

Pathwork Lecture 25: The Path: Initial Steps, Preparation, and Decisions

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this rendition of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, sometimes underlined, but never bolded.]

To learn more of my Devotional Version and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings</u> <u>in the name of</u> <u>• God and</u> <u>• Jesus Christ.</u></p> <p><u>I bring blessings</u> <u>for all of you, my friends.</u></p> <p><u>From all my preceding lectures</u> <u>you will have understood</u> <u>one thing clearly:</u></p> <p><u>the necessity for</u> <u>self-development</u> <u>on this earth plane</u> <u>which exists</u> <u>for that very purpose.</u></p> <p><u>No matter how difficult life may be at times,</u> <u>only those who fulfill this purpose</u> <u>can find peace in their souls.</u></p>

by Eva Broch Pierrakos

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I have promised
to start this course on development
so that
each one of you
can find your way
by learning

- how to go about it,
- where to begin, and
- what is involved in doing the work.

Moreover, I want to tell you
before I begin
that many of the words I shall give you
in these particular lectures
can be treated
as a meditation.

You should
retain
these words
and not just
read them once,
for that will not be enough.

You should
meditate on
these teachings,
so that
this knowledge
may eventually grow
from
being

- superficial and
- intellectual

to
reaching

- the deeper regions of your being.

Only then
will they be really beneficial to you.

04

Everybody knows
that it is important

- to be a decent person,
- not to commit so-called sins,
- to give love,
- to have faith, and
- to be kind to others.

However,
this is not enough.

In the first place,

- knowing all this

and

- actually being able to act on it

are
two different stories.

You may be able
by voluntary action
to refrain from
committing a crime
such as

- stealing or
- killing,

but you cannot possibly
force yourself to
feel
that you do not
want to harm anybody,
ever.

You may
act
kindly
toward another,
but you cannot force yourself to
feel
kindly.

Neither can you
force yourself

- to have love in your heart or
- to have real faith in God.

	<p><u>Whatever pertains to emotions</u> <u>is not dependent upon your</u> • <u>direct actions</u> <u>or even on your</u> • <u>thoughts.</u></p> <p><u>Changing your feelings</u> <u>requires</u> <u>the slow process of</u> • <u>self-development and</u> • <u>self-recognition.</u></p>
05	<p><u>You may realize</u> <u>that you do not have enough faith,</u> <u>but</u> • <u>realizing this</u> <u>and</u> • <u>trying to force yourself to have it [i.e., to have enough faith]</u> <u>by telling yourself,</u> <u>"I must have faith,"</u> <u>will not bring you</u> <u>one step closer;</u></p> <p><u>quite the contrary.</u></p> <p><u>Superficially</u> <u>you may be able to talk yourself into it [i.e., talk yourself into having faith],</u> <u>but this does not mean</u> • <u>your faith or</u> • <u>your ability to love</u> <u>is real.</u></p>

*It is already a great accomplishment
for people of
lower spiritual development
if they can be brought to
not committing wrong deeds,
but
this is certainly not sufficient
for any one of you here.*

*More
is expected of you.*

06

*Primarily
this path
is about
changing
your innermost feelings.*

*How to go about that
is the question
that we have to begin with.*

*There
I can show you the way.*

*In the first place, my friends,
you cannot change
anything
as long as
you do not know
what is really in you.*

*The greatest difficulty
on this path
is that people
tend to fool themselves
about
who they really are.*

Now I am
not only
talking about
the subconscious mind
which you all know exists.

I will not even go as far as that.

Between
• the conscious
and
• the subconscious
mind
there is
• another layer
which is much closer to
the conscious mind.

However,
you are
still unaware of this layer [between the conscious mind and the
subconscious mind]
because
you
want
to be unaware [of this in-between layer].

You escape from it [i.e., from this in-between-layer of consciousness]
although its
• symptoms and
• signs
may be
right under your nose.

People flee from such awareness
because
they mistakenly think that
what they do not know
does not exist.

You may not think so [i.e., you may not think that what you do not know, in fact, does not exist] in exactly these words,

but feelings of this sort [i.e. feelings of the sort that what you do not know, in fact, does not exist]
go on in you
without your quite realizing them.

However,
these hidden feelings [i.e. hidden feelings that what you do not know, in fact, does not exist]
exist.

Even if you turn away from your own inner reality – your temporary reality of this present time – this layer [between your conscious and subconscious layers of consciousness] is still part of

- the reality of your life and
- your present state of development.

07

You may all remember the lecture I gave some time ago about

- the higher self,
- the lower self, and
- the mask self.

