

Pathwork Lecture 94: Sin and Neurosis – Unifying the Inner Split

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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>God bless</i></p> <ul style="list-style-type: none"><i>• everyone of you</i><i>and</i><i>• your dear ones.</i> <p><i>Blessed is</i></p> <p><i>this hour [i.e., Blessed is this time we spend together in this lecture].</i></p>

by Eva Broch Pierrakos

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04

The more you
• *work on this path*
and
• *comprehend the nature of this work,*
the more you will understand that
the aim
is to find
your
• *real self,*
your
• *true being,*

underneath layers
upon layers

which,
at first glance,
seem to be
your personality.

The more you
• *proceed,*
the more you
• *realize*
that these layers are
not
• *your real self,*
but
• *artificial traits you have cultivated for so long*
that they have
• *become*
your second nature
and therefore
• *appear*
to be
you.

05

When we think of
• *the real self,*
we know that it stands for

• *the divine spark.*

**Your
unconscious concept of
• the real self
is
so
• lofty
and
so
• holy
that it is
utterly foreign to
the self
with which you are familiar.**

**The discrepancy [i.e., The discrepancy between your unconscious concept of
the real self (knowing that the real self is the divine spark) and the concept
you have about the familiar self you think you are]
both
• frightens
and
• discourages
you.**

**Your fear [i.e., Your fear of what you unconsciously believe is the real self –
seeing the real self as so high and holy and utterly foreign to you]
is, in fact,
one of the greatest stumbling blocks
in finding
your real self.**

**The real self
is actually
much nearer to you
than you realize.**

**There are areas in your life
where you
do act
out of
your real self,
but you
do not know it,
because it is such a
natural process.**

	<p><i>You cannot, as yet, distinguish between</i></p> <ul style="list-style-type: none"><i>• the natural action [i.e., the natural action coming from your real self]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• action coming from the superficial layers.</i>
06	<p><i>You assume that the</i></p> <ul style="list-style-type: none"><i>• real,</i><i>• divine self</i> <p><i>appears in the form of rigid perfection with a standardized pattern.</i></p> <p><i>This belief [i.e., This belief about your real self, your divine self, namely that it appears in the form of rigid perfection with a standardized pattern]</i></p> <p><i>stands in your way [i.e., stands in your way of finding your real self] more than your imperfections [i.e., more than your imperfections do].</i></p> <p><i>Your misconception about divine perfection [i.e., Your misconception that divine perfection is a rigid perfection with a standardized pattern]</i></p> <p><i>leads you to</i></p> <ul style="list-style-type: none"><i>• rigidity</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• compulsion on the one hand</i> <p><i>and to</i></p> <ul style="list-style-type: none"><i>• rebellion against it [i.e., rebellion against divine perfection] on the other.</i>

*You ignore the vital truth
that*

- *imperfection
can lead to*
- *perfection*

*and
can be considered as such [i.e., that imperfection
can be considered perfection]*

*already
in the present.*

*For perfection
in the real divine sense*

- *is relative*

and

- *depends on*

one's

- *attitude toward*
- *oneself*

and

- *one's actions,*

rather than on

- *perfect acts as such.*

*In other words,
it is never*

- *what
you do
that counts,*

but

- *how
you do it.*

07

An act can be

- *deemed right by the whole world*

and

- *in accordance with all spiritual laws,*

and yet be

- *dishonest.*

You

- *may feel*
divided about it [i.e., You may feel divided about this act you do that is in accordance with all spiritual laws and deemed right by the whole world],
- *may have*
committed it [i.e., You may have committed this act]
out of
 - *fear,*
 - *compulsion or*
 - *greed,**to receive*
 - *love and*
 - *approval.*

Then it is
not

your real self
that acts,
regardless of
how perfect the outer action
may seem.

On the other hand,
your action may be
condemned by the world.

It may be
contradictory to any notion of perfection.

Yet in your present state,
not only is it

- *unavoidable,*

but is even

- *necessary.*

You show yourself

as you are,

in accordance with

- *your nature*

and

- *your inner development.*

***If you are at one with yourself
about it [i.e., If you are at one about this imperfect act that is “perfect” and is
in accord with your inner development, limited and immature as it is],***
• ***fully assuming responsibility,***
• ***ready to pay the consequences,***
this imperfect act
is
more
• ***perfect,***
more
• ***according to***
• ***your truth***
than
• ***external perfection.***

***To understand this concept
requires a certain amount of***
• ***insight***
and
• ***progress.***

***It [i.e., This concept of acting according to your truth
rather than according to external truths]***
certainly cannot be approached
• ***lightly and***
• ***irresponsibly.***

***Childish willfulness,
always wanting to get something for nothing,
should not be confused with
this kind of
perfect imperfection.***

08

***Now let us try to determine
the difference
between your***
• ***genuine,***
• ***true***
self
and the
• ***superficial***
self.

*Whenever you act out of
your real self,
you are in
complete unity
with
yourself.*

*There is
no
• doubt,
no
• confusion,
no
• anxiety,
and
no
• tension.*

*You are
not concerned
with the
• appearance
of your act
in the eyes of others,
or
about
• principles
or
• rules.*

[Whenever you act out of your real self (no matter how undeveloped your real self may be), and hence are acting in complete unity with your true self]

- **You are concerned**
 - with
 - **the effect**
 - of your action
 - on
 - **others**
 - and
 - on
 - **yourself**
- and
 - with
 - **its consequences;**
- and
 - **you choose**
 - this particular alternative
 - because,
 - even though you recognize its imperfections,
 - it still seems better to you
 - than another alternative.

It [i.e., This particular action]
corresponds to
your innermost nature.

This [i.e., This concept of acting from your real self, your true, genuine self, in its current immature state of development]
does not apply, of course,
to destructive actions
of a
crass nature.

