

Pathwork Lecture 78: Questions and Answers

1996 Edition, Original Given: January 20, 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 data-bbox="391 898 695 968"><i>Greetings, my dearest friends.</i></p> <p data-bbox="391 1010 578 1079"><i>Blessings for all of you.</i></p> <p data-bbox="391 1121 1398 1190"><i>Blessed is this hour [i.e., Blessed is this time we now spend together in this Lecture].</i></p> <p data-bbox="391 1232 899 1373"><i>The time has come again when it is good to have a question and answer period, so I am ready for your questions.</i></p>

by Eva Broch Pierrakos

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04

QUESTION:

Can you explain the Biblical passage [reference to Exodus 21:23-25]:

"The word of God was given to Moses:

Thou shalt give

- life for life,**
- eye for eye,**
- tooth for tooth,**
- hand for hand,**
- foot for foot,**
- burning for burning."**

05

ANSWER:

**The meaning of these words
has been grossly misunderstood by humankind.**

**It has been interpreted to mean
that**

God is a

- punishing,**
- cruel**

**God of
retribution.**

Of course,

- it is not so**

and

- the words were never meant to imply this.**

The real meaning

simply affirms

the utter justice

of

- cosmic law,**

or

of

- your inner psychological law.**

The more you

work on the path of self-finding,

the more you

are bound to find this to be so very true.

*You will find
how
you
cause
all your difficulties.*

*You have already stopped regarding these words
as mere theory,*

but

- the better you progress,*
- the more will you
truly understand just*

• how

and

• why

you

cause your hardships,

*and by so doing [i.e., and by truly understanding just HOW and WHY
YOU cause your hardships]*

*you gain
the key*

to a change in your life.

06

*Most of you have begun this self-search
in good faith,
yet at this early stage
you can barely see
how
you
are responsible for your misfortunes
and, therefore,
how
just
this universe is.*

*Only when you reach
certain inner depths,
perhaps after a long time of*

- *hard and*
- *sincere*

*endeavor,
do you begin to see clearly
what in
you
has so precisely
brought about the hardship
that you feel as injustice.*

*The more
connections of this sort you make [i.e., The more connections you make
between your hardships that you feel are unjust and their causes in you],
the better you can
realize
the true meaning of*

- *self-responsibility*

and of

- *divine justice,*
without any thought of
 - *punishment and*
 - *retribution.*

*You begin to understand
that
whatever you give forth,
no matter how*

- *hidden or*
- *subtle,*

is returned to you.

*And you
deeply*

- *feel and*
- *know*

*that this [i.e., that what you give forth is simply being returned to you]
is not due to a*

- *stiff,*
- *rigid,*
- *merciless*

*law,
but it is*

- *your own inner law.*

And in that [i.e., And in knowing that what you give forth is simply being returned to you, and as such is according to your own inner law, not due to some stiff, rigid, merciless external cosmic law]

you realize

*the glory of
God's
• love
and
• wisdom.*

The better

*you understand
your own
• causes
and
• effects,*

*the more convinced must you become
of
the marvel of
this benign Creation.*

That is the meaning of these words [i.e., That YOU in some way cause the effects and experiences of your life is the meaning of these words given to Moses as stated in Exodus 21:23-25: "Thou shalt give eye for eye," etc.].

*The various items cited in this saying
are, of course,*

symbolic.

*If you want me to,
I shall explain
the meaning of
these symbols.*

*[Questioner]
{Please.}*

07

"Eye":

The eye symbolizes

- *seeing,*
- *the capacity to see,*

not only

- *outwardly,*

but also the

- *inner*
 - *view*
- and*
- *vista.*

In other words [i.e., In other words, seeing is],

understanding.

The more you understand

- *yourself,*

the better you understand

- *others.*

You know this.

But also,

the more you

- *understand,*

the better you will

- *be understood.*

This truth may have dawned on some of you

as you

- *made real progress*

and the

- *haze and*
 - *fog of your confusion*
- lifted.*

As the fog lifts,

- *your real self*
reveals itself
automatically

and

- *others perceive you*
in truth as well.

There is

- *no better,*
- *no other*
way of finding this to be true
than through the path of
 - *self-searching,*
 - *self-understanding and*
 - *self-analysis.*

Any one of you

- who has reached some victory within*
will understand exactly what I mean –
not only
 - *theoretically,**but through having*
 - *experienced*
this truth.

Your real

- *seeing and*
- *understanding*
begin
only when you
 - *see and*
 - *understand*
yourself.

And in that measure

will you
be understood.

With such understanding, you

will see that the meaning of these words [i.e., the meaning of,
“Thou shalt give eye for eye”]

has a

- *positive,*

rather than a

- *negative*
implication.

*It [i.e., the meaning of, "Thou shalt give eye for eye"]
does*

not mean:

*"If you do wrong,
you will be punished by retribution."*

It means:

"As you
• see and
• understand
• yourself
and
• others,

so you make it possible,
by lifting the veil,
to
be
• seen
and
• understood."

08

"Life":

If you
• heal yourself of your conflicts,
if you
• integrate and
• become
one within yourself,

you become
• alive,
• vibrantly alive.

To a small extent
those of my friends
who really work on this path

have experienced this to be true.

Perhaps you experienced it

only temporarily, [i.e., Perhaps those of you who really work on this path and thereby heal yourself of your conflicts, integrate, and become one within yourself have EXPERIENCED, EVEN IF ONLY TEMPORARILY, that you become VIBRANTLY ALIVE]

nevertheless

you

- **know**
what I am talking about.

You

- **understand these words**
in a deeper sense
than just as theory.

There were those moments

of finding
the truth
within yourself

when,
all of a sudden,

your

- **weariness,**

your

- **deadness**

was lifted from you.

You

vibrate
life.

You

are
life.

And therefore
you give life
to others.

The life force

- *penetrates through you*
- and*
- *finds you*
- an instrument through which to manifest only*
- *when you are*
 - *alive,*
 - *when you are*
 - *the life force.*

You have a life-giving effect on others.

- *Life can only coexist with*
 - *truth.*

Where the truth is blurred by

- *your*
 - *fear,*
 - *cowardice*

and

- *the erroneous belief that life can be dealt with by evasion,*

deadness results.

No matter how unpleasant the temporary truth in you may be, facing it results in a vibrant feeling of being alive.

Most of you know this from your own experience in this work.

09

"Tooth":

What is a tooth?

You need your teeth

to

- *bite,*

to

- *chew,*

to

- *prepare the physical food
so that your body can assimilate it.*

*The intrinsic meaning of
a tooth*

is that of an instrument of

assimilation.

