

# Pathwork Lecture 102: The Seven Cardinal Sins

1996 Edition, Original Given: April 27, 1962

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

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

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

Gary Vollbracht

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03	<p><b>Greetings.</b></p> <p><b>God bless you, my dearest friends.</b></p> <p><b>Blessed is this hour [i.e., Blessed is this time we spend together in this lecture].</b></p>
04	<p><b>I have promised to give you a psychological explanation of the meaning of the seven cardinal sins.</b></p> <p><b>What is called sin is the outer manifestation, either in</b></p> <ul style="list-style-type: none"><li><b>• deed</b></li></ul> <p><b>or</b></p> <ul style="list-style-type: none"><li><b>• thought,</b></li></ul> <p><b>of</b></p> <ul style="list-style-type: none"><li><b>• psychological deviation</b></li><li><b>and</b></li><li><b>• immaturity.</b></li></ul>

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*In other words,  
the result of  
inner distortion  
produces what is called  
"sin."*

*The common denominator  
of any sin  
is  
immaturity of  
the soul,  
which makes it [i.e., which makes the SOUL]  
incapable of*

- relating,*
- communicating, and*
- loving.*

*In the broadest terms,  
sin  
is  
lack of love.*

*An immature person  
is never able  
to love.*

*Anyone in that condition [i.e., in that condition of IMMATURITY]  
is*

- selfish,*
- egocentric,*
- blind,*

*and  
cannot understand others.*

*Immaturity  
means  
separateness.*

*In separateness,  
one*

- does not love*

*and*

- is therefore  
"in sin."*

**Sin,**  
**in psychological terms,**  
**is**  
**neurosis [i.e., an automatic, unconscious effort to manage deep anxiety].**

**The only difference**  
**between the**  
**and**  
**is that the**

- **spiritual**
- **psychological approach**

• **spiritual approach**  
**puts emphasis on the**  
**result [i.e., emphasis on the result: SEPARATENESS,**  
**INABILITY TO LOVE, RELATE, or COMMUNICATE],**  
**while the**

- **psychological approach**  
**shows the**
    - **underlying causes**
    - **different currents**
    - **components**  
**leading to**
      - **separateness,**
      - **neurosis,**
- or**  
• **sin.**

05

**The first cardinal sin**  
**is**  
**PRIDE.**

**I have discussed this in the past [See Lecture 30: Self-Will, Pride, and Fear]**

**You all know its [i.e., You all know PRIDE'S]**

- **origin,**
- **reason,**
- **effects, and**
- **side effects.**

	<p><i>Briefly:</i></p> <ul style="list-style-type: none"><li>• <i>pride</i> is always a compensation for feelings of</li><li>• <i>inferiority and</i></li><li>• <i>inadequacy.</i></li></ul> <p><i>That the</i></p> <ul style="list-style-type: none"><li>• <i>effects of</i> your pride must lead to</li><li>• <i>separateness</i> is self-explanatory.</li></ul>
06	<p><i>The second cardinal sin</i> is</p> <ul style="list-style-type: none"><li>• <i>COVETOUSNESS –</i></li><li>• <i>greed.</i></li></ul> <p><i>Again, you know its [i.e., you know covetousness's or greed's] deeper meaning from past lectures.</i></p> <p><i>If you covet something you do not possess you blind yourself,</i></p> <p><i>because you believe that</i></p> <ul style="list-style-type: none"><li>• <i>having what you want would give you</i></li><li>• <i>happiness,</i></li></ul> <p><i>when, in fact,</i></p> <ul style="list-style-type: none"><li>• <i>happiness</i> is an</li><li>• <i>inner state</i> which can never be achieved by</li><li>• <i>outer means.</i></li></ul>

*You are also blind  
when you  
ignore the  
inner causes  
of  
your not having what you wish to have.*

07

*In your search for  
self-understanding  
you have come to realize  
that  
whatever you lack in your life,  
provided your wish for it is a healthy one,  
is caused by a  
conflict  
within you.*

*Such a conflict  
is your*

*being afraid –  
perhaps unconsciously –*

*of the very thing  
you want  
most.*

*You may*

*• have  
desires*

*and*

*• be unaware of  
many obstacles  
to their fulfillment.*

*Finally, you may be  
even unaware of  
what you  
really  
wish for.*

*Under these circumstances [i.e., Under these circumstances of 1) being AFRAID of the very thing you most want, 2) being UNAWARE of OBSTACLES to their fulfillment, 3) being UNAWARE of what you REALLY wish for],*

*you may*

- *envy others*

*and*

- *covet what they have,*

*because*

*you cannot resolve*

*your own problems*

*which keep you from*

*fulfilling yourself.*

*What you covet*

*may be a*

*substitute for*

*your*

*real needs*

*of which*

*you may*

*not be aware.*

08

- *Covetousness,*

*as well as*

- *pride,*

*separates you*

*from*

- *others*

*and*

*from*

- *your real self.*

**Both** [*i.e.*, *Both covetousness and pride*]

- **lead to,**
- and**
- **stem from,**
  
- **self-alienation;**

**both are**

- opposites**
- of**
- **love,**
- of**
- **communication,**
- and**
- of**
- **relating to others.**

**These vices** [*i.e.*, *covetousness and pride*]

- **do**
- not**
- unite,**
- but**
- **set you**
  
- **apart**
- and**
- **above,**
  
- in a**
- **special,**
- **isolated**
- place**
- you think**
- someone else**
- holds.**

**All this is**

- **inner**
- blindness**

**which leads to**

- **outer**
- **selfishness**
- and to**
- **separateness.**

09

*The third cardinal sin  
is  
LUST.*

*Lust  
is so often misunderstood.*

*It [i.e., LUST]  
is believed to refer to*

*sexuality,*

*but this is  
not necessarily so.*

*Now, what does  
lust  
mean?*

*It [i.e., LUST]  
means  
any kind of*

*passionate desire,  
whether or not  
it has to do with  
sexuality,  
which is indulged  
in a spirit of*

- egocentricity or*
- isolation.*

*It is the  
childish attitude of*

*"I want  
to*

- have,*

*to*

- get,"*

*without a  
true spirit of  
mutuality.*



*[In LUST]*

*One may be willing to*

- give,*
- provided one*
- receives*
- what one wants,*

*and yet*

*the basic emphasis  
is placed subtly  
on*

- the self,*

*rather than  
on*

- mutuality.*

*True mutuality*

*is not possible  
without the capacity  
to*

- relinquish,*

*and  
to*

- tolerate*

*not always having one's own way.*

*The maturity*

- to withstand frustration*
- and*
- to relinquish one's will*

*is a prerequisite for  
true mutuality.*

*When the need to*

- receive*
- is a*
- greedy force*
- that is intrinsically*
- selfish,*

*then one can speak of*

*lust.*

10

*As I have often said,  
it is easy to  
be deceived  
because  
the stronger  
this selfish need exists,  
the more  
the person may*

- *sacrifice,*
- *submit,*

*and*

- *be a martyr.*

*All this [i.e., In LUST, all this sacrificing, submitting, and being a martyr]  
is an  
unconscious manipulation  
in order to  
get one's own way.*

*Since this tendency [i.e., Since this tendency to sacrifice, submit, and be a martyr  
is an UNCONSCIOUS MANIPULATION to get one's OWN WAY,]  
is*

- *subtle*

*and*

- *hidden,*

*and often*

- *has nothing to do with sexual passions,*

*it may  
not be obvious  
that it [i.e., that this tendency to sacrifice or submit to get your own way]  
is  
lust.*

*Yet  
all human beings  
have some of it [i.e., have some of this tendency, some of this LUST].*

*Where there is a*

- *forcing current*

*and a*

- *driving need,*

*there is*

- *lust.*

*You all have that [i.e., You ALL have LUST, a place where you experience  
a forcing current and a driving need],  
and  
it [i.e., and this LUST]  
is even stronger  
when it is not yet  
consciously  
experienced.*

*You may deceive yourself  
because  
that which you so strenuously desire  
may in itself  
be something  
constructive.*

*Yet, you are the  
• craving,  
• needy  
child  
who wants to be  
the center of the universe.*

*The raging need,  
which you may or may not be conscious of,  
is disconnected from  
the causes  
that brought about  
the original unfulfillment.*

