

Pathwork Lecture 96: Questions and Answers and Additional Comments on Laziness as Symptom of Self-Alienation

1996 Edition, Original Given: January 19, 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><i>Greetings, my dearest friends.</i></p> <p><i>Blessings for all of you.</i></p> <p><i>Blessed are your</i></p> <ul style="list-style-type: none"> <i>• work,</i> <p><i>your</i></p> <ul style="list-style-type: none"> <i>• perseverance,</i> <p><i>your</i></p> <ul style="list-style-type: none"> <i>• strivings on this path.</i>

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04

*May more
and more people
find the
joy of*

true self-facing,

*no matter how painful this may appear at the beginning,
for there is*

*no greater security [i.e., no greater security than
true self-facing].*

In fact,

there is

*no other security
than*

*becoming
your real self.*

This [i.e., Becoming your REAL SELF]

cannot be accomplished in any other way

than by facing

your

- *errors and*
- *illusions.*

Your little self

may obstruct

*this endeavor [i.e., Your LITTLE SELF may OBSTRUCT this endeavor of
facing your errors and illusions],*

may try to

*humor it [i.e., Your LITTLE SELF may try to HUMOR this endeavor of
facing your errors and illusions]*

and

deny it [i.e., Your LITTLE SELF may try to DENY this endeavor].

Do not give in to

the voices of this little self

that pull you in

the opposite direction from

the true

- *security*

and [i.e., and pull you in the opposite direction from the true]

- *experience of life*

that you are destined for.

05	<p><i>I promised that this evening would be devoted to answering your questions.</i></p> <p><i>First</i> <i>I should like to add a few words to my last lecture [See Lecture 95: Self-Alienation and the Way Back to the Real Self], on the subject of</i></p> <ul style="list-style-type: none"><i>• self-alienation.</i> <p><i>Although there is much more to be said about it, I would like just to touch upon one particular point.</i></p>
06	<p><i>We discussed some of the symptoms of self-alienation such as:</i></p> <ul style="list-style-type: none"><i>• not relating to yourself and to others as you and they are in your true selves;</i><i>• not experiencing yourself in your true strength;</i><i>• not identifying with</i><ul style="list-style-type: none"><i>• yourself</i><i>and</i><i>• your deep inner reality</i><i>but instead [i.e., but instead identifying] with</i><ul style="list-style-type: none"><i>• the superimposed layers of your personality;</i><i>• relying on</i><ul style="list-style-type: none"><i>• public opinion</i><i>rather than on</i><i>your own convictions,</i><i>on</i><ul style="list-style-type: none"><i>• pseudo-solutions</i><i>and</i><i>• defense-mechanisms</i><i>that you have laboriously built up</i><i>over the course of years.</i>

07

*So many people are
held back from
living
by a feeling of*

- *tiredness*

and even

- *apathy.*

This can make you feel

- *angry*

and

- *guilty*

about what you would commonly call

- *laziness.*

*It [i.e., Laziness],
too, is*

- *a symptom,*
- *one of the many effects*

of

- *self-alienation.*

*It is generally assumed that
laziness
is simply a
fault.*

*This is a
very superficial evaluation, however.*

*Laziness
is not
a fault to be commanded away by
sheer will.*

*But you will
get over it [i.e., get over laziness]
if you*

- *look deeply*

and

- *understand*

*its true significance
as a consequence of*

- *self-alienation.*

*For if you are
truly anchored in
the center of your being,
you will
not be*

- *lazy.*

*You will
not feel*

- *apathetic.*

*You will
not desire to*

- *remain idle.*

*You
will
enjoy your periods of*

- *rest*

and

- *relaxation,*

*but this [i.e., but this rest and relaxation]
has
nothing to do with*

- *laziness*

or

- *apathy.*

*You
will
enter the full flow of life,
approaching
each*

- *day*

and

each

- *activity*

with zest.

*The more you are
alienated from yourself,
the less possible is
this [i.e., the less possible it is to
approach each day and each activity with ZEST].*

*The less you are
alienated from
yourself,
the more you will*
• participate in
and
• experience

life
in its fullness.

*The necessary energies
will*
constantly
• regenerate
and
• replenish
themselves.

08

*Losing energy
is not a question of age –
not in reality, my friends.*

*Although it is true
that
a young person
has a certain store of energy
that spends itself
no matter how many obstructions exist,*

*once this energy [i.e., once this store of energy in a young person]
is
spent,*

*self-alienation
hinders its
regeneration.*

	<p>Thus you</p> <ul style="list-style-type: none">• see the outer manifestations [i.e., you see the OUTER MANIFESTATIONS of your self-alienation, namely your waning energy in all areas of life as energy is spent over your lifetime without regeneration from your real-self, your SOURCE of replenishing energy from which you are alienated] <p>and</p> <ul style="list-style-type: none">• judge them [i.e., and JUDGE these OUTER MANIFESTATIONS of waning energy due to self-alienation] – assuming that energy wanes with advancing age – <p>rather than seeing the true underlying cause [i.e., rather than seeing the true underlying CAUSE of your waning energy, namely, SELF-ALIENATION].</p> <p>The moment you think this way [i.e., think that your waning energy is due to AGING], you are in error, my friends.</p> <p>Such erroneous thinking shuts a door.</p> <p>You believe</p> <ul style="list-style-type: none">• an illusion [i.e., You believe the ILLUSION that waning energy is due to AGING and is natural and inevitable],• a superficial manifestation [i.e., You believe a SUPERFICIAL manifestation only, your WANING ENERGY, and do NOT consider exploring possible DEEPER CAUSES for your waning energy].
09	<p>When you understand the previous lecture [see Lecture 95: Self-Alienation and the Way Back to the Real Self] in its entirety – and this you can do only by applying it to yourself – then you will realize that what you often judge</p> <ul style="list-style-type: none">• quickly and• superficially as "old age" is nothing but a product of your self-alienation.

10

Compulsive overactivity

- comes from the same root as
- energy loss

and

- is only a
superimposition [i.e., superimposition over laziness and energy loss].

It [i.e., Compulsive overactivity]

is your

**fight against
the laziness
you disapprove of.**

You

do not know how to

fight constructively [i.e., do not know how to fight constructively against
the laziness you disapprove of]

by understanding

the source [i.e., the SOURCE and root cause of your LAZINESS,
namely your SELF-ALIENATION],

so you

battle

- one of the many symptoms [i.e., one of the symptoms of LAZINESS,
here the symptom of compulsive overactivity]

instead of

- the cause [i.e. instead of the CAUSE of your LAZINESS, namely your
SELF-ALIENATION].