As you assimilate

- *life,*
- *the incidents which could truly become
an experience
by proper assimilation,*

*you are bound to exert a
similar effect
on others.*

*On the other hand,
your*

- *lack
of assimilation
causes
• blindness.*

Your

- *blindness in turn
must
create blindness*

*toward
you.*

	<p><i>I have said that before [i.e., I have said before that your blindness, here in connection with your lack of assimilation of life, must create blindness in others TOWARD YOU,]</i></p> <p><i>before</i> <i>in connection with</i> <i>the eye –</i></p> <ul style="list-style-type: none">• <i>seeing,</i>• <i>understanding.</i> <p><i>But</i></p> <ul style="list-style-type: none">• <i>the tooth</i> <i>refers specifically</i> <i>to the process [i.e., the process of ASSIMILATING LIFE as it is]</i> <i>that makes it possible to</i> <i>see</i> <p><i>while</i></p> <ul style="list-style-type: none">• <i>the eye</i> <i>symbolizes the end result [i.e., the eye symbolizes SEEING LIFE as it is].</i> <p><i>Some time ago, I mentioned</i> <i>the contagiousness of</i> <i>inner</i></p> <ul style="list-style-type: none">• <i>attitudes and</i>• <i>reactions.</i> <p><i>All this</i> <i>is an explanation of that factor.</i></p>
10	<p><i>If you train yourself</i> <i>to follow this through in your observations,</i> <i>you will gain an</i> <i>entire understanding of</i> <i>this meaning.</i></p> <p><i>You are so often puzzled by</i> <i>certain situations in your life.</i></p> <p><i>You cannot assimilate</i> <i>this situation [i.e., this situation of which you are puzzled that it comes to you]</i> <i>because</i> <i>you have as yet</i> <i>not found how</i> <i>you</i> <i>caused it.</i></p>

	<p><i>Only in understanding the causes that you have set in motion</i></p> <p><i>will you be able properly to assimilate your life.</i></p> <p><i>Whenever you are puzzled, it means that you have not properly</i></p> <ul style="list-style-type: none"><i>• understood and</i><i>• assimilated</i> <p><i>the experience.</i></p> <p><i>This creates negative emotions which are bound to affect your environment.</i></p>
11	<p><i>People who</i></p> <ul style="list-style-type: none"><i>• live with this attitude [i.e., this attitude that they have in some way created all situations in their life]</i> <p><i>will tackle any event coming their way in an entirely different spirit</i></p> <p><i>than</i></p> <p><i>people who</i></p> <ul style="list-style-type: none"><i>• still ascribe certain happenings to a fate outside their control.</i>

People

- **understanding**

and

- **living according to**

this truth [i.e., *this truth that they have in some way
created all situations in their life*]

will

take any event

and

examine it profoundly

as to their

- **real reactions**

and

- **hidden trends.**

If done sincerely,

astonishing insights

must follow –

perhaps

- **not immediately,**

but insights

- **must come**

if you persevere.

You will then see that

the negative result [i.e., *negative result of any life situation or incident you
experience and come to understand how you created*]

is

the only

- **medicine,**

the only

- **remedy**

you need

to change

the underlying incorrect attitude.

This,

and this alone,

is proper assimilation of

- **life**

and

- **its experiences.**

*You often suffer
because
others
do not understand you.*

*I assure you that
this [i.e., this suffering that happens because others do not understand you]
only happens because in some way
you
have not assimilated life
as it could be possible for you.*

*Some of you, my friends,
have experienced
that people in your environment
suddenly began to
react differently toward you,
even though
they themselves
did not pursue such a path.*

*The mere fact of

your own
• inner growth
and
• change

has made it possible
for others around you
to react
more positively toward you.*

12

*To the measure that
you assimilate,
to that measure
• do you affect others,
and
• subtly
enable them,
to a degree,
also to assimilate a little better.*

13

*If there are any questions at this point,
please ask them,
and we can go on with the next symbol after that.*

QUESTION:

*You mentioned an
"inner psychological law."*

Would you explain that, please?

ANSWER:

Whether you call it
• *psychological*
or
• *cosmic*
law
makes no difference.

*It [i.e., a psychological law or cosmic law]
is one and the same.*

*However, when I refer to
"cosmic law,"
you automatically think of something that is
way outside yourself.*

*When I say
"psychological law,"
you automatically associate it with
yourself, as you should.*

*The latter [i.e., The "psychological law"]
directs your*
• *thinking*
and
• *feeling*
and
• *perceiving*
into a more correct channel;
you assume
self-responsibility
when you know it is
• *you,*
• *your own law.*

But
"cosmic law"
seems
to you
as if it were something
that has nothing to do with
you.

It [i.e., "Cosmic law"]
seems
• instituted from the outside,
and
• you have no influence over it.

This [i.e., This idea that you have no influence over "cosmic law"
but rather have influence over only "psychological law"]
is an error,
even if it [i.e., even if this idea]
is only in a
vague feeling.

In reality,
the two [i.e., "cosmic law" and "psychological law"]
are the same.

Now let us go to the next symbol.

"Hand":
What does a hand stand for?

Has anyone of you an idea?

[Responses]
• Giving.
• Friendship.
• Action.
• Taking.

14

ANSWER:

- *Taking*
- and*
- *giving.*

Yes.

All that.

Action

*includes all that –
and more.*

The hand

*is the instrument
with which you*

- *do,*
- *manufacture,*
- *execute*

an idea;

with which you

- *give,*
- *take,*
- *receive;*

which

- *can be extended in friendship.*

Hence, the symbol of the hand

*represents
a certain type of*

- *action,*

and therefore also

- *"re-action."*

As you
• *act*
and
• *react,*
so will
be given onto you.

I hardly need elaborate on this.

You all know it to be true,
not only
as a known religious concept,
but also
from your personal work experience
as you work on yourself.

This is very different from
the concept of
retribution.

• *Thoughts*
and
• *emotions*

are

• *actions*
and
• *reactions*

too.

They [i.e., Thoughts and emotions]
inevitably have an effect on

• *others*

and
this effect comes back to [i.e., and this effect on others of your
actions and reactions toward them comes back to]

• *you.*

15

COMMENT:

As you have already stated,

this whole text [i.e., "The word of God was given to Moses: Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning." – see Exodus 21:23-25]

is

- *taken out of its setting*

and

- *given a distorted meaning.*

It suggests a [i.e., This entire text suggests a] negative fear

as though this [i.e., as though this fear of negative consequences of your or another's actions]

is the rule

by which one is

- *to be governed*

and

- *to retaliate*

by

the justification of Scripture.