*In your ignorance [i.e., ignorance about the causes of your original unfulfillment],  
the  
• need –  
or  
• lust –  
swells to  
unbearable proportions*

*and  
you become  
more frustrated  
because  
you do not see the remedy,  
which is a  
change of  
inner direction.*

11

*In other words,  
an unfulfilled need  
that remains unrecognized  
in its*

- *primary,*
- *original*

*form,  
produces  
lust.*

*To the degree  
that you become aware of  
your real needs,  
you  
automatically  
increase your maturity.*

*When a need  
is  
unconscious,*

- *a displacement occurs*

*and*

- *a substitute need  
is pursued  
lustfully.*

*No matter how*

- *legitimate,*
- *constructive, or*
- *rational*

*it [i.e., a need SUBSTITUTING for the unconscious need that is  
unrecognized in its primary, original form]  
may be in itself,  
such a pursuit  
indicates  
immaturity.*

*The stronger*

- *the urgency [i.e., The stronger the URGENCY for the need SUBSTITUTING  
for the unconscious need that is unrecognized in its primary, original form],*

*the greater*

- *the frustration  
must be.*

***It does not matter***

***whether this [i.e., whether the need SUBSTITUTING for the unconscious need that is unrecognized in its primary, original form]***

***refers to***

***• sexual desire,***

***or***

***• the lust***

***for***

***• power,***

***for***

***• money,***

***for***

***• being liked,***

***or***

***for***

***• a particular thing.***

***When***

***• these emotions [i.e., When these lusts, these strong desires for substitute needs] are investigated***

***and***

***• the original need found,***

***you can begin to***

***dissolve***

***the lust.***

***You can***

***come to terms with***

***• the original need,***

***but you never can [i.e., but you NEVER can come to terms]***

***with***

***• the substitute need.***

***If this original need***

***is still***

***• childish and***

***• destructive,***

***it [i.e., the childish, destructive, and immature ORIGINAL need]***

***can mature***

***only***

***by bringing it out into the open.***

	<p><i>A conscious need [i.e., An UNCONSCIOUS original real need that is still immature, childish, and destructive, when it is finally MADE CONSCIOUS] can mature into a mutual state where two people</i></p> <ul style="list-style-type: none"><li>• <i>recognize</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>express</i></li></ul> <p><i>their own respective needs in such a way as to help each other find fulfillment.</i></p> <p><i>An unconscious need must always be</i></p> <ul style="list-style-type: none"><li>• <i>one-sided</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>selfish.</i></li></ul>
12	<p><i>To assume that the sexual urge per se is sinful lust is utter distortion.</i></p> <p><i>As I have often said, sexuality is a</i></p> <ul style="list-style-type: none"><li>• <i>natural,</i></li><li>• <i>healthy</i></li></ul> <p><i>instinct.</i></p> <p><i>If it [i.e., If sexuality] matures properly, it [i.e., sexuality] combines with</i></p> <ul style="list-style-type: none"><li>• <i>mutuality</i></li></ul> <p><i>and leads to</i></p> <ul style="list-style-type: none"><li>• <i>love</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>union.</i></li></ul>

*If it [i.e., If sexuality]  
remains  
separate [i.e., remains separate from LOVE and UNION],  
it is  
lust,  
but it [i.e., but LUST for SEXUALITY]  
is no more evil  
than the  
lust  
for  
• power,  
for  
• money,  
for  
• fame,  
for  
• always being right,  
or  
for  
• anything else.*

13

*The fourth cardinal sin  
is  
ANGER.*

*What is anger, my friends?*

*Anger is always,  
in a sense,  
a lie.*

*The original feeling [i.e., The original feeling for which anger is substituting]  
is often one of  
hurt.*

*If you owned up to  
the original feeling [i.e., owned up to feeling HURT],  
you would  
not need to be  
angry.*

***In***

***• pride,***

***due to***

***• inferiority,***

***you feel***

***• humiliated***

***when you are***

***• hurt***

***because***

***you give***

***someone else***

***the power to***

***• hurt you.***

***Therefore,***

***you substitute***

***• anger***

***for***

***• the original pain [i.e., for the original pain or HURT you gave someone else the power to inflict upon you].***

***Anger***

***seems less shameful [i.e., less shameful than having given***

***someone else the power to hurt you],***

***[therefore, ANGER seems to be]***

***setting you***

***above the other person [i.e., above the other person to whom you gave the power to hurt you],***

***rather than***

***feeling***

***your vulnerability [i.e., your vulnerability to FEELING the pain of being hurt by another],***

***which seems***

***an inferior place.***



• **Anger**  
*lifts you above*  
*the true position you find yourself in –*  
*that of being*  
• **hurt.**

**In pride,**  
*you lie about*  
*your real feeling [i.e., your real feeling of being HURT].*

**Thus,**  
• **anger**  
**and**  
• **pride**  
*are connected.*

**The lie**  
*is one of*  
• **self-deception** *[i.e., lying to yourself, deceiving yourself by thinking*  
*you are feeling angry when your real feeling is that of being hurt]*  
**and therefore of**  
• **self-alienation** *[i.e., alienated from your real feeling, that of being hurt].*

**It [i.e., Anger]**  
*is displacement [i.e., is displacement of feeling hurt].*

**Thus,**  
*the lie [i.e., the lie, claiming you are feeling ANGER,]*  
*causes*  
*negative effects,*  
**while owning up to**  
*your feelings [i.e., owning up to your real feeling of being HURT]*  
*does not.*

14

**Hurt,**  
*free from*  
*anger,*  
*cannot negatively affect others:*

*therefore it [i.e., hurt, free from anger,]*  
*will not come back to*  
*the self.*

*If the  
primary emotion –*

- *pain*
- or*
- *hurt –*

*is*

- *no longer conscious,*

*or if it*

*is*

- *intermingled with  
the secondary emotion of*

- *anger,*

*it [i.e., the primary emotion – pain or hurt, being unconscious or mixed with anger]  
turns  
destructive.*

*Whether the  
anger*

*manifests in*

- *deeds or*
- *words,*

*or whether*

*it [i.e., the anger]*

*is merely an emanation,*

*makes no difference.*

*When you admit  
that you*

*feel hurt,*

*you*

*do not cut off the bridge  
to the other person;*

*in anger,*

*you do [i.e., you DO cut off the bridge to the other person].*

	<p><i>The</i></p> <ul style="list-style-type: none"><li>• <i>genuine,</i></li><li>• <i>primary</i></li></ul> <p><i>emotion [i.e., feeling pain or hurt]</i></p> <p><i>is</i></p> <p><i>not contrary to</i></p> <ul style="list-style-type: none"><li>• <i>love</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>communication,</i></li></ul> <p><i>while the</i></p> <ul style="list-style-type: none"><li>• <i>substitute</i></li></ul> <p><i>emotion is [i.e., while anger IS contrary to love and communication].</i></p>
15	<p><i>You know that I usually shy away from</i></p> <p><i>the word</i></p> <p><i>"sin"</i></p> <p><i>because it encourages</i></p> <ul style="list-style-type: none"><li>• <i>self-destructive</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>unproductive</i></li></ul> <p><i>guilt.</i></p> <p><i>Instead I concentrate on</i></p> <p><i>the underlying conditions.</i></p> <p><i>However, in this context,</i></p> <p><i>I have to use this word [i.e., use this word SIN in referring to ANGER].</i></p> <p><i>Anger</i></p> <p><i>which leads</i></p> <p><i>away</i></p> <p><i>from</i></p> <ul style="list-style-type: none"><li>• <i>communication,</i></li></ul> <p><i>from</i></p> <ul style="list-style-type: none"><li>• <i>bridging gaps between human beings,</i></li></ul> <p><i>is</i></p> <p><i>a sin.</i></p>

16	<p><i>Of course, there is such a thing as  healthy anger,  but we are not talking about that.</i></p> <p><i>There really should be another word for it [i.e., another word for HEALTHY ANGER].</i></p>
17	<p><i>QUESTION: I would like to ask a question here.</i></p> <p><i>Why is it that in the Bhagavad Gita  anger is considered the worst sin of all, producing complete confusion?</i></p>
18	<p><i>ANSWER: Because in anger, when it is a secondary reaction [i.e., a substitute for primary PAIN or HURT],  you no longer know what you truly feel [i.e., no longer know that you feel PAIN or HURT].</i></p> <p><i>You are in error about yourself and therefore you cannot possibly</i></p> <ul style="list-style-type: none"><li><i>• perceive and</i></li><li><i>• understand</i></li></ul> <p><i>the other person.</i></p>

*In many of the other  
so-called sins,  
you may be  
utterly aware of  
the original feeling.*

*Due to certain  
missing links,  
you may be  
unable to  
feel differently,  
yet you know  
what you  
feel.*

*But when you are  
angry,  
you are  
not  
feeling  
the primary emotion.*

*Only with awareness  
can you*

- penetrate deeper*

*and*

- find the  
underlying*
  - hurt or*
  - pain.*

19

*I might also add that  
many other  
destructive emotions,*

*such as*

- jealousy,*
- envy, or*
- lust,*

*also contain*

- anger.*

*Anger*  
may be a  
permeating state of the soul  
that is  
too  
• subtle,  
too  
• insidious, and  
too  
• hidden  
even to be recognized.