What I have explained [here as the layer of consciousness between the subconscious and conscious layers and which is closer to the conscious layer]

is part of

- the mask self,

but it is not only a mask.

I may call it the exterior self which does not always correspond to the inner person.

All of you know
that it is wrong to
• do or
• think or
• feel
certain things.

If these [wrong] feelings
still exist in your lower self,
you turn away from them,
thinking you have
thereby
eliminated
what you recognize as wrong.

• Avoidance or
• denial
[of such wrong feelings in a person]
is the greatest mistake
a human being can make,
for it [i.e., for avoidance or denial of such wrong feelings]
causes
infinitely
more
• trouble,
more
• problems, and
more
• inner and
• outer
conflicts
than
anything you know
in your
conscious
mind.

08

*I have often mentioned
the various spiritual laws
which are constantly being violated
by human beings.*

*The process I have just described [i.e., the process of avoiding or denying
wrong feelings in you]*

*violates
one of these laws.*

*It is the law of
facing life.*

*To face
life's reality
means
to be able to face
yourself
as you are
with all your imperfections.*

*If you
do not
face life first,
you
can never
develop.*

*No system
trying to teach ways
to jump over this hurdle [of facing yourself as your really are
with all your imperfections]
can ever be
really successful,
for
seeking such shortcuts [by avoiding the step of facing yourself
as you really are]
violates a spiritual law.*

09

All of you
are
unconsciously
following this harmful process [of not facing yourself honestly
as you really are with all your imperfections]
all the time,
even though
some of you
may have already gained
a certain amount of self-knowledge.

There is
not a single one of you
• who has not had
at least one realization
about an inner trend,
• who has not made this trend
really conscious.

Nevertheless,
in many other areas
your conscious mind
still flees from
facing the inner truth.

You may even
know
your shortcomings,
but you certainly
do not know
all your real motives.

You do not understand
why
you have
certain
• opinions,
• tastes, or
• idiosyncrasies;
even your good qualities
may be partly influenced by
an unconscious
• fault or
• wrong inner current.

	<p><u>These</u></p> <ul style="list-style-type: none">• <u>trends and</u>• <u>tendencies</u> <p><u>about which</u> <u>you have hitherto deceived yourself</u></p> <p><u>have to be understood</u> <u>with respect to the</u></p> <ul style="list-style-type: none">• <u>influences and</u>• <u>connections</u> <p><u>they have.</u></p>
10	<p><u>There is nothing in the human soul</u> <u>that comes</u> <u>entirely</u> <u>from</u></p> <ul style="list-style-type: none">• <u>the higher self</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>the lower self,</u> <p><u>because</u> <u>everything</u> <u>mixes constantly.</u></p> <p><u>Purification</u> <u>means to</u></p> <ul style="list-style-type: none">• <u>separate,</u>• <u>understand, and</u>• <u>rearrange</u> <p><u>in conscious understanding</u> <u>all these various trends,</u></p> <p><u>thus purifying</u> <u>the basic good trends</u> <u>from</u></p> <ul style="list-style-type: none">• <u>all masks of</u> <u>self-deception and</u> <p><u>from</u></p> <ul style="list-style-type: none">• <u>influences caused by</u> <u>character weaknesses.</u>

The higher self in you
says,
"I want to be perfect.
I know this is the will of God."

But it is
the ignorance
of the lower self [i.e. the lower self's ignorance]
that makes you think
perfection can be attained
by

- turning away from
your imperfections and
- disregarding
them.

It is also
the lower self
that always wants to have everything
so comfortable.

The lower self
wants to be
in a high position,
but for different reasons
than the higher self.

Your higher self
seeks to advance
for [the sake of, or motivated by] the love of God
by way of

- recognition and
- enlightenment,

aware that
only when you are perfect
will you be truly capable
of loving your fellow creatures.

But your lower self
wants to be perfect
in order

- to have more ego-gratification and
- to swell its head,
- to be admired.

All of you,
without exception,
also feel this way [i.e., feel a desire to be perfect].

Here is an example
where
both
• the higher
and
• the lower
self
want the same thing [i.e., both want to be perfect],
but their motives
are entirely different [i.e., the higher self is motivated
by the love of God in order to love others, and the
lower self is motivated by a desire to be admired].

It is of utmost importance
for
• the purification of your personality and
for
• the sake of a
• healthy and
• harmonious
soul
• to separate
these [higher-self and lower-self] motives and
• to recognize
their voices.

Do not feel
I am blaming you,
nor should you
blame yourself
when you begin to recognize
these [negative lower-self] trends in you.