09

On this path
you also learn to
discriminate
between what
is

- **really destructive**

and what
is

- **not.**

You completely overlook this angle [i.e., You currently completely overlook this angle of acting from your real self in its current immature state of development]

*because
you are conditioned to accept
ready-made rules.*

*The rules standing in front of you
block
your view of
the real issue.*

*As long as you
do not have the courage
to*

- examine the issues*

while

- forgetting the rule,*

you cannot

- come into
selfhood,*

you cannot

- develop
true self-confidence,
which
cannot be gained in any other way.*

*For this procedure
requires the courage
to take the*

- consequences upon yourself,*

to cut the

- bonds of dependency
on*
 - rules and*
 - regulations,*

and thus

- on*
 - public approval.*

It takes

- courage
to make a mistake,
if necessary.*

	<p><i>It takes</i></p> <ul style="list-style-type: none">• <i>wisdom, [i.e., In addition to courage, it also takes wisdom to risk making a mistake] because you know that the mistake itself is not so important, what counts rather is your attitude toward it.</i>
10	<p><i>Many of my friends have already discovered some aspects of this truth [i.e., this truth, that making a mistake because some of their areas are undeveloped, is not as important as being true to their real self at its present state of development and their attitude toward making such a mistake].</i></p> <p><i>They [i.e., Many of my friends who have discovered some aspects of this truth] have begun to</i></p> <ul style="list-style-type: none">• <i>act</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>react</i> <p><i>according to it [i.e., according to this truth, daring to make a mistake if doing so is being true to their real self in its current state of development].</i></p> <p><i>For those of you who have not yet come across this vital insight – that the mistake of the moment can be worth much more than following a "perfect" rule – it [i.e., this vital truth and insight] is something to meditate upon.</i></p>
11	<p><i>The superficial self may perform an act which is right by all known standards.</i></p> <p><i>Yet you feel</i></p> <ul style="list-style-type: none">• <i>confused</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>anxious.</i>

*The opposite course [i.e., Following a course which is
wrong by all known standards]
is clearly
destructive,
and although you may
wish to follow it [i.e., although you may wish to follow this destructive course],
you stop yourself
because
you do not wish to harm others.*

*You are
divided [i.e., Part of you wishes to follow a right course and
another part of you wishes to follow a destructive
course, but you do not follow this destructive wish because
you don't want to harm others, hence you are divided],
which indicates that
both alternatives [i.e., both alternatives you wish to follow]
come from
the superficial self.*

*This may also hold true
when
two alternatives,
which seem
neither
• particularly constructive
nor
• destructive,
leave you
equally dissatisfied.*

*In either case
you are confused,
because
• your real self
is covered up
and
• all alternatives at your disposal
come from
the outer layers.*

12

*Any way you turn,
the alternative is always
between*

- *your childish self-will*

and

- *a rigid*
 - *rule or*
 - *principle.*

*Incidentally,
the principle
may even*

- *be of your own making*

and

- *not necessarily conform to public opinion.*

*Both alternatives [i.e., Both the alternative of your childish self-will and the
alternative of a rigid rule or principle, even one of your own making,]
leave you utterly dissatisfied.*

*You turn around in circles
and cannot find the way out
because you concentrate on*

- *the outcome and*
- *the physical act,
believing one choice must be*
 - *right*

and the other

- *wrong,*
*while you feel that
both*
are wrong
as far as your peace of mind is concerned.

*Each alternative
would be dishonest in its own way:*

- *one because
the greedy child within you wants to grab,*
- *the other because
the child*
 - *conforms and*
 - *obeys,*

rather than

- *acting out of conviction [i.e., rather than acting out of the
conviction of child's real self, immature as it may be].*

13	<p>Whenever you are in</p> <ul style="list-style-type: none">• crisis and• confusion, <p>you find yourself</p> <p>in just such a predicament [i.e., find yourself in the predicament that both the actions of following your childish self-will, and the alternative actions of following your child's adopted rigid rule or principle, even one of its own making, leave you utterly dissatisfied].</p> <p>Your confusion is greater when you are not clearly aware of these issues.</p> <p>The first step is to clarify the problem as concisely as possible.</p> <p>Even before you can resolve the conflict, you will find relief because now, at least, you clearly see what the confusion is all about.</p>
14	<p>When I speak of actions [i.e., of actions of following your childish self-will or alternative actions of following your child's adopted rigid rule],</p> <p>I do</p> <p>not mean only outer deeds.</p> <p>All</p> <ul style="list-style-type: none">• thoughts,• emotions,• attitudes,• inner decisions, <p>and</p> <ul style="list-style-type: none">• behavior patterns <p>are actions.</p> <p>Actions coming from the outer self always put you in a trap.</p> <p>They offer no real solution.</p>

*One alternative
may*

- *seem*
outwardly right,

but may

- *feel*
wrong,

or
*neither alternative
may satisfy
anyone.*

*You feel
helpless,
and because you cannot cope with the issue,
you hope for*

- *life*
to offer a solution.

This

- *helplessness*

and

- *weakness*
points to the
 - *immature,*
 - *distorted*
part of the personality.

Wherever you are

- *mature*

and

- *whole,*

- *you are*
not dependent on
outer circumstance.

- *You can cope with the situation,
and even though a certain course*

may be
difficult,

you are
fully at peace with yourself.

15

It takes considerable

- *progress in this work*
- and*
- *understanding about certain*
 - *conflicts*
- and*
- *distortions*

*before you can
recognize*

the predicament of

- *feeling helplessly trapped
between*

the only two

*dissatisfying alternatives
you can see,*

and then

- *choosing one
merely because
it seems the lesser evil.*

*That such a situation
creates*

- *tension,*
 - *anxiety,*
 - *hostility, and*
 - *discontent*
- is only natural.*

*To a degree,
you may*

*occasionally
succeed in*

*repressing these emotions [i.e., these emotions of tension, anxiety,
hostility, and discontent where you feel trapped between the
only two dissatisfying alternatives you can see and choose
one merely because it seems the lesser evil],*

*but only with the result [i.e., with the result in repressing these emotions]
that they will emerge*

- *in the most devastating way,*
- *when you least desire them.*

At that point

*you are no longer aware of
the real reason why
you feel so unhappy.*

Before you choose [i.e., Before you choose between the two dissatisfying alternatives to get out of your unhappy situation], you may go through stages of battling with yourself.

You may try to find a solution by intellectual deliberations, which apply only to the outer situation.

*In this way,
no matter how much*

- wisdom*

and

- truth*

you

- hear*

and

- try to absorb*

*from
the outside,*
it does no good.