You will now understand  
the reason why  
I have been admonishing you  
to become aware of  
what you  
  
really feel.

Whether you call it  
• resentment  
or  
• hostility,  
  
• anger  
or  
• hate,  
makes no difference;

they [i.e., resentment, hostility, anger, or hate]  
are all the same.

Most human beings  
are not even aware  
that they feel  
  
anger.

Once they become aware of it [i.e., become aware of feeling ANGER],  
it is easier to find  
  
the underlying  
original emotion.

20

**QUESTION:**

*What is*

*healthy anger?*

**ANSWER:**

*Healthy anger*

*is*

- *objective,*

*when*

- *justice*  
*is at stake.*

*It [i.e., Healthy anger]*  
*makes you*

*assert yourself.*

*It [i.e., Healthy anger]*  
*makes you*

*fight for*  
*what is*

- *good*
- and*
- *true –*

*whether the issue is*

- *your own*

*or*

- *another's,*

*or*

- *for a principle.*

*You may even feel*  
*objective anger*  
*about*

*a very personal issue,*

*while projecting*  
*a subjective emotion*  
*upon*

*a general issue.*

*It is impossible to determine  
whether or not  
the emotion  
is*

*healthy anger*

*by looking  
only at  
the issue itself.*

*Healthy anger  
feels very different from  
the unhealthy kind.*

*Unhealthy anger  
poisons your system.*

*It [i.e., Unhealthy anger]  
• calls forth  
your defenses  
and  
• is at the same time  
a product of them.*

*Healthy anger  
will never make you  
• tense  
and  
• guilty  
and  
• ill at ease.*

*Nor will it [i.e., Nor will healthy anger]  
compel you  
to justify yourself.*

*Healthy anger  
will never  
weaken you.*



21

*Any  
healthy feeling*

*will give you*

*• strength*

*and*

*• freedom,*

*even if the  
outward  
feeling*

*appears  
to be  
negative,*

*while an*

*apparently positive feeling*

*may weaken you*

*if it [i.e., if the APPARENTLY positive feeling]*

*• is dishonest,*

*if*

*• displacement*

*and*

*• subterfuge*

*are at work.*

*If your anger*

*leaves you*

*• freer*

*and*

*• stronger*

*and*

*• less confused,*

*then it is a*

*healthy anger.*

*Unhealthy anger*

*is always a*

*displacement of*

*an original emotion.*

*Healthy anger*

*is a*

*direct emotion [i.e., Healthy anger is a primary, not secondary, emotion].*

22	<p><b>QUESTION:</b> <i>Is that [i.e., Is healthy anger] the wrath of God in the Old Testament?</i></p> <p><b>ANSWER:</b> Yes, <i>that is right.</i></p>
23	<p><b>QUESTION:</b> <i>Does that [i.e., Does healthy anger] have anything to do with righteous indignation?</i></p> <p><b>ANSWER:</b> <i>Yes, that [i.e., Yes, righteous indignation] is also healthy anger.</i></p> <p><i>But my friends, be very careful in your self-examination.</i></p> <p><i>When you have an outer issue in which you may be utterly justified in feeling angry,</i></p> <p><i>that still may not mean that what you feel is healthy anger.</i></p> <p><i>The only way to determine that [i.e., to determine whether or not the utterly justified anger you feel regarding an outer issue is healthy anger] is by the effect your anger has on</i></p> <ul style="list-style-type: none"><li><i>• you and</i></li><li><i>• others.</i></li></ul>

	<p><b>Only</b> <i>you can determine the truth [i.e., Only YOU can determine the truth as to whether or not your anger is healthy].</i></p> <p><b>Only</b> <i>utter candor with yourself will enable you to distinguish between them [i.e., between healthy and unhealthy anger].</i></p>
24	<p><b>The fifth cardinal sin</b> <i>is</i> <b>GLUTTONY.</b></p> <p><b>The deeper meaning of gluttony</b> <i>has to do with</i>  <i>need.</i></p> <p><b>A need</b> <i>that is</i> <ul style="list-style-type: none"><li>• <i>unfulfilled and</i></li><li>• <i>frustrated</i></li></ul><i>for a long period,</i> <i>that is</i> <ul style="list-style-type: none"><li>• <i>thwarted</i></li></ul><i>again</i> <i>and again,</i>  <i>will seek outlets.</i></p> <p><b>Such an outlet,</b> <i>among many other possibilities,</i> <i>may be</i>  <i>gluttony.</i></p>

***Why would ancient wisdom  
refer to this [i.e., refer to gluttony]  
as sinful?***

***Not merely because it [i.e., because gluttony]  
is destructive of  
your physical health.***

***That would certainly  
not be sufficient reason  
to call it [i.e., to call gluttony]  
a sin.***

***There are many activities in a person's life  
which are***

- undesirable and***
- damaging***  
***to one's health,***

***yet***  
***they are***  
***not considered sinful.***

***Something much more***

- important and***
- vital***

***is at stake here [i.e., is at stake here with GLUTTONY  
than gluttony merely being damaging to a person's health].***

***If you***

- are unaware of***  
***your original needs***

***and therefore***

- cannot go about fulfilling them***  
***through the removal of***  
***your inner obstructions,***

***then***  
***you***  
***cannot***

***• fulfill***  
***yourself.***

	<p><i>[If you are unaware of your original needs and cannot fulfill yourself through the removal of your inner obstructions,]</i></p> <p><b>You cannot</b></p> <ul style="list-style-type: none"><li>• <b>fulfill your potentials.</b></li></ul> <p><b>You cannot</b></p> <ul style="list-style-type: none"><li>• <b>become happy and give happiness.</b></li></ul> <p><b>You cannot</b></p> <ul style="list-style-type: none"><li>• <b>unfold your creative abilities.</b></li></ul> <p><b>You cannot</b></p> <ul style="list-style-type: none"><li>• <b>contribute, be it in ever so small a way, to human society and its development.</b></li></ul>
25	<p><b>All human beings,</b></p> <p><b>no matter how much you</b></p> <ul style="list-style-type: none"><li>• <b>may look down on them or may consider them insignificant,</b></li></ul> <p><b>have the possibility to contribute in some way to the evolutionary plan.</b></p> <p><b>But only if they fulfill themselves can they do so [i.e., can they contribute to the evolutionary plan].</b></p>

*They [i.e., Human beings]  
cannot fulfill themselves  
when they are  
unaware of*

- *their real needs*

*and [i.e., and unaware of]*

- *why*  
*these needs*  
*remain*  
*unfulfilled.*

*As they [i.e., As they come to]  
understand  
the reasons [i.e., the reasons for their unfulfillment],  
thus bringing fulfillment  
closer  
and closer,*

*they can*

- *contribute something to  
the vast reservoir of  
cosmic forces*

*and*

- *influence*  
• *evolution*

*and*

- *general spiritual development.*

*The*

- *fulfillment*

*and*

- *happiness*  
*of every human being*  
*is a necessity for*  
*the entire evolution.*