Needless to say,

that remedy [i.e., that “remedy” to your laziness, namely
the “remedy” of compulsive overactivity]

is precarious.

- Compulsive overactivity

as well as

- laziness and
- apathy

stem from

an identical root.

You will find

in the

**overactive person
a nostalgic desire
to do nothing.**

11

Your

- **strength,**
 - **energy,**
- and**
- **zest for life**

**can be replenished
only**

**within the center of your individuality,
when you**

no longer believe in

- **pretense and**
- **illusion.**

**The work you are doing on the path –
provided you are truly willing –**

must lead you to

this result [i.e., this RESULT of REPLENISHING your STRENGTH,
ENERGY, and ZEST for LIFE, since through this WORK on the
PATH you become less and less alienated from your real self],

which [i.e., which WORK and RESULT of the work on the path]

- **is such a**
- **constant joy**

and

- **makes life truly**
- **meaningful**

and

- **productive.**

Only then [i.e., Only then, when you are no longer alienated from your real self]
will you

find the activity

that is

in itself

meaningful

for you

so that you are

at one with it [i.e., at one with your REAL SELF and
at one with the ACTIVITY that
truly holds MEANING for you].

Only then

will you

unfold your destiny.

12

*There is no human being
who
does not operate
on pretense
at some level.*

*We have gone into that at length
in*

- *many of the previous lectures*

*and
in*

- *your private work.*

*It is now
important
that you connect the*

- *pretense*

with

- *self-alienation*

and with

- *all its [i.e., and with all self-alienation's]
ramifications.*

Find the

*subtle
pretense,*

*for that is the
only key to
becoming aware of*

your real self.

13

*And now, my friends,
I am ready for your questions.*

14

QUESTION:

*I will ask for a private session
to ask how to
improve my shortcomings
with a view to
becoming worthy
for a reunion with my husband,
who passed over on April 5, 1960.*

*I ask you with all my heart
before such a private session
to please contact my husband over there,
enabling him to
contribute his very special*

- desires*
- and*
- instructions*

concerning my growth.

*I ask from all my heart
to be given
not only*

- an outline,*

but also

- specific guidelines*

*adapted to the limits of a human being still held down
by the physical body.*

*I have hardly made any progress
beyond recognizing my shortcomings
and would be grateful for indications of
additional shortcomings
not yet recognized by me.*

15

ANSWER:

*My dear child, I will be very happy
to make contact with your spouse.*

But let me tell you something I can see so clearly.

*Do not be
so frantic.*

	<p><i>Do not believe that your efforts, • commendable and • advisable as they are, depend on your finding your mate again.</i></p> <p><i>This is not so!</i></p> <p><i>If it were, the Creator who made the world that way would indeed be cruel.</i></p> <p><i>You can rest assured in the certainty of the love that is Creation.</i></p> <p><i>You believe in God's love, do you not?</i></p>
16	<p>COMMENT: <i>I can't overcome the rebellious feeling that God took my husband.</i></p>
17	<p>ANSWER: <i>Yes, my dear, but do you not see that because of this inability to accept [i.e., because of this INABILITY to ACCEPT the DEATH of your husband]</i></p> <p><i>you are so</i></p> <ul style="list-style-type: none"><i>• frantic</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• compulsive.</i>

Without the rebellion [i.e., *Without this rebellion against God, without blaming God for the death of your husband*],
you would not need to flagellate yourself so much.

No one can truly develop [i.e., *No one can truly DEVELOP and GROW*]
in such a frame of mind [i.e., *this frame of mind of REBELLION*],
no matter how hard they try.

If your incentive to develop is based on fear
of not
• seeing your mate again,
of not
• being good enough,

this very fear is a product of your
• bitter,
• unreasonable rebellion.

And on such a foundation [i.e., *on a foundation of FEAR, fear for the GUILT you feel for your REBELLION against God, the guilt you feel for blaming God for the death of your husband,*]
growth is really not possible.

Therefore, you should first work on
• this very rebellion
and
• subsequent frenzy.

18

You make the

- *rebellion [i.e., You make this rebellion against God, blaming God for the death of your husband]*

and

- *frenzy [i.e., and you make this frenzy of overactivity, driven by fear for the guilt you feel for rebellion, for blaming God for your husband's death] your incentive for growth.*

These

- *unhealthy,*
- *self-destructive emotions have to disappear before you can begin your ascent.*

So what you have to learn first is

- acceptance of*
- *reality.*

If you were

more accepting of

- *the world,*

you would be

more accepting of

- *yourself.*

And if you were

more accepting of yourself,

you would

have more trust in

- *life,*

in

- *the life force,*

in

- *God,*

in the

- *wisdom*

and

- *love*

that Creation is.

***But your lack of acceptance [i.e., your LACK of ACCEPTANCE of yourself,
of reality, and of the world]***

makes you

- blind,***
 - self-centered,***
- and***
- fearful.***

***Only in
learning acceptance
can you attain
the state of
inner relaxation
that is so badly lacking.***

***This [i.e., This lack of acceptance]
does not mean
that you should
not
strive for development.***

***In fact, this [i.e., this coming to the ACCEPTANCE of
YOURSELF, REALITY, and the WORLD]
is
the development
you want so badly.***

***Every step on
the path of development
requires
different
• emphasis
and
different
• subjects
to tackle.***

***There can be no question of further development for you
unless you
master this step
now [i.e., master this step of ACCEPTANCE of
yourself, reality, and the world NOW].***

	<p><i>Who can possibly accomplish</i></p> <ul style="list-style-type: none">• <i>anything,</i> <p><i>even</i></p> <ul style="list-style-type: none">• <i>the most insignificant earthly thing, in the state of frantic fear</i>• <i>in which you find yourself,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>which is a result of your rebellion!</i>
19	<p><i>I say this to you in truth:</i></p> <p><i>Even if you should not</i></p> <ul style="list-style-type: none">• <i>work on yourself at all,</i> <p><i>but</i></p> <ul style="list-style-type: none">• <i>accomplish nothing more than letting go of your</i>• <i>frenzy and</i>• <i>rebellion,</i> <p><i>it would get you further than</i></p> <p><i>all the</i></p> <ul style="list-style-type: none">• <i>fault-finding and</i>• <i>self-accusation</i> <p><i>without</i></p> <ul style="list-style-type: none">• <i>letting go of the very situation that makes such self-accusation necessary for you.</i> <p><i>The terror in you, which you cannot let go, is this very</i></p> <ul style="list-style-type: none">• <i>rebellion</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>lack of acceptance of</i>• <i>life –</i> <p><i>and therefore also [i.e., and therefore also ACCEPTANCE]</i></p> <p><i>of</i></p> <ul style="list-style-type: none">• <i>death.</i>