	<p><u><i>I am stating</i></u></p> <ul style="list-style-type: none">• <u><i>a fact,</i></u> <u><i>and one of the basic requirements for your path</i></u> <u><i>is that you accept</i></u>• <u><i>the fact</i></u> <u><i>of many negative trends</i></u> <u><i>still existing in yourself.</i></u> <p><u><i>Only from this premise [i.e., only from accepting the fact that there are many</i></u> <u><i>negative trends in you]</i></u></p> <p><u><i>can you go on</i></u> <u><i>and change</i></u> <u><i>the impurity</i></u> <u><i>of your motives.</i></u></p>
11	<p><u><i>You must also recognize</i></u> <u><i>the reasons</i></u> <u><i>why</i></u> <u><i>your lower self</i></u> <u><i>turns you away from</i></u> <u><i>facing yourself.</i></u></p> <p><u><i>One reason</i></u> <u><i>is that</i></u> <u><i>to recognize yourself</i></u> <u><i>as imperfect</i></u> <u><i>is unpleasant.</i></u></p> <p><u><i>The other [reason why your lower self turns away from facing yourself]</i></u> <u><i>is that</i></u> <u><i>the lower self</i></u></p> <ul style="list-style-type: none">• <u><i>is lazy and</i></u>• <u><i>never wants to work [to improve and purify itself].</i></u> <p><u><i>Yet</i></u> <u><i>it requires work</i></u> <u><i>to face</i></u> <u><i>what is in you,</i></u> <u><i>especially when it comes to</i></u> <u><i>facing</i></u> <u><i>the unpleasant things.</i></u></p>

***So the first step, my friends,
in your decision
to walk the path
of***

- ***self-development and***
- ***purification***

***is to become clear about this [i.e., clear about your conflicting
motivations and the work of facing unpleasant
things in yourself].***

***It [i.e., the decision to walk this path of self-development and purification]
is the greatest decision
a human being
can ever make.***

***It [i.e., the fight between the higher self and lower self on this path of self-
development and purification]
is the noblest of all fights
humanity can ever engage in.***

***But
you must do so
with open eyes;
therefore realize***

- ***what you ought to expect and***
- ***what you have to search for.***

***Do not
start to search for perfection
immediately.***

***This again
would be unrealistic
because
you cannot
attain perfection
• quickly
• without having spent
much
• time and
• effort.***

This search [for perfection through much time and effort spent in self-facing]
is the

- *first and*
- *most important*
half
of the truth
of the path.

If you proceed well
on this part of the path,
you have won

- *half*
the battle already, and
- *even more,*
my friends!

If you realize this [i.e., If you realize that in proceeding well on this part of
the path you have won more than half the battle of
self-development, purification, and perfection],
you will not be discouraged
when you are
busy on this first half of the work
that is necessary.

You can
reach perfection
only by going
through
your imperfections,
not by going
around
them.

You should
meditate on this
daily
until

- *such knowledge*
becomes part of you and

until

- *you are imbued*
with this truth.

12

Furthermore,
prepare yourself
that going on this path
does
not
mean a

- constant and
- smooth

improvement of

- yourself and
- your life conditions.

This again
is completely
unrealistic.

It is necessary for you
to face the fact

- that the path
is long and
- that
 - repercussions and
 - times of testing

will not cease
as quickly
as you would like to believe.

I might say at this point
that a great deal of harm
is being done
when people are led to understand
that by following certain rules
of metaphysical teachings

their problems
will altogether cease, or
that if they [i.e., if their problems]
appear to cease for a time,
that [very cessation of their problems]
will prove a sign of success.

There are many people
who appear to have
no outer problems whatsoever.

Such people [who appear to have no outer problems whatsoever]
are certainly
not on this path.

They [i.e., people who appear to have no outer problems whatsoever]
may be
entities of lower development

- of whom
less is expected
in this incarnation and
- who have been given a chance
to prove what they can do
with an easy life.

If they
do not
do their best now,
they will have
more difficult times
in a future incarnation,
perhaps so they can prove themselves.

But to imagine
that going on this path of purification
will
immediately
lessen your

- troubles or
- problems

is very

- immature and
- childish.

Certainly your

- outer and
- inner

problems

will

- lessen

and finally

- cease,

but only

- after a long time,
- after you have first
 - thoroughly understood your inner makeup and
 - rearranged your inner currents.