26

*It would be unfair to say  
that  
unfulfillment  
is  
always*

*due to  
selfishness.*

*It [i.e., A human being's unfulfillment]*

*may be [i.e., may be due to]*

- *selfishness,*

*or it*

*may be [i.e., may be due to]*

- *a childish self-concern.*

*Yet there is*

*another part of the psyche*

*that realizes*

*that*

- *only in happiness can one contribute,*

*and*

- *one loses out by*

*not contributing.*

*This gnawing feeling of missing out*

*makes you strive,*

*and*

*if you strive in the right direction, you will*

*eventually*

- *turn inward*

*and*

- *seek*

*the reason for*

*your unfulfillment.*

*However,*

*there are many*

*wrong ways of striving*

*that bring*

*only temporary relief of*

*the inner pressure.*

	<p><b><i>One of these [i.e., One of these WRONG WAYS of striving for happiness and fulfillment so one can enjoy contributing something to the evolutionary plan] is gluttony.</i></b></p> <p><b><i>As I indicated previously, there are also many other forms of addiction, such as alcoholism.</i></b></p>
27	<p><b><i>QUESTION:</i></b> <b><i>Some psychologists say that</i></b></p> <p><b><i>masturbation is a primary addiction.</i></b></p> <p><b><i>Is this connected with gluttony?</i></b></p>
28	<p><b><i>ANSWER:</i></b> <b><i>I would say that this very much depends on the</i></b><ul style="list-style-type: none"><li><b><i>• frequency</i></b></li></ul><b><i>and</i></b> <b><i>on the</i></b><ul style="list-style-type: none"><li><b><i>• age of the person.</i></b></li></ul><p><b><i>To a degree, masturbation is normal.</i></b></p></p>



*If it [i.e., If masturbation]  
is a  
constant practice  
in adulthood,  
it [i.e., masturbation]  
is certainly related to  
gluttony,  
although  
the displacement of  
the real need  
is not quite so great.*

*It is easier to see  
that  
the real need [i.e., the real need in masturbation]  
is a yearning for  
a rewarding relationship  
on a mature basis.*

*With gluttony,  
the displacement [i.e., the displacement of the real need]  
is  
so far removed [i.e., so far removed from the real need]  
that it is  
more difficult to recognize  
the underlying real need.*

*However,  
masturbation  
is also a  
substitute.*

*It [i.e., Masturbation]  
may be  
an easy way out  
to obtain  
• relief  
and  
• release  
without risking the  
• involvement  
and  
• responsibility  
of a personal relationship.*

29	<p><i>The sixth cardinal sin is ENVY.</i></p> <p><i>Again, I do not have to go deeper into this because I have covered it before.</i></p> <p><i>What I said about</i> • <i>covetousness</i> <i>also applies to</i> • <i>envy.</i></p> <p><i>I have discussed envy on many previous occasions.</i></p>
30	<p><b>QUESTION:</b> <i>Is there something like healthy envy?</i></p> <p><b>ANSWER:</b> <i>No, there is not, although envy might, under certain circumstances, lead to a healthy activity.</i></p> <p><i>Let us say that someone is without ambition – and there is such a thing as a healthy ambition –</i></p> <p><i>and is</i> • <i>lethargic,</i> • <i>withdrawn,</i> • <i>apathetic,</i> <i>and</i> • <i>indifferent.</i></p>

*This person [i.e., This person who is lethargic and without ambition]*

- *comes into contact with someone whom he feels compelled to envy*

*and thus [i.e., and thus, motivated by envy of someone else's life,]*

- *may be pulled out of his lethargic state*

*and, perhaps, even*

- *get on the right track.*

• *A destructive feeling may have a*

- *constructive result,*

*just as*

- *a feeling, in itself constructive, may have an unhealthy effect.*

*It depends on*

*the many intricacies of the human personality in relation to life circumstances.*

*But the fact that a*

- *destructive feeling*

*may produce*

- *positive results in certain cases*

*does*

*not make the feeling itself*

- *positive,*
- *healthy,*

*or*

- *productive.*

31

*The seventh cardinal sin  
is  
SLOTH.*

*Sloth is the*  

- *indifference*

*and*  

- *apathy*

*that I just mentioned [i.e., that I just mentioned in regards to ENVY  
sometimes pulling someone out of indifference and apathy].*

*Sloth  
represents  
the pseudo-solution of  
withdrawal from*  

- *living*

*and*  

- *loving.*

*Where there is*  

- *apathy,*

*there is*  

- *rejection of life.*

*Where there is*  

- *indifference,*

*there is*  

- *laziness of the heart*  
*that*  
*cannot*  
  - *feel**and*  
  - *understand*  
*others –**and*  
*cannot, therefore,*  
  - *relate to*  
*them.*

*Nothing  
produces  
more waste  
than*

- *sloth,*

*or*

- *apathy,*

*or*

- *withdrawal –  
whatever name you give it.*

*A person who has a*

- *positive,*
- *constructive*

*attitude toward life  
will  
not be  
slothful.*

*Someone who is  
not  
preoccupied with  
personal safety*  
  
*will not*

- *withdraw,*

  
*and therefore*  
  
*will not become*

- *apathetic.*

*Sloth  
always  
indicates  
selfishness.*

*If you are  
too afraid for  
yourself,  
you will  
not risk*

- *going forward*

*and*

- *reaching out toward others.*

	<p><i>Whoever reaches out</i> • <i>takes the risk</i>     <i>of being hurt</i> <i>and</i> • <i>accepts this risk</i>     <i>as</i>     <i>worthwhile.</i></p>
32	<p><i>When you are</i>     <i>slothful,</i> <i>you do</i>     <i>not give</i>         <i>to</i>             • <i>life,</i>             <i>to</i>             • <i>yourself,</i>     <i>or</i>         <i>to</i>             • <i>others,</i>          <i>a chance.</i></p> <p><i>Such</i>     <i>life-negation</i>         <i>cannot ever be resolved</i>          <i>unless you come to see</i>         <i>this basic</i>             • <i>selfishness</i>         <i>and</i>             • <i>self-concern</i>             <i>as</i>             <i>unhealthy.</i></p> <p><i>Sloth</i>     <i>is one of the</i>          <i>defense-mechanisms</i>          <i>I have discussed.</i></p>

	<p><i>In your fear of being hurt, you defend yourself by becoming</i></p> <ul style="list-style-type: none"><li><i>• lazy</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• indifferent towards everything that is life-producing.</i></li></ul> <p><i>Therefore</i></p> <p><i>sloth</i></p> <p><i>is rightly called</i></p> <p><i>a sin.</i></p>
33	<p><b>QUESTION:</b> <i>What happens with a life, from a spiritual point of view, that has been wasted in sloth?</i></p>
34	<p><b>ANSWER:</b> <i>The life has to be repeated, again and again, until the person finally pulls out of it.</i></p> <p><i>You see, a law applies here which you so often observe around you:</i></p> <ul style="list-style-type: none"><li><i>• the more you are caught in a vicious circle,</i></li><li><i>• the more difficult it is to break out of it.</i></li></ul>

- *The deeper you are involved in your own*
  - *conflicts and*
  - *problems –*
    - which, in the last analysis,*
    - arise*
    - only because you*
    - do*
    - not want to*
      - *come out of them*
      - and*
      - *change –*
- *the more difficult change becomes.*

- *The more you*
  - *run away from*
  - facing up to yourself*
  - and*
  - *continue to*
  - resist change,*
- *the greater*
  - *the difficulty becomes.*

*This continues*

*until*  
*your outer life*

*becomes so unbearable*  
*that*

*the very unhappiness*

*finally*  
*makes you*

*want to*

- *face it [i.e., makes you WANT TO face your unbearable unhappiness]*
- and [i.e., and WANT TO]*
- *change.*



35

*If the  
will to change  
can be mustered  
before  
life becomes  
so unbearable,  
much unhappiness  
can be avoided.*

*This is why  
you often see  
that people  
remain caught  
in their  
inner problems*

*as long as they  
somehow*

*"get by."*

*They seriously  
settle down to changing  
only when  
  
life is  
no longer bearable for them.*

*The same holds true  
on a larger scale.*

*If a life  
is wasted in  
sloth,  
time  
after time,  
finally  
the circumstances of an incarnation  
may become  
so unpleasant  
that the entity*