	<p><i>If you absorb nothing but this [i.e., nothing but coming to the ACCEPTANCE of yourself, of reality, and of the world, including acceptance of LIFE and DEATH] at the moment, you will free yourself of so much.</i></p> <p><i>And believe me, your reunion with your mate does not depend on what you</i></p> <ul style="list-style-type: none"><i>• do</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• do not do.</i> <p><i>That is all I can say to you at the moment.</i></p> <p><i>For the rest, I shall be happy to make contact with your mate and will let you know.</i></p>
20	<p><i>COMMENT: Thank you.</i></p> <p><i>ANSWER: Do you understand what I said?</i></p> <p><i>COMMENT: Perhaps. I'm not quite sure.</i></p>
21	<p><i>QUESTION: In my search for my real self,</i></p> <ul style="list-style-type: none"><i>• when</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• how</i> <p><i>do I feel that I have really fully contacted it [i.e., do I FEEL that I have really FULLY CONTACTED my REAL SELF]?</i></p>

22

ANSWER:

Before you can

feel it [i.e., Before you can FEEL your REAL SELF],

you will

first

become

utterly aware

of

- **a falseness,**
no matter how subtle;
- **a pretense**
not only of
 - **how you wish to appear in the eyes of others,**
- but [i.e., but a pretense regarding]**
 - **your whole mode of approaching life.**

Your mode of operation

is often built on

a subtle pretense.

Once you are aware of it [i.e., Once you are aware of this pretense regarding how you live your life in order to APPEAR in a certain way in the eyes of others], you are much nearer to

realizing

your real self

than you may think,

provided you do

not remain

mired in

this difficult phase [i.e., NOT REMAIN MIRE in this difficult phase of living in PRETENSE].

If you then [i.e., If you then, now having this awareness of your pretense,]

make the inner decision of

• **dispensing with such pretense,**

• **taking**

what first appears like

a tremendous risk,

you must

eventually

discover

your

real self.

Only by

- **stepping into**
the apparent nothingness
without

**these pretenses [i.e., WITHOUT merely PRETENDING in the eyes
of others to have certain qualities which you do not yet have],**

only by

- **giving up**
their false security [i.e., giving up these pretenses' FALSE SECURITY],

do you have a chance of
finding

- **truth –**
that is [i.e., that is, finding]
- **your real self.**

Only after

- risking**
 - **insecurity**
without pretense

do you

- find**
 - **real security**
in
 - **your real self.**

The decision must be made

- to take the chance of**
living on
 - **your own merits,**
rather than on
 - **the pretended ones.**

To begin with,

- you have to see**
that
 - **the pretense exists;**

that

- **you seek to**
gain something particular
through
the pretense.

And then [i.e., And then, after seeing that the PRETENSE EXISTS in you and that you seek to GAIN something particular through it,] you have to be willing to give up what you want to gain through

- *pretense*

if you cannot have it solely on

- *merit.*

Chances are that only after you have relinquished

- *the pretense,*

and

- *whatever you think you cannot get without pretense,*

will you find your real self.

23

A new

- *strength*

will come into you with the ability to

relinquish;

a new

- *force and*
- *security*

will grow in you.

You will begin to experience yourself for the first time as being no longer helpless.

***Whenever you find
an issue that bothers you,
determine whether or not
you feel
helpless.***

***If you do [i.e., If you DO feel helpless],
you now know from all that has been said on the subject
that here lies
a nucleus of
• self-alienation,
• inability to relinquish,
• pretense
that does not work in this instance.***

***Once you have
• found,
and
• fully realized,
how
you
have contributed to this negative situation,
you have arrived at
a feeling of
the real self.***

***When you
• change
inner direction
by no longer feeling dependent
on
• others,
on
• circumstances,
but actually
• comprehend
your own causes [i.e., comprehend your role in causing your problem]
and
• bring your problem back to yourself –***

***even this negative finding
will give you the experience of
• reality,
thus of
• the real self.***

24

***This [i.e., Bringing the CAUSES of your negative situation
back to aspects of YOURSELF]***

***is where you put up
the greatest resistance.***

***You go through great pains
to convince***

- yourself***
- and***
- others***

that this situation

***is different [i.e., convince yourself and others that THIS situation
is different from other situations and claim further that here you
play no role in causing this particular negative situation].***

Although

***theoretically
you may be
convinced***

that

- no one is a helpless victim,***

that

- you all create your own***

- life and***

- fate,***

nevertheless

***there is always a reservation in your mind
concerning
your
special problem.***

***And there [i.e., And there, where in your mind you hold a RESERVATION about
YOU, in any way, being a CAUSE of your special problem]***

you go to great lengths to

prove

that

- your
problem is different;***

that

- it [i.e., to prove that YOUR special problem in this situation]
has***

nothing

to do with

you.

Once you
• *change course*
and
• *give up*
the resistance to
seeing how
you
created this situation –
not
• *alone,*
not
• *without others who also contribute,*

and
not by
• *badness,*

but by
• *ignorance,*
• *distorted concepts,*
and
• *shortsighted defenses –*

once you
truly see that –

even long before
destructive conditions
have been changed –

in that
• *full acknowledgement*
and
• *experience*

you
do find
• *your real self.*

You
feel
• *a new strength.*

Does that answer your question?

25	<p>QUESTION: Yes.</p> <p><i>[In your answer to my question]</i> You mentioned pretense.</p> <p>Is it only pretense that clouds the real issue?</p>
26	<p>ANSWER: Not</p> <ul style="list-style-type: none">• only [i.e., NOT pretense ONLY], <p>but to</p> <ul style="list-style-type: none">• a very great extent. <p>There is some subtle pretense in every single person.</p> <p>Everyone has</p> <ul style="list-style-type: none">• pseudo-solutions <p>and</p> <ul style="list-style-type: none">• an idealized self-image. <p>Both are based on a form of pretense.</p> <p>Define this pretense [i.e., Define this pretense in you] clearly, and you have found a major key to your real self.</p>

Rationalizing
is also
a pretense,
for instance.

Can you understand that?

27

QUESTION:

In the form of

- **a motivation** [i.e., In the form of a motivation – when a motivation for using rationalization is to cover or deflect another or yourself from the truth of the matter, thereby using rationalization as a pretense]?

