon in your earth world can possibly be dependent on a number of circumstances.</i></p> <p><i>It needs a conglomeration of many conditions.</i></p> <p><i>That is why it is so</i></p> <ul style="list-style-type: none"><i>• difficult and</i><i>• rare.</i> <p><i>The purer the spiritual force, the more are all these various conditions combined.</i></p> <p><i>The less pure [i.e., The less pure the spiritual force], the more do these conditions have to be supplied by added factors that convene.</i></p> <p><i>Whenever such a "miracle" occurs, it might be called a coincidence, due to the rarity of the combination of all these prerequisites meeting together.</i></p> <p><i>Of course, there is more to it than just coincidence, but it would seem that way to you.</i></p>

41	<p>QUESTION: <i>How then was it possible that Jesus could perform many miracles many times?</i></p> <p>ANSWER: <i>Just because of His purity of spirit, so much more</i></p> <ul style="list-style-type: none">• <i>pure,</i>• <i>undiluted</i> <p><i>power was available.</i></p> <p><i>Exactly that is the reason.</i></p>
42	<p>QUESTION: <i>In the psychic readings given by Edgar Cayce it was said that the spirit of Christ manifested in several incarnations on earth, before he was born as Jesus the Christ.</i></p> <p><i>Do you confirm that?</i></p>
43	<p>ANSWER: <i>Not quite in that sense.</i></p> <p><i>But there is so much misunderstanding due to</i></p> <ul style="list-style-type: none">• <i>terminology and</i>• <i>interpretation.</i> <p><i>As you know, in many religious concepts,</i></p> <ul style="list-style-type: none">• <i>the divine spark,</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>the higher self,</i> <p><i>is also called</i></p> <ul style="list-style-type: none">• <i>"the Christ within."</i>

*The purer
a being is,
the more does
this Christ spirit
manifest
in each created being.*

*It is the
aim of evolution
to liberate the*

- higher self –*
- or the so-called*
 - Christ within –*

from all the encrustations.

*There have been
some great spirits on earth
of whom one can say
that
the Christ within
was free to govern them.*

*Some who came
were pure spirits
to begin with.*

*They came
to fulfill a mission.*

*Others,
through past development,
were already
very much freed.*

*Whether you call
this liberation of*

- the higher self,*
- the divine self,*

or

- the Christ within,*

is a question of terminology.

*It all amounts to the same,
the words do not matter.*

	<p><i>But I cannot confirm that the spirit of Jesus was incarnated • before or • after.</i></p> <p><i>And Jesus was not the only one of the pure spirits who came only once.</i></p>
44	<p>QUESTION: <i>Can you give us some information about the power of habit in a person, again in relation to role-playing?</i></p> <p><i>Could a person assume a habit and then have difficulty shedding it because it has become a habit, even though he recognizes the harm?</i></p>
45	<p>ANSWER: <i>Whenever</i></p> <ul style="list-style-type: none"><i>• an inner habit,</i><i>• a habit of attitude</i> <p><i>is difficult to shed, it would be</i></p> <ul style="list-style-type: none"><i>• an oversimplification,</i><i>• a lack of depth-understanding,</i> <p><i>to simply explain this away by saying</i></p> <p><i>"it is a habit."</i></p>

*A habit
is easily shed
if the attitude in question
does not serve a purpose.*

It is

- *difficult,*

or even

- *impossible,*

*to get rid of it
if one believes
it fulfills a
vital function.*

*Such a conviction
may be entirely
unconscious,
while
consciously
the person may*

- *recognize its harm*

and

- *wish to free himself of it.*

*If one has difficulty
in spite of it,
the road to take
is to investigate
the way in which
one*