*Inwardly,
something remains locked.*

*You remain
incapable of
coming out of
this*

- confusion,*

this

- trap.*

16	<p><i>I discussed the topic of being caught between equally undesirable alternatives recently in a slightly different context [See Lecture 92: Repressed Needs – Relinquishing Blind Needs – Primary and Secondary Reactions].</i></p> <p><i>I also discussed the importance of what I called the point of relinquishing [Again see Lecture 92, also Lecture 93: The Link Between the Main Image, Repressed Needs, and Defenses].</i></p> <p><i>Let us now apply both these topics [i.e., both these topics 1) being caught between equally undesirable alternatives and 2) the point of relinquishing] to the freeing of the real self.</i></p>
17	<p><i>My dear friends, whenever you are helplessly trapped in a situation in which all available alternatives are dissatisfying, you are in such a predicament because</i></p> <p><i>your real self</i></p> <p><i>cannot</i></p> <ul style="list-style-type: none"><i>• manifest</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• guide you.</i> <p><i>The only way to free your real self sufficiently is to find your particular</i></p> <ul style="list-style-type: none"><i>• point of relinquishing that must be hidden somewhere right in the problem with which you are concerned.</i>

*When you find
the point of relinquishing,
gradually
two different alternatives
will evolve:*

one will be

- *to adhere to
a rigid principle,
be it*
 - *general*
 - or
 - *personal;*

the other alternative will be

- *to follow your real self.*

This new way [i.e., This new way, which is “following your real self”]

- *may be
imperfect
at present,*

but

- *is a venture you are willing to undertake
with all that it takes.*

18

*Again,
this point of relinquishing
cannot be found
by*

- *any intellectual process,*

*but only indirectly,
by*

- *self-search,*

and

- *with further assistance.*

*Suddenly
the point of relinquishing
will come into sight,
• clearly and
• strongly,
or perhaps
• very subtly.*

	<p>Relinquishing may not require</p> <ul style="list-style-type: none">• outer or• material <p>giving up, but rather</p> <ul style="list-style-type: none">• letting go of an attitude of emotional grasping. <p>Be aware that the</p> <ul style="list-style-type: none">• peace,• strength, <p>and</p> <ul style="list-style-type: none">• self-confidence deriving from selfhood can be attained only through finding <p><i>the point of relinquishing.</i></p>
19	<p>Whenever you are trapped in the crisis of</p> <ul style="list-style-type: none">• confusion and• helplessness, <p>you are bound to find that there is something to which</p> <ul style="list-style-type: none">• you hold on too tightly, something you think• you must have. <p>It is a sign that a strong need is involved, be it</p> <ul style="list-style-type: none">• real <p>or</p> <ul style="list-style-type: none">• false.

When
you reach

the point of relinquishing,

you will find
that you

• do

not sacrifice
anything

by giving up

whatever it was

you thought you

could not live without,

but

• are only giving up

• an illusion,

• a forcing current,

• a false need.

Ultimately

you have to recognize

that it [i.e., that whatever it was you thought you could not live without]

could not be wrenched from life

through

inner forcing anyway.

You will understand

that by

not

relinquishing

you are

• trapping yourself

and

• making yourself

• weak,

• dependent,

and

• helpless.

Then [i.e., Then, by not relinquishing whatever it is

you think you cannot live without],

your true self

cannot manifest.

*So far,
the price you have paid for*
• *holding on*
where you should have
• *relinquished*
is tremendous.

You have
• *forfeited*
• *peace,*
• *strength,*
and
• *self-confidence,*
and
• *made it impossible*
for you to

• *pursue*
and
• *fulfill*

a real need

for the doubtful benefit of
holding on to the illusion
that you can receive something
for nothing.

The unconscious
resistance to
letting go

is the strongest cause of
• *self-contempt,*
• *guilt,*
• *weakness,*
• *unfulfillment,*
and

• *many outer*
• *frictions and*
• *difficulties*
which are
the final result of

not relinquishing.

20

*Once your inner work
has brought you to this point,
you can make an
interesting experiment.*

*Observe your past life
from the point of view of

relinquishing.*

Notice

- *where you were*
- *confused and*
- *dependent*

and

- *where you were*
- *free and*
- *at one with yourself.*

*You may find that
whenever in life
your real self was manifest,
you had
relinquished something.*

*Look perhaps first for
• positive examples;*

*they might make it much easier for you to find
• the negative ones.*

*From this perspective
it should also be
easier to give up your resistance to
relinquishing,
because
your own experience
will teach you
that
• letting go
is something utterly
• good and
• beneficial.*

*This [i.e., This letting go of whatever it was you thought you could
not live without]*

is

- *reality.*

*Illusion [i.e., This illusion created by refusing to relinquish
whatever it was you thought you could not live without]*

only breeds

- *conflict.*

By finding

where,

through your natural development in this respect,

your real self

was manifest in the past,

you will also see that it [i.e., that your real self]

is

not

something

- *far away*

and

- *foreign.*

It [i.e., Your real self]

is

- *the familiar you*

in its

very best sense.

21

*I have been asked occasionally
why the approach of these lectures
has become more and more*

- *psychological,*

rather than

- *spiritual.*

In addition to answers [i.e., In addition to answers as to why the approach of these lectures has become more psychological, rather than spiritual] given before, I will add the following:

The area of your personality in which you are

- ***conflicted***
- and
- ***immature,***

in modern psychological terms [i.e., in modern psychological terms, areas of your personality in which you are]

- ***"neurotic,"***

is in essence what in

- ***religious or***
 - ***spiritual***
- terms***

is called

- ***"sinful"***
- or
- ***"evil."***

I explained to you why we avoided the crass term of "sin."

Your

- ***self-destructive guilt feelings on the one hand,***

and

your

- ***moralizing tendency and***
- ***idealized self-image on the other,***

make of the terms

- ***"sin"***

and

- ***"evil"***

too much of an obstacle to

- ***facing the self.***

	<p><i>These tendencies in you [i.e., These tendencies in you to feel guilty on the one hand and to moralize, while holding firmly to your idealized self-image, on the other hand] made it necessary for me to keep fostering in you</i></p> <p><i>a spirit of</i></p> <ul style="list-style-type: none">• <i>self-acceptance,</i>• <i>forgiveness,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>tolerance</i> <p><i>with yourself.</i></p>
22	<p><i>There comes a time in your work, however, when it is necessary that you</i></p> <ul style="list-style-type: none">• <i>approach the afflicted areas in yourself without kid gloves, so to speak,</i> <p><i>and</i></p> <p><i>that you</i></p> <ul style="list-style-type: none">• <i>see yourself in stark reality</i> <p><i>without any</i></p> <ul style="list-style-type: none">• <i>dilution;</i> <p><i>without</i></p> <ul style="list-style-type: none">• <i>shying away from the full impact of what is there.</i> <p><i>Wherever your</i></p> <ul style="list-style-type: none">• <i>distortions,</i>• <i>images,</i>• <i>repressions,</i>• <i>immaturities –</i> <p><i>in short, your</i></p> <ul style="list-style-type: none">• <i>neuroses –</i> <p><i>exist,</i></p> <p><i>there is also</i></p> <ul style="list-style-type: none">• <i>sin and</i>• <i>evil,</i> <p><i>for</i></p> <ul style="list-style-type: none">• <i>neurosis</i> <p><i>always means</i></p> <ul style="list-style-type: none">• <i>a character defect.</i>