16

ANSWER:

Of course.

It is a typical human misunderstanding

to think of this

in terms of

- *retaliation,*

rather than

in terms of

- *cause and*

- *effect*

due to a

wonderfully just law

that is

- *mercy,*
- *grace,*
- *wisdom and*
- *love.*

17	<p>COMMENT: <i>May I add something too?</i></p> <p><i>In Matthew 5:38, Jesus says:</i></p> <p><i>"Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth:</i></p> <p><i>But I say unto you, that you resist not evil."</i></p>
18	<p>ANSWER: <i>Yes.</i></p> <p><i>Understanding the real meaning of the quotation we are discussing here will show you that Jesus' statement is not a contradiction at all [i.e., not a contradiction to what was said to Moses as described in the Exodus passage at which we are looking].</i></p> <p><i>It may seem so, it may seem like a</i></p> <ul style="list-style-type: none"><i>• paradox on the one hand,</i><i>or a</i><i>• correction [i.e., may seem like a correction of the Exodus passage] on the other.</i> <p><i>It is neither.</i></p> <p><i>It is merely</i></p> <ul style="list-style-type: none"><i>• an amplification,</i><i>• an extension.</i>

*With the understanding
that you gain on this path,
you are bound to see that
all evil is*

- *self-created,*

and thus

it is your [i.e., and thus all self-created evil that you experience is your]

- *lesson*

and

- *medicine.*

*It [i.e., Treating all self-created evil in your life as your lesson and medicine]
is the only way in which*

*you can learn to
liberate yourself from
the responsible
inner factors.*

- *Resisting
evil,*

translated into terms of your

- *personal life*

and

- *reactions,*

means your

- *cringing from
the consequences
you are*

- *directly or*

- *indirectly*

responsible for,

therefore

- *not learning from life.*

*It [i.e., Resisting evil, cringing from the consequences
you are directly or indirectly responsible for]*

*is the attitude in which you
blame*

- *others,*

- *God,*

- *fate,*

- *life,*

rather than

finding your own causes.

*It [i.e., Resisting evil, cringing from the consequences
you are directly or indirectly responsible for]*

is

- *withdrawal from life,*

or

- *antagonism against it [i.e., or antagonism against life],
due to*

*failure to understand
life's real meaning.*

"Resisting evil"

means

all that.

As long as you

- *resent certain happenings in your life,*

as long as you

- *disclaim responsibility for such happenings,*

you cannot

even begin

to set out finding this responsibility.

Thus you are

not in reality,

in its true sense.

By facing yourself

- *squarely*

and

- *courageously,*

you must

eventually

- *find your causes*

and

- *be liberated by this insight.*

*You do not have to look to
past incarnations,
for if you really want to,
you can always find*

in

- *yourself,*

in

- *the present,*

the root

that has

caused an "evil."

So this saying of Jesus [i.e., So in Matthew 5:38-39a, where Jesus says:

*"Ye have heard that it hath been said, eye for eye and
tooth for tooth: But I say unto you, that you resist not evil."]*

is

no contradiction,

but

serves only to

- *extend and*

- *amplify*

the meaning.

19

COMMENT:

It only sounds that way,

because He said [see Matthew 5:39]:

"But I say unto you that you

resist not evil;

but whosoever shall smite thee on thy right cheek,

turn to him the other also."

So it sounds like a paradox.

20

ANSWER:

Yes [i.e., Yes, while Jesus saying: "Whosoever shall smite thee on thy right cheek, turn to him the other also." appears, on the surface, to be a contradiction to, "Ye have heard that it hath been said, eye for eye and tooth for tooth."],

**[but] if
not
taken in
its superficial meaning,**

it [i.e., Jesus' saying in Matthew]
**is
just the opposite of
a contradiction.**

**All sayings in the Scriptures
have a much deeper meaning
than their surface suggests.**

**If you grasp
this deeper meaning
you will gain
an entirely different understanding of Scripture.**

21

QUESTION:

Another saying of Jesus has been misunderstood, I believe.

**It has been distorted as meaning
injustice.**

The words in Mark 4:25 read:

**"For
he that hath,
to him shall be given;
and
he that hath not,
from him shall be taken
even that which he hath."**

**This seems to refer to the principle of
the vicious circle.**

22

ANSWER:

Exactly [i.e., *Exactly* – this sentence, “For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath,” does indeed refer to the principle of the vicious circle].

**You see, my friends,
I believe it almost
impossible
for anyone to truly understand Scripture,
unless
one does this kind of work on the path.**

**With this work of
self-finding,
the sayings
will have a
very clear meaning for you.**

**You now know quite well
that wherever a**

- **deviation,**
- **misconception or**
- **conflict**

**exists in you,
vicious circles result.**

They snowball.

**They become bigger
and bigger
so that you
continually
worsen the situation.**

**That which you
originally
wanted to
run away from
gets much worse.**

***Out of this evasion [i.e., Out of this evasion of
that which you originally wanted to run away from],***

you create

- ***conflicts***

and

- ***wrong attitudes***

which result in

***bringing more misery than you would have
without such***

- ***evasion and***
- ***cowardice.***

The bargain you wanted to make

by assuming a

- ***defensive,***
- ***wrong***

inner attitude [i.e., a defensive, wrong inner attitude against

that which you originally wanted to run away from]

***has much stronger repercussions
than you realized.***

***That is exactly what Jesus meant [i.e., what Jesus meant when he said, "For he
that hath, to him shall be given; and he that hath not, from him
shall be taken even that which he hath."].***

23

On the other hand,

when you are

- ***in health,***
- ***in harmony,***

whether

- ***in minimum or***
 - ***in optimum***
- state,***

no hardship

would have to come to you

and I venture to say that

anyone who has progressed somewhat in this work

***has personally experienced this [i.e., has personally experienced that this
statement: "where you are in health and harmony no
hardship would have to come to you"]***

to be true,

at least to some degree.

Only then [i.e., *Only then, when one does this kind of work of self-finding
and is in a state of health and harmony,*]
**will the spiritual teachings of all times
be understood
in their true meaning.**

Only then [i.e., *Only then, when you do this kind of work of self-finding
and are in a state of health and harmony,*]
**will you see that
God does
not sit on a throne above you,
arbitrarily handing out**

- **reward**

and

- **punishment,**

- **fortune**

and

- **misfortune.**

But

- **in your health,**
- **in accord with reality**
on all levels of your being,

**you produce more
and more
happiness.**

In your

- **fullness,**
you progressively
attract more positive experience.