*unconsciously
holds onto it*

*because
one feels the habit
is*

- *a protection,*
- *a solution,*
- *a necessity.*

	<p><i>Once this [i.e., Once the heretofore unconscious belief that the habit, though consciously harmful, is also a protection, a solution, a necessity]</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><i>• brought out into the open</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• considered</i> <p><i>with the power of</i></p> <ul style="list-style-type: none"><i>• reasoning and</i><i>• truth</i> <p><i>that is unavailable</i></p> <p><i>in the deeper regions</i></p> <p><i>of the confused part</i></p> <p><i>of the unconscious mind,</i></p> <p><i>one will</i></p> <p><i>then</i></p> <p><i>be able to shed the habit.</i></p>
46	<p><i>The first step in such a case</i></p> <p><i>is to detect</i></p> <p><i>the reaction of</i></p> <ul style="list-style-type: none"><i>• fright,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• anxiety,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• feelings of loss,</i> <p><i>or merely</i></p> <ul style="list-style-type: none"><i>• the unwillingness to look further</i> <p><i>in this respect [i.e., in respect to this habit possibly being</i></p> <p><i>a protection, a solution, a necessity].</i></p> <p><i>Once you begin to</i></p> <p><i>acknowledge</i></p> <p><i>these reactions,</i></p> <p><i>you will have</i></p> <p><i>a stronghold on</i></p> <p><i>the unconscious belief</i></p> <p><i>that you</i></p> <p><i>need</i></p> <p><i>this habit.</i></p>

	<p><i>Thereupon you can</i></p> <ul style="list-style-type: none">• <i>go further</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>find out</i> <p><i>why you believe that [i.e., WHY you believe you NEED this habit].</i></p> <p><i>Subsequently</i></p> <p><i>you will recognize</i></p> <p><i>how unreasonable</i></p> <p><i>such a belief is.</i></p> <p><i>It then becomes easy to shed it.</i></p>
47	<p><i>This even applies to</i></p> <p><i>physical habits</i></p> <p><i>that are</i></p> <ul style="list-style-type: none">• <i>destructive</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>difficult to get rid of.</i> <p><i>And always keep in mind</i></p> <p><i>that as long as you</i></p> <p><i>do feel</i></p> <ul style="list-style-type: none">• <i>anxiety or</i>• <i>unwillingness</i> <p><i>at the thought of</i></p> <p><i>shedding the habit,</i></p> <p><i>in spite of also</i></p> <p><i>desiring to do so,</i></p> <p><i>you are</i></p> <p><i>not</i></p> <p><i>forced</i></p> <p><i>to give it up</i></p> <p><i>simply because</i></p> <p><i>you understand</i></p> <ul style="list-style-type: none">• <i>what is behind it</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>why you wish to preserve it.</i>

***You have a right
to maintain it [i.e., You have a RIGHT to MAINTAIN a physical or other habit
that is destructive and hard to get rid of].***

***But, at least,
understand it.***

***Then make your decision [i.e., Then make your decision
to give up OR not to give up the destructive and hard to get rid of habit]
freely.***

***This thought [i.e., This thought that you are free to make this decision either way]
may help greatly
in overcoming any resistance.***

***I said this before,
but it needs repetition
because
you forget these things.***

48

***My dearest friends,
may the answers to your questions
be again***

- a helping hand,***
- a stepping stone,***
- a directive***
 - to gain further insight***

and

- to widen your***
 - vision***

and

- awareness.***

***May you thus
come a step closer to
unearthing
your present***

- hopelessness,***
- doubts,***
- guilts,***
- confusions,***
- illusions.***

*May you thus [i.e., May you thus, by gaining further insight
and widening your vision and awareness,]*

free yourself of
• *constriction*
and
• *restriction*
so as to
free
your best inherent faculties.

*May these answers
provide*

• *encouragement*
and
• *strength,*
• *additional understanding,*
so that you do
not
• *fall behind*
and
• *get entangled in confusion*
and
• *become paralyzed;*
so that your pathwork
remains
• *dynamic and*
• *alive*
in a
• *beautiful forward surge,*
in the
• *meaningful endeavor of growing.*

*These words can be that for you,
if*

you
make it so,
if
you
use the words
as material for
• *thinking,*
• *feeling,*
and
• *experiencing.*

	<p><i>Be blessed again, my dearest friends, • receive and • feel the love that is given unto you.</i></p> <p><i>Open yourself for it [i.e., Open yourself for the love that is given unto you].</i></p> <p><i>Be in peace, be in God!</i></p>
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