

# Pathwork Lecture 87: The Next Phase on the Path; Questions and Answers

1996 Edition, Original Given: June 9, 1961

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 style="text-align: center;"><b><i>Greetings, my dearest friends.</i></b></p> <p style="text-align: center;"><b><i>God bless each one of you.</i></b></p> <p style="text-align: center;"><b><i>Blessed is this hour [i.e., Blessed is this time we spend together in this lecture].</i></b></p>
04	<p style="text-align: center;"><b><i>Looking back at the past working season [i.e., September 1960 – June 1961], we recognize that it was indeed a very fruitful period for all my friends.</i></b></p> <p style="text-align: center;"><b><i>You have developed.</i></b></p>

by Eva Broch Pierrakos

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*You have,  
in some cases,  
grown more than you are aware of at this time.*

*If you try to evaluate  
where you stood  
• a year ago  
and  
where you stand  
• now;*

*if you consider your development  
not so much  
in terms of  
• perfection,  
but rather  
in terms of  
• awareness  
of your  
• problems  
and  
• conflicts,*

*you will truly see  
that this has been  
a very decisive period  
for most of you.*

05

*In the next working season [i.e. September 15, 1961 (L88 Religion: True and False)  
through June 8, 1962 (L105 Humanity's Relationship to God  
in Various Stages of Development)]*

*we hope you will  
accomplish further  
• insight,  
• growth, and  
• self-understanding.*

***In order to accomplish this  
without unnecessary delay [i.e., to accomplish this furthering of insight,  
growth, and self-understanding without unnecessary  
delay when we begin the next working season],***

***do not consider this  
interval of inactivity [i.e., this summer break (June 9 – September 15, 1961)]  
in***

- the group***
- and  
in***
- private work  
as a period of  
stagnation.***

***It need not be that,  
but  
it depends on you.***

***You can all***

- relax and***
- enjoy yourselves  
as much as possible  
and yet  
continue your***

- search and***
- self-observation.***

***Make this period [i.e., Make this period during the summer break],  
in its own way,  
a time of further growth,  
even though  
this [i.e., this further growth during the summer break]  
may be accomplished  
in a different way.***

***Let it [i.e., Let this summer break]  
be a time  
of***

- preparation***

***and  
of***

- increased training in awareness  
of what  
your emotional reactions  
signify.***

06

*When the new working season starts,  
we shall enter into  
a new phase,  
just as we did last year.*

*In this coming phase  
the principal aim  
will be  
less a*

- further theoretical understanding*

*than a*

- great deepening of  
your emotional awareness.*

*To some degree  
this [i.e., this great deepening of your emotional awareness]  
has already been accomplished,  
particularly in the last two years [i.e., time between Lecture 55 given  
in September 1959 and this Lecture 87 (June 1961)],  
but  
more is necessary.*

*In the next season [i.e., the season beginning with Lecture 88 in September 1961]  
I shall give you  
specific help in this endeavor [i.e., this endeavor to deepen  
your emotional awareness].*

*You all should know that  
this [i.e., know that DEEPENING your EMOTIONAL AWARENESS]  
is the goal now.*

07

*Some of you  
have wondered why at the beginning  
my talks were of a more*

- spiritual nature,*

*while lately  
the emphasis has been more*

- psychological.*

*Although you all realize by now  
that*

- *true spiritual development  
cannot occur  
without  
clearing up*
- *distorted emotions,*

*your knowledge  
is still largely*

- *theoretical*

*and not yet  
conducive to*

- *a true understanding.*

*Only as you become  
increasingly aware of  
the true significance of  
your emotions  
will you understand  
that*

- *spiritual development  
deals much more with your*
- *unconscious emotions*

*than with your*

- *actions and*
- *thoughts.*

*The general knowledge you can acquire  
about them [i.e., The GENERAL KNOWLEDGE you can acquire  
ABOUT your UNCONSCIOUS EMOTIONS]*

*will  
not really  
help  
your spiritual development.*

*But each  
apparently insignificant insight  
about your own*

- *reactions*

*and*

- *emotions*

*will constitute a  
major step  
toward spiritual growth.*

	<p><i>This is why the emphasis [i.e., the emphasis of our Pathwork] • has been, and • still is, on the  • unconscious.</i></p> <p><i>And the approach that explores the unconscious is a  • psychological one.</i></p>
08	<p><i>The time will come, however, when the circle will close and we will return to  a more • spiritual emphasis,  but with a • deepened and • broadened understanding.</i></p> <p><i>We shall come back to this point [i.e., We shall come back to this point of SPIRITUAL emphasis] with a different attitude.</i></p>

*Spiritual*  
• *knowledge,*  
*even*  
*spiritual*  
• *action,*  
*is one thing.*

*But*  
*spiritual*  
  
• *living,*  
• *feeling,*  
• *being,*  
*and*  
• *inner experience*

• *is an altogether different matter,*

*and*  
• *can be experienced*  
*only after*

*the inner world of*

*feeling*

*has been*

• *explored*  
*and*  
• *understood.*

*The*  
• *inner world [i.e., The inner world of FEELING]*  
*is the only*  
• *reality*  
*that counts.*

	<p><i>It [i.e., The INNER world of FEELING] determines your</i></p> <ul style="list-style-type: none"><li><i>• material life</i></li></ul> <p><i>just as much as your</i></p> <ul style="list-style-type: none"><li><i>• spiritual life,</i></li></ul> <p><i>as you will find out more and more on this path.</i></p> <p><i>You can already see clearly, as a consequence of this work, that</i></p> <p><i>your</i></p> <ul style="list-style-type: none"><li><i>• inner problems</i></li></ul> <p><i>are responsible for</i></p> <p><i>your</i></p> <ul style="list-style-type: none"><li><i>• outer ones.</i></li></ul>
09	<p><i>So, my friends, do not for a moment believe that you move away from</i></p> <ul style="list-style-type: none"><li><i>• spirituality</i></li></ul> <p><i>by our emphasis on</i></p> <ul style="list-style-type: none"><li><i>• psychological work.</i></li></ul> <p><i>The one must include the other [i.e., The spiritual work must include the psychological work and the psychological work must include the spiritual work],</i></p> <p><i>and you will recognize this more and more in the coming phase of our work.</i></p>



10

*If we purposely refrained from  
evaluating your inner conditions  
from the viewpoint of  
spiritual law,  
we had good reason to do so.*

*As you know,  
stringent self-judgment*

- *is usually  
destructive*

*and*

- *hinders your search.*

*It [i.e., Stringent SELF-JUDGMENT]  
must  
not be encouraged  
at a time  
when you cannot yet get away from  
the childish distinctions  
between  
so called*

- *good*

*and*

- *bad.*

*This [i.e., This stringent SELF-JUDGMENT when you are still in your  
CHILDISH distinctions between so-called GOOD and BAD]  
would only  
strengthen  
your guilt feelings.*

*It [i.e., This stringent SELF-JUDGMENT when you are still in your  
CHILDISH distinctions between so-called GOOD and BAD]  
would also  
strengthen*  
  