You

- *have found,*
- and*
- *are bound to see even more clearly,*
how distortions
not only
damage
 - *you*
- and*
- obstruct*
 - *your own*
happiness,
- but are bound to*
affect
 - *others*
who are near you.

The so-called

neurosis

always contains

- *selfishness,*
- *greed,*
- *pride,*
- *cowardice,*
- *egocentricity,*
- and*
- *ruthlessness*
in one form or another.

23

If you

- *view your*
 - *actions,*
 - *reactions, and*
 - *attitudes**as emanating*
not from
 - *your true self,*
 - but from*
 - *the afflicted area [i.e., the afflicted area of your personality],*

and

- *consider their effect on others,*
- you will truly*

- *gain a new perspective*

and

- *see that*
it is possible to

- *accept*

and

- *forgive*
yourself,

while still knowing
the intrinsic "sinfulness"
within you.

You will no longer be torn
between the alternatives of

either

- *self-acceptance*

and

- *self-indulgence,*

or

- *repentance*

and

- *self-hate.*

On one level of your being

this [i.e., this being torn between the two alternatives: either

1) self-acceptance and self-indulgence, or 2) repentance and self-hate]
is your dilemma.

This [i.e., this conflict between the two alternatives: either 1) self-acceptance and self-indulgence, or 2) repentance and self-hate], incidentally, is a typical example of one of those conflicts described before [i.e., the conflict that both the action of 1) following your childish self-will and the alternative action of 2) following a rigid rule or principle, even one of your own making, leave you utterly dissatisfied, confused, and conflicted].

You see two alternatives and neither is constructive.

This conflict may not be conscious at all, but it accounts for much resistance.

Inwardly, you

- are confused*

and

- fluctuate between these two alternatives.*

Again and again

- you hear that you should learn to*

- accept,*

- to*

- forgive, and*

- to*

- like yourself, in spite of your imperfections.*

But simultaneously

- you hear of the necessity of seeing yourself "realistically," [i.e., "realistically," with all your imperfections and their damaging effects on yourself and others]*

so that your desire to change will grow.

*The desire to
change
can arise
only out of*

- *true*
- and
- *genuine*

repentance.

With

- *strength and*
- *courage,*
you must,
as a first step,

accept the

- *blindness,*
- *ignorance,*

and

- *imperfection*

that still exist in you,

realizing that

all

these are, in essence,

- *character defects.*

24

*In your confusion,
you see
in each of the two alternatives a*

- *positive*
- and a
- *negative*
side

*[i.e., Alternative 1) self-acceptance (positive side)
and self-indulgence (negative side, child-self);
Alternative 2) repentance and will to change (positive side)
and self-hate (negative side, your moralizer)],*

*and therefore
you cannot reconcile the two.*

	<p><i>You are afraid of forgiving yourself [i.e. a positive side] because</i></p> <ul style="list-style-type: none"><i>• you fear your craving for self-indulgence [i.e., the negative side of self-indulgence of the immature craving child-self].</i> <p><i>You also fear to face fully that which is harmful to others [i.e., a positive side], because</i></p> <ul style="list-style-type: none"><i>• you fear the whip of your self-hate [i.e., the negative side of self-hate of the moralizer, driven by the demands of your idealized self-image].</i>
25	<p><i>Once you can truly perceive that this dilemma</i></p> <ul style="list-style-type: none"><i>• is an illusion and</i><i>• exists only because of your confusion,</i> <p><i>the two apparent opposites will become one whole, without any negativity.</i></p> <p><i>The two negatives [i.e., 1) the self-indulgence of your immature craving child-self and 2) the self-hate of the moralizer, driven by the demands of your idealized self-image]</i></p> <p><i>will fall off.</i></p> <p><i>They [i.e., The two negatives] have come into being through the split of a positive idea:</i></p> <ul style="list-style-type: none"><i>• self-forgiveness [i.e., the positive idea self-forgiveness, now split with the negative counterpart of the child's self-indulgence]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• fully facing one's "sin." [i.e., the positive idea of fully facing one's "sin" and a desire to change, now split with one's negative counterpart of the self-hate of the moralizer, driven by the demands of one's idealized self-image]</i> <p><i>Both [i.e., Both positive ideas: self-forgiveness and fully facing one's "sin,"] derive from</i></p> <ul style="list-style-type: none"><i>• courage,</i><i>• humility, and</i><i>• the will to take on self-responsibility.</i>

Due to the split,
these positive ideas [i.e., these two positive ideas, 1) self-forgiveness with its self-acceptance and 2) fully facing one's "sin" with the will to change]
have now a counterpart
in

- **self-indulgence** [i.e., self-indulgence being the negative counterpart to the positive idea of self-forgiveness with its self-acceptance]

and

- **self-hate** [i.e., self-hate for not being "perfect" being the negative counterpart to the positive idea of fully facing one's "sin," with the will to change],

both of which [i.e., both of these negative counterparts:
self-indulgence and self-hate]

derive from

- **cowardice,**
- **pride,**
- **lack of self-responsibility,**

and

- **the will**
 - **not**
to change
yourself
 - **but**
to make the world change.