- pulls itself together*
- and*
- struggles out of it.*

36

*Unfortunately,  
only too often*

*sloth*

*takes the path of least resistance  
as long as  
circumstances  
are  
not too bad.*

*This creates  
for the following life  
the psychological conditions  
that make it  
harder to live in sloth  
because  
the instinct of  
self-preservation  
finally takes over  
when circumstances  
become  
bad enough.*

*When  
that turning point is reached*

*depends on  
the person.*

*That turning point  
may come in a*

- new*
- and*
- more difficult  
incarnation,*

*or it may occur  
in the course of*

- the present life.*

37

**QUESTION:**

*I was wondering  
why  
some of these  
deadly sins  
are*

- *effects*

*instead of*

- *causes.*

*Also,*

- *hatred*

*and*

- *fear*

*are not mentioned.*

*They too are*

- *cause*

*and*

- *effect*

*at the same time.*

38

**ANSWER:**

*It is very often so  
in religious teachings  
that the*

- *effect*

*is spoken about*

*and not the*

- *cause.*

*At one time,  
humanity  
was not ready  
to delve deeply enough  
to see the*

- *causes.*

*The best that could be hoped for  
was to  
prevent people from  
destructive  
• actions,  
even if  
the underlying  
• causes  
were  
not eliminated  
in the individual.*

*At least,  
• the contagiousness  
and  
• the direct outer effects  
of destructive  
• actions  
were  
• decreased,  
if not  
• entirely eliminated.*

*You know  
how contagious  
human behavior is.*

*• Thoughts  
and  
• emotions  
are also  
contagious.*

*In other words,  
• outer behavior  
will influence  
• outer behavior,  
while  
• thought  
influences  
• thought,  
and  
• unconscious feelings  
influence  
• unconscious feelings.*

*The contagious*  
• *actions,*  
*at least in their*  
*crassest forms,*  
*were kept in check.*

*That is why*  
*at one time the*  
• *effect*  
*was more concentrated on*  
*than the*  
• *cause.*

*Now that humanity*  
*is evolving,*  
*more attention*  
*must be given to*  
*the inner causes.*

39

**QUESTION:**  
*And why is*  
• *fear*  
*not mentioned?*

**ANSWER:**  
*Because*  
• *fear*  
*is*  
*not an*  
• *act.*

• *It [i.e., Fear]*  
*is an*  
• *involuntary emotion.*

*It [i.e., Fear]*  
• *is a result of*  
*many other emotions*  
*and*  
• *cannot be eliminated by*  
*a direct admonition*  
*not to fear.*

***Fear***

***can only be tackled by***

- ***a process of  
psychological understanding,***

***and by***

- ***dissolving the  
underlying cause.***

***If you tell people,***

***"You must not fear  
because it is a sin,"***

***this will not prevent them from  
being frightened.***

***They will be  
even more frightened.***

***But if they  
slowly  
unroll the processes  
of their  
emotional deviations,***

- ***understanding them***
- and***
- ***correcting false concepts,***

***then***

***they will see that  
irrational fear  
is***

***always***

- ***selfish***
- and***

- ***separating,***

***and***

***they will  
no longer find cause for  
such irrational fear.***

	<p><i>[If one comes to understand and correct emotional deviations and false concepts that are giving rise to FEAR, one will come to see that FEAR is always selfish and separating and that there is no reason to hold FEAR]</i></p> <p><i>It is more or less the same [i.e., As it is with FEAR, it is more or less the same]</i></p> <p><i>with</i></p> <ul style="list-style-type: none"><li>• <i>hate</i></li></ul> <p><i>and</i></p> <p><i>with</i></p> <ul style="list-style-type: none"><li>• <i>anger.</i></li></ul>
40	<p><b>QUESTION:</b></p> <p><i>The conquest of fear in Matthew is by way of  faith in God.</i></p> <p><i>How would you relate that to our teachings?</i></p>
41	<p><b>ANSWER:</b></p> <p><i>As you all know by now, faith in God, in a</i></p> <ul style="list-style-type: none"><li>• <i>genuine,</i></li><li>• <i>secure,</i></li><li>• <i>profound, and</i></li><li>• <i>sincere</i></li></ul> <p><i>way, can only exist if you first have faith in yourself.</i></p> <p><i>To the degree that you lack faith in yourself, you cannot have faith in God.</i></p>

*Yes, you*

- *can*

*superimpose it [i.e., superimpose “faith in God”]*

*and*

- *deceive yourself about it [i.e., deceive yourself about “believing” that you have a “faith in God”],  
out of a need to  
cling to a*

*loving authority,*

*but it cannot be*

*true faith*

*unless you have gained the maturity of*

*faith in yourself.*

*Now,*

*how can you have faith in  
yourself,*

*unless you*

*understand yourself  
as much as possible?*

*As long as you*

- *are puzzled*

*and*

- *grope in the dark about  
what effect  
you have on others*

*and*

*the effect*

- *life*

*and*

- *others*

*have on you,*

*you ignore*

*some vital information*

*about*

*your own psychic life.*



**Ignorance** [i.e., This ignorance regarding some vital information about  
your own psychic life]

is a result of

- your inner unwillingness  
to discover

the truth,

- an unwillingness  
that is often

unconscious.

**Overcoming the**

**hidden resistance** [i.e., OVERCOMING the hidden RESISTANCE to discovering  
the TRUTH of your own psychic life]

will make you

- understand  
yourself  
better

and [i.e., and make you]

- have increasing faith  
in

- yourself,

and thus

in

- God.

Only in this way

can you

conquer fear.

42

**QUESTION:**

It seems to me that

- the seven cardinal sins  
are a subtler explanation of  
the Ten Commandments,  
which

- are definitely  
based on fear,

or

- create fear  
in their application.

43

**ANSWER:**

**Yes.**

**Every teaching,**

**if**

**• misapplied**

**and**

**• misunderstood,**

**will create**

**fear.**

**A rigid commandment,**

**if pronounced**

**without the possibility of**

**finding**

**the underlying obstructions to**

**following such commandments,**

**will produce**

**• fear**

**and**

**• guilt,**

**and therefore**

**• hate.**

44

**Today**

**it is no longer**

**• possible**

**and even**

**• constructive**

**for human beings**

**to merely**

**obey a commandment**

**in**

**their**

**• actions.**

*Since this [i.e., Since merely obeying a commandment in one's ACTIONS]  
is  
not good enough,  
your  
innermost self  
will be  
fearful,  
even if  
your actions  
• are entirely proper  
and  
• conform to the commandments.*

*The final authority  
is  
• not  
outside of yourself,  
but  
• embedded in  
your own psyche.*

*There is a vast difference  
between the  
• perfectionistic demands  
of your idealized self,  
and the  
• productive life  
that  
your real self  
wants you to lead.*

45

**QUESTION:**  
*I noticed that  
these sins [i.e., these seven cardinal sins]  
are liquid.*

*They sort of  
flow into each other.*

*Sometimes they [i.e., Sometimes these seven cardinal sins]  
seem like  
opposites,  
like*

- *sloth*

*contrasted with*

- *covetousness*

*or with*

- *gluttony.*

*They are not  
exact opposites,*

*but in some ways  
they are.*

*And yet they can exist  
at the same time.*

*I wonder if there is any  
definite connection, say,  
between*

- *sloth*

*and*

- *gluttony?*

46

**ANSWER:**  
*The two [i.e., Sloth and gluttony]  
are  
opposites,  
because*

- *gluttony  
is a*
- *greedy reaching out,  
coming from a*
- *frustrated need,*

*while*

- *sloth  
is*
- *indifferent withdrawal*

*and*

- *does not reach out.*

*Yet both*

- *sloth*
- and
- *gluttony*

*have the  
same common denominator:*

*an unawareness of  
the original need.*

*Both*

*contain the*

*cowardice*

*that prevents people from*

- *finding that need [i.e., finding that original need]*
- and

- *changing the conditions  
that*

*prevent fulfillment,*

*namely*

*childish*

- *self-concern*

*and*

- *selfishness.*

*Since*

*both*

- *sloth*
- and

- *gluttony*
- come from*

- *confusion*

*and*

- *disorder,*

*they create*

*more of the same.*

47

*It is perfectly true  
that  
all of these sins [i.e. that all of these seven cardinal sins]  
• intermingle  
and  
• overlap.*