*the exaggerated*

- *demands*

*and*

- *standards*

  
*of your  
idealized self-image.*

	<p><i>It [i.e., This stringent SELF-JUDGMENT when you are still in your CHILDISH distinctions between so-called GOOD and BAD] would hinder you from accepting yourself as you are, and that acceptance [i.e., and that acceptance of yourself AS YOU ARE] is the only basis for</i></p> <ul style="list-style-type: none"><li><i>• growth and</i></li><li><i>• change.</i></li></ul> <p><i>This fact [i.e., This fact that ACCEPTING YOURSELF AS YOU ARE NOW is the only basis for growth and change] requires the neutral approach we have adopted.</i></p>
11	<p><i>But in the last analysis you will realize that you must apply</i></p> <ul style="list-style-type: none"><li><i>• spiritual values, which up to now you have applied more to</i></li><li><i>• actions and</i></li><li><i>• thoughts</i></li></ul> <p><i>than to</i></p> <ul style="list-style-type: none"><li><i>• feelings,</i></li></ul> <p><i>to your</i></p> <ul style="list-style-type: none"><li><i>• inner life.</i></li></ul> <p><i>In order to spotlight the feelings without courting the dangers of self-judgment, more substantial growth has to take place.</i></p>

*True development  
is indicated  
when your*

- *inner life*

*corresponds to  
what you all know to be*

- *right,*
- *good,*
- *true,*

*and*

- *loving.*

*However,  
since*

- *feelings*

*cannot be controlled  
by an effort of  
will,*  
*you*  
*cannot simply*

- *influence*

*and*

- *control*

*them*  
*as you do*

- *actions*

*and*

- *thoughts.*

*Only*

- *if*

*and*

- *when*

*you*

- *completely understand*

*your*  
*unconscious reactions*  
*and therefore*

- *control them,*

*can you*  
*safely*  
*take a spiritual approach to*  
*your emotions.*

12	<p><i>The distinction between the</i> • <i>spiritual</i> <i>and the</i> • <i>psychological</i> <i>is</i> • <i>arbitrary</i> <i>and, in reality,</i> • <i>nonexistent.</i></p> <p><i>But since you do think along these lines, it is necessary to explain the difference [i.e., the difference between the SPIRITUAL and the PSYCHOLOGICAL].</i></p>
13	<p><i>When you become aware of</i> • <i>how you use spiritual values to castigate yourself for falling short of a false perfection;</i></p> <p><i>when you understand</i> • <i>the falseness of your motivations;</i></p> <p><i>when you see the</i> • <i>pride and the</i> • <i>pretense, contrary to your belief in your goodness;</i></p> <p><i>when you are aware of</i> • <i>the real aims you wish to pursue with your desire for spiritual perfection,</i></p> <p><i>then, and only then, can we</i> • <i>return to spiritual evaluation</i> <i>and</i> • <i>consider your inner problems without damage and obstruction.</i></p>

14

*And now, my friends,  
I am ready for the questions you have prepared for me.*

**QUESTION:**

*In a previous lecture you briefly touched on  
the subject of  
myth,  
which you defined as  
universal truth  
in picture form.*

*Most people,  
and even  
most mythologists,  
including Frazer,  
regard  
all myths  
as stories of events  
that never happened.*

*There are a few contemporary scholars, however,  
such as*

- Bellamy and*
- Hoerbiger,*

*who state that there is  
a new scientific vindication of  
the cosmogonic myths in the Book of Genesis.*

*There are many myths in Genesis,  
but there is one in particular that I would like to interpret.*

*It is the one about*

- the Tower of Babel,*

*especially now  
when we are living in an age of  
confusion of tongues.*



18

*As you know,  
at one time the human entity  
was a*

*whole being,*

- *completely integrated,*
- *in harmony,*
- *without  
conflict,*
- *without  
contradictions.*

*This [i.e., This stage of the HUMAN ENTITY being WHOLE]  
is the  
meaning*

*"of one language."*

*The expression of the spirit  
was*

- *focused  
to one point*

*and*

- *not  
scattered*

*as is now the case with humanity,  
where*

*so many  
contradictory*

- *aims*

*and*

- *attitudes  
exist.*

*After all,  
you who are on this path  
now know  
how many*

*contradictory attitudes  
exist in*

*you [i.e., exist in EACH and EVERY ONE of YOU].*

**Because of  
these contradictions** [i.e., *Because of these many contradictory aims  
and attitudes that exist IN EACH ONE OF YOU*],  
**which can be symbolized as**

**"different languages,"**

**you do  
not understand**

**yourself.**

**Chaos  
comes into your life.**

**The**

- **outer**
- **confusions**
- and**
- **problems,**

**conditioned by the  
inner**

**ones** [i.e., *conditioned by the INNER  
confusions and problems IN YOU*],

**are  
enigmatic to you**

**because**

**you ignore**

**the reason for them** [i.e., *because you IGNORE the  
REASON for these OUTER confusions and problems*].

**Likewise** [i.e., *As with the OUTER confusions and problems*],  
**you**

**ignore the  
contradictory**

- **aims,**
- **attitudes,**

**and**

- **desires**

**within yourself.**



	<p><i>You can no longer link</i></p> <ul style="list-style-type: none"><li><i>• cause</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• effect</i></li></ul> <p><i>and therefore you will not clear up this "Babel"</i></p> <p><i>until you explore the</i></p> <ul style="list-style-type: none"><li><i>• meaning</i></li></ul> <p><i>of your previously unconscious emotions.</i></p>
19	<p><i>Since this Tower of Babel exists</i></p> <ul style="list-style-type: none"><li><i>• within</i></li></ul> <p><i>your own soul,</i></p> <p><i>it must also exist</i></p> <ul style="list-style-type: none"><li><i>• outwardly in</i></li></ul> <p><i>the world.</i></p> <p><i>World conditions</i></p> <p><i>are the sum total of</i></p> <p><i>all of humanity's inner conditions.</i></p>

	<ul style="list-style-type: none"><li>• <i>Lack of understanding,</i></li><li>• <i>confusion,</i></li><li>• <i>unawareness of</i><ul style="list-style-type: none"><li>• <i>cause</i></li></ul></li><li><i>and</i></li><li>• <i>effect,</i></li><li>• <i>contradictory aims,</i></li><li><i>and</i></li><li>• <i>wrong conclusions</i><ul style="list-style-type: none"><li><i>make up</i></li><li><i>the</i></li><li>• <i>inner</i></li><li><i>and</i></li><li>• <i>outer</i></li><li><i>world of humanity.</i></li></ul></li></ul> <p><i>This</i> <i>is</i> <i>the Tower of Babel.</i></p>
20	<p><i>If you</i> <i>cannot understand</i><ul style="list-style-type: none"><li>• <i>yourself,</i></li></ul><i>how can you</i> <i>understand</i><ul style="list-style-type: none"><li>• <i>others?</i></li></ul><i>The more</i><ul style="list-style-type: none"><li>• <i>distortions</i></li></ul><i>and</i><ul style="list-style-type: none"><li>• <i>confusions</i></li></ul><i>exist</i> <i>within you,</i></p> <p><i>the less</i> <i>you will be able to</i> <i>communicate</i> <i>with others.</i></p> <p><i>You cannot</i><ul style="list-style-type: none"><li>• <i>understand them,</i></li><li>• <i>reach them, or</i></li><li>• <i>make them understand</i></li></ul><i>you.</i></p> <p><i>This, too, is the Tower of Babel.</i></p>

	<p><i>It [i.e., The Tower of Babel] symbolizes your • inner world and the result of it [i.e., the Tower of Babel symbolizes the RESULT of your INNER world] in the • outer world:  difficulty of communication.</i></p>
21	<p><i>The East, whence you came, symbolizes one point of eternity, if I may express myself in such a very paradoxical way.</i></p> <p><i>The West is the goal.</i></p> <p><i>The East was the perfection you once had.</i></p> <p><i>The West is the perfection you will have regained.</i></p> <p><i>Yet in reality they are one [i.e., in reality, EAST – the perfection you “once had” – AND WEST – the perfection you “will have regained” – are ONE DIRECTION]; only in your eyes do they  appear as  two different directions.</i></p>