In your
• *soul-sickness*
and
• *error,*
• *productive of*
• *fear,*
• *pride,*
• *arrogance,*
• *ignorance,*
• *darkness,*
• *confusion,*
you are
not only
• *unhappy,*
but, with these trends causing
• *unhappiness,*
you
compound the
• *unhappiness.*

Thus,
from
the poor
will be taken away.

The
• *poor*
meaning
the
• *sick,*
the
• *ignorant,*
the ones in
• *error and*
• *darkness.*

The
• *rich*
meaning the ones
who
• *understand.*

Now let us continue.

24

"Foot":

"What is a foot?"

[Response]

- { •Moving.**
- Standing on.**
- Progress.}**

Again,

activity,

but of a different kind [i.e., but of an activity that is different from that of the hand].

Let us examine

the difference in activity

between

- hand**

and

- foot.**

The hand's activity

is of a nature that may take place

without causing a

change of position of the person himself.

People can

- produce,**
- manufacture and**
- do things**

with their hands

while they remain in place.

This symbolizes a certain kind of

inner action.

Such actions may be

- significant and**
- important,**

but only cumulatively so.

	<p><i>If a whole series of such actions [i.e., If a whole series such inner actions with one's hands]</i></p> <p><i>is added up,</i></p> <p><i>they point to an</i></p> <ul style="list-style-type: none">• <i>inherent pattern;</i> <p><i>they show an</i></p> <ul style="list-style-type: none">• <i>underlying</i>• <i>principle and</i>• <i>concept of life.</i> <p><i>In different words,</i></p> <p><i>the actions of</i></p> <ul style="list-style-type: none">• <i>the hand</i> <p><i>symbolize</i></p> <ul style="list-style-type: none">• <i>your everyday</i>• <i>activities and</i>• <i>reactions –</i>• <i>the outer</i><i>and</i>• <i>the inner –</i>• <i>the many</i>• <i>little,</i>• <i>in themselves seemingly unimportant events,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>your attitude to them.</i>
25	<p><i>The activity of</i></p> <ul style="list-style-type: none">• <i>the feet,</i> <p><i>however,</i></p> <p><i>symbolizes</i></p> <ul style="list-style-type: none">• <i>movement of the entire person –</i><i>or lack of it</i><i>if you stand still.</i>

This [i.e., This standing still]

can be

- *positive*

in the sense

of

- *taking a firm stand,*

of

- *not running away.*

Or it

can be

- *negative*

in the sense

of

- *a standstill,*

or

- *stagnation.*

The feet

involve

the entire

- *body –*

or

- *person.*

In psychological terms,

applied to your life,

the movement of

- *your feet*

symbolizes

major

- *changes,*

- *decisions,*

- *attitudes.*

**All life
is differentiated**

**between these two kinds of actions [i.e., All life is differentiated between
actions of the hands and actions of the feet]:**

- **the actions [i.e., the actions of the hands]
that are of minor importance
if they are**

- **not a repeated pattern –**

[if actions are not a repeated pattern but rather are]

- **passing,
fleeting**

ones [i.e., passing, fleeting actions],

- **those that**

**do not necessarily involve
your innermost being,**

unless, of course,

**they are, as said before,
a repeated pattern.**

- **It [i.e., the action of the hands]
is the action that**

does not necessarily affect

- **the inner being.**
- **The outer being,
perhaps.**

**But this [i.e., But just because actions of the hands are of minor
importance and do not necessarily affect the inner being]
is not to be taken to mean**

that such actions

do not produce effects

that come back to you.

*The major actions –
feet –
symbolize*

- *decisive change,*
- *great decisions,*
- *self-propelling movement –*

or

- *the lack of it.*

*These actions
determine
your*

- *spiritual "stand,"*

your

- *basic attitude toward
all major issues of life.*

*I need hardly emphasize again
that one's
conscious
attitude
is not necessarily
the
real*

- *inner and*
- *unconscious*

*one [i.e., not necessarily the real inner and
unconscious attitude].*

*It [i.e., your spiritual "stand," your basic attitude toward all major issues of life]
determines
whether or not
you choose
the way*

upward

- *with all that this calls for
in order to pursue it,*
- *willing to pay the price
by overcoming
a special resistance.*

	<p><i>Such overcoming [i.e., Such overcoming of a special resistance] necessitates more</i></p> <ul style="list-style-type: none"><i>• movement or</i><i>• action</i> <p><i>than just the minor ones of your hands that allow you to "remain in place," so to speak.</i></p>
26	<p><i>Needless to say that such major activity has an even greater effect on</i></p> <ul style="list-style-type: none"><i>• yourself</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• others around you</i> <p><i>than the minor</i></p> <ul style="list-style-type: none"><i>• actions and</i><i>• reactions.</i> <p><i>The major activity establishes your</i></p> <ul style="list-style-type: none"><i>• place in life,</i> <p><i>your</i></p> <ul style="list-style-type: none"><i>• major events.</i> <p><i>With it [i.e., With this major activity represented by your feet and by which you determine your spiritual "stand," your basic attitude toward all major issues of life,]</i></p> <p><i>you build your fate,</i></p> <p><i>and</i></p> <p><i>with it you determine the minor</i></p> <ul style="list-style-type: none"><i>• actions</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• reactions.</i>

27

"Burning":

Do you have any idea what it could symbolize?

[Responses]

- { • *Sacrifice.***
- *Purification.***
- *Inner desire for development.*}**

ANSWER:

["Burning" symbolizes]

- *The fire***
 - of***
 - *love.***
- *The burning***
 - of***
 - *being alive,***
 - of***
 - *action,***
 - of***
 - *doing in the***
 - *right,***
 - *organic***
 - way.***

It [i.e., "Burning"]

contains

***all of what you said [i.e., sacrifice, purification,
inner desire for development].***

- *Love,***
- *sacrifice,***
- *purification,***
- *everything –***
 - that***
 - *spark,***
 - that***
 - *burning spark contained***
 - in all living organisms.***

*If you let this spark free
to become a*
• *burning flame,*
instead of
• *burying it in ashes,*
you will
incite the spark
in others.

QUESTION:
Is that
the Divine Spark?

ANSWER:
Yes.

28

QUESTION:
May I ask something that I think has been asked before,
but I still don't quite know the answer.

Why is it that
all these things
were not explained with enough clarity
so that they could
not
have been misunderstood?