*They may  
• contradict one another  
and yet  
• exist simultaneously.*

*This is so  
because  
they all  
have  
the same common denominator.*

*Since  
the human personality  
is  
• in conflict  
and  
• not one-dimensional,*

*• one level of the personality  
  
may adopt an attitude  
that is contradictory to  
  
• another level.*

*All of you  
have found such contradictions  
in  
• yourselves  
and  
in  
• others.*

	<p><i>This [i.e., This fact that the human personality has many levels that are in conflict with one another]</i></p> <p><i>is why</i></p> <p><i>mature people</i> <i>will never think of another person as</i> <i>either</i></p> <ul style="list-style-type: none"><li>• <i>this</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>that.</i></li></ul> <p><i>They will [i.e., Mature people will]</i></p> <ul style="list-style-type: none"><li>• <i>perceive</i> <i>the contradictoriness of the human being</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>will be able to apply this knowledge</i> <i>to individual cases in their surroundings.</i></li></ul>
48	<ul style="list-style-type: none"><li>• <i>The sins,</i> <i>as well as</i><ul style="list-style-type: none"><li>• <i>any commandments,</i> <i>represent</i> <i>universal tendencies.</i></li></ul></li></ul> <p><i>The human psyche</i> <i>is not separated into</i></p> <p><i>clearly defined compartments,</i></p> <p><i>one compartment</i> <i>not having anything to do with</i> <i>the other,</i></p> <p><i>but instead</i> <i>one</i></p> <ul style="list-style-type: none"><li>• <i>affects</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>influences</i> <i>the other.</i></li></ul> <p><i>So it is with these sins.</i></p>

49	<p><b>QUESTION:</b> <i>From what you said then, there is really no difference in weight between the seven deadly sins?</i></p> <p><i>Sometimes it is said that</i></p> <ul style="list-style-type: none"><li>• <i>sloth</i></li></ul> <p><i>is worse than</i></p> <ul style="list-style-type: none"><li>• <i>pride.</i></li></ul>
50	<p><b>ANSWER:</b> <i>Evaluating this</i></p> <ul style="list-style-type: none"><li>• <i>is difficult and</i></li><li>• <i>may be misleading.</i></li></ul> <p><i>It may be true that sloth is more difficult to overcome because it is inactive.</i></p> <p><i>Sloth</i></p> <ul style="list-style-type: none"><li>• <i>paralyzes the faculties,</i></li></ul> <p><i>and thus</i></p> <ul style="list-style-type: none"><li>• <i>lasts longer.</i></li></ul> <p><i>But all the seven sins are symptoms of the same underlying causes.</i></p>
51	<p><b>QUESTION:</b> <i>I wanted to ask about the fear of the Lord.</i></p> <p><i>In the Bible it is said that</i></p> <p><i>"the fear of the Lord is the beginning of wisdom."</i></p> <p><i>Have we properly understood the fear?</i></p> <p><i>Have we evolved beyond this?</i></p>



52

**ANSWER:**

*This question has been discussed before.*

*It is a question of*

- *semantics*

*and of*

- *wrong translation.*

*The word*

*"fear"*

*is extremely*

- *misleading*

*and*

- *damaging.*

*The original meaning is*

*"respect"*

*or*

*"awe"*

*before the greatness of the Creator.*

*God's infinite greatness is such*

*that no human being*

*can even remotely understand it.*

*As you grow into*

- *emotional*

*and*

- *spiritual maturity,*

*you realize*

*your own limitation*

*in understanding*

*the greatness of*

- *Creation*

*and of*

- *the Creator.*

*That is the*

- *awe or*

- *respect*

*that comes out of wisdom.*

*The wisdom [i.e., The WISDOM that leads you to stand in AWE and RESPECT for the GREATNESS of Creation and the Creator],*

*however,  
lies*

*not in the  
unhealthy attitude  
of*

*• making yourself a small "sinner,"*

*of*

*• flagellating yourself,*

*or*

*• diminishing your own value.*

*In so doing [i.e., In holding the unhealthy attitude of making yourself a small "sinner," of flagellating yourself, or of diminishing your own value]*

*you would  
diminish  
the value of  
the Creator.*

*Only*

*• the very immature,  
• the spiritual infant,  
will abuse himself,*

*not*

*knowing that  
it cannot possibly grasp  
the universal mind:*

*God.*

*Knowing that [i.e., KNOWING that one CANNOT POSSIBLY grasp the UNIVERSAL MIND: GOD]*

*is  
wisdom.*

	<p><i>As you grow, sometimes, perhaps in a few short moments in a lifetime, you will sense</i></p> <p><i>your inability to comprehend Him.</i></p> <p><i>In the moment you become aware of this incapacity [i.e., In the moment you become AWARE of this INCAPACITY to COMPREHEND GOD], you are already much greater than you were when you ignored it [i.e., much greater than you were when you IGNORED this INCAPACITY to COMPREHEND GOD].</i></p>
53	<p><b>QUESTION:</b> <i>Is not the fear of the Lord an element out of the ancient religions where religion had a punitive character?</i></p>
54	<p><b>ANSWER:</b> <i>Yes, it also comes from that time.</i></p> <p><i>But there is also a question of wrong translation, perhaps because of the remnants of that earlier time.</i></p>

55	<p><b>QUESTION:</b> <i>How about sin from the spiritual point of view?</i></p> <p><i>If you don't actually commit the sin, though you are thinking about it, but</i></p> <ul style="list-style-type: none"><li><i>• out of fear</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• for any other reason</i></li></ul> <p><i>do not execute the sinful act, does this still count as sin?</i></p>
56	<p><b>ANSWER:</b> <i>Jesus said all there is to say on that topic.</i></p> <p><i>The difference between</i></p> <ul style="list-style-type: none"><li><i>• action,</i></li><li><i>• feeling, or</i></li><li><i>• thought</i></li></ul> <p><i>is not half as great as human beings want to believe.</i></p> <p><i>This [i.e., This belief that obedience in ACTION is more important than obedience at the level of a FEELING or THOUGHT]</i></p> <p><i>happens especially when not committing the act is due to</i></p> <ul style="list-style-type: none"><li><i>• fear</i></li></ul> <p><i>and not to [i.e., and not due to]</i></p> <ul style="list-style-type: none"><li><i>• love and</i></li><li><i>• understanding.</i></li></ul> <p><i>You know that you all have an aura.</i></p>

*What you*  
• *feel*  
*and*  
• *think*  
• *emanates from you*  
*and*  
• *is somehow*  
*always*  
*perceived by others.*

*The higher the level*  
*of the other people's consciousness,*  
*the more aware*  
*they may be of*  
*the emanation they perceive from you.*

*The lower*  
*their level of consciousness,*  
*the less*  
*will they be aware of it,*  
*but unconsciously*  
*they would still know.*

*Hence*  
*your "sin"*  
*affects others,*  
*even if it is*  
*not acted out.*

57

*On the other hand,*  
*if you*  
  
*repress these*  
• *feelings and*  
• *desires*  
  
*out of*  
• *fear and*  
• *guilt,*  
  
*the results*  
*are*  
*even worse.*

*[If you REPRESS these “sinful” FEELINGS and DESIRES out of fear and guilt]*

- *You will never  
get to the roots*
- and*
- *you will not  
understand  
what makes you feel that way.*

*You*

- *will  
not accept yourself  
as you now are*

*and*

- *will deceive yourself  
into believing  
that you are  
a more evolved person  
than you happen to be.*