*Evolution  
is always  
the movement of a  
circle  
closing.*

*This applies to the  
huge overall picture of  
cosmic evolution  
that starts with an  
outward movement  
and ends  
in a return to  
perfection.*

*It applies also to  
the work on the Path.*

*There are  
many closing circles.*

*Tonight I mentioned  
commencing with*

- *spiritual emphasis,*

*then going*

- *away from it,*

*only to*

- *return to it later*

*but with  
new understanding gained  
while having  
been away from  
the spiritual point of view.*

*You return to  
the same point,  
not to  
a different one.*

*Only it is  
not quite the same point [i.e., not quite the same point you started from]  
because you have become*

- *richer and*
- *wiser.*

	<p><i>It is the same with the perfection</i></p> <ul style="list-style-type: none"><li>• <i>that you once had</i></li></ul> <p><i>and the one [i.e., and the perfection]</i></p> <ul style="list-style-type: none"><li>• <i>you will regain</i></li></ul> <p><i>after you have explored the depths, having in the interim been away from perfection.</i></p>
22	<p><i>Humanity is stationed at the point on the curve where the symbols of your inner problems exist in different</i></p> <ul style="list-style-type: none"><li>• <i>groups,</i></li><li>• <i>nations,</i></li><li>• <i>religions,</i></li><li>• <i>languages.</i></li></ul> <p><i>All of them are symbolic of the inner world.</i></p> <p><i>The world of</i></p> <ul style="list-style-type: none"><li>• <i>reality,</i></li></ul> <p><i>the world that</i></p> <ul style="list-style-type: none"><li>• <i>determines your life,</i></li></ul> <p><i>is the inner world.</i></p> <p><i>That [i.e., The INNER world, the world that determines your life] is always the</i></p> <ul style="list-style-type: none"><li>• <i>cause.</i></li></ul> <p><i>The world of matter</i></p> <p><i>is always the</i></p> <ul style="list-style-type: none"><li>• <i>effect.</i></li></ul>

*Whether you examine*

- *nations,*
- *languages and*
- *religions,*

*or*

- *atmospheric conditions,*  
*it makes*  
*no difference.*

*All [i.e., ALL of these]  
express the*

- *harmony*
- or*
- *disharmony*  
*of the soul.*

*If you look at your  
earth life*

*from any conceivable point of view,  
you will*

- *see*
- and*
- *learn*
- and*
- *sense*

*that it truly is  
the opposite of  
what you always thought.*

*You are*

*deeply convinced*

*despite occasional appearances to the contrary,  
that*

- *the outer world is the*

- *cause*

*and*

- *the inner world is the*

- *effect.*

*No!*

*It is just the  
opposite [i.e., the INNER world is the CAUSE  
and the OUTER world is the EFFECT],  
and as you  
advance  
in your own*

- growth and*
- development,*

*you will  
perceive*

- cause*

*and*

- effect*

*in truth.*

23

*For instance,  
what you  
see  
in a landscape  
is the expression of  
all souls:*

- the beauty  
on one hand,*

*or*

- pollution,*
- dirt,*
- barrenness  
on the other.*

*Significantly,*

- nature*

*and*

- atmospheric conditions*

*express*

- a purer picture of  
the sum total of  
humanity's soul life*

*than [i.e., than do]*

- world conditions*

*and*

- relations among nations.*

*This is not hard to figure out.*

*The greatest problem  
is*

*how to get along with others*

*despite  
so much immature egocentricity.*

- *Alone,  
you are now advanced enough,  
generally speaking,  
more or less  
to get along with*

- *yourself.*

- *Nature  
and  
atmosphere*

*represent  
that part of the soul  
in which  
you*

- *think,*
- *meditate,*
- *contemplate,*

*and*

- *raise your thoughts  
to higher things.*

*That [i.e. The part of the soul in which you think, meditate, contemplate,  
and raise your thoughts to higher things]*

*is  
much easier*

*than*

- *truly getting along with others,*

*than*

- *putting one's ego out of the picture.*



24	<ul style="list-style-type: none"><li>• <i>Nature</i> symbolizes <i>certain aspects of the human soul,</i></li><li>• <i>art</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>artificiality</i> symbolize <i>others [i.e., symbolize other aspects of the human soul].</i></li></ul> <p><i>You will learn to perceive anything in material existence as a symbol of</i></p> <ul style="list-style-type: none"><li>• <i>the soul forces</i></li><li><i>or</i></li><li>• <i>inner attitudes.</i></li></ul>
25	<p><i>You all know that the true barrier among peoples is not the difference of languages.</i></p> <p><i>You can see that the difference of languages on earth is indeed a symbol of something more profound.</i></p> <p><i>As the inner barriers to one's real self are removed,</i></p> <p><i>the outer barriers will gradually disappear.</i></p>

26	<p><i>Much of this can already be observed.</i></p> <p><i>In spite of so much that is wanting, humanity as a whole has come a long way.</i></p> <p><i>The very technical means – often invented for the purpose of destruction – that symbolize your inner pseudo-defenses that are so destructive for the individual,  have nevertheless contributed to remove the barriers among peoples.</i></p>
27	<p><i>What you can contribute to better world conditions in every respect is</i></p> <ul style="list-style-type: none"><li><i>• the removal of your own • inner barriers, your own • Tower of Babel;</i></li><li><i>• the dismantling of your own • defense mechanisms, which are so damaging to • yourself and • others.</i></li></ul>

28

*In the passage my friend just read,  
it also says that  
these people  
tried to build the tower  
so high  
that it would reach  
the heavens.*

*Of course,  
they*

- did not,*

*and*

- could not,  
succeed.*

*Does not*  
  
*the attempt to reach  
the heavens*  
  
*clearly symbolize*  
  
*your idealized self-image?*

*While you struggle  
within yourself,  
being at war with  
yourself,*

*you nevertheless  
wish to attain*

*heights of*

- perfection*

*and*

- superiority*

*quite incongruous with*  
  
*your present inner state.*

*The people in the story  
attempted this venture [i.e., this venture of building a tower  
that would reach heaven]  
out of pride.*

*They wanted to  
reach the heights  
by the*

- *wrong method*

*and  
out of the*

- *wrong motives.*

*The same is true of the  
idealized self-image,  
which*

- *cannot succeed*

*and*

- *is bound to crumble.*

*When you realize  
that you  
cannot live up to these*

- *goals and*
- *demands,*

*your  
pride  
collapses.*

*You  
are*

- *crushed*

*and  
feel*

- *defeated.*

*To reach  
perfection –  
the heavens –  
• in a hurry  
and  
• by shortcuts  
through  
material means,  
is a venture  
bound to end in  
failure,  
for it is  
unrealistic.*

*It is just  
as illusory as  
building a tower  
that reaches the heavens.*

*It cannot be done.*

*Attaining  
• development  
and  
• growth  
  
requires  
much less  
• pretentious and  
• ostentatious  
means  
  
than  
  
constructing the  
• idealized self-image  
or the  
• Tower of Babel.*

29

*It is*  
*your*  
*• idealized self-image,*  
*your*  
*• Tower of Babel,*  
*that*  
*• divides you*  
*within*  
*and*  
*• estranges you from*  
*yourself.*

*The estrangement [i.e., The estrangement of YOU from YOURSELF]*  
*symbolizes*  
*the foreign language*  
*you do not understand.*

*You cannot understand*  
*yourself*  
*since you are estranged from*  
*your real self.*

*Consciously*  
*you have*  
*one desire.*

*You act upon it,*  
*but without realizing*  
*how an undercurrent*  
*• flows into the*  
*very opposite direction*  
*and*  
*• produces just*  
*the reverse of*  
*your conscious aim.*