ANSWER:

Yes.

And

in the form of

- **using a**
truth

and

- **shifting**
the real issue
to another point.

In itself

the truth you lean on
may be valid,

but you may use it [i.e., you may use the truth]

as a rigid
cover

for something else.

And thus it [i.e., And thus, the truth]

becomes a
pretense.

28

QUESTION:

*When I started working with you,
I felt very much
afraid.*

*Then one day,
I was afraid
because
I was no longer
afraid.*

*When I have that
feeling [i.e., When I have that feeling of no longer being afraid],
I feel
hope.*

*Now
I don't have that feeling [i.e., Now I DON'T have that feeling of HOPE
and am no longer not afraid]
and
I don't know
what I'm afraid of.*

*Why can't I still
• not let go [i.e., Why can't I still not let go of FEAR]
with all the recognitions I have made
and
• change the pattern in me?*

29

ANSWER:

*You see, my son,
your fear
is
• based on
change itself,

• of giving up

the crutches of childhood.*

*This [i.e., This FEAR, based on changing, and thereby
giving up the crutches of childhood],
in itself,
is a*

- very human*

and

- universal*

*stage to go through
on this path.*

*Now, in your case,
your very defense mechanism, as you know,
is that of*

remaining a child.

*Your fear
is part of*

the helpless baby

*that you feel you
have to remain
in order to be safe.*

To give up being a

- helpless,*
- fearful*

baby

- means to you
that
people
will no longer protect you*

and therefore

- it is difficult to
risk the change.*

*You
do not want to
stand on your own feet.*

*You want to
continue using the crutches
that have once seemed so safe.*

*So you are
divided now.*

*One part of you
wishes
to change,
another
fears
it.*

*It may take a little while longer
until you convince
the negating part [i.e., until you CONVINCED the negating part of you that
FEARS CHANGE and FEARS STANDING on your
own two feet rather than depending on others]*

to

- *become flexible*

and

- *grow with the rest of you.*

*This part [i.e., This negating part of you that FEARS change and
fears standing on your own two feet]*

*puts up
a last fight against
letting go of
all the*

- *old,*
- *obsolete*

defenses.

30

QUESTION:

*You see,
I'm becoming a pest already
with the medium
in my personal work sessions,
talking about
the superstitions I have.*

*For a long time, I wasn't aware of these superstitions,
but all of a sudden
they have come to the surface again.*

	<p><i>And I'm becoming tired of myself in this way [i.e., I'm becoming tired of myself in becoming a pest with the medium by talking about the superstitions I have rather than changing, growing, and standing on my own two feet].</i></p> <p><i>I don't want to go on and on like a broken record.</i></p>
31	<p>ANSWER: <i>If this bothers you and you have the urge to discuss it, it is necessary, for otherwise you will not be done with it.</i></p> <p><i>You should not curtail your discussions by</i></p> <ul style="list-style-type: none">• <i>will</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>intellect.</i> <p><i>When there is</i></p> <ul style="list-style-type: none">• <i>an urge,</i> <p><i>there is an</i></p> <ul style="list-style-type: none">• <i>inner</i>• <i>reason</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>necessity.</i>
32	<p>QUESTION: <i>You used to give me homework.</i></p> <p><i>Can you give me something now?</i></p> <p>ANSWER: <i>There are phases on this path when the best homework is to go through your recent work session.</i></p>

	<p><i>Try to</i></p> <ul style="list-style-type: none">• <i>apply it [i.e., Try to APPLY material from your recent work sessions]</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>observe</i><ul style="list-style-type: none">• <i>yourself,</i>• <i>your</i><ul style="list-style-type: none">• <i>reactions, and</i>• <i>emotions</i> <p><i>from that point of view [i.e., from the point of view of APPLYING material from your recent work sessions].</i></p> <p><i>Try to</i></p> <ul style="list-style-type: none">• <i>observe your</i><ul style="list-style-type: none">• <i>feelings</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>see what they really say.</i> <p><i>Translate your</i></p> <ul style="list-style-type: none">• <i>emotions.</i> <p><i>This is always</i> <i>the very best homework.</i></p> <p>COMMENT: <i>Thank you.</i></p>
33	<p>QUESTION: <i>About self-alienation:</i></p> <p><i>Say a young girl</i> <i>has an image of</i> <i>how she would like to be</i> <i>as an adult,</i> <i>which is superimposed.</i></p> <p><i>Then, as time goes on,</i> <i>she really</i> <i>grows into</i> <i>this ideal picture.</i></p>

*Then,
when one works on the path,
one no longer knows
what is*

- *this ideal picture*

*and
what is*

- *the real self.*

*There is a confusion
because
part of oneself
has grown into
this ideal picture,*

*so it is very hard to differentiate
between*

- *the real self*

and

- *the superimposed self.*

34

ANSWER:
*It is not necessary
that you approach this decision
by asking yourself
which is which [i.e., by asking yourself whether your “ideal picture” of
yourself that you have grown into is the REAL self
or is the SUPERIMPOSED IDEALIZED self],*

*because
as long as you ask this question,
your real self
is nowhere around.*

*Once it [i.e., Once the real self]
does come out,
there will be no doubt.*

*One of its [i.e., One the real self's]
outstanding characteristics
is
absolute certainty.*

When I say

absolute certainty,

*that, of course, does
not apply to
life.*

*Many people have
the wrong concept of
maturity
because they believe
if they were
mature,
they would
always
be certain.*

*That, of course,
is
not true,

for
life
is
not always
• secure
and
• certain.*

*The mature person
will
• accept

life's
uncertainty

and
• cope with it.*

*The immature person
will not [i.e., will NOT ACCEPT life's uncertainty and COPE with it].*

*As far as
you are concerned,
what matters
is what
you*

- *want,*
- *think,*
- *feel,*

*as well as
how you*

- *experience*
 - *others*

and

- *yourself,*

- *concepts,*
- *ideas*

and

- *convictions.*

*It is here
that you will have
certainty –
not necessarily [i.e., not necessarily certainty]
that
your experience
is*

- *right,*

*but that
it [i.e., but CERTAINTY that YOUR EXPERIENCE]
is truly*

- *you.*

*Until you have reached this state [i.e., this state where you have certainty that
YOUR EXPERIENCE is TRULY YOU],
do not trouble yourself
to distinguish
with your intellect
between*

- *the real*

and

- *the superimposed
self.*

It [i.e., The question of difference between
the REAL-SELF and the SUPERIMPOSED-SELF or MASK-SELF]
is a question of

- feeling

and

- experiencing
yourself
in relationship
to

- others,

to

- the world,

to

- life,

and to

- yourself.