Because of the split in yourself
into
both

- **positive**

and

- **negative**

trends,
confusion sets in
in the same pattern that
the Fall
brought about
when the split of
the original whole entity
created

- **confusion**

and

- **darkness.**

26

**As long as you
find yourself in such confusion** [i.e., such confusion due to the split in yourself
into both positive and negative trends in any alternative you see],
your true self [i.e., your real self, your true, genuine self]
**cannot show you
the clear way.**

**You try tugging on
both sides** [i.e., You try tugging on both sides: the side of you that forgives
and accepts yourself tugging against the side of you in which you freely
indulge yourself; the side of you that fully faces your "sin" with a will
to change tugging against the moralizer side of you that hates yourself
for not being "perfect" as you are, without the need to change],
**leaving your energy
scattered.**

**You make up for this
with a compulsive**

**"I must do
the right thing,"**

which you then project on the world [i.e., you project upon the
world the demand that the world does the "right" thing].

You
• **resent this demand** [i.e., this demand that you do the "right" thing]
and
• **struggle against it.**

You
defy
• **the world** [i.e., You defy and refuse to obey
the demands, rules, and principles of the world],
while still
wanting to find
• **your way.**

If
your way
should, by chance,
appear similar to
the world's demands,
you are further hindered in your movement
by your rebellion against
the world.

	<p><i>You have to prove</i> <i>that you do not bow down [i.e., do not bow down to the world's rules and demands]</i> <i>when, in reality,</i> <i>you would never do so anyway,</i> <i>whether or not</i> <i>• your way</i> <i>was similar in manifestation to</i> <i>• the world's.</i></p>
27	<p><i>The rebellion [i.e., The rebellion against the world's rules, principles, and demands for "perfection"]</i> <i>has a</i> <i>• positive aspect too;</i> <i>one may call it</i> <i>• healthy self-assertion.</i></p> <p><i>This healthy aspect [i.e., This positive and healthy self-assertion]</i> <i>suffers the same split [i.e., positive and healthy self-assertion, here split with its negative counterpart of and unhealthy rebellion]</i> <i>as the concept of</i> <i>• self-acceptance [i.e., the positive concept of self-acceptance (self-forgiveness), here split with its negative counterpart of self-indulgence]</i> <i>and</i> <i>• the will to change [i.e., the positive concept of facing the self with the will to change, here split with its negative counterpart of self-hate for not being perfect already, without the need to change].</i></p>

*If you rebel
against*
• *rigid principles,*
against
• *perfectionism*
and
against
• *conformity,*

that is
compatible with
• *acceptance of*
the inevitable
with
humility,
and with
• *healthy*
interdependence.

On the other hand,
• *appeasement,*
• *obedience,*
and
• *dependency*

derive from
the same greed
as childish
• *rebellion*
and
• *hostility.*

It is always the same:

When a truth
is split [i.e., When a truth is split with its negative and distorted
counterpart, thereby becoming an untruth],

incompatible aspects
• *appear on the horizon,*
and
• *create confusion.*

28

The two examples I have given [i.e., Example 1) positive concept of self-acceptance (self-forgiveness) split with its negative counterpart of self-indulgence and Example 2) the positive stance of facing the self with the will to change split with its negative counterpart of self-hate from the moralizer for not being perfect already.]

will show you

how wrong

the general concept

is

that a

• trend or

• quality

in itself

is

either

• good

or

• bad.

This [i.e., This concept that a trend or quality, in itself, is either good or it is bad]

holds true

only in a very

• crass

and

• superficial area,

and only

• to a limited degree.

On the whole, it [i.e., the concept that a trend or quality, in itself,

is either good or it is bad]

is

not

true.

Each

• trend

or

• quality,

• originally,

• before the split [i.e., before the split, which gave rise to the evil,

“sinful,” negative, and destructive counterpart to each trend],

was

• good

and

• constructive.

Qualities
become
destructive
the moment
one aspect of the trend

is
misused
by
the afflicted part
of your soul.

The distortion [i.e., *The distortion of a quality*
when it is misused by the afflicted part of your soul or personality],
in combination with
the general misconceptions,
increases
the confusion.

29

The split [i.e., *The split of a quality into its positive and constructive part*
and its negative and destructive counterpart]
also makes
communication difficult
because

one person
thinks of the
• constructive side
of a trend,

while the other
has its
• negative
and
• destructive
side in mind.

Take, for instance, [i.e., Take, for instance, the three traits of]

- *rebellion,*
 - *repentance,*
- or*
- *self-acceptance.*

One person may think [i.e., may think, in each of these three different traits,] of

- *healthy rebellion,*
- or*
- *self-assertion;*

of the

- *strength*
- and*
- *maturity*
- in*
- *real repentance*
- and*
- *change;*

of the

- *humility*
- and*
- *realism*
- of accepting oneself as one is.*

Another thinks

- of the*
- destructive kind of rebellion*
- with its*
- *false strength,*
 - *defiance,*
- and*
- *cruelty;*

of the

- *unhealthy guilt and*
 - *self-accusation*
- in false repentance;*

of the

- *self-indulgence*
- in self-acceptance.*

*These are just examples [i.e., These three traits are just examples],
but you can find the same*

in any

- *"good"*

or

- *"bad"*

- *aspect*

or

- *trait*

in existence.

This confusion

leads to

- *misunderstandings*

among

- *people,*

but most important of all, it [i.e., most important of all, this confusion]

leads to

- *confusion and*

- *conflict*

within

- *the self.*

Inner

- *confusion and*

- *conflict*

makes it all the more difficult

either

- *to have the courage*

not to conform to fixed rules,

or

- *not to rebel against*

• what is constructive,

as well as

- *what is actually wrong in this world.*

Indiscriminate rebellion

can do nothing

to change the world.

To do that [i.e., To change the world]

you first have to

- *change yourself*

and

- *overcome your inner split.*

30	<p><i>Every</i></p> <ul style="list-style-type: none">• <i>concept</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>quality</i> <p><i>contains such two-foldedness [i.e., contains both positive and constructive parts, and their negative and destructive counterparts].</i></p> <p><i>Even an</i></p> <p><i>unquestionably divine quality</i></p> <p><i>like</i></p> <ul style="list-style-type: none">• <i>love,</i>• <i>the most potent force in the universe,</i> <p><i>is often</i></p> <ul style="list-style-type: none">• <i>misunderstood</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>rejected</i> <p><i>because</i></p> <p><i>it is seen in its</i></p> <ul style="list-style-type: none">• <i>distorted form</i> <p><i>as</i></p> <ul style="list-style-type: none">• <i>false sacrifice,</i>• <i>possessive domineering,</i>• <i>greedy craving,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>dependency.</i>
31	<p><i>Let us take another quality:</i></p> <p><i>charity.</i></p>

There are many aspects to it [i.e., many aspects to charity]:

the charity of

- *the spirit,*

manifesting in

- *tolerance*

and

- *understanding;*

the charity of

- *giving material things;*

the charity of

- *feeling*

with

and

for

another person,

which is

- *compassion.*

Let us consider

- *compassion.*

As it happens,

in the English language

you actually have another term to designate the

negative aspect of

- *compassion,*

and that is

- *pity.*

You do not have this distinction

in all languages.