*Again,*  
*this is symbolized in the story of*  
*the Tower of Babel.*

*Here you have*  
*just a few symbols of*  
*this important myth.*

30	<p><b>QUESTION:</b> <i>Why is it that one is often more restless when pleasant things occur?</i></p> <p><i>In depressions one may be calm.</i></p> <p><i>In happy incidents, one becomes</i> <ul style="list-style-type: none"><li>• <i>overstimulated,</i></li><li>and, in a way,</li><li>• <i>disharmonious.</i></li></ul></p>
31	<p><b>ANSWER:</b> <i>The obvious answer [i.e., The obvious answer as to why one may be more restless and overstimulated, and, in a way, disharmonious in HAPPY TIMES] would be</i> <ul style="list-style-type: none"><li>• <i>self-punishment,</i></li><li>• <i>guilt feelings,</i></li><li>• <i>fear of success.</i></li></ul></p> <p><i>But such answers will not bring you further understanding.</i></p> <p><i>Although some of these factors [i.e., Although some of these factors of self-punishment, guilt feelings, and fear of success] may contribute to the complex [i.e., may contribute to the complex making one restless and overstimulated, and, in a way, disharmonious in happy times], in themselves they [i.e., these factors of self-punishment, guilt feelings, and fear of success] do not clear up anything for you.</i></p>

*You will understand*

- *their origin and*
- *their erroneous purpose*

*[i.e., You will understand the ORIGIN and erroneous PURPOSE in being restless, overstimulated, and disharmonious in happy times] only if you become aware of the more basic reason.*

*I am quite sure that  
each one of you  
is experiencing such emotions;  
if you*

*question yourself truly,  
you will ultimately find  
that if*

*a happy incident  
makes you feel*

- *restless,*
- *overstimulated*

*and, in a way,*

- *disharmonious,*

*it is because  
the goal you attained,  
whether  
in a little or in a big way,  
represents a  
false value.*

*That does  
not mean that  
the goal is*

- *wicked or*
- *wrong*

*in itself.*

*But it must be somehow  
connected  
with*

- *your search for glory,*

*with*

- *your idealized self-image,  
no matter how*
  - *subtly or*
  - *unobtrusively*

*it may mix with  
true aims.*



32

*When your  
false*

- *aims and*
- *values*

*are gratified  
you are bound to be left  
feeling  
empty.*

*False aims  
are  
illusions,  
  
and even  
if, at times,  
they [i.e., the false aims]  
materialize,  
they will  
not really satisfy you.*

*These*

- *aims*

*and*

- *values*

*are resorted to as  
pseudo-solutions.*

*When such an aim  
is actually realized,  
it becomes obvious  
that the solution  
was misguided –  
and the soul is*

- *stunned*

*and*

- *confused*

*even more.*

*If you pursue a goal,  
believing that its attainment  
will solve your problems,  
in a sense  
it feels better  
to believe  
the goal itself  
is still valid,  
but for one reason or another,  
you were prevented from  
attaining it.*

*On the other hand,  
if*

- you actually  
do succeed*

*and then*

- the victory turns sour on you  
by its failure  
to solve your problems,  
by leaving you still*

- insecure,*
- frightened, and*
- restless,*

*you are  
at a loss.*

*You feel  
worse  
because now  
you do not know*

- what to do,*
- where to turn.*

33

*Since this entire process [i.e., Since this entire process of succeeding at realizing a  
false goal and, as a result of its falseness, being left  
unsatisfied, insecure, frightened, and restless]*

*is*

- vague, and*
- utterly unconscious,*

*you are unaware of  
its implications.*

	<p><i>You are even unaware of the acute disappointment of now having attained a partial goal.</i></p> <p><i>You still feel not so different than before when you thought that attaining the goal would make all the difference in the world.</i></p>
34	<p><i>Even small gratifications of this sort – let us say a success in social life – will generate this reaction [i.e., this reaction of DISAPPOINTMENT] in your unconscious.</i></p> <p><i>Only close analysis of</i></p> <ul style="list-style-type: none"><li><i>• the incident</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• your reaction to it</i></li></ul> <p><i>will</i></p> <ul style="list-style-type: none"><li><i>• reveal the truth of the matter [i.e., the truth that the goal was misguided and based on false values that could never bring fulfillment]</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• prove of utmost importance for your further development because it will</i></li></ul> <ul style="list-style-type: none"><li><i>• bring into clear focus</i></li></ul> <ul style="list-style-type: none"><li><i>• the false value</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• pseudo-solution</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• show how illusory both are.</i></li></ul>

35

*Depression sets in  
because*

- *the pseudo-solution*

*and*

- *the goal*

*seem difficult to attain.*

*You believe you have  
an aim,  
even though it  
may be wrong.*

*But when  
your aim  
is proven wrong,  
whether or not  
you consciously realize it,  
you become  
more frustrated,  
and  
an inner*

- *haste and*
- *pressure*

*is generated.*

*It seems  
more pressing than ever  
to find a solution,*

*only now  
you do  
not know*

- *where or*
- *how*

*[i.e., only now you do not know where or how to find a solution].*

36

*Let us suppose  
the false goal  
of the pseudo-solution that you attempt  
is*

*to*

- *be*
  - *approved of,*
  - *admired,*
  - *envied, and*
- *feel*
  - *powerful.*

*Now an incident occurs  
where you  
receive this gratification.*

*People do act  
according to this desire of yours.*

*Consciously  
you may feel you had  
a very pleasant time.*

*But if you  
analyze your feelings,  
you will find that  
the goal of  
your idealized self  
was actually  
partly gratified  
in this "pleasant situation."*

*This may very well happen  
along with*

- *the real values*
  - *that are being*
    - *attained*

*and*

- *lived up to.*

***But it is enough [i.e., it is enough evidence of the truth of this matter]  
that  
the gratification of  
a false value  
occurs  
to make you***  

- restless and***
- disharmonious.***

***Now the psyche  
feels,  
"I have received  
what I thought I needed  
and I am still***  

- unhappy,***
- alone, and***
- insecure.***

***I still***  

- lack something,***

***I still***  

- have nothing secure to hold on to.***

***Where do I have to go now  
in order to  
alleviate this condition?***

***What should I  
do now?"***

***So***  

- insecurity and***
- inner haste***  
***increase***  
***just because***  
***the false***  
  - value and***
  - desire******[i.e., to be approved of, admired, envied, and to feel powerful]***  
***has been gratified.***

***Outwardly  
you may be quite content,  
but the inner restlessness  
is a sign of the process I just described.***

37	<p><i>These are subtle processes and when explained in crude language they appear exaggerated.</i></p> <p><i>You have to</i></p> <ul style="list-style-type: none"><li><i>• uncover,</i></li><li><i>• feel, and</i></li><li><i>• experience</i></li></ul> <p><i>the truth of these words.</i></p> <p><i>When you really question yourself honestly, you are bound to find the answer in the form of an inner truth.</i></p>
38	<p><b>QUESTION:</b> <i>Is this something similar to what is called "Weltschmerz [i.e., Weltschmerz, from the German: a deep sadness about the state of the world, a feeling of melancholy and world-weariness]"?</i></p> <p><b>ANSWER:</b> <i>Not necessarily.</i></p> <p><i>Usually in "Weltschmerz"</i></p> <p><i>self-pity predominates,</i></p> <p><i>while the emotion we just discussed is</i></p> <p><i>joy without harmony.</i></p>