Rather
ask yourself:

"Why do I feel this way?

**Why do I want
what I want?**

**What productive effect
does it have** [i.e., What productive effect does what I want have]
on

- others

and

on

- myself?

What

- unproductive

or even

- destructive

effect

does it have on [i.e., does what I want have on]

- others and
- myself?

**If it is
not genuine** [i.e., If what I want is not genuine and of
the REAL-SELF],

**what are the
destructive effects?"**

	<p><i>Ask yourself the motivations of this ideal picture [i.e., Ask yourself what your motivations are for having this ideal picture of yourself that you so want to have], which might very well be your idealized self-image.</i></p>
35	<p>QUESTION: <i>Is a criminal, especially a habitual one, necessarily in a state of low spiritual development?</i></p>
36	<p>ANSWER: <i>I am very careful about generalizations.</i></p> <ul style="list-style-type: none">• <i>Perhaps [i.e., perhaps a criminal IS in a state of low spiritual development];</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>it might also be a question of an uneven development:</i><ul style="list-style-type: none">• <i>one part of the person may have developed to a certain degree,</i><i>and</i>• <i>another [i.e., another part of the person] has stagnated to a disproportionate extent.</i> <p><i>If such a disproportionate lag occurs, the resultant inner friction needs an outlet.</i></p> <p><i>Sometimes such outlets take the form of antisocial acts.</i></p> <p><i>Then the criminality is an outlet to relieve the inner pressure.</i></p>

37	<p>QUESTION: <i>Are the members of the same family always on the same level?</i></p> <p>ANSWER: <i>Oh, no, not at all!</i></p> <p><i>In one</i></p> <ul style="list-style-type: none">• <i>human family</i> <i>you may have members</i> <i>of very different</i>• <i>spiritual families.</i>
38	<p>QUESTION: <i>Why is it that</i> <i>all spiritual teachings in past ages</i> <i>speak of</i></p> <ul style="list-style-type: none">• <i>sin</i> <p><i>instead of</i></p> <ul style="list-style-type: none">• <i>sickness or</i>• <i>neurosis?</i>
39	<p>ANSWER: <i>Well, my friends,</i> <i>because it</i> <i>does not make any difference</i> [i.e., <i>it does not make any difference</i> <i>whether you speak of SIN or SICKNESS or NEUROSIS].</i></p> <p><i>It is the same.</i></p> <p><i>Just look back on history</i> <i>and you will see how people</i> <i>despised</i></p> <ul style="list-style-type: none">• <i>the sick person</i> <p><i>as much as</i></p> <ul style="list-style-type: none">• <i>the sinner.</i> <p><i>Sick people were ostracized</i> [i.e., <i>Earlier in history the “sick” person was</i> <i>ostracized from society as much as the “sinner”].</i></p> <p><i>It is only rather recently that this has changed</i> [i.e., <i>It is only recently that a</i> <i>“sick” person is no longer as ostracized from society as much as the “sinner”].</i></p>

Only since this change has taken place [i.e., Only since the sick person is no longer as ostracized from society as much as the sinner,] has it become important

not to stress

- ***sin and***
- ***evil***

as much

in order to

discourage

- ***contempt and***
- ***arrogance.***

Until only very recently

- ***insane people***

were considered the same as

- ***criminals.***

And it may take some time yet

before people

stop looking down on others

because they are

- ***troubled,***
- ***sick,***
- ***neurotic,***
- ***spiritually less developed.***

So this [i.e., So whether one is looked down on by others because one is

“troubled”, “sick,” “neurotic,” or “spiritually less developed,”]

is a matter of

- ***the general development of humanity***

and

- ***its outlook,***

and not

- ***a question of semantics.***

It is a question of

- ***judging***

and

- ***despising others,***

rather than

- ***understanding,***

- ***loving,***

and

- ***helping.***

Although
• *sickness*
and
• *sin*
are the same,

the person
with limited perception
will look down on both,
while the person
with a higher capacity of perception
will
• *understand*
and
• *help*
and
• *not feel superior.*

• *Sin*
and
• *sickness*
are the same,

but what counts
is
• *how you react to them,*
not
• *what word you use.*

*No matter what word you use,
it will be distorted
if*

- your inner perception
is
• limited.*

*And
when*

- your inner perception
reaches
• its highest potential,
according to your own capacity,*

then

- the word
will
• not be misused.*

*Or rather,
regardless of what word you use,*

- the feeling
will
• be right.*

40

QUESTION:
*Can you give us suggestions for
interpreting dreams?*

ANSWER:
*I am giving them [i.e., I am giving suggestions for interpreting dreams]
constantly,*

*but let me just say a few words here,
since this question has come up.*

*One of the most dangerous things in
dream interpretation
is
generalization.*

Beware of it.

Always use the

- *personal,*
 - *subjective*
- associations –*

what you

- *think,*
- *feel,*

and

- *experience*

*in connection with
dream events.*

*The tendency to
escape*

from

- *unresolved problems,*

from

- *conflicts,*

from

- *that part of you*

that has remained in

- *illusion and*
- *immaturity,*

*makes people sometimes
read into dreams a*

*high spiritual meaning
that*

- *may*

or

- *may not*

hold true.

You

- *objectify*

rather than

- *probe the dream for its
subjective meaning.*

Be careful of that, my friends.

*A dream
always
contains a special message
to*
• *you*
from
• *your own soul.*

• *To find this message
is infinitely more constructive
than*
• *looking for a*
• *consoling,*
• *pleasant*
message
from outside yourself.

41

*Your fear of
facing yourself
makes you
turn away from
the constructive messages
your soul
delivers to you
constantly.*

*And
you
refuse to read
these messages.*

*Not only because
they are not always
easy to read –
it may take*

- time,*
- effort,*
- patience,*

and

- a great deal of real inner will,*

as well as

- help from others who are qualified to help –*

*but also because
you like to hear*

- nice,*
- pleasant
things.*

*When you perceive a
much more*

- constructive and*
- productive
voice of
love*

*that sometimes says
momentarily
not so pleasant things,*

*you become
so blind
that you do not even perceive
the love.*

*You are blind to it [i.e., You are blind to the constructive and
productive voice of LOVE]*

*because
deep inside
you connect*

- love*

with what is

- pleasant and*
- easy –*

*and, unfortunately,
that is
not always
the truth.*

*Productive love
sometimes
has to
criticize.*

*Whether this applies [i.e., Whether the SOURCE of this love coming to you
in the form of criticism applies]*

to

- another person*

or
to

- your own dreams,*

*your reaction to both
is often the same.*

You turn away from it.