However,

for many other

- *trends or*

- *qualities*

only one term exists,

so that you are more apt to get confused.

Even when

two terms are available,

it is still easy to be confused

between them.

	<p><i>Doesn't it often happen that a person actually feels</i></p> <ul style="list-style-type: none">• <i>pity</i> <p><i>while being convinced that what he or she feels is</i></p> <ul style="list-style-type: none">• <i>compassion?</i> <p><i>It is always tempting to pride oneself on having</i></p> <ul style="list-style-type: none">• <i>a positive attitude [i.e., here, the positive attitude of compassion], thus covering up</i>• <i>a negative one [i.e., here, covering up the negative attitude of pity].</i>
32	<p><i>Why is pity destructive?</i></p> <p><i>Apart from the obvious answer which</i></p> <ul style="list-style-type: none">• <i>you all know perfectly well</i> <p><i>and which</i></p> <ul style="list-style-type: none">• <i>I do not have to discuss further,</i>• <i>pity is destructive because it</i>• <i>paralyzes you.</i> <p><i>In [i.e., Conversely, in]</i></p> <ul style="list-style-type: none">• <i>compassion, you are</i>• <i>strong</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>capable of</i>• <i>helping,</i> <p><i>of</i></p> <ul style="list-style-type: none">• <i>doing something for the other person.</i>

In

• pity,
you can do nothing but
weep for
• the other,
while in reality you
weep for
• yourself,
due to your
unwillingness to
• accept
• life
and
• death
and
• assume the responsibility
which makes you
capable of
coping with life's hardships.

In

• pity,
you merely
project
your own weakness
onto another,

seeing in
that person

your own
• cowardice
and
• hidden rebellion.

Therefore

it [i.e., Therefore, pity]
is an
utterly selfish emotion.

33

*The way to determine
whether you
feel*
• *compassion*
or
• *pity*
*is to notice
whether
the feeling [i.e., whether the feeling you experience]
gives you
strength
for the other person,*
*or
whether it [i.e., whether the feeling you experience]
weakens you.*

*If it
is the latter [i.e., If the feeling you experience weakens you],
you now know the procedure of
looking beyond it.*

*Where do you hold a
• misconception?*

*Where are you trapped in
• confusion?*

*What do you
• repress?*

*Compassion
makes you
• feel and
• understand,*

*but it [i.e., but compassion, unlike pity,]
is strong enough
not to paralyze
your capacity to
help,
if need be –
even with a momentarily bitter medicine
if that is for
the good of the other person.*

34

*You will eventually
come across
other concepts
which are confusing
because
they are split.*

*If you become
sufficiently aware,*

your

- *confusions*

and

- *conflicts*

will surface.

*Even before the confusion
is cleared up,
you will already feel
a liberation,
because
you are then*

- *fully aware of
the problem*

and

- *willing to own it.*

*At such times,
I shall be happy to
clarify the*

- *confused,*
- *split*

*concepts
the way I have tonight.*

35

QUESTION:

*I always felt
guilty
because I didn't have
real pity
for my mother.*

*I had
compassion
for her
and because of that
I was able to help her.*

*If I had pitied her,
it would have been
impossible to help.*

*But in spite of that,
and in spite of knowing it,*

*I feel
guilty.*

36

ANSWER:

*Your guilt, my dear,
has nothing to do with*

- *pity*

or

- *compassion.*

*It has to do with
your lack of a healthy approach
to*

- *yourself,*

or

- *toward*
- *your mother.*

*It [i.e., Your guilt]
is an
indirect outcome
of other aspects within yourself.*

37	<p>QUESTION: <i>I'm just about to lose my closest friend.</i></p> <p><i>And I would like to be able to get to the point of having</i> • <i>compassion</i> <i>and</i> <i>losing any kind of</i> • <i>pity.</i></p>
38	<p>ANSWER: <i>The answer is implicit in this lecture.</i></p> <p><i>Find where you identify with this friend.</i></p> <p><i>What the friend experiences, you fear for yourself.</i></p> <p><i>The fear is repressed and therefore you can't</i> • <i>deal with it</i> <i>and</i> • <i>accept it.</i></p> <p><i>Thus,</i> <i>it [i.e., Thus, your fear of experiencing what the friend is experiencing] manifests in pity.</i></p>
39	<p>QUESTION: <i>It is more the</i> • <i>loss that I feel</i> <i>than</i> • <i>identification.</i></p>

40

ANSWER:

***It is also
identification.***

***Losing a dear one
is a pain
that has to be borne.***

***In itself,
it is a healthy pain
that cannot
weaken the soul,
provided
you go through it.***

***But the additional element in your pain
is
fear.***

And where
• fear
is,
• identification
occurs.

***The nature of these two pains [i.e., The nature of the pain of loss
compared with the nature of the pain when there is identification],
is different,
if you probe your emotions.***

***The quality of
the pain of***
• loss
does not contain the
• fear,
• bitterness,
• self-pity,
• struggle, and
• hardness
contained
in
the pain of
• identification,
in
• pity.

41	<p>QUESTION: <i>In the last lecture [See Lecture 93: The Link Between the Main Image, Repressed Needs, and Defenses],</i></p> <p><i>with reference to</i> <i>the defense mechanism,</i> <i>you said that</i> <i>the basic defense</i> <i>is a</i></p> <ul style="list-style-type: none">• <i>general inner climate</i> <i>you can feel.</i> <p><i>Could you please explain what you mean by "inner climate"?</i></p>
42	<p>ANSWER: <i>If you observe your</i> <i>emotions,</i> <i>which you increasingly learn to do on this path,</i> <i>you will detect</i> <i>the kind of feeling</i> <i>that can best be described as</i></p> <ul style="list-style-type: none">• <i>an inner</i> <i>stiffening.</i> <p><i>It [i.e., This feeling of inner stiffening]</i> <i>may</i> <i>not always</i> <i>be on the surface.</i></p> <p><i>It [i.e., This feeling of inner stiffening]</i> <i>can be</i></p> <ul style="list-style-type: none">• <i>provoked or</i>• <i>caused,</i> <i>for instance,</i><ul style="list-style-type: none">• <i>when you do this work</i> <i>with another person</i> <i>and certain areas in you are touched,</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>when you encounter</i><ul style="list-style-type: none">• <i>criticism</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>disapproval.</i>

[When you do this work with another person and certain areas in you are touched or when you encounter criticism or disapproval and this feeling of inner stiffening occurs,]

You will detect

- ***a hardening,***
- ***a fearfulness,***
- ***an apprehension,***
- ***a desire to reject***
whatever it is that comes to you.