	<p><i>It [i.e., This joy without harmony that we just discussed, in contrast to Weltschmerz,] applies to</i> <i>happy incidents,</i> <i>not</i> <i>causing</i> <i>sadness,</i> <i>but rather</i> <i>the opposite [i.e., happy incidents NOT causing SADNESS but rather the opposite: happy incidents causing HAPPINESS],</i> <i>while still being in a state of</i> <ul style="list-style-type: none"><li>• <i>restlessness,</i></li><li>• <i>inner haste,</i></li><li>• <i>impatience,</i></li></ul><i>and</i> <ul style="list-style-type: none"><li>• <i>a kind of nervousness.</i></li></ul></p>
39	<p><b>QUESTION:</b> <i>I would like to ask two metaphysical questions.</i></p> <p><i>Last time in our discussion after the lecture,</i> <i>the subject of</i> <i>reincarnation</i> <i>was touched again.</i></p> <ul style="list-style-type: none"><li>• <i>Reincarnation as a hypothesis</i> <i>was</i><ul style="list-style-type: none"><li>• <i>doubted and</i></li><li>• <i>rejected</i></li></ul><i>by someone,</i></li></ul> <p><i>and</i> <ul style="list-style-type: none"><li>• <i>the statement was made that this [i.e., that reincarnation NOT being true] was also confirmed by communications from the other side that reincarnation takes place only in certain instances.</i></li></ul></p> <p><i>I know that you have already talked about this,</i> <i>but I would like to ask for a confirmation.</i></p>
40	<p><b>ANSWER:</b> <i>This hardly needs to be reconfirmed;</i> <i>however, I have this to add.</i></p>



*Not all spirits know everything,  
especially if those entities  
held very strong convictions during their lifetime.*

*Such strong convictions  
will not automatically disappear.*

*They may linger on for*  
• *decades*  
*and even*  
• *centuries.*

*When such beings then notice  
a reincarnation taking place,  
they prefer to believe that it is an exception.*

*Otherwise such spirits may be highly evolved,  
yet they have blocks in certain areas [i.e., in areas such as reincarnation].*

41

*In this subject [i.e., In this subject of reincarnation],  
as well as in any other,  
you may always encounter  
contrary opinions  
from various*  
• *groups,*  
• *people, or*  
• *spirits.*

*In itself it is  
not even important  
what  
you believe.*

*The important thing  
remains  
always*  
• *one's own development*  
*and*  
• *the clearing up of  
inner  
conflicts.*

*If you  
independently  
• think things through and  
• ponder this subject,  
you will come to the conclusion  
that  
reincarnation is  
• logical and  
• in keeping with  
the universal laws of the cosmos.*

*The argument can be advanced  
that  
other planets  
also afford opportunity for  
• growth and  
• development.*

*That is quite true.*

*However,  
each  
• planet or  
• sphere  
represents  
different conditions  
so that  
different lessons have to be learned.*

*None [i.e., None of the lessons that have to be learned]  
can be completed  
within just one life span,  
neither the ones on  
• earth,  
nor those in  
• other spheres.*

*Conditions on earth  
that are called forth  
through humanity's general development  
are particularly impossible to master  
in one life span.*

	<p><i>By the same token, it is true that repeated returns to other planets are equally necessary.</i></p> <ul style="list-style-type: none"><li>• <i>Time, if I may use this wrong term, for lack of a better one, is unlimited in creation,</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>repeated lessons are necessary in every stage of overall development, regardless of what sphere it may be.</i></li></ul>
43	<p><b>QUESTION:</b> <i>The second question concerns the time of the entry of</i></p> <ul style="list-style-type: none"><li>• <i>the spirit's soul-body</i></li><li>• <i>the physical body.</i></li></ul> <p><i>We have learned that it [i.e., that the entrance of the spirit's soul-body into the physical body]</i></p> <p><i>is at</i></p> <ul style="list-style-type: none"><li>• <i>the moment of birth, which also corresponds with</i></li><li>• <i>astrology.</i></li></ul> <p><i>The same person stated that the soul enters</i></p> <ul style="list-style-type: none"><li>• <i>in the twelfth week of pregnancy</i> <i>and then [i.e., and then, at the twelfth week of pregnancy, not in a single moment in but rather]</i> <i>in stages.</i></li></ul>

**ANSWER:**

***In this case I may say that***

***both theories [i.e., that both 1) the theory that the soul enters into the physical body at the moment of birth and 2) the theory that the soul enters into the physical body in the twelfth week of pregnancy and then in stages] are true to some degree.***

***It is true that***

***the whole being of the spirit entity,  
in a very***

- substantial and***
- decisive***

***way,  
enters the body  
at the time of  
physical birth.***

***If this decisive entry were to occur  
earlier,***

***it would be impossible for the infant to survive without oxygen.***

***But there are***

***additional periods of completion***

- before birth,***

***as well as***

- afterward.***

***But these stages are***

- smaller,***

***or***

- less decisive.***

***You all know from occult science  
that there is***

***not just***

- one subtle body,***

***but***

- several.***

*Actually,  
the division [i.e., the division of the subtle bodies  
associated with a human being]  
goes further than is known to humanity.*

*There are  
different layers.*

*In a psychological sense,  
these layers  
are examined in the work you are now doing on the path.*

*These psychological layers  
exist as  
various substances  
of  
radiant matter.*

*Such stages  
occur at certain intervals*

- before birth,*

*as well as*

- after,*

*until maturity has been attained.*

*But the most important major step of  
full incarnation into the body,  
enabling the entity to live on earth,  
occurs at the time of birth.*

*It is not coincidence  
that this event  
is especially*

- obvious and*
- decisive*

*for the*

- mother,*

*as well as*

- for the*
- infant.*

	<p><i>The event of physical birth corresponds with something equally decisive spiritually.</i></p>
45	<p><i>Yet even this decisive moment [i.e., this decisive moment of physical birth] does not indicate complete integration.</i></p> <p><i>This [i.e., Complete integration] can be accomplished only through the work of self-search.</i></p> <p><i>Wherever</i></p> <ul style="list-style-type: none"><li><i>• unsolved problems</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• conflicts</i></li></ul> <p><i>exist in the soul, a part of the entity is not at one with the rest of it.</i></p> <p><i>Each</i></p> <ul style="list-style-type: none"><li><i>• resolution</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• victory</i></li></ul> <p><i>on the path makes you less alienated from yourself.</i></p>

46

*What does  
self-alienation  
mean?*

*I have used this expression quite often.*

*It is used  
even in  
traditional human psychology  
without any awareness of  
its spiritual significance.*

*For self-alienation  
means  
that in some way,  
some*

- part or*
- parts*

*of yourself  
are not within you;*

*they are outside you.*

*So every step toward maturity  
unifies  
more parts within yourself –  
and this process is, in principle,  
similar to  
the unification of*

- the body of matter*

*and*

- the substantial part of the subtle bodies.*

*That is why you always*

*feel  
reborn*

*when you  
outgrow illusions  
that had kept you  
alienated from  
yourself.*

47	<p><b>QUESTION:</b> <i>Will you enlighten us on the relationships among</i></p> <ul style="list-style-type: none"><li>• <i>the main image,</i></li><li>• <i>the idealized self-image and</i></li><li>• <i>the God-image,</i> <i>particularly in regard to prayer?</i></li></ul> <p><i>How does this conglomerate [i.e., How does this conglomerate of the main image, the idealized self-image, and the God-image]</i> <i>interfere with our ability to pray?</i></p>
48	<p><b>ANSWER:</b> <i>This is a very good question.</i></p> <p><i>Any</i></p> <ul style="list-style-type: none"><li>• <i>conflict,</i></li><li>• <i>distortion, or</i></li><li>• <i>illusion</i> <i>interferes with</i></li><li>• <i>creative processes,</i></li><li>• <i>the search for truth, or</i></li><li>• <i>any constructive endeavor,</i> <i>such as</i></li><li>• <i>prayer.</i></li></ul> <p><i>Regardless of how much</i></p> <ul style="list-style-type: none"><li>• <i>real talent,</i></li><li>• <i>healthy desire, or</i></li><li>• <i>serious striving</i> <i>you show,</i></li></ul> <p><i>the severity of your conflicts [i.e., severity of your inner conflicts, distortions, or illusions]</i> <i>proportionately influences your</i></p> <ul style="list-style-type: none"><li>• <i>activities,</i></li><li>• <i>thoughts,</i></li><li>• <i>feelings, and</i></li><li>• <i>motives.</i></li></ul>