In this way [i.e., by thoroughly understanding your inner makeup and rearranging your inner currents]

*you will
dissolve
inner images
that are
directly responsible for
your conflicts.*

*Once you have attained
some victories over yourself
you will fully realize this truth [i.e., realize that your inner images are
directly responsible for your conflicts],*

but it will take

- *a long time and*
- *years of work.*

*Then [after years of work]
very gradually
the times of trial
will lessen in*

- *impact and*
- *frequency,*
- *as harmony
grows in your soul and*
- *as you*
 - *take charge of
yourself and*
 - *become aware of
who you are.*

*When I say
"aware of yourself,"*

*I mean
knowing
your lower self*

- *utterly and*
- *completely,*

*which does
not
have to mean
that you have
overcome it [i.e., that you have overcome your lower self]
completely.*

13

When you start on this path, my friends,
you ought to
meditate every day
before you do anything further.

Meditate on the fact
that you can expect to find aspects of yourself
you may be shocked about.

Expect this
and meet it halfway
instead of

- hiding and
- escaping

from it [i.e., instead of escaping from
what shocks you about yourself].

Expect that
just as you have had tests
before you even started on
this direct path,
tests
will still come your way
for quite a time.

The only difference
is that a person
who is on the path
will,
after some successful work,
understand that

- each testing and
- each time of woe

means something very specific.

A particular message
that there is something
quite special
to learn about the self
is conveyed
by

- each difficult period and
- every hardship.

Only after
a considerable time
will your mind
be trained
in this direction [i.e., in the direction that every difficult period
has a particular lesson for you]
so that
you will find out
faster
and faster
what the lesson is.

The moment
you understand
the significance of these [difficult testing] periods,
this particular testing
will cease.

As long as
you have
not
understood it [i.e., not understood the significance and lessons of
these difficult testing periods],
the testing
will be there.

It [i.e., the testing]
may recede after a while,
but
it will come back
in the

- same or
- similar

form
until
you have learned the lesson.

	<p><u>Those</u> <u>who have experienced</u> <u>what it means</u></p> <ul style="list-style-type: none">• <u>to understand the message</u> <u>of a particular hardship,</u>• <u>to really understand it</u> <u>to its core,</u> <p><u>will realize</u> <u>what a blessing it [i.e., the hardship] is!</u></p> <p><u>Then</u> <u>what I am saying here</u> <u>will not merely be</u></p> <ul style="list-style-type: none">• <u>words,</u> <p><u>but</u></p> <ul style="list-style-type: none">• <u>a deep experience.</u>
14	<p><u>Meanwhile,</u> <u>the person</u> <u>who</u></p> <ul style="list-style-type: none">• <u>is not on this path or</u> <p><u>who</u></p> <ul style="list-style-type: none">• <u>has perhaps</u> <u>not completely found his or her way to the path and</u>• <u>is still in the first stages,</u> <p><u>will be at a loss.</u></p> <p><u>Not knowing</u> <u>why</u> <u>he or she has to go through all this</u> <u>makes the hardships</u> <u>infinitely more difficult</u> <u>to bear.</u></p>

Before you
can come to the point in your development
when
• testing periods and
• times of trouble
will cease,
you
must first
go through the stage of
completely understanding
these periods of difficulty, and
then
meet them [i.e., meet these periods of difficulty]
in a spirit of
• courage and
• wisdom.

When you can do all this,
• the transition period
will begin and
• outer
• conflicts and
• problems
will no longer
touch you to the quick.

You will remain
• quite calm and
• serene
• inside
during
• outer
hardships.

Only after
this condition [of remaining calm and serene
inside during
outer hardships]
has been reached
can hardship
begin to cease
altogether.

	<p><i>[Regarding hardships and trials,]</i> <u>You ought to be clear about</u></p> <ul style="list-style-type: none">• <u>the timing and</u>• <u>the stages.</u> <p><u>So prepare yourself [by realizing]</u> <u>that these trials</u> <u>will not cease.</u></p> <p><u>Your life will</u> <u>outwardly</u> <u>continue for a while</u> <u>as before,</u> <u>until</u> <u>you learn from it [i.e., until you learn from your life and its hardships]</u> <u>that which is so necessary</u> <u>for you to know.</u></p> <ul style="list-style-type: none">• <u>If you</u> <u>expect it [i.e., if you expect your life]</u> <u>to be this way [i.e., to have trials and hardships] and</u>• <u>if you</u> <u>go on the path</u> <u>in this frame of mind [i.e., the frame of mind that</u> <u>their will be trials and hardships on this path of development],</u> <u>you will not be disappointed.</u>
15	<p><u>If [on the other hand]</u> <u>you go on it [i.e., go on this path]</u></p> <ul style="list-style-type: none">• <u>like a blindfolded child,</u>• <u>full of wishful thinking,</u> <p><u>then</u> <u>you will be</u> <u>disappointed –</u> <u>not only</u></p> <ul style="list-style-type: none">• <u>in God and</u>• <u>in what you have somehow</u> <u>unconsciously</u> <u>expected from Him</u> <u>when you chose to follow this path,</u> <p><u>but also disappointed</u></p> <ul style="list-style-type: none">• <u>in yourself and</u>• <u>in your endeavors.</u>