You feel

- ***attacked***
- and***
- ***threatened.***

The feeling in you,
coming as a
reaction to

the instances just mentioned [i.e., your reaction when you do this work with another person and certain areas in you are touched or your reaction when you encounter criticism or disapproval],
is your
• defense mechanism.

Feeling it [i.e., Feeling this defense mechanism in these instances]
is a

great step forward;

you will come to see

- ***how this mechanism in you***
reacts

and

- ***how such reaction***
is against your interest.

You have to
observe

- ***this inner climate,***
- ***the stiffening***

and

- ***hardening,***

otherwise

you cannot get further
in this important respect of the work.

43

QUESTION:

You didn't exactly define

- *pity*

and

- *compassion,*
as I remember,

and

*I should like to know a little more about
the difference between the two.*

It seems to me that,

*in the work you prescribe,
the more we*

- *acknowledge and*
- *understand*
ourselves,

*the more we are able
to act according to a rule,
that is,
to live together.*

Apart from that,

*the more we do in this work
we become*

- *less human*
- and*
- *more like machines.*

I believe

*the very core of humanity
is*

- *pity,*

and indeed,

- *self-pity,*

because

*if a person
does not have
self-pity,*

*he is
not selfish.*

If a person is
• *not selfish,*
he is
• *not human,*
he is
• *a god.*

This is
not a
• *mental or*
• *intellectual*
consideration,
but something

I
• *feel.*

44

ANSWER:
In the first place,
I do not think it is necessary
to repeat again
the difference
between
• *compassion*
and
• *pity.*

I have defined it sufficiently in the lecture.

If you read it,
you will not have any difficulty in understanding it.

However,
if the question still remains open,
I shall be glad to answer it.

45

*As to the rest of your question,
it contains a number of*
• *confusions*
and
• *misunderstandings,*

*for instance,
that*
at the core of every human being
there is
• *pity,*
indeed,
• *self-pity.*

*No,
this is not true.*

Either
• *pity*
or
• *self-pity*

is the
• *result,*
or the
• *symptom,*

not even of
• *the core,*
but of
• *another symptom.*

Many
• *attitudes*
and
• *aspects*
in the human being
are part of a

chain-reaction.

	<p><i>The core is the real self – and this most certainly does not act according to any rule, either a</i></p> <ul style="list-style-type: none">• <i>general,</i>• <i>outer one,</i> <p><i>or even a</i></p> <ul style="list-style-type: none">• <i>rigid</i>• <i>self-made one.</i> <p><i>The nature of the core [i.e., The nature of the core, the real self, true self, or genuine self] is</i></p> <ul style="list-style-type: none">• <i>flexibility</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>individuality.</i>
46	<p><i>Although it is human to be</i></p> <ul style="list-style-type: none">• <i>selfish,</i> <p><i>it is also human to be</i></p> <ul style="list-style-type: none">• <i>unselfish.</i> <p><i>Although it is human</i></p> <ul style="list-style-type: none">• <i>to have self-pity,</i> <p><i>it is also human</i></p> <ul style="list-style-type: none">• <i>not to have it.</i> <p><i>It is not that one is [i.e., It is not that one trait, say, selfishness or having self-pity is]</i></p> <ul style="list-style-type: none">• <i>human</i> <p><i>and</i></p> <p><i>the other [i.e., and that the other trait, say, unselfishness or not having self-pity is]</i></p> <ul style="list-style-type: none">• <i>divine.</i> <p><i>Both are [i.e., Both of these traits are] human.</i></p>

*It is the same with
selfishness
as with
any other trait.*

There is a

- *healthy*

kind [i.e., There is a healthy kind of selfishness]

as well as an

- *unhealthy,*
- *destructive*

*kind [i.e., There is a counterpart to a health kind of selfishness, that is,
an unhealthy, destructive kind of selfishness].*

Your confusion here

arises out of

ignorance,

in that you believe you are expected to

give up

any kind of

selfishness.

Therefore you

- *rebel and*

- *cannot accept*

giving up

even the kind of selfishness

that is

- *destructive*

of

- *yourself*

and

- *others.*

47

Moreover,

if you believe that the outcome of this work

is

first,

- *to conform to a rule,*

and

second,

- *to become like a machine,*

I should like to say that

you have not even understood

the most basic rudimentary elements of this work.

*It is time for you,
with your good intelligence,
to understand it [i.e., to understand this work, this pathwork],
at least in your brain.*

*For
the truth [i.e., the truth about this work, this pathwork]
is the extreme opposite
of what you stated here [i.e., the truth about this work is the extreme
opposite of conforming to a rule, of becoming a machine].*

*• It is significant,
and
• it applies to every human being,
regardless of intelligence,*

*that
wherever one is
resistant to understand something,*

*not only does
• one not hear the points
one is unwilling to hear,*

*but actually
• one often hears
the very opposite [i.e., the very opposite points
to the points being said].*

*The essence of
• these teachings
and
• the method of the work
is to
• free you of
ready-made rules [i.e., the very opposite of conforming to a rule]
and
• help you to become
true individuals.*

*In tonight's lecture
this point was again stressed
from a new angle.*

48

*You are under the
misconception
that
goodness
is*
• *dull*
and
• *insipid,*
that
it [i.e., that goodness]
has
no
• *variation,*
no
• *individuality,*
• *humor,*
• *pleasure,*
and
• *wit.*

*You ascribe all that [i.e., You ascribe all these qualities (variation,
individuality, humor, pleasure, and wit)]
to
"badness."*

How wrong you are!