	<p><i>This [i.e., This influence of your INNER CONFLICTS, DISTORTIONS or ILLUSIONS on your activities, thoughts, feelings, and motives]</i></p> <ul style="list-style-type: none"><li>• <i>may occur through the subtle coloring of self-deception,</i></li></ul> <p><i>or</i></p> <p><i>it [i.e., or this influence of your INNER CONFLICTS, DISTORTIONS or ILLUSIONS on your activities, thoughts, feelings, and motives]</i></p> <ul style="list-style-type: none"><li>• <i>may be crass enough to make</i><ul style="list-style-type: none"><li>• <i>prayer</i></li></ul></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>any other constructive activity impossible.</i></li></ul>
49	<p><i>The God-image [See Lecture 52 The God Image]</i></p> <p><i>is not an actual concept of God, common to all human beings.</i></p> <p><i>The God-image may be</i></p> <ul style="list-style-type: none"><li>• <i>life,</i></li><li>• <i>the rules of life,</i></li></ul> <p><i>or it may be</i></p> <ul style="list-style-type: none"><li>• <i>authority, in the sense of a "must."</i></li></ul>
50	<p><i>The main problem in life, resulting in the main image, is always the feeling of helplessness in the face of a difficulty that the child finds impossible to cope with unless special defenses are established.</i></p>

***The God-image***

***plays a major role***

***in building these defenses [i.e., these defenses that are intended to enable the child to face a difficulty in whose presence the child feels helpless], whether as a [i.e., whether the God-image is as a]***

- ***vague authority***

***or an***

- ***imaginary,***
  - ***severe,***
  - ***punishing***
- God.***

***The decrees of this powerful authority***

***make***

- ***safety and***
  - ***happiness***
- impossible,***

***cause***

- ***frustration and***
- ***unhappiness.***

***Here you are,***

***the***

- ***helpless,***
  - ***unloved***
- child –***

***whether you***

- ***actually were unloved,***
- or [i.e., or merely]***
- ***felt unloved***

***makes no difference –***

***feeling***

- ***lonely,***
- ***misunderstood,***
- ***not accepted for your own sake,***
- ***insecure,***
- ***frightened.***

***Only by***

***adhering to certain rules [i.e., Only by adhering to certain imposed rules such as believing, doing, achieving, behaving, or serving in certain ways,] do you have a chance to***

- ***feel safe***
- and***
- ***gain a minimal amount of pleasure.***

*Alternatively,*  
*if this is your*  
*main image [i.e., if your main image is that you must adhere to certain*  
*imposed rules to have safety and a minimal amount of pleasure],*  
*you may believe that*  
*you can find the*  

- *safety and*
- *pleasure*

*you need for survival*  
*only by*  

- *breaking the rules,*
- *exercising power,*

*and*  

- *becoming the dictator in your environment.*

*In either case,*  
*the God-image*  
*is the first obstacle*  
*and,*  
*according to*  

- *character,*
- *personality, and*
- *environment,*

*you*  
*either*  

- *comply with it [i.e., comply with these imposed rules],*

*or*  

- *try to become it [i.e., try to become the dictator].*

*Neither alternative works.*

*Broadly speaking,*  
*either one of these attitudes to the God-image [i.e., EITHER an attitude of*  
*COMPLYING with these rules of this God-image OR an attitude of*  
*REBELLING against these rules of this God-image, and instead*  
*trying to BECOME your own GOD, the dictator in your environment]*  
*determines the type of*  
*idealized self-image*  
*that you establish;*

*this attitude [i.e., this attitude to the God-image – EITHER an attitude of*  
*COMPLYING with these rules of this God-image OR an attitude of*  
*REBELLING against these rules of this God-image, and instead*  
*trying to BECOME your own GOD, the dictator in your environment]*  
*represents your*  
*pseudo-solution [i.e., your pseudo-solution to achieve safety and pleasure].*

	<p><b><i>Your pseudo-solution [i.e., Your pseudo-solution of EITHER trying to COMPLY perfectly with the rules of your God-image OR trying to REBEL against these rules and instead BECOME GOD, the dictator of your environment], in turn, represents the predominant attribute of your idealized self-image.</i></b></p>
51	<p><b><i>The establishment of</i></b> <b><i>• the idealized self-image</i></b> <b><i>has a</i></b> <b><i>further purpose</i></b> <b><i>in connection with</i></b> <b><i>• the God-image.</i></b></p> <p><b><i>To obey</i></b> <b><i>the hated rules [i.e., To obey the imposed hated rules of one's God-image]</i></b> <b><i>against one's will</i></b> <b><i>would be</i></b> <b><i>very humiliating.</i></b></p> <p><b><i>Therefore</i></b> <b><i>the psyche</i></b>  <b><i>pretends</i></b>  <b><i>to accept these rules</i></b>  <b><i>for the sake of perfection</i></b> <b><i>per se [i.e., PRETENDS to ACCEPT these imposed rules of one's God-image for the sake of perfection per se, even though obeying these rules is humiliating to the personality, making one feel helpless in the world and bad or evil for not even wanting to accept these imposed rules one admits as necessary for perfection per se].</i></b></p>

*In other words,  
the rigid  
• standards  
and  
• demands  
of the idealized self-image  
not only  
• serve the purpose of  
coping with a  
• hostile,  
• dangerous  
world,  
but also  
• cover up the  
helplessness of  
having to  
adopt rules  
one  
inwardly  
rebels against.*

*This [i.e., This need to adopt rules that one inwardly rebels against in order to cover up apparent helplessness in facing a painful or seemingly hopeless situation]*

*holds true  
even if the  
idealized self-image  
is predominantly  
• rebellious and  
• antisocial,  
because  
the rebelling minority  
also represents  
rules,  
but  
of a different order.*

	<p><b>The rule then</b> [i.e., <i>The rule of the rebelling minority then</i>] <b>may be</b></p> <ul style="list-style-type: none"><li>• <b>ruthlessness,</b></li><li>• <b>dominion over others,</b></li><li>• <b>selfishness.</b></li></ul> <p>• <b>This then</b> [i.e., <i>Then this ruthlessness, dominion over others, or selfishness, which may be among the “rules” of the rebelling minority</i>] <b>is regarded as</b></p> <ul style="list-style-type: none"><li>• <b>intelligent</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>those not following these particular rules are viewed as</b></li><li>• <b>stupid.</b></li></ul>
52	<p><b>In such a case</b> [i.e., <i>In such a case when rules (either those of the God-image or those of the rebelling minority that are against the rules of the God-image) are followed to cover feelings of helplessness when facing a painful or seemingly hopeless situation</i>], <b>the God-image</b> <b>will subtly merge with</b> <b>the idealized self-image.</b></p> <p><b>You try to</b> <b>identify with</b> <b>what you fear most</b> [i.e., <i>You try to identify either with obeying the rules of the God-image you pretend to accept or with obeying the rules of the rebelling minority, and in either case you are trying to identify with rules that you fear you cannot obey fully</i>].</p> <p><b>Such emotional reactions</b> [i.e., <i>Such FEARS that arise when you try to identify with imposed rules (either those of the God-image or those of the rebelling minority)</i>] <b>can be found</b> <b>constantly</b> <b>in your self-search.</b></p>