42

*Your own dreams
are
messages of
love,*

*although they sometimes
reveal something to you
that, at first,
you do not want to know.*

*Go to the trouble of
deciphering them [i.e., of deciphering your dreams],
even if at first
you cringe away
trying to*

- forget them,*

trying to

- belittle their meaning
because of their
apparent "nonsense",*

or
trying to

- put a very*
 - glorious,*
 - beautiful,*
 - flattering*

*message into the dream
from
the spirit world.*

*The true message
that comes from
your soul*

is

- instructive*

rather than

- flattering.*

*That kind of message [i.e., That kind of message
that is INSTRUCTIVE rather than FLATTERING]*
*is from
the real spirit world.*

*It points to
what*

- really goes on in you,*

what

- is immediate.*

43

*To answer your question [i.e., your question about dream interpretation]
with*

- rules and*
- regulations*

would be impossible.

*There is
too much to
dream interpretation.*

*I have done this [i.e., I have done dream interpretation]
with my medium
in a constant training process over the years.*

*The fruits of this training
are constantly being used,*

*and this
is the only way to learn.*

*You cannot learn something
that is*

- constant*

and

- alive*

by learning a

- few rules,*

by hearing a

- few words.*

That would only be misleading.

*Were you to ask someone
who speaks a foreign tongue
to tell you something about it [i.e., something ABOUT that language]
so that you could begin speaking it,
what could they say
that might be helpful to you?*

*Your dreams are
a language,
and to learn it
takes considerable time.*

*Until you have
learned this language,
you need a
translator.*

*Then little
by little
you begin to learn it yourself,
depending on
how much*

- talent you have
for this language*

*and
how much*

- effort you make.*

44

QUESTION:
*In our last session, a question was put by one of our friends, now absent,
which you
characterized as belligerent,
but which you
answered beautifully.*

This situation comes up for me repeatedly in different degrees.

*I find myself, for example, sometimes
impatient with people
who do not accept
the truth
as I have found it.*

*And some of us, in our discussions,
have shown the same kind of impatience [i.e., some of us in discussion groups
have shown the same kind of impatience with people who do
not accept the truth as the rest of us have found it].*

I wonder if you could tell us how to deal with this sort of situation?

45

ANSWER:

This

- **important and**
- **universal**

**issue can be dealt with
only by understanding the following:**

**Such impatience [i.e., such impatience that you have shown with people
who do not accept the truth as you have found it,
may come from a variety of
inner sources.**

**One [i.e., One of these inner sources of such impatience]
is a distortion of
goodwill.**

**With this [i.e., With this distortion of GOODWILL,]
comes**

**the urgency of
the forcing current [i.e., the forcing current of believing you are doing,
out of your “goodwill,” what is in the other person’s best interest
by giving him or her “truth” that you believe would be helpful].**

**Another reason [i.e., i.e., Another inner reason for such impatience with people
who do not accept the truth as you have found it]**

**may be the
need to convince others
because you yourself
may not be really convinced [i.e., you yourself may NOT be really
convinced yourself that what you have
discovered as “true” is, in fact, TRUE].**

**Still another reason [i.e., Still another reason for such impatience]
may be the feeling,**

- **vague and**
- **hidden,**

**that one's
own happiness
depends on**

**everyone else
being in**

truth.

Still another [i.e., Still another inner reason for such impatience with people who do not accept the truth as you have found it,]

*is a feeling of
inadequacy
when not being able to*

- reach or*
- persuade*

another person.

These [i.e., These several inner reasons for your impatience: 1) distortion of goodwill (believing you are imparting “truth” for the other’s benefit), 2) you yourself are not really convinced that your “truth” is TRUE, 3) your happiness depends upon everyone being in truth, and 4) your feeling of inadequacy when not able to persuade another person of your truth]

*are the
most important underlying reasons.*

It is up to the individual to find out

*• which,
and
• how many,
of these reasons hold true.*

Only sincere self-probing

*• will furnish
the answer
and
• will thus
not only
• relieve the tension
but
• lead to important further insight.*

46

*You will sometimes find
that you are
most impatient
when another does not understand
what you yourself
have not understood
only a very short time before.*

*You may often be
much more tolerant [i.e., much more tolerant, and much less impatient, with
people who do not accept the truth as you have found it,]
about
secure knowledge
that you have had
deep down
all along.*

*Your hurry
to convince another person
is often a reflection of
your impatience with
yourself.*

*Your non-acceptance of
the imperfection of this world,
with the slow process of*

- striving,*
- grasping, and*
- drowning,*

*is very much
at the core of your impatience.*

47

*In order to deal with this condition, as always,
it is important
not to*

- force such feelings away*

and

- deceive yourself
into a serenity
that is not genuine,*

but to

- acknowledge
all emotions of*
 - pressure,*
 - impatience,*
 - forcing,*
 - intolerance,*
 - hurry,*

and

- learn from them.*

	<p><i>Why are they here [i.e., Why are these emotions of pressure, impatience, forcing, intolerance, and hurry, here]?</i></p> <p><i>What is behind them?</i></p> <p><i>What do they signify about an inner condition you may not have fully recognized?</i></p> <p><i>If you</i></p> <ul style="list-style-type: none"><i>• observe</i> <i>when such pressures</i><ul style="list-style-type: none"><i>• exist</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>when</i><ul style="list-style-type: none"><i>• not</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• analyze the reasons for this,</i> <p><i>you may make some amazing discoveries about yourself.</i></p> <p><i>Why do</i></p> <ul style="list-style-type: none"><i>• certain issues bother you</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• others not?</i>
48	<p>QUESTION: <i>Isn't it sometimes different with different people?</i></p> <p><i>I mean</i> <i>if you feel someone likes you</i> <i>then you're more relaxed,</i> <i>and vice versa?</i></p>
49	<p>ANSWER: <i>Yes, of course.</i></p>

*There are always a lot of
mutual currents involved.*

*In other instances,
you may be
more relaxed with
someone for whom you
feel*

- *no bond of affection*

*than with
someone with whom you
feel*

- *close.*

*There are so many
mutual undercurrents
involved,
but only as you
grow into
your real self
will you understand them
in their true light.*

*But, as you know,
the growing into selfhood
cannot come
unless you are
very much aware of
the significance of
your own emotional reactions.*

50

COMMENT:
*Often in our discussions
topics are touched
that we have great difficulty*

- *defining and*
- *expressing.*

*So emotions enter,
and that may also bring
a certain lack of control,
because we don't express them [i.e., bring lack of control because
we do not adequately express topics that we have
great difficulty defining and expressing].*

51

ANSWER:

Yes, that is very true.