29

ANSWER:

***My dearest friends,
as long as one's
inner growth
is not sufficiently developed,
there is absolutely
no way of understanding
a spiritual meaning,***

whether

- clearly and***
- directly,
expressed,
so that misunderstanding can be ruled out,***

or

- conveyed***
- allegorically and***
- indirectly.***

***In fact,
the more direct
the explanation,
the more dangerous
it is for those
whose understanding
has not reached a higher level
through development.***

30

***Even today,
when humankind is in many ways
more developed,

if my teachings
were presented to people
who are far away from such thinking,

• such concepts,
• such ideas,
• my words

could not possibly
be understood.***

	<p><i>The little that might make some sense to them [i.e., The little that might make some sense to those who are far away from thinking such as that contained in my words]</i></p> <p><i>would have a worse effect than what they do not understand at all.</i></p> <p><i>They would be bound to misunderstand – which is not at all the same as not understanding – and therefore abuse would be inevitable.</i></p>
31	<p>QUESTION: <i>I didn't mean my question in such psychological terms, but in simple terms, like some sayings in the Bible which are clear even today.</i></p> <p><i>For instance,</i></p> <p><i>"Do not do unto others what you do not want to be done unto you."</i></p> <p><i>This is similar in meaning, but is much clearer.</i></p>
32	<p>ANSWER: <i>I can only repeat that great truth cannot be revealed to one who is not yet capable of understanding.</i></p> <p><i>That person [i.e., That person who is not yet capable of understanding] is just as apt to misunderstand the "simple" explanation as the concealed one.</i></p>

	<p><i>But for those who can understand, the concealed one, hidden in symbols, has an additional</i><ul style="list-style-type: none">• <i>meaning and</i>• <i>revelation</i><i>that cannot be found in simple statements.</i></p>
33	<p><i>Today, when the masses understand much more than they did thousands of years ago, truth can be given</i><ul style="list-style-type: none">• <i>more directly,</i>• <i>less veiled.</i><p><i>But still, misunderstanding cannot be avoided, and therefore the</i><ul style="list-style-type: none">• <i>dosage or</i>• <i>proportion,</i><i>as to</i><ul style="list-style-type: none">• <i>how much chance can be taken,</i>• <i>how much can be revealed,</i><i>has to be well weighed.</i></p><p><i>Sometimes more truth can have a</i><ul style="list-style-type: none">• <i>worse effect</i><i>and lead to</i><ul style="list-style-type: none">• <i>greater harm</i><i>than [i.e., than can]</i><ul style="list-style-type: none">• <i>less truth.</i><p><i>For</i><ul style="list-style-type: none">• <i>misunderstood truth</i><i>leads to</i><ul style="list-style-type: none">• <i>half-truth</i><i>which is the most dangerous of all.</i></p></p></p>

***Much of this [i.e., Much misunderstood truth leading to half-truth,
the most dangerous of all outcomes when truth is revealed]***

- has happened***
- and***
- is bound to happen
in the future.***

***It [i.e., Misunderstood truth leading to half-truth,
the most dangerous of all outcomes when truth is revealed]***

***cannot be avoided,
because
the benefit for
those few
who derive real understanding
from revealed truth
will balance it out.***

***This is why there must be a
constant weighing***

***between the
• benefit
and the
• harm
that truth can bring.***

***Hiding the inner sense
behind***

***symbols
is one way in which
both considerations
can be achieved.***

***The symbolism
protects the truth***

***from those who would
• misunderstand and
• abuse
it.***

And it [i.e., And symbolism]

***reveals it [i.e., reveals truth that is hidden behind symbolism]
to those who are ready for it [i.e., to those who are ready for the deeper
truth being revealed behind the symbolism].***

34

***But since
no one is***

- developed***

and

- fully open***

in all areas of their being,
those

- who passed on the truth,***
- who translated it,***

have

- misquoted,***
- misunderstood and***
- distorted***

the original meaning.

***Everyone who ever did so [i.e., Everyone who ever did misquote, misunderstand,
and distort the original meaning of the truth being revealed to them]
did it in a different respect.***

***But this [i.e., But this misquoting, misunderstanding, and distorting of the original
meaning of the truth being revealed to them]***

did not happen
because the truth was presented in

- symbols and***
- parables,***

but
because the person's

- understanding***

***was not sufficient [i.e., the person's understanding was not
sufficient to grasp the real meaning of the truth
being revealed to them in symbols and parables].***

It would have been worse
if the truth
had been presented directly [i.e., directly rather than hidden in symbols].

Truth
can be a very dangerous weapon, my friends.

Even the truth
that I present to you
can have such a result.

*If people are unwilling to
apply it [i.e., If people are unwilling to apply the truth that I present to them]
• personally,
• in the deepest possible sense,
they will assume
judgment over others
that may be all the more dangerous
in that it would be
partly
true.*

*Without recognizing
• their own
negative tendencies
people would gain
an acute perception of
• other people's
negative tendencies,
on which they then can focus
out of all proportion,
ignoring other factors
that change the overall view.*

*With this outlook,
they [i.e., people who do not recognize their own negative tendencies
but gain an acute perception of other people's negative tendencies]
become
arrogant.*

*They
judge wrongly,
although what they see
may be correct.*

*And such teaching of truth
may just enhance
the negative outlook toward
others,
if they themselves
do not sincerely
search within themselves
• for what is most painful,
and
• from what they cringe most!*

	<p>Truth <i>has to be handled with</i></p> <ul style="list-style-type: none">• <i>care and</i>• <i>responsibility.</i> <p>If people are <i>inwardly ignorant,</i> it is better</p> <ul style="list-style-type: none">• <i>not to feed them truth,</i><i>but leave them rather</i>• <i>in outer ignorance.</i>
35	<p>COMMENT: <i>Jesus himself said,</i></p> <p style="text-align: center;"><i>"For the letter killeth, but the spirit giveth life."</i></p> <p>ANSWER: <i>Yes,</i> <i>that is it.</i></p> <p><i>You will all see more and more that this holds true.</i></p> <p><i>Now, what is your next question?</i></p>
36	<p>QUESTION: <i>What is the true definition of ability in a human being?</i></p> <p>ANSWER: <i>Above all,</i> <i>it [i.e., the true definition of ABILITY in a human being] is the knowledge of one's own</i></p> <ul style="list-style-type: none">• <i>potentials</i><i>and</i>• <i>limitations.</i>

Where the clear understanding of

- ***one's own limitations***
is lacking,
- ***ability***
must be lacking.

So we always come back to the same [i.e., we always come back to the same key factor determining one's human ABILITY: true knowledge of oneself, of one's PONTENTIALS, AND of one's LIMITATIONS].

Self-knowledge,

a

- ***true and***
- ***realistic***
self-evaluation,

is the only thing
that can bring forth
the maximum

- ***ability,***
- ***creativity***

and

- ***healthy strength.***

The limitation

does not only have to be recognized
concerning a possible

- ***lack of talent that one wants***
but cannot have due to certain factors.