	<p><i>They [i.e., Such FEARS that arise when you try to identify with imposed rules (either those of the God-image or those of the rebelling minority)]</i></p> <p><i>exist with the predominantly</i></p> <ul style="list-style-type: none"><li>• <i>power-driven person,</i></li></ul> <p><i>as well as with the predominantly</i></p> <ul style="list-style-type: none"><li>• <i>submissive type.</i></li></ul> <p><i>Each does it [i.e., The power-driven person and the submissive-type person each responds to these rules of the God-image or rules of the rebelling minority] in a different way.</i></p>
53	<p><i>In addition to the</i></p> <ul style="list-style-type: none"><li>• <i>separation and</i></li><li>• <i>loneliness</i></li></ul> <p><i>that this distortion generates,</i></p> <p><i>there is the added yoke of</i></p> <p><i>feeling that you</i></p> <p><i>have to obey [i.e., you HAVE TO OBEY these rules of the God-image or rules of the rebelling minority],</i></p> <p><i>whether you</i></p> <ul style="list-style-type: none"><li>• <i>want to</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>not.</i></li></ul> <p><i>The idealized self-image</i></p> <p><i>serves the additional purpose of</i></p> <p><i>easing the brunt of this yoke [i.e., easing the brunt of this yoke of having to obey these rules of the God-image or of the rebelling minority by PRETENDING to obey these rules].</i></p>

54

- So you see how  
the basic helplessness [i.e., helplessness in finding safety and pleasure in life]  
links the***
- ***God-image [i.e., trying find safety and pleasure by obeying the rules of the God-image or the rules of the rebelling minority]***
- and the***
- ***idealized self-image [i.e., pretending you obey these rules perfectly],  
creating  
the fundamental problem [i.e., not finding safety or pleasure]  
with its  
pseudo-solutions [i.e., pretending to be powerful enough,  
loving enough, or serene or serene enough to both  
feel safe and feel a modicum of pleasure in life].***
- ***The pseudo-solutions [i.e., pretending to be powerful enough,  
loving enough, or serene or serene enough to both  
feel safe and feel a modicum of pleasure in life]***
- are adopted in order to  
cope with***
- ***the God-image [i.e., trying find safety and pleasure by obeying the  
rules of the God-image or the rules of the rebelling minority],  
and that, in turn,  
creates***
  - ***the idealized self-image [i.e., PRETENDING you obey  
these rules perfectly].***



55	<p><b>QUESTION:</b> <i>How should I regard my guilt feelings over the joy I feel about the assassination of Trujillo, the dictator of the Dominican Republic?</i></p>
56	<p><b>ANSWER:</b> <i>If you ask a personal question, I will give you a personal answer.</i></p> <p><i>The guilt feeling comes from the unrecognized desire yourself to</i></p> <ul style="list-style-type: none"><li><i>• be a Trujillo,</i></li></ul> <p><i>to</i></p> <ul style="list-style-type: none"><li><i>• have that kind of power.</i></li></ul> <p><i>Oh, you may have recognized such emotions already, to a degree, but not to their full extent, and you do not yet understand their significance.</i></p>

*You wish to gain*

- *safety and*
- *pleasure*

*through*

*a strong*

- *power drive,*

*which is simultaneously counteracted by*

*an equally strong*

- *submissive attitude.*

*This is one aspect.*

- *The guilt*

*is the reaction*

*of*

- *your submissiveness*

*to*

- *your power drive.*

57

*An additional aspect [i.e., Beyond the guilt your submissive side feels in reaction to your strong power drive, an additional aspect of the guilt you feel]*

*is the tendency of*

*submitting to*

*the very person*

*you fear most.*

*In other words,*

*it is*

*the attitude [i.e., the attitude of identifying with and submitting to what you fear, here identifying with and submitting to the strong, dominating power drive you fear]*

*discussed in the previous answer.*

*There is a tendency of*

- *cringing,*
- *appeasing,*

*and*

- *submitting to*

*the most feared person.*

*This [i.e., This submitting to the most feared person, the person  
with a strong power drive]  
is your way of  
coping with danger,  
which is why  
the strong submissive attitude  
was originally chosen.*

*But since  
the power drive  
also exists [i.e., since the POWER DRIVE also exists in you],  
it [i.e., the power drive in you]  
reacts to  
such self-effacing submissiveness  
with*

- self-contempt and*
- guilt of a different nature [i.e., here, the power drive in you  
feeling guilt for being submissive, which is the opposite of  
the guilt the submissive side in you feels for also having the  
strong power drive in you mentioned previously].*

58

*On the one hand you have  
the desire to  
be like such a person [i.e., like a person with a strong power drive].*

*On the other hand,  
you tend to  
submit to such a person.*

*And in the third place,  
the desire exists  
to free yourself of  
the yoke of such a person [i.e., a person with a strong power drive] –  
and this happens through  
fantasies of glory about  
your own omnipotence.*

**All this** [i.e., 1) Your desire to be a person with a strong power drive, 2) your submitting to a person with a strong power drive, and 3) your desire to free yourself from the yoke of the person with a strong power drive] **creates guilt, from whatever angle you look at it.**

**It** [i.e., All this] **creates**

- **the false guilt of**
    - **not being as**
      - **good and**
      - **obedient**
- as the submissive attitude demands;**
- **the false guilt of**
    - **daring to**
      - **rebel**
    - and to**
      - **hate whatever contradicts the image of**
        - **obedience and**
        - **goodness.**

**It also**

**creates**

- **the false guilt of**
    - **not living up to your fantasies of glory,**
- of**
- **not being**
    - **strong and**
    - **powerful,**
- but actually**
- **cringing.**

**And it**

**creates**

- **the real guilt of**
    - **the intrinsic**
      - **self-centeredness,**
      - **pride, and**
      - **pretense**
- that all these attitudes really represent.**

59	<p><i>If you fully</i></p> <ul style="list-style-type: none"><li>• <i>acknowledge,</i></li><li>• <i>accept,</i></li><li>• <i>understand,</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>follow through</i> <i>these feelings,</i></li></ul> <p><i>you are bound to</i></p> <ul style="list-style-type: none"><li>• <i>grow out of</i> <i>these pseudo-solutions</i></li></ul> <p><i>and therefore</i> <i>you will</i></p> <ul style="list-style-type: none"><li>• <i>free yourself of</i> <i>the guilt,</i> <i>which is only</i> <i>one symptom [i.e., only one symptom of these pseudo-solutions].</i></li></ul>
60	<p><b>QUESTION:</b> <i>I'd like to ask you</i> <i>a rather vague question about</i></p> <ul style="list-style-type: none"><li>• <i>truth.</i></li></ul> <ul style="list-style-type: none"><li>• <i>What does the phrase</i> <i>"artistic truth"</i> <i>mean</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>how does it bear on</i> <i>objective truth,</i> <i>subjective truth,</i> <i>and</i> <i>psychic truth?</i></li></ul>

61

**ANSWER:**

***There really is  
no such thing as  
• "subjective truth."***

***I know such terminology [i.e., such terminology as "subjective truth"]  
may be used  
when finding a  
• distortion or  
• wrong conclusion.***

***It is true that certain  
misconceptions  
• exist  
and  
• need to be faced.***

***Then it is said that one has come across a  
subjective truth,  
but actually  
this term [i.e., this term "subjective truth"]  
is a contradiction.***