• *Goodness*

*is as
diversified
as*

• *badness.*

*Only it [i.e., Only goodness]
has*

more

- *humor,*
- *individuality,*
- *pleasure,*

because in

- *health*
- and*

- *maturity –*

which amounts to the same as "goodness" –

you are

- *better able to express yourself,*

you experience

- *more keenly,*

and

you have a

- *deeper,*
- *wider*

scope for living.

You confuse

- *goodness*

with

- *"goody-goodyness"*

which,

if analyzed,

is the

extreme opposite of

the former [i.e., the extreme opposite of true goodness].

In essence,

goody-goodyness

is another facet of

the badness

that

seems

so desirable to you.

49

*In this lecture I mentioned,
among other things,
that it is sometimes better*

*to make a
mistake*

if

*it [i.e., if making the mistake]
comes out of
your real self*

than

to obey

• rules

and

• principles

*when you are
not*

at one

within yourself

about them [i.e., when you are not at one

within yourself about such rules and principles].

*Isn't it significant
that you
hear*

*the very opposite [i.e., that you hear that it is better to obey rules
and principles about which you are conflicted within than
to dare make a mistake, if making such a mistake is what
comes out of your real self]?*

*Doesn't that show
something
vitally important
in your attitude
toward
yourself?*

Do you understand, my friend?

50	<p>QUESTION: <i>Yes, I understand your words.</i></p> <p><i>But, you see, what then becomes a rule is that</i></p> <ul style="list-style-type: none"><i>• I,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• we,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• mankind, must aim to become oneself.</i> <p><i>Then this is a rule.</i></p>
51	<p>ANSWER: <i>No.</i></p> <p><i>You can choose to remain infants, if you so desire.</i></p> <p><i>You do not have to grow up.</i></p> <p><i>But if you wish to</i></p> <ul style="list-style-type: none"><i>• grow</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• live a • constructive</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• full life</i> <p><i>and want to</i></p> <ul style="list-style-type: none"><i>• realize most of your potentials,</i> <p><i>then you must become yourself.</i></p> <p><i>But the choice [i.e., But the choice whether to grow and become your full self,] has to be made by you.</i></p>

52

QUESTION:
I understand.

Then there is a further question.

Why then should

- *such advanced people,*
shall we say
- *people who have been on this path for some time,*
by
- *doing this work,*
by
- *realizing themselves,*
by
- *throwing off fetters,*

become able to withstand
what no human wants to withstand,
such as
another person's ill manners?

Now, I do not think that [i.e., that withstanding another person's ill manners]
is

- *honest*
- or*
- *the aim [i.e., the aim of this work].*

This seems to me
like being a

machine.

53

ANSWER:
There is
another confusion here, my friend.

The answer
is very simple.

- *Growth,*
 - *maturity,*
 - *unfoldment,*
- makes you able to withstand,
if you have to,
that which you are
incapable of
changing.*

*Maturity
enables you
to*

- *give up*

and

- *let go of
what you do
not
have to
endure.*

*This [i.e., Letting go of even that which you do not have to endure]
is something
the immature person
cannot do;*

*the unbearable [i.e., That which is unbearable and which he has to endure]
thus
becomes a problem for him [i.e., a problem for the immature person].*

*You rebel against
what you cannot change
because
it is outside your control.*

*If you believe
that
your rebellion
alleviates
the difficulty,
you are
very much mistaken.*

Quite the contrary is true.

54

*The mature person
can take what
has to be
taken
without being crushed.*

• *He*
or
• *she*
*will even benefit from it [i.e., The mature person will even benefit from
taking what is inevitable and must be taken].*

*This certainly
does
not make a machine out of anybody.*

*It would be more appropriate
to call
the perpetually rebelling person*
• *a machine,*
and
• *an ineffectual one at that,
who constantly
puffs aimless steam
into the atmosphere.*

*This [i.e., This perpetual rebelling against problems in life]
depletes a person's strength,
so that he or she
becomes incapable of
changing
that*
• *which he could change,*
• *which is
not beyond his control.*

*He [i.e., One who perpetually rebels against problems in life]
is*
• *unaware that
he could do so [i.e., that he could change what he in fact could change],*
and
• *even unwilling [i.e., even unwilling to change what he could change],
because
he cherishes the pseudo-individuality
of the perpetual rebel.*

*What makes you believe
you are
more of an
• individual
and
less of a
• machine
when you
constantly
• scream
and
• fight
where there is
no reason to do so?*

*What makes you believe
that the person
is a machine

who
• faces an issue squarely,

and upon discovering that
• here is something he cannot change,

goes with the stream,
thus saving his strength
for the issues
where he can
• make a change

and thus
• make his life more meaningful?*

55

*Let me part from you
with
very special blessings,
at this time of year [Note: this lecture was given December 8],
honoring*

- *the greatest Being
who ever lived;*
- *the Being
who had*
 - *taught**and*
 - *lived**and*
 - *died**by all the truth
conveyed again
and again
in so many various ways,
ever since your earth
began to exist –*

Jesus Christ.

*Be blessed
in him;
be
in peace;
and may your further path
make you realize
that*

- *his teachings,
as well as*
- *any other teachings of truth,
do not seek to make you*
 - *conform,*
 - *appease,*
 - *bow down, and*
 - *accept something against your*
 - *will and*
 - *conviction**by changing you into*
 - *puppets and*
 - *goody-goodies.*

Quite the contrary!

If you truly

- *understand and*
- *follow*
 - *his teachings, and*
 - *certain aspects of his life,*

*you will find this
to be so.*

That

- *he,*
 - as well as*
 - *any other exponent of truth,*
- has*

not only

- *taught,*

but also

- *lived it,*

is very opposite to

what the rebellious person fears most –

the goody-goody conformer.

- *Watch,*
- *observe*
 - *yourself and*
 - *others.*

Go deeper in this work.

Look at the few people

whom you may know

who have already accomplished a part of this goal,

and you will see

that this is true:

the more

- *spiritually and*

- *emotionally*

developed

a person is,

the more he or she is

- *alive,*

- *a distinct individual,*

and

- *not a machine,*

divorced from

- *warmth,*

- *courage, and*

- *humor.*

	<p><i>The true self [i.e., The true self, the real self, the genuine self] of every individual is the very opposite of that which you</i> • <i>fear</i> <i>and</i> • <i>rebel against.</i></p>
56	<p><i>And so, my friends, be blessed in the Lord.</i></p>

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