The limitation

has to be recognized also
concerning a

- ***potential [i.e., a potential ability that would be possible with a TALENT one DOES have, but which]***
one does not wish to go to the trouble of
building up
into
 - ***ability,******into***
 - ***accomplishment.***

*In other words,
a dormant talent
may indeed exist,
but the person
may wish its
perfected state
without the*

- *labor and*
- *effort*

of cultivating it.

Insight into one's

- *hidden desires*

and

- *their reasons [i.e., and the reasons for having those hidden desires]*

*will bring the talent forth
if it [i.e., IF the talent]
actually exists.*

If so [i.e., If the talent for one's hidden desires actually exists in him or her],

if it [i.e., if one's hidden desire for which one has the talent]

*is supposed to be
accomplished,
frustration accrues
because
the person does not realize
that he or she is
not really doing the work required
to build it up [i.e., to build up the latent talent he or she has].*

*With such
honest self-appraisal,
proper decisions*

- *must finally result,*

and

- *lead to*

- *ability,*
- *creativity*

and

- *healthy strength.*

37	<p>QUESTION: <i>You suggested last time that I bring this question up again. The question was:</i></p> <p><i>"If there is to be a hurt anyway, I'd rather have a self-inflicted hurt than be hurt by someone else."</i></p>
38	<p>ANSWER: <i>In part, I have gone into the subject of</i></p> <ul style="list-style-type: none"><i>• self-punishment</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• self-destructiveness</i> <p><i>before, but I will extend it a little in the light of the new knowledge you have gained.</i></p> <p><i>Of course, this is also a question of</i></p> <ul style="list-style-type: none"><i>• pride,</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• the feeling of being exposed to others, while one is a helpless victim.</i> <p><i>All this contributes greatly to the unconscious desire to hurt oneself before anyone else has the chance.</i></p>
39	<p><i>But there is a</i></p> <ul style="list-style-type: none"><i>• deeper and</i><i>• more important</i> <p><i>underlying reason [i.e., underlying reason for an unconscious desire to hurt yourself before anyone else has the chance to hurt you] which has evolved out of the recent lectures.</i></p>

I will show you how it [i.e., show how material evolving from recent lectures] applies to this question [i.e., applies to this question as to the reason behind an unconscious desire to hurt yourself before anyone else has the chance to hurt you].

*As you now know,
there are two predominant
inner*

- *attitudes,*
 - *currents or*
 - *forces*
- in the human being.*

*On the one hand,
there is the desire for*

- *love –*
 - *to be loved*
- and*
- *to love –*

- both*
- *realistic*
- and*
- *unrealistic,*

- *mature*
- and*
- *immature.*

*On the other hand,
there is the aggressive tendency of desire for*

- *rulership,*
- for*
- *mastery over others,*
- for*
- *dominion.*

One [i.e., One of these two desires – for LOVE and AGGRESSIVE RULERSHIP] must inevitably interfere with the other [i.e., the other of these desires].

One [i.e., One of these two desires] must exclude the other [i.e., must exclude the other of these desires].

Yet, unconsciously
you think they [i.e., you think the desire for LOVE and the AGGRESSIVE tendency of desire for DOMINION and mastery OVER OTHERS] **can be combined.**

You try to
make one
serve for the other,
and this attempt is bound to fail.

It [i.e., Your attempt to combine your desire for LOVE with your AGGRESSIVE tendency of desire for DOMINION and mastery OVER OTHERS] **creates**
a tremendous conflict within.

As long as you are
not

- **acutely and**
- **specifically**

aware of these two currents [i.e., not acutely and specifically aware of these two currents – the current of LOVE and the current of the AGGRESSIVE tendency of desire for MASTERY OVER OTHERS],
you cannot
come to terms with life.

As long as you try to
struggle out of this conflict [i.e., try to struggle out of this conflict between forces of love and the aggressive forces of mastery over others]
by

- **blind and**
- **unconscious**

attempts
to make two mutually exclusive forces
serve the same end,
you must
inwardly
be torn apart.

Only conscious awareness of
this conflict [i.e., conscious awareness of this conflict between forces of love and the aggressive forces of dominion and mastery over others] **will show you**

- **the way to make peace within yourself,**

or

- **how to integrate the two currents.**

40

How these two currents [i.e., How these two currents – the current of LOVE and the AGGRESSIVE current of DOMINION and mastery OVER OTHERS] are distributed varies with each human being.

With one person

one [i.e., one of these two currents – the current of love or the aggressive current of dominion and mastery over others] may by far be the predominant one.

With another,

it [i.e., With another person which of these two currents is at play – the current of love or the aggressive current of dominion and mastery over others]
• fluctuates
and
• changes,

at one time
one current is stronger,
at another time
the other.

Still with another person it [i.e., Still with another person the play of these two currents – the current of love and the aggressive current of dominion and mastery over others] is sort of evenly split.

• Your
outer life,

• what you have
and
• what you lack,

and

• how you have
what it is you aim for,

is a clear indication of the
• strength
and
• distribution
of these two forces battling within.

41

Integration of these two forces [i.e., Integration of the current of LOVE and of the AGGRESSIVE current of DOMINION and mastery OVER OTHERS] does not mean

the complete elimination of

• one

or

• both.

It

simply means that both forces

be used in a

healthy way,

when there is a

• real reason

or

• need

for either,

without

• compulsion,

without

• frenzy,

without

• imagined need

that does not actually exist.

Only upon

clear insight of

• the existence of these two forces [i.e., the existence of both the force of love and the aggressive force of dominion and mastery over others]

and

• how they damage you in your blind struggle

can you realize

how much superfluous energy you put into

the pseudo-solution [i.e., the pseudo-solution of wrongly combining these two currents in their unhealthy state]

that you

unconsciously

thought would work for you.

And only then [i.e., *And only upon the clear insight of the existence of the force of love and the aggressive force of dominion and mastery over others and of how these two forces damage you in your blind struggle between them, and how much energy you waste trying to make them both work for you while they are in their unhealthy and immature state*]

will you use

either of these two forces [i.e., *use of either the force of love or the aggressive force of dominion and mastery over others*]

in the

• healthy

and

• constructive

way

***for which they originally
are destined.***

Such knowledge [i.e., *Such knowledge of healthy and constructive use of the force of love and the aggressive force of dominion and mastery over others*]
***can never come to you by
theorizing about it.***

The only way

is by finding

at first

the existence of their

negative functioning

within yourself.

For instance,

the desire for love

is quite legitimate.