This path
is
• *not a fairy tale;*
it is
• *reality*
of the crassest sort,
my friends.
It is
• *utter reality.*

Reality
is not only
• *hard and*
• *difficult and*
• *dark,*
but is also
• *more beautiful*
than anything else.

The beauty of reality
is,
beyond all comparison,
superior to
the puny beauty
the escapist imagination
concocts
to get away from
unpleasant reality.

Remember that!

16

Another thought for meditation:
when you go on this path,
you must also
prepare yourself
to abide by
another of the spiritual laws,
which says that

there is a price
to be paid for
everything.

Whoever tries to avoid this [spiritual law that there is
a price to be paid for everything]
will finally
pay
a much heavier price.

Every single person
is doing this [i.e. avoiding paying the price required initially and
paying a much heavier price in the end]
constantly
in one way
or another;

some do it
more
• obviously,
others
more
• subtly and
• secretively.

Many people
are not doing it [i.e. are not avoiding paying the price required initially and
paying a much heavier price in the end]
• outwardly,
but
• psychologically
you are all doing it [i.e. you are avoiding paying the psychological
price required initially and paying a much
heavier psychological price in the end],
particularly when
you approach this path
with only half-open eyes.

Realize that
there is a price [to be paid for everything],
but
the price
is well worth it!

When you buy a house
and you want
a beautiful mansion,
you are reconciled
to paying
an adequate price.

You will not expect
• a mansion or
• a palace
for the price of
• a shack.

On the
• material
level,
you have no quarrel with this truth,
but on the
• emotional,
• psychological, and
• spiritual
levels
you wish for
• a palace
for the price of
• a hut –
and sometimes
you do
not want to pay
any price at all.

17

That [not wanting to pay the price]
is part of
your sick soul.

The price you pay
by going on
this path of development
is certainly
a high one,
but there is absolutely
no other means

- on earth or
- in heaven

to gain

- harmony,
- love,
- happiness, and
- complete inner security

where
nothing evil
can ever

- touch you or
- throw you off balance.

The price is:

- no self-pity,
- no self-delusion,
- utter severance
with the little ego,
- time,
- effort,
- patience,
- perseverance, and
- courage.

What you will
receive for this price
is indeed
a hundred times worth it,

but
do not expect to see the reward
right after you start [this path of development].

By start [on this path of development before you begin to see the reward]

I mean

a period of

at least two years of work

in this manner,

provided

you do not work

half-heartedly.

In other words,

and speaking symbolically,

your money

must first

be paid

in full.

18

I know, my friends,

that my words

are not

what a self-indulgent person

likes to hear.

There is

• no easy method and

• no magic formula

by which

you can obtain

the happiness

you all seek.

I cannot

promise you

the precious gifts of

heaven

• on earth and

• in the spiritual world

if you

merely

do certain prayer exercises.

If I were to tell you such things [i.e., such things as, “you could have the precious gifts of heaven if your merely do certain prayer exercises”],

*you would be
well justified
in being*

- *suspicious and*
- *doubtful,*

*even though
you might
undoubtedly
prefer to hear this.*

What I am offering you is

- *real and*
- *true.*

*Each one of you
has the chance to find out for yourself*

- *by trying and*
- *by following
my advice.*

19

My advice to begin with is:

*Meditate upon
the words I have given you here.*

Consider

- *what the price
must be, and*
- *what you
must expect.*

*Then
make your decision.*

Are you willing
to take this path?

Oh, you may say,

"It may take
a few more lives.

I am too tired."

I can only answer
that this again
is very shortsighted;

if you are

- tired or
- weak,

it is because

your inner forces
exhaust themselves
in the wrong channels

so that

your strength
cannot
organically
renew itself

as it does

in a soul
that functions well.

If you would only

- start and
- not be dismayed
by the first struggles,

you would

finally succeed
in setting the inner current right.

By doing so,

you would set free in yourself

- a wonderful life force and
- a spark
that will change your life completely.

20

I cannot promise you
that all your problems
will cease,
for they are

- *a necessary part of your path*
to begin with,
- *a challenge*
you can learn from
if
you meet them maturely.