*But*

*if you*

- *freely admit your*
- *feelings and*
- *desires,*

*if you*

- *acknowledge them in yourself*

*and*

- *face them,*

*then you*

*can find*

*the underlying causes.*

*Thus you will*

*do*

*the one thing*

*that will*

*free you from*

- *fear*

*and*

- *guilt.*

58

**QUESTION:**

*In today's Post,*

*Harry Golden wrote something to the effect that*

*conformity*

*is*

- *not living in a house similar to your neighbor's,*

*but rather*

- *living in that house*

*in order to*

- *impress your neighbor,*

*or to*

- *make your neighbor like you.*

*I think this is probably an adequate explanation of conformity.*

*Now, I would like to know*

*to what extent*

*do mature people*

*conform with*

*the society in which they live?*

59

**ANSWER:**

*If we use the word*

*"conforming"*

*in the sense in which it is usually used,*

*that of*

*living up to other people's expectations,*

*either out of*

- *a need to impress,*

*or out of*

- *fear of rejection,*

*mature people*

*will*

*not conform at all.*

***But that [i.e., But mature people NOT conforming with  
the society in which they live]***

***does  
not mean that  
they rebel.***

***Nor does it mean  
that they do  
everything  
differently from others.***

***They may do  
certain things in the same way as their neighbors,  
but only because  
they freely choose to do so.***

***Just because they are  
free  
does not mean  
they have to  
make a show of  
not conforming.***

***Conformists often find it necessary  
to***

- rebel***

***and***

- do the very opposite  
of what they  
want to do  
merely to  
show  
that they are different.***

***This is the other side of the coin [i.e., Rebellious and doing the very opposite of what  
they WANT to do merely to SHOW that they are  
DIFFERENT is the other side of the coin of conforming]***

***and stems from  
the same root  
as the behavior of those persons  
who cannot make  
an independent choice  
because they  
cannot risk being different.***



***The outer manifestation  
does  
not show  
whether or not  
a person conforms.***

***This [i.e., Rather, whether or not a person CONFORMS]  
is determined by  
• the inner spirit,  
• the motive.***

***People living like those around them  
may do so  
out of  
• insecurity,  
• needing to conform,***

***or [i.e., or, conversely, may do so]  
out of  
• the freedom to  
choose this way of life  
independently,  
because  
they like it.***

***When people do  
everything  
differently  
out of rebellion,  
their  
underlying need to conform  
is exposed.***

***They rebel  
against  
• the need [i.e., By doing EVERYTHING differently,  
they rebel against their inner NEED to conform]  
and  
• insecurity in themselves [i.e., and by doing EVERYTHING differently  
they rebel against their own inner INSECURITY],***

***rather than [i.e., rather than rebelling]  
against  
• society.***

*Such rebellion [i.e., Rebelling against one's inner need to conform and against one's inner insecurity by OUTWARDLY doing EVERYTHING differently from society]*

*is  
not free.*

*It [i.e., Such OUTWARD APPEARANCE of rebellion]  
often makes people*

*do  
the very opposite of  
what they really  
want  
to do.*

*But it is also possible  
that those who have the courage to be different  
do so  
with a free spirit.*

60

**QUESTION:**  
*This question pertains to  
the "one and only love."*

*The mature person, it seems,*  
• gives love very easily  
*and certainly*  
• would want something in return.

*If a person*  
• is, let's say, seventy-five percent mature  
*and*  
• gets this wonderful feeling from  
giving love,  
*then it seems that  
the object  
of the love  
is not so important.*

	<p><b><i>How could such a mature person</i></b> <b><i>who</i></b></p> <ul style="list-style-type: none"><li><b><i>• needs and</i></b></li><li><b><i>• wants</i></b> <b><i>to give love,</i></b></li></ul> <p><b><i>who</i></b></p> <ul style="list-style-type: none"><li><b><i>• is able to give it [i.e., who is able to give love],</i></b></li></ul> <p><b><i>reconcile this</i></b> <b><i>with what romantics say</i></b> <b><i>about two people coming together,</i></b> <b><i>and then, suddenly,</i></b> <b><i>this is it [i.e., this love between them is then</i></b> <b><i>suddenly the ONE AND ONLY LOVE for them both]!</i></b></p>
61	<p><b><i>ANSWER:</i></b> <b><i>There is a great deal of confusion here.</i></b></p> <p><b><i>In the first place,</i></b> <b><i>there are many different kinds of love.</i></b></p> <p><b><i>It is perfectly true</i></b> <b><i>that a mature person</i></b> <b><i>can love</i></b> <b><i>many</i></b></p> <ul style="list-style-type: none"><li><b><i>• people</i></b></li></ul> <p><b><i>in</i></b> <b><i>many</i></b></p> <ul style="list-style-type: none"><li><b><i>• different ways.</i></b></li></ul> <p><b><i>For clarity's sake,</i></b> <b><i>let us use the words</i></b></p> <ul style="list-style-type: none"><li><b><i>• "warmth"</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• "understanding."</i></b></li></ul> <p><b><i>These feelings [i.e., These feelings of "warmth" and "understanding"]</i></b> <b><i>can even be felt for</i></b> <b><i>people who</i></b> <b><i>do not actively love this mature person</i></b> <b><i>in return.</i></b></p>

*Yet, this very same mature person  
will certainly  
not harbor*

- *erotic love,*
- *the love between the sexes,*

*when it is  
not  
reciprocated.*

*A*

- *mature,*
- *rewarding*

*relationship [i.e., A mature, rewarding, erotic loving relationship  
between the sexes]*  
*is  
mutual.*

*It [i.e., A mature, rewarding, erotic loving relationship between the sexes]  
cannot be  
one-sided.*

*It would be a  
crass misunderstanding  
to believe that  
mature*

- *men*

*and*

- *women*

*can love  
when they are hated.*

*The best that can be expected  
is that they  
will not hate in return  
because they are not defensive.*

*They are*

- *uninvolved and*
- *objective,*

*and therefore  
they sense  
why  
the other person hates.*

**However,**  
**they** [*i.e., mature men and women*]  
**will not**  
**seek**  
**a relationship**  
**in such a case** [*i.e., a case where they are HATED in return*],  
**not even**  
**one of**  
**casual friendship.**

**Mature**  
**• men**  
**and**  
**• women**  
**will have**  
**• understanding**  
**and**  
**• warmth**  
**in different degrees**  
**for different people.**

**They will relate to**  
**many people**  
**in different ways.**

**But in**  
**• marital,**  
**• committed**  
**love,**  
**mutuality**  
**is a prerequisite for**  
**a mature relationship.**

**This**  
**does not mean that both**  
**always**  
**feel**  
**• the same way**  
**and with**  
**• the same intensity;**

**marital love**  
**cannot be measured**  
**in such terms.**

	<p><b>Relationships</b></p> <ul style="list-style-type: none"><li>• <i>change and</i></li><li>• <i>fluctuate,</i></li></ul> <p><i>but on the whole there must be reciprocity.</i></p> <p><b>You bring two different kinds of love together here [i.e., here in your question] –</b></p> <ul style="list-style-type: none"><li>• <i>general human relationship</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>erotic love –</i></li></ul> <p><i>and this is why you are confused.</i></p>
62	<p><b>QUESTION:</b></p> <p><i>In marital love, is it possible that perhaps</i></p> <ul style="list-style-type: none"><li>• <i>the husband loves more at first,</i></li></ul> <p><i>and then</i></p> <ul style="list-style-type: none"><li>• <i>the wife,</i></li></ul> <p><i>and then</i></p> <ul style="list-style-type: none"><li>• <i>it changes again?</i></li></ul>
63	<p><b>ANSWER:</b></p> <p><i>Of course.</i></p> <p><i>But this may also have to do with something other than love in its true sense.</i></p>

	<p><i>It [i.e. Fluctuations and changes in levels of love between partners in a marital relationship]</i></p> <p><i>may be that at one time the</i></p> <ul style="list-style-type: none"><li><i>• need and</i></li><li><i>• insecurity</i></li></ul> <p><i>of one person may be greater,</i></p> <p><i>and then that person manifests dependency.</i></p> <p><i>When the need is satisfied, the picture may change.</i></p>
64	<p><b>QUESTION:</b></p> <p><i>Isn't the</i></p> <ul style="list-style-type: none"><li><i>• greatest</i></li><li><i>and</i></li><li><i>• best</i></li></ul> <p><i>adjusting factor in a marital relationship the ability to slowly grow into</i></p> <p><i>seeing God in the other partner?</i></p> <p><b>ANSWER:</b></p> <p><i>This [i.e., This ability to see God in the other person] applies to</i></p> <p><i>any kind of human relationship.</i></p>