But

if this desire

is used in your adult years

to overcome a childhood hurt,

if you use

all your unconscious energies

in this direction,

the urgency

of this blown-up desire

becomes destructive.

It [i.e., This desire for love that was missing in childhood, when used in adult years to overcome this childhood hurt, and as such is blown out of proportion and becomes destructive]

no longer fulfills its original purpose.

But you have to clearly

- understand and*
 - see*
- how this applies to*

you.

On the other hand, you unconsciously use the aggressive force to overcome your insecurity, your feelings of inadequacy.

You use it [i.e., You use the aggressive force] to gain

- respect,*
 - power,*
 - admiration,*
- unconsciously believing that thereby you also gain love.*

In reality

the aggressive force, in its healthy way, is supposed to serve you

- in actual danger for actual defense,*

- to assert yourself when your integrity is at stake,*

or

- to prohibit others from taking advantage of you.*

	<p><i>But most human beings</i></p> <ul style="list-style-type: none"><i>• are submissive</i> <i>in the wrong place</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• yield</i> <i>where they should assert this healthy current [i.e., should assert this healthy positive aggressive current].</i> <p><i>Yet where they should not,</i> <i>they often use</i> <i>aggression most violently.</i></p> <p><i>The healthy way [i.e., The healthy way of using aggression]</i> <i>will never cause</i></p> <ul style="list-style-type: none"><i>• interference</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• mutual exclusiveness.</i> <p><i>• The desire for love</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><i>• healthy aggression</i> <i>are meant to live peacefully</i> <i>side by side.</i>
42	<p><i>Due to this conflict [i.e., this conflict between the desire for love and aggression]</i> <i>tearing you apart –</i> <i>and the time has come</i> <i>when all of you</i> <i>should become acutely aware of this [i.e., this conflict] –</i> <i>the tendency to</i></p> <ul style="list-style-type: none"><i>• inflict hurt upon yourself</i> <p><i>rather than</i></p> <ul style="list-style-type: none"><i>• taking the chance of</i> <i>being hurt by others</i> <i>can be much better explained.</i> <p><i>Unconsciously,</i> <i>you know perfectly well</i> <i>how futile this struggle is [i.e., how futile this struggle is between the desire for love and using the aggressive force of dominion and mastery over others in order to experience the love you desire].</i></p>

***One part of your subconscious
tries to take the easy way out [i.e., take the easy way out by fulfilling your
desire for love through aggressive, unhealthy, and destructive tendencies].***

***Another,
deeper part of your being,
• watches
and
• knows this [i.e., knows this aggressive approach
to fulfilling your desire for love]
is
• futile
and
• damaging.***

***This deeply hidden knowledge
is not correctly interpreted
by your consciousness.***

***This voice [i.e., This voice from a deeper part of your being]
merely means to convey:***

***"You are on the wrong track
the way you are going.***

Seek another way out."

***Your conscious feeling
only knows "futility"***

and this gives you a sense of

- hopelessness,***
- impatience***
- and***
- disgust with life,***

- the feeling of***

"What is the use?"

Yes, this mood [i.e., Yes, this mood of “futility,” hopelessness,
and the feeling of “What is the use in hoping,” regarding ever
fulfilling your desire for love]
can sometimes be applied to
outer
things happening
to you
that seem to be a
“reason”
for your discouragement [i.e., discouragement about
ever finding love in your life].

But deep down,
this [i.e., But this voice from a deeper part of you saying “You are on the
wrong track for finding love – you must seek another approach.”]
is the real reason [i.e., the REAL reason for your UNFULFILLED desire
for LOVE]

In
this
• **disgust with life,**
this
• **feeling of pointlessness,**

you
must
hurt yourself.

You must even
want
to hurt yourself,
for then, at least,
you have a visible explanation
for your deep discouragement.

This [i.e., This hurting yourself in some way]
is easier to bear
than
the absence
of all outer “reasons” [i.e., than the absence of all the outer
“reasons” for your discouragement about love and not
hearing, understanding, or being willing to follow the inner
voice telling you that you must find another track for love]

43

QUESTION:

*Is there a corresponding organ of
the inner eye,
located between the two outer eyes?*

ANSWER:

Yes, my friends.

All your

*• outer
organs
are duplicates of
• inner
organs.*

In fact,

*you have
more
• inner
than
• outer
organs.*

Not all of your

*real organs [i.e., Not all of your real inner organs]
manifest in the physical body.*

44

QUESTION:

*I am very confused about
all the selves.*

The

*• lower self,
• higher self,
• inner self,
• mask self,
• psyche
and all.*

Could you straighten me out?

45

ANSWER:

Well, my dearest friends, you see,

- *the higher self*

and

- *the inner self,*
are of course
the same.

If I now tend to use

- *the latter [i.e., the inner self]*
more often than
• *the former [i.e., the higher self],*

I have a good reason for that.

When I first discussed
the

- *higher,*
- *lower and*
- *mask*
selves,

it was a considerable time ago [See Lecture 14: The Higher Self, the Lower Self, and the Mask – a lecture given three years earlier on October 11, 1957, a mere 7 months after the very first lecture that was given, March 11, 1957].

It was long before
we went into

the depths of your being,
in this phase of self-search.

Then [i.e., Then, in Lecture 14: The Higher Self, the Lower Self, and the Mask,]

I tried to show you a

- *general,*
- *overall*
division of the human being
in an abbreviated form, so to speak.

But as you gain

deeper insight into yourself,
you begin to see
that this threefold division
is not always strictly separated.

*The borderline [i.e., the border line between the higher, lower,
and mask selves or divisions]
is a thin one.*

*And often,
one [i.e., one of these three divisions]
interacts with
the other.*

*Each of these three divisions
contains
a number of layers.*

*For instance,
an original tendency,
coming from
the higher self,
can be*

- distorted*

by your inner

- deviations and*
- conflicts*

and therefore be

- abused*

by negative motivations.

*Hence,
it would lead to oversimplification
to stick to the terms*

- higher self,*
- lower self*

and

- mask self.*

The term

- inner self*

*will now make you more aware of
this innermost core of your being,
without hindering you
by
ever so slight an implication
of
moral judgment.*

46

***There is also another reason why
I sometimes consider it useful
to change an***

- expression or***
- terminology.***

***When it [i.e., When an expression or term]
is too often repeated,
you cease to
feel
the real meaning.***

***It [i.e., An often-repeated expression or term]
becomes
a label
and that is
bad.***

***It is always necessary
to approach this work
with a***

- freshness***

in

- feeling and***
- outlook.***

***This [i.e., This keeping freshness in feeling and outlook]
may be helped along by a
new***

- term or***
- word.***

***It [i.e., Frequent use of a NEW term or word]
helps you to
avoid stagnation
in your concepts.***

***It [i.e., Frequent use of a NEW term or word]
avoids
clinging to ready-made words
which have by repetition
lost their
inner meaning
for you.***

***That [i.e., Repetitive overuse of a term or word to describe a particular truth]
is the trouble with
all truth teachings.***

47

- *The lower self*
has, of course,
nothing to do with
 - *the inner self,*
although it [i.e., although the lower self]
is not
always [merely]
on the surface.