However,
I can promise you
that after you have fulfilled
certain fundamental conditions,
you will
not be depressed any more
by

- *your life and*
- *your difficulties.*

I can promise you

- *that your tiredness*
will cease, and
- *that you will*
have the strength
 - *to go through your difficulties and*
 - *to bear your cross in the right way,*
knowing
 - *why and*
 - *what it is all about.*

21

- *The most*
difficult thing for you and
- *the most*
weakening aspect of your life
is that
you cannot see the reason
for anything that happens to you.

Only
on a path
into yourself
will you find out the reason [why things happen to you],
and this alone
will give you the strength you need.

Furthermore,
I can promise you
that after a certain time on the path
you will enjoy life
in spite of
your difficulties
even before
they [i.e., even before your difficulties]
have actually begun to cease.

You will come to
relish life
in a way
you have never been able to do before.

I can promise
that you will be
vibrantly alive –
first

- at intervals, and

later

- more consistently.

To the extent
you

- understand yourself and
- begin to put order
into your soul,

this vibrant life force
will fill you.

Life will be
beautiful to you
in all its reality.

*So I say to you truly,
do not postpone this work
for another life.*

*It [i.e., this work]
will not
be easier for you
then [in another life], and
you can never
get away
with not doing the work,
for it has to be done.*

*No matter
how late
you think it is,
it is
never
too late.*

*Whatever you accomplish
on this earth
will have
an eternal value.*

*And when I speak of
accomplishment,
I do mean
the conquering of
your lower self.*

22

*Here is another thought, my friends,
for this initial decision
which you must approach with open eyes:*

*distinguish
the three necessary types of work
involved in
purifying yourself
on this path.*

**One [type of work involved in purifying yourself on this path]
is your outer behavior:**

the [conscious] recognition of

- **your apparent**
- **faults and**
- **qualities,**
- **everything**
that is on the surface.

The next phase [i.e., the next or second type of work involved in purifying yourself on this path]–

**and these phases often overlap –
is tackling**

that [in-between] layer of yourself

- **that does not belong**
directly
to your subconscious,

but

- **which you are unaware of**
because you are
deliberately
escaping it.

This [second] layer

has to be treated in a different manner
which I will show you.

The third
and equally important
layer
is your
subconscious mind.

Do not believe that
what is in the subconscious
is so far away
that it has
no effect on you.

You are
constantly
dominated by
your subconscious
without knowing it.

	<p><i><u>It is very possible to find out,</u></i> <i><u>slowly</u></i> <i><u>but surely,</u></i> <i><u>what is in</u></i> <i><u>your subconscious,</u></i> <i><u>at least to some extent.</u></i></p>
23	<p><i><u>Distinguish</u></i> <i><u>the trends in you</u></i> <i><u>which</u></i></p> <ul style="list-style-type: none">• <i><u>stand in direct relationship to</u></i> <i><u>your conscious will and</u></i>• <i><u>are thus</u></i> <i><u>directly controlled</u></i> <i><u>through</u></i> <i><u>an act of will.</u></i> <p><i><u>You will also discover</u></i> <i><u>trends in you</u></i> <i><u>which</u></i></p> <ul style="list-style-type: none">• <i><u>are connected with</u></i> <i><u>your emotions and</u></i>• <i><u>cannot be</u></i> <i><u>directly forced</u></i> <i><u>to respond to your wishes.</u></i> <p><i><u>The world of</u></i> <i><u>emotion</u></i> <i><u>can only change</u></i> <i><u>by</u></i></p> <ul style="list-style-type: none">• <i><u>organic growth,</u></i> <p><i><u>not by</u></i></p> <ul style="list-style-type: none">• <i><u>pressure and</u></i>• <i><u>voluntary action,</u></i> <i><u>except in an</u></i> <i><u>indirect</u></i> <i><u>way.</u></i>

*Let us assume
you find out that
deep down
you are lacking*

- *faith or*
- *love.*

*You cannot
force yourself
to have*

- *faith or*
- *love,*

*no matter
how hard you try
directly.*

*But what you
can make yourself do
is*

- *to walk this path,*
- *to follow these steps,*
- *to overcome perhaps*
a lack of discipline
that makes it so hard for you to
 - *work diligently on your path,*
 - *tackle whatever else*
stands in your way quite directly,
for instance
to work daily on
your quota of
 - *self-observation and*
 - *meditation*
in a detached way.