65

**QUESTION:**

*I'm becoming aware of  
a new kind of feeling.*

*As*

- *depressions,*
- *fears,*

*and*

- *repressions*

*dissolve,*  
*there emerges*  
*a personality*  
*that has*  
*no personal*

- *involvement*

*and*

- *feelings,*

*so that*  
*one first realizes*  
*that love has*  
*two sides:*

- *a kind of negation*

*and*

- *a positiveness,*

*both in a*  
*personal involvement*  
*with*

- *the self*

*as*

- *the object.*

*Thereby*

*love becomes*

- *an understanding and*
- *a non-personal involvement,*

*such that*  
*you may feel for*  
*a stranger*

- *whom you do not like particularly*

*and*

- *with whom*

*you have no personal involvement.*

*It [i.e., Such a love]*  
*is just*  
*an acceptance.*



*In a personal relationship,  
this becomes  
a process of growing  
between two people,  
without questions like  
"who loves most."*

*It is*  

- *a deep personal giving,*
- *a most interesting feeling.*

*You feel as though  
you have lost  
your body.*

66

*ANSWER:  
Yes,  
it is as though someone else*

*spread*

*this feeling*

*through you.*

*As though*

*some*

*new being*

*took hold of you*

*inwardly.*

*You may perhaps  
experience  
the same with  
thoughts,  
as though  
a thought  
is thought  
in you,  
as though  
it is  
not your own thought process  
that thinks,*

*and yet  
it [i.e., and yet the thought]  
is very much  
your own,*

*but  
it [i.e., but the thought]  
comes from a  
• new and  
• unaccustomed  
area of your being.*

*It [i.e., This new and unaccustomed area of your being  
from which the thought comes]*

*is something  
• calmer  
and  
• wiser*

*that  
• thinks  
and  
• feels*

*through you.*

67

*This is what I talk about  
again  
and again.*

*It [i.e., This new and unaccustomed area of your being, which is something calmer  
and wiser that THINKS and FEELS THROUGH you]*

*is the  
real self  
that is*

- *slowly coming to the fore,*
- *emerging out of  
all the layers of  
disturbance.*

*As you learn to*

- *understand*
- and*
- *accept*

*yourself  
the way you  
are,*

*and therefore*

- *resolve conflicts –  
not by*

*• repression*

*and*

- *escaping from them,*

*not by*

- *pseudo-solutions*

*and*

- *defenses,*

*but by*

- *squarely facing*

*all that is in you,*

- *understanding it [i.e., understanding all*

*that is in you]*

*and*

- *comparing it [i.e., comparing all that is in you]*

*with*

- *reality*

*and*

- *truthful concepts;*

*as you go through this pathwork –*

*this real self  
begins to  
manifest.*

*What you describe  
is the manifestation of  
the real self.*

*Now, this [i.e., Now this manifestation of the REAL SELF]  
does not come  
in all areas of*

- living*

*and*

- being*

*at once.*

*It [i.e., This manifestation of the REAL SELF]  
may first appear  
in the areas where  
conflicts of lesser seriousness  
have been resolved.*

*The next step  
will be to resolve  
the more serious problems  
which reveal  
the existence of a*

- deep,*
- subjective and*
- destructive*

*involvement,  
even if  
non-involvement  
is being used  
as a superficial  
pseudo-solution.*

*In the new state of  
the real self  
there is indeed a  
deep involvement,  
but  
in an*

- entirely different way –*

*in a*

- way that does not*
  - weaken*

*and*

- confuse.*

*This involvement [i.e., This deep involvement of the REAL SELF]*

- *is*  
    *productive*  
    *for all concerned*
- and*
- *fills*
  - *you*
- and*
- *those in touch with you*  
    *with a meaningfulness*  
    *you could not experience*  
    *in*
  - *non-involvement or*
- in*
  - *childish*
    - *dependency*
- and*
  - *over-involvement.*

68

*From a certain point on the path,  
you may find yourself*

*on a plateau*

*where you*  
*experience,*  
*as the result of your efforts,*  
*the manifestation of*

*the real self.*

*Yet,*  
*you may have to come away from it again,*  
*as you tackle*  
*the still unresolved problems,*  
*repeating the cycles*  
*you have gone through*  
*on a deeper level,*  
*until you reach*

*the next plateau.*

*At a time like  
this, as you describe it,  
the feelings I spoke about before,*

- *the awe of God,*
- and*
- *the realization of  
one's own limitation  
to grasp the Creator,*

*may come  
simultaneously.*

*A divine aspect in yourself*

*begins to  
fill you,*

- *first with a feeling  
as though it [i.e., as though this DIVINE ASPECT in yourself  
that is filling you]  
were  
something else [i.e., something else and NOT part of YOU],*

*and*

- *then*
- *penetrating,*
- *enveloping  
you  
from inside out,*

*until you  
know*

*it [i.e., until you KNOW this divine aspect in  
yourself that is filling you]*

*is an  
integral part  
of*

*you:*

*your real self.*

69

**QUESTION:**

*If a man marries  
without being  
really deeply in love with a woman –*

*first,*

- *is this wrong?*

*Second:*

- *is it possible  
that with proper guidance  
this marriage could turn out well?*

- *Is it possible  
that*

- *they then fall in love,*

*that*

- *it develops into a real love affair,  
even though it was started rather coldly?*

70

**ANSWER:**

*It is very hard to answer you  
with a definite statement of*

- *right*

*or*

- *wrong.*

*It depends on so many circumstances.*

*It [i.e., Whether a marriage where you are NOT really deeply in love with the  
woman is right or wrong, and whether such a marriage can mature  
into one which is a real love affair]*

*depends*

*on the*

- *motivation,*

*on the*

- *kind of feelings you do have,*

*and*

*on the*

- *will and*

- *effort*

*that is put into the relationship.*

***But, generally,  
I may say that***  
• *if the motivation  
is sincere*  
***and***  
• *if feelings of*  
• *affection,*  
• *respect,*  
• *liking*  
*for the other human being  
are there,  
together with*  
• *certain common basic interests,*

• *this may indeed turn out to be  
a better marriage  
than one based  
only on passion.*

*In the latter [i.e., In the case of a marriage based only on passion],  
the real values  
may be overlooked.*

***Yet,***  
*I do not mean  
that if two people are  
in love,  
they necessarily  
overlook the real values.*

*They may have  
fallen in love  
just because of them [i.e., just BECAUSE of their respective real values].*

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*What you say [i.e., “that a marriage where you are NOT initially deeply in love with  
the woman CAN mature into a marriage which is a real love affair”]  
is certainly  
not a rule,  
but it is possible  
under certain circumstances  
if  
real values are perceived.*



**However, a careful examination should be made  
in such a case [i.e., in such a case where you are NOT initially  
really deeply in love with the woman]  
as to  
the motivation [i.e., the motivation for getting married]  
in both people.**

**This [i.e., This careful examination in both people as to the motivation  
for getting married]  
cannot be  
• quickly  
and  
• easily  
done,  
because  
• deep and  
• hidden  
factors  
may play a role.**

**Even  
• distorted  
and  
• unhealthy  
motives,  
when finally brought out into the open,  
may not have a damaging effect.**

**But they [i.e., But distorted and unhealthy motives for getting married]  
will be  
extremely damaging  
if one is  
• unaware of them  
or  
• not willing to deal with them.**

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**My dearest friends,  
may you succeed in  
• absorbing and  
• making an integral part for yourself  
of the material I have given you  
in all these lectures.**

***Much of it [i.e., Much of the material I have given you in all these lectures]***

- ***has not been absorbed yet,***
- and***
- ***only your***

***will***

***to plow ahead in***

***this work of self-finding***

***will enable you to do so [i.e., will ENABLE you***

***to plow ahead in this WORK of SELF-FINDING].***

***May these words tonight***

***fortify your understanding,***

***both in your***

- ***intellect***

***and in your***

- ***emotions.***

***Be blessed,***

***each one of you,***

***on your***

- ***path,***

***in your***

- ***work,***

***in your***

- ***activities,***

***in your***

- ***human relationships.***

***May you***

***all***

- ***learn to***

***accept yourselves***

***as you are***

***without***

***a feeling of sin,***

***and in this acceptance***

- ***resolve the conditions***

***that are called***

***"sin."***

***Be in peace.***

***Be in God!***

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