The inability to express [i.e., The inability to express adequately topics that are difficult to define or express]

**is due to the
difficulty of**

communication,

**which in turn
is dependent on
your coming from**

your real self.

**The more you are
estranged from
your real self,**

the less you can

- **express
yourself,**
- **relate and**
- **communicate
with others.**

This we know already.

**But there is also the fact
that**

- **spiritual experience**

**cannot be conveyed
in**

- **words.**

**This inability [i.e., This inability to convey SPIRITUAL EXPERIENCE in WORDS]
causes**

- **pressure**
- and**
- **frustration.**

	<p><i>You cannot find the right words [i.e., You cannot find the RIGHT WORDS to convey SPIRITUAL EXPERIENCE] because</i></p> <ul style="list-style-type: none"><i>• spiritual experience</i> <p><i>is no longer a question of</i></p> <ul style="list-style-type: none"><i>• words;</i> <p><i>it [i.e., spiritual experience] functions on a different level.</i></p>
52	<p><i>Do you recall the lecture I gave some time ago on</i></p> <ul style="list-style-type: none"><i>• communication</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• union?</i> <p><i>[See Lecture 80: Cooperation, Communication, Union]</i></p> <p><i>Now add to it my most recent lecture on self-alienation [see Lecture 95: Self-Alienation and the Way Back to the Real Self], and you will find the following:</i></p> <p><i>The more you</i></p> <ul style="list-style-type: none"><i>• relate to your real self</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• identify with it,</i> <p><i>the more you will be able to</i></p> <p><i>communicate to others what you experience.</i></p>

*The words [i.e., The WORDS you use to convey your SPIRITUAL EXPERIENCE]
will not matter so much,
because in such communication
a different level of your being
operates.*

*You
will be able to convey
through*

- being,*

through

- your full life-experience,*

*and that will
direct itself to
the real self
of the other person.*

*The words
will then become secondary.*

*They [i.e., The words]
will no longer be
the exclusive means of communication.*

*The more
alienated you are
from
yourself,
the more
you need
words
as the
exclusive means of
communication.*

While
the more
• real you become,
the more
• feeling
will
• quite naturally,
and
• without effort,
• go to the other person
and thus
• convey what you want.

Then
• words
will be
just one of
the [i.e., just one of SEVERAL of the]
faculties of communication,
instead of
the only
one.

53

Now you will increasingly understand
my insistence on
the necessity of

letting your
emotions

come to the surface.

*If and when,
in spite of all your*

- resistance and*
- rationalization,*

*you finally allow
repressed emotions
to reach your awareness,
you will see that
first
the negative flow
has to dissipate itself
through
understanding
your emotions'
origin,
before
the positive feelings,
coming from
your real self,
follow suit [i.e., follow suit and reach your awareness].*

54

*Here is another link:
the connection
between the lecture on*

- the necessity of
bringing out emotions [See Lecture 89: Emotional Growth
and Its Function]*

and [i.e., and the lecture on]

- self-alienation [See Lecture 95: Self-Alienation and
the Way Back to the Real Self].*

*When much of the
past material*

- is forgotten*

and thus

- cannot be linked with
the current material,*

so much understanding is lost.

55

*How can you
communicate
if your emotions
are not functioning?*

*And how can they function
if*

- *the negative emotions
are repressed*

and

- *you barricade behind
a solid wall*

many of your

- *productive,*
- *genuine*

feelings

*whose guidance you need
in order to*

fully participate in life?

*The shallow artificiality
of superimposed*

*positive emotions [i.e., artificial positive emotions of your MASK-SELF]
lacks*

- *real substance*

and

is therefore

- *untrustworthy.*

You

*cannot communicate
from within*

*if this process [i.e., if this process of CEASING TO ALIENATE yourself
from your REAL SELF and instead finding and
IDENTIFYING WITH your REAL-SELF]*

has not been gone through.

56	<p>QUESTION: <i>You said, when we reach the state of finding our real self, we will know when to use</i></p> <ul style="list-style-type: none">• <i>activity</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>passivity,</i> <p><i>also [i.e., also when to use]</i></p> <ul style="list-style-type: none">• <i>action</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>inaction.</i> <p><i>Could you clarify that?</i></p>
57	<p>ANSWER: <i>I believe, my dear friend, that this is already answered, not only by the lecture [i.e., by Lecture 95: Self-Alienation and the Way Back to the Real Self], if you understand it better, but also by the additional words I spoke tonight.</i></p> <p><i>I do not want to repeat too much.</i></p> <p><i>I can only summarize here that the lack of functioning on the emotional level breeds an uncertainty so that one is sometimes</i></p> <ul style="list-style-type: none">• <i>too active</i> <p><i>when one should be</i></p> <ul style="list-style-type: none">• <i>more passive,</i> <p><i>and vice versa.</i></p>

	<p><i>Harmonious blending of</i></p> <ul style="list-style-type: none">• <i>activity</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>passivity</i> <p><i>is</i></p> <p><i>not brought about by</i></p> <ul style="list-style-type: none">• <i>intellectual evaluation</i>• <i>leaning on rigid rules.</i> <ul style="list-style-type: none">• <i>Intuition alone</i> <i>follows</i> <i>the constant flux of life.</i>
58	<p>QUESTION: <i>I understand that part, but the part about</i></p> <ul style="list-style-type: none">• <i>action</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>inaction?</i> <p>COMMENT: <i>What is unclear about that?</i></p> <p>QUESTION: <i>Well,</i> <i>superficially</i> <i>they [i.e., activity and passivity AND action and inaction]</i> <i>seem the same to me.</i></p>
59	<p>ANSWER: <i>You see,</i> <i>your soul</i> <i>can be in an</i></p> <ul style="list-style-type: none">• <i>active state</i> <p><i>and yet</i> <i>not commit</i></p> <ul style="list-style-type: none">• <i>an outer action.</i>