*By doing so,
you will
not
work directly on
your lack of*

- *love or*
- *faith,*

for instance,

but you will simply

- *get to know yourself and*
- *find out*
why you lack these attributes [of love or faith].

When you
gradually
understand this [i.e. understand yourself and why you lack love or faith]
without
forcing yourself
directly
to have

- love or
- faith,

eventually
the life force

- will fill you and
- will

automatically
generate these feelings [of love and faith]
without any
direct
endeavor on your part.

If your
emotions
begin to change after a few years,
you can consider it
a wonderful success.

The change will happen
so naturally
that you may not even be
fully aware of it
at first.

24

Study these words
now;
think about them
deeply.

Take them to God
and ask Him,
if you have doubts.

He will answer you
provided
your heart is really open.

Believe me, my friends,

- all this
is neither as difficult
as it may seem to you now,
- nor is
the path
a miracle
that will
procure happiness for you
without
demanding from you
all you have
in
 - *honesty,*
 - *willpower, and*
 - *effort.*

25

I want to say something else to you
about this phase of

- preparation and
- decision:

expect to have a fight
with
yourself.

It [i.e., this fight with yourself]

will be the fight [within you concerning your true identity, a fight]
between

- the lower self

and

- the higher self,

and

your conscious self

will determine

which side [i.e., either the lower self or higher self]

will win [in the battle concerning your true identity].

It [i.e., your conscious self and its fight to identity with the higher self]

cannot win

without such a fight.

.

It [i.e., this fight within yourself, this fight to identify with the higher self]
must be
a long fight

which at first
will manifest itself perhaps
by preventing you
from following this path at all.

The lower self
may send messages [to your conscious self, planting statements]
such as,

- **"I do not believe in it,"** [i.e., "I do not believe in this path"] **or,**
- **"It** [i.e., work on this path]
may not be necessary after all," or
- **"I am too tired,"** or
- **"I have no time."**

It is necessary for you to

- **recognize**
these messages [from the lower self sent to your conscious self]
for what they are, and
- **understand**
where they [i.e., where these messages from the lower self within you]
come from.

Use them [i.e., use these messages from the lower self within you]
as a
starting point
to delve deeper
into your soul.

Try to see clearly
what [i.e., either the higher self or the lower self]
is really speaking
within you
when you receive
these hidden

- **excuses** [for not following this path] **and**
- **pretenses.**

If you
expect
this struggle [in choosing your true identity – between choosing to identify
with the lower self messages or the higher self messages]
beforehand,
you will

- be able to
 - look and
 - listen and
- will have
a first victory [over the temptation to identify with and follow the lower self].

Also,
you will have learned already
to some degree
the process of
uncovering
your

- masks and
- wrong motives,

which will stand you in good stead
later on
when
the lower self
will try to
obstruct your path
by other means.

It [i.e., the lower self]
will simply
try to hold on to
individual soul-currents.

By then
you will already know
how to deal with it [i.e., how to deal with your lower self]
a little better.

Do not just put
the superficial excuses [for not working on your spiritual path and
dealing with the lower self]
aside.

Test them [i.e., test the messages that come to you],
deal with them,
examine them.

26

Many of you
are scared: "What may come out of my lower self?" [i.e., having identified
the lower self as being you and expressing the lower self as "my" lower self]

You may not fear this
consciously
in concise thought,
but it is important
that you learn
on this path
to

- interpret and
- translate
 - your feelings

into

- concise thoughts.

This fear [of "What may come out of my lower self?"]
is an important reason
why
a person
shies away from
meeting the self.

27

It is childish to imagine that
whatever
you do not cherish
in you
does not exist
because
you avoid facing it.

The lower self
is

- immature and
- ignorant –
its very nature

is

- faults and
- distortions.

So I say to you:

*Do not shy away from
what is in you!*

*Many people go to psychiatrists
and sometimes
suffer a breakdown
when they come face to face
with their lower self
in the course of the treatment.*

*This [i.e., suffering a breakdown when you come face to face with your lower self]
cannot happen
to those of you
who know that*

- your lower self*

is not

- your ultimate being.*

However,
*in psychoanalysis
the mistaken idea
that*

- they [i.e., people in psychoanalysis]*
- are really*
- their lower self*

*can lead people
to such*

- self-rejection and*
- self-disgust*

that they break down.