***Truth  
is  
objective.***

62	<p><i>Artistic truth is the result of the truthfulness of a person.</i></p> <p><i>If one is basically untruthful with</i><ul style="list-style-type: none"><li>• oneself</li></ul><i>and with</i><ul style="list-style-type: none"><li>• life,</li></ul><i>one cannot, in spite of creative</i><ul style="list-style-type: none"><li>• talent and</li><li>• ability,</li></ul><i>produce artistic truth.</i></p> <p><i>There is no separation [i.e., no separation between actual truth and artistic truth].</i></p> <p><i>The overwhelming existence of</i><ul style="list-style-type: none"><li>• truthfulness</li></ul><i>will produce an overwhelming result of</i><ul style="list-style-type: none"><li>• artistic truthfulness.</li></ul></p>
63	<p><b>QUESTION:</b> <i>What is the best technique for distinguishing between</i><ul style="list-style-type: none"><li>• truth</li></ul><i>and</i><ul style="list-style-type: none"><li>• opinion?</li></ul></p> <p><i>Or</i><ul style="list-style-type: none"><li>• fact</li></ul><i>and</i><ul style="list-style-type: none"><li>• opinion?</li></ul></p>

64

**ANSWER:**

*There is a substantial difference  
between*

- *a fact*

*and*

- *truth.*

• *A fact*  
*is a segment of*

- *truth.*

*You may be in possession of  
a fact,  
but you ignore  
additional factors.*

*Therefore  
you do not have  
a true outlook on  
a situation.*

*Let us assume you witness  
one person  
insulting another.*

*This is a fact.*

*But judging  
this fact  
alone  
may be misleading  
because  
you ignore  
what led to this insult.*

*Only the knowledge of  
all relevant factors  
can show  
the truth of the situation.*



*To see  
truth  
is a  
very difficult task.*

*As long as you are  
aware of  
this difficulty [i.e., AWARE that seeing truth is DIFFICULT],  
you will  
not be tempted to believe  
you are in  
• truth,  
when  
you are merely in possession of  
• facts.*

*This knowledge  
will increase  
your own  
truthfulness,  
whereas  
believing that you are  
in truth  
when you are not,  
can only  
increase  
untruthfulness.*

65

*The ability to  
acquire a  
• deeper,  
• wider, and  
• greater  
perception of truth  
is determined by  
your ability to  
face yourself  
• truthfully and  
• sincerely,  
no matter  
how unpleasant  
this may be.*

	<p><i>To the degree that you succeed in facing yourself, your ability to perceive truth automatically grows.</i></p> <p><i>It [i.e., Your ability to perceive TRUTH] cannot grow by a direct</i></p> <ul style="list-style-type: none"><li><i>• technique or</i></li><li><i>• process.</i></li></ul> <p><i>It is an indirect outcome of</i></p> <ul style="list-style-type: none"><li><i>• inner growth,</i></li><li><i>• self-awareness, and</i></li><li><i>• self-facing.</i></li></ul>
66	<p><b>QUESTION:</b> <i>Can one draw a conclusion about character in a person who loves</i></p> <ul style="list-style-type: none"><li><i>• animals and</i></li><li><i>• nature</i></li></ul> <p><i>and a person who does not care for either?</i></p>
67	<p><b>ANSWER:</b> <i>Generalizations, my friends, are very dangerous.</i></p> <p><i>Anything is a symptom of something.</i></p>

*But beware of  
readymade  
• opinions and  
• generalizations.*

*They are very misleading.*

*The assumption that  
the person who  
loves  
• animals and  
• nature  
is a better person  
than  
one who doesn't  
is very wrong.*

*It might very well be that  
in this respect  
a person is more receptive to  
one manifestation of  
divine life.*

*But  
this very same person  
may be  
utterly closed to  
another manifestation  
while  
the person  
who does  
not love  
• animals and  
• nature  
is otherwise  
• receptive and  
• open.*

*For instance,  
the latter [i.e., the person who does not love animals and nature but is  
otherwise receptive and open]  
may be  
less afraid of people  
than  
the former [i.e., than the one who loves animals and nature]  
and therefore [i.e., and therefore  
the person who does not love animals and nature  
but is otherwise receptive and open]  
may*

- love and*
- understand*

*them [i.e., may love and understand people]  
better.*

*However,  
it is equally wrong  
to judge that  
just because certain people  
do not love animals,  
they automatically  
love people  
more than  
those who do love animals.*

- There is  
no rule,*

*and*

- every case has to be judged  
individually.*

68

**COMMENT:**  
*It's funny because  
I have a deep  
distrust for  
a person who  
does not care for*

- animals and*
- nature,*

*so I must be completely wrong.*

	<p><i>But I feel there must be something wrong with such a person [i.e., something wrong with a person who does not care for animals and nature].</i></p>
69	<p><b>ANSWER:</b> <i>Those who do not</i></p> <ul style="list-style-type: none"><li><i>• love and</i></li><li><i>• understand</i></li></ul> <p><i>the manifestation of creation do have "something wrong" with them.</i></p> <p><i>But that does not mean it is more</i></p> <ul style="list-style-type: none"><li><i>• warranted or</i></li><li><i>• justified</i></li></ul> <p><i>to distrust</i></p> <ul style="list-style-type: none"><li><i>• a person with</i></li></ul> <p><i>this particular limitation than</i></p> <ul style="list-style-type: none"><li><i>• other people</i></li></ul> <p><i>who have other limitations that you do not even perceive.</i></p>
70	<p><b>COMMENT:</b> <i>Maybe because they [i.e., because their limitations] are not so obvious.</i></p> <p><b>ANSWER:</b> <i>They may be obvious,</i></p> <p><i>but perhaps not to you.</i></p>

71	<p><b>QUESTION:</b> <i>Does being born out of wedlock have an effect on the unconscious, even though we may not know the circumstances of the birth?</i></p>
72	<p><b>ANSWER:</b> <i>Your unconscious knows everything about your life condition, but that does not necessarily mean there is a negative effect on your life.</i></p> <p><i>In the case of illegitimate birth, certain souls with specific problems are chosen.</i></p> <p><i>This fate [i.e., This fate of being born out of wedlock] will enable the entity to work out the particular problem with the ensuing difficulties.</i></p> <p><i>However, if circumstances occur that remove the difficulty, such as</i> • <i>ignorance of this fact [i.e., ignorance of this fact that one was born out of wedlock],</i></p> <p><i>life conditions produce sufficient material to work out the existing problems without this added burden [i.e., without this added burden of knowing one was born out of wedlock].</i></p>

73

*May you all  
absorb the powerful rays of*

- *love,*
- *truth,*
- *strength, and*
- *purity*

*that are given unto*

- *each one of you*

*and*

- *your dear ones.*

*Do not think for a moment  
during the coming time of interruption [i.e., this time of the summer break]  
that you are cut off from us.*

*It will depend very much on*

- *your endeavors*

*and*

- *your outlook*

*whether there will be*

- *continued contact with our world*

*or*

- *not.*

*If you proceed in  
your sincere self-facing,  
you will*

- *learn*

*and*  
*you will be*

- *guided by us.*

*Particular blessings are given unto you.*

*I think that most of you  
can*

- *sense and*
- *feel*

*their reality [i.e., most of you can sense and feel the reality of  
these particular blessings that are given to you].*

*May they [i.e., May these particular blessings that are given to you]  
have a lasting effect.*

	<p><i>May you continue to grow, as you have grown, • in the immediate months ahead, as well as • in the coming season, when we enter into an important new phase of work.</i></p>
74	<p><i>Be blessed, my dearest friends, our love • envelopes and • penetrates you.</i></p> <p><i>Be in • peace.</i></p> <p><i>Be in • God!</i></p>

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