But you
no longer need these terms [i.e., these terms higher, lower, and mask selves]
now that you have progressed from there.

And now you can also see
that it [i.e., see that the topic of distinctions among
the higher, lower, and mask selves]
is not as simple as all that.

At the time we discussed this topic [i.e., In Lecture 14, on October 11, 1957],
this threefold division
served as

- *a plan,*
- *an outline,*

so to speak.

Now that you

- *analyze*

and

- *learn to understand*
your
inner
 - *reactions*

and

- *attitudes,*

you no longer need to think in terms of
such limiting divisions [i.e., such limiting divisions as higher,
lower, and mask selves].

What served once as
a mere sketch [i.e., a sketch in merely
three divisions: higher, lower, and mask selves]
is now being filled in with details.

	<p><i>Do not forget, these lectures are something alive.</i></p> <p><i>They are adapted to</i></p> <ul style="list-style-type: none"><i>• your progress,</i><i>to</i><i>• the need of the present in your individual work.</i>
48	<p><i>The psyche indicates</i></p> <p><i>your inner world of</i></p> <ul style="list-style-type: none"><i>• feeling</i><i>and</i><i>• reacting, generally speaking.</i> <p><i>Is that clear?</i></p> <p><i>[Response]</i> <i>{Yes, thank you very much.}</i></p>
49	<p><i>QUESTION:</i> <i>The word</i></p> <p><i>"image"</i></p> <p><i>brings to mind an essay I just read,</i></p> <ul style="list-style-type: none"><i>• "Imago Dei,"</i><i>• the "Image of God."</i>

*I wondered often
why you chose the word
"image"
to suggest
a negative attribute within us,
when
in Scripture
we read that
we were created
in the
"image of God."*

*Is it meant
that humans are not supposed to
create an image of God
since human-made images
are only projections,
but that only
God
can create
the image of himself
in man?*

50

*ANSWER:
I chose the word
"image"
because,
as again the symbol will clarify,
an image is something
like a picture.*

*I could have used
this expression [i.e., this expression "picture" or "symbol"]
as well.*

*Both [i.e., Both "image" and "picture" or "symbol"]
are rather*

- static,*
- dead,*

and

- an imitation of life,
depicting pseudo-reality.*

*It [i.e., "Image"]
may be
very artful,*

*but nevertheless
it is*

- *not nature,*

it is

- *not real.*

*If you now
ponder the significance of the images within yourself,
you will clearly see
how aptly
this expression has been chosen.*

*Your images
are
pseudo-defenses.*

*They [i.e., Your images]
are
based on
unreal assumptions.*

*They [i.e., Your images]
are supposed to
bring you*

- *happiness –*
- *beauty.*

*But it
cannot really be so [i.e., But you
really cannot find the happiness you seek through your images].*

*Since
human language
is limited,
it is always easy to*

- *misunderstand*

and

- *find a different meaning
for the same word.*

We have to

- *keep this in consideration,*

and

- *adopt the attitude
that*

*words
are merely
an expediency.*

*This will prevent you
from making them [i.e., prevent you from making the words
we use in these lectures]*

- *a stumbling block*
- or*
- *a rigid factor
that stands in your way.*

*When we speak of images
in our sense,
we know what we mean.*

*But we can always keep in mind
that other*

- *people*

or

- *schools of thought
think of something different.*

*This [i.e., This act of keeping in mind that other people and schools of thought
think differently and use words that are different from the words I use]*
will

- *retain flexibility of outlook*

and

- *prevent misunderstanding.*

51	<p>COMMENT: <i>Even in Scripture this word is used in the negative sense.</i></p> <p><i>We read in the Ten Commandments,</i></p> <p style="text-align: center;"><i>"Thou shalt not make unto thee any graven image."</i></p> <p><i>So the way we use the word</i></p> <p style="text-align: center;"><i>"image"</i></p> <p style="text-align: center;"><i>corresponds to the meaning of the Bible: something</i></p> <ul style="list-style-type: none">• <i>negative,</i>• <i>imagined,</i>• <i>frozen,</i>• <i>petrified.</i> <p><i>And we do worship it [i.e., And we DO worship the "IMAGE"] in our way of catering to it.</i></p> <p>ANSWER: <i>Yes, exactly.</i></p>
52	<p>COMMENT: <i>It would seem that people are not capable of creating an image of God, because it [i.e., because an image of God] would be a distortion.</i></p> <p>ANSWER: <i>They cannot create an image of God.</i></p> <p><i>It is an absolute impossibility.</i></p>

***It [i.e., Creating an image of God]
is inconceivable for***
• ***the human concept,***
• ***the human brain.***

***It [i.e., Creating an image of God]
is utterly impossible.***

***The truth of the commandment
lies in the proof that,
in spite of this commandment [i.e., in spite of this commandment:
"Thou shalt not make unto thee any graven image."],
people have made an image of God
and
it turned out to be
so tragically damaging.***

***This [i.e., People making an image of God]
led to the
anthropomorphic concept of God
who is supposed to be
like a person,
arbitrarily
meting out
• punishment
and
• reward.***

***That is the result of
making an image of God.***

53

***I have given you
food for thought
that can become
very fruitful for you
if
you choose to make it so.***

*I go from you
with*
• *all our blessings,*
with
• *our strength.*

*May they [i.e., May our blessings and strength,
and the food for thought I have given you in this lecture]*

• *penetrate*
and
• *envelop*
you,

*may they [i.e., May our blessings and strength and
the food for thought I have given you in this lecture]*

• *enrich you,*
and
may you find through them
renewed strength
to continue on
this path of self-finding.

How fortunate you are!

For,
the
• *liberation,*
the true
• *joy*
and
• *happiness resulting*
from it [i.e., resulting from our blessings and strength and from
the food for thought I have given you in this lecture]

is in your hands –
in pursuing this path of
finding
that within you
which
blocks
your
• *happiness*
and
• *joy.*

***Keep up the work,
each one of you,***

for

- your own sake,***

for the sake of

- those around you,***

for the sake of

- all humanity,***

and

for the sake of

- the entire universe.***

***Be blessed,
be in peace,
be in God!***

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