	<p><i>And</i></p> <ul style="list-style-type: none">• <i>you</i> <i>can commit an</i><ul style="list-style-type: none">• <i>outer action,</i> <p><i>yet</i></p> <ul style="list-style-type: none">• <i>your soul</i> <i>may be in a</i><ul style="list-style-type: none">• <i>passive state.</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>Activity</i><ul style="list-style-type: none">• <i>passivity</i> <i>are not necessarily</i> <i>manifested</i> <i>outwardly.</i> <p><i>But</i></p> <ul style="list-style-type: none">• <i>action is [i.e., But ACTION IS manifested OUTWARDLY].</i>
60	<p>QUESTION: <i>But what does</i><ul style="list-style-type: none">• <i>inaction</i> <i>mean?</i></p> <p>ANSWER:<ul style="list-style-type: none">• <i>Inaction</i> <i>means</i><ul style="list-style-type: none">• <i>no action.</i></p> <p>COMMENT: <i>Oh, now I see.</i></p>

61

QUESTION:

*When you
achieve
the real self
we are all talking about,
you have an
intuitive knowledge
from
within.*

*You
act
in truth
without fear.*

*When you reach this,
you suddenly know
that
there is
• no death,
there is
• no evil,
there is
• no pain,
you
accept
what you
experience
due to
your own
• inadequacy
and
• fears.*

*When one
achieves
this feeling,
there is still the
human
body one is in
and the
human
fear one recognizes.*

*You cannot chase it away [i.e., You cannot chase the HUMAN FEAR away]
and say it isn't there [i.e., and say the HUMAN FEAR isn't there].*

62

ANSWER:

No [i.e., NO, you CANNOT chase the HUMAN FEAR away and say it isn't there].

*Do not expect, my dear,
to become
superhuman.*

*Of course,
you
have to deal with
the difficulties of life
that accrue from
being in matter.*

*I said just before,
in another connection,
if you are
your real self,
it does
not mean
you are
never
• insecure,
• afraid,
• frustrated,
that
you are
never
• unhappy.*

*But you [i.e., But if you are your REAL SELF you]
can
deal with
• the unhappiness.*

*You
can
come to terms with
• it [i.e., You CAN COME TO TERMS with the unhappiness]
in reality.*

*You
can
accept
• it [i.e., You CAN ACCEPT the unhappiness].*

[i.e., If you are your REAL SELF]

You
can
accept
frustration.

Your life
is not at stake
because you
do not get your will.

In your
state of illusion *[i.e., In your state of ILLUSION, that state*
in which you are ALIENATED from your REAL SELF],
however,
there is

- **so much more at stake**

than
the lack of a wish-fulfillment.

Your

- **value and**
- **worth**

as a person
is at stake
and therefore
you experience life
in a distorted way.

That is
why
frustration
cannot be borne
by the person who is *[i.e., frustration CANNOT be borne by the*
person who is in ILLUSION and is NOT his or her REAL
SELF, who therefore is]
still embroiled in

- **immaturity**

and

- **pseudo-solutions.**

63

*Once you are
real,
your own
value
will not be mixed up with
your issues.*

*Certainly you will at times
be*

- *frustrated,*
- *uncertain,*
- *sad.*

*In fact,
if you were
never
sad,*

*you would
not be
your real self.*

*Sadness
is
healthy;*

*it [i.e., sadness]
is a
result of*

- *feeling and*
- *responding*

*to aspects of
reality.*

But

- *self-pity and*
- *depression*

*are not [i.e., SELF-PITY and DEPRESSION are NOT HEALTHY,
and are NOT the natural result of feeling and
responding to aspects of REALITY].*

• *Boredom*
*is not [i.e., BOREDOM is NOT HEALTHY, and is NOT the natural result
of feeling and responding to aspects of REALITY].*

	<p><i>Life is</i></p> <ul style="list-style-type: none">• <i>joy</i> <i>and</i><ul style="list-style-type: none">• <i>sadness;</i>• <i>happiness</i> <i>and</i><ul style="list-style-type: none">• <i>tragedy;</i>• <i>fulfillment</i> <i>and</i><ul style="list-style-type: none">• <i>frustration.</i> <p><i>The real self</i> <i>can deal with</i> <i>both</i> [i.e., <i>The REAL self CAN DEAL</i> <i>with BOTH joy AND sadness;</i> <i>with BOTH happiness AND tragedy;</i> <i>with BOTH fulfillment AND frustration],</i></p> <p><i>the false self</i> <i>with</i> <i>neither</i> [i.e., <i>The FALSE SELF can deal</i> <i>with NEITHER joy NOR sadness;</i> <i>with NEITHER happiness NOR tragedy;</i> <i>with NEITHER fulfillment NOR frustration].</i></p>
64	<p><i>Why is it</i> <i>easier</i> <i>for so many people</i> <i>to go through a</i><ul style="list-style-type: none">• <i>real tragedy</i> <i>only to break down from</i> <i>their</i><ul style="list-style-type: none">• <i>imaginary</i>• <i>little</i> <i>ailments,</i> <i>coming from</i> <i>their distortions,</i> <i>connected with</i> <i>the little ego?</i></p>

• **The healthy part** [i.e., *The healthy part of the personality*]
responds to
• *real life,*

while

• **the unhealthy part in you**
responds to
• *illusion*
with
• *illusion.*

But beware of
believing
that your

• *self-pity,*
• *bitterness,*
• *futility*
due to
shallow living –
• *no emotional depth*
and
• *not owning up to your*
real feelings –
with its resultant
• *boredom*

is
• *sadness* [i.e., *know that this UNHEALTHY BOREDOM*
is NOT HEALTHY SADNESS].

Be clear about
the very decided difference
between these entirely contrary feelings:

• *sadness,*
and
• *self-pity*
mixed with
• *futility.*

When you
cringe away from
• *sadness,*
you
wind up in
• *shallow living*
with all its byproducts.

65

*Do not expect
an impossibility of yourself.*

*You
do
live on
earth.*

*Of course,
you will be*

- insecure,*
 - afraid,*
 - sad*
- and*
- unhappy*

*at times,
but*

*you will
not
feel*

- insecure,*
 - victimized*
- and*
- uncertain*
- about*

yourself.

That is a difference.

*Live life
fully
with all that it brings,*

*without
cringing from your
feelings.*

*Please,
let us go into
whatever is not clear about this
at our next meeting.*

66

My dearest friends,
• *each one of you,*
and
• *all your dear ones,*
and
• *all my friends not present here,*

divine blessings
go to
each one of you.

If only you knew that
the realities of life,
in
• *happiness,*
in
• *joy,*
in
• *sadness*
and
• *sorrow,*
in
• *temporary struggle*
and
• *crisis,*
are
all
• *glorious and*
• *wonderful.*

Live life fully
and you will become
• *strong*
and
• *whole.*

67

Be in peace.

Be blessed.

Be in God!

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