*All of you here
know
that the lower self
is merely
a temporary
layer
and does not
constitute
your entire personality.*

	<p><i><u>It</u> [i.e., the lower self] <u>is here now</u> <u>to be dealt with,</u> <u>but is</u> <u>not</u> <u>the real you –</u> <u>at least not entirely.</u></i></p>
28	<p><i><u>Your</u> <u>higher self,</u> <u>which is partly free,</u> <u>already</u> <u>manifests through</u> <u>your</u> <ul style="list-style-type: none">• <u>good qualities,</u><u>your</u> <ul style="list-style-type: none">• <u>generosity,</u><u>your</u> <ul style="list-style-type: none">• <u>kindness, or</u>• <u>whatever else there is in you</u><u>that</u> <u>belongs to</u> <u>the higher self.</u></i></p> <p><i><u>But even where it</u> [i.e., <u>even where your higher self</u>] <u>cannot manifest as yet</u> <u>because</u> <u>it is</u> <u>deeply hidden behind</u> <u>the lower self,</u> <u>your higher self</u> <u>still exists</u> <u>in its shining perfection.</u></i></p> <p><i><u>How can you reach it</u> [i.e., <u>how can you reach your higher self</u>] <u>unless</u> <u>you penetrate</u> <u>the lower self?</u></i></p>

So

- do not be afraid;
- do not be shocked
when you
first encounter
your lower self
where heretofore
you had
no idea of it [i.e., you had no idea of your lower self].

It [i.e., your lower self]
is a

- necessary
- temporary
formation,

but it

never, never
represents
the ultimate you.

As a matter of fact,
reaching the stage
where you are
shocked about
some of its [i.e., some of your lower self] facets
that you had not suspected,
constitutes
a sign of improvement.

It [i.e., reaching the stage of being shocked about
some of the facets of your lower self]
strongly implies
good progress,
for without going through this stage [of shock concerning your lower self],
painful as it may be
for a while,
you can have
no further

- victory and
- success.

This is part of the path,
my friends.

If you

- meditate upon
these words
- and at the same time
- try to be aware of
 - your fear of
your lower self, and
 - your shame of it [i.e., your shame of
your lower self], and

if you

- learn to live with this
 - truth and
 - knowledge
[concerning your lower self],
- you will conquer.

Then

- you will meet your fear [of your lower self]
realistically, and
- you will not be hiding from it [i.e., not be hiding from
your fear of your lower self]
as you are hiding from
a few other things in you.

This is what I have to say to you tonight.

29

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

QUESTION:

Would you mind telling us
what the spirits do for recreation?

ANSWER:

Well, my friends,
it is extremely difficult
for humans
to imagine that
spirits

- live and
- laugh and
- enjoy themselves –
and work.

Spirits

in the higher realms

do all that [i.e., spirits live, laugh, enjoy themselves, and work], of course,
in perfect harmony.

What their

recreation is

depends entirely

on their

- personalities,
- on their personal
- tastes,
- talents, and
- inclinations.

There may be one spirit

who is intensely interested in
music.

This one may live,

at least occasionally,

in a sphere

where it can enjoy

this particular pastime.

Another may be drawn to

- art,

another to

- science.

Others enjoy

just the beauty of Creation,

still others

will express themselves

perhaps in

- dancing, or in
- creating certain
- worlds or
- parts of
- worlds,
- spheres, or
- certain forms

in accordance with

their own particular individuality.

So there are
all forms
of recreation
in the spirit world.

There is
the art
of interchange
through

- conversation and
- play.

All that you have here
is only
a very crude copy
of what exists
in the spirit world.

30

As a rule,
I do not like to talk about this too much,
particularly because
the intellectual type
will not accept it easily.

Such a person will say,

"Oh, this is

- childish and
- primitive."

But the primitive ideas
some people have
may be wrong too,
because they

- see or
- imagine
the spirit world
in a way which is
too
 - human or

too

- unreal.

The primitive person
who tends toward
superstition
is not right.

Neither are the intellectual people right
to deny that
anything they consider
concrete
can exist in
spirit,
because
they accept
only what is considered
abstract
as being part of
the spirit world.

They forget that
• concrete
and
• abstract
are
one
in spirit,
as everything
is one in spirit,
at least in the highest spheres.

So I do not like to discuss this topic
because
the right words
do not exist
to express
the spirit world
in all the finer shades of its reality,
and this [i.e., the right words not existing to describe the spirit world]
may lead to dangerous misunderstandings [of the spirit world].

I realize that
my description
will not really give you
an adequate picture [of the spirit world
in all the finer shades of its reality].

31

QUESTION:

I would like to ask whether
the Christ spirit

is

- an all-pervading spirit
like God

or

- an individual spirit?

ANSWER:

It [i.e., the Christ spirit]
is exactly the same
as with God.

The

• substance of Christ
is the same as
• God's substance;

it is all

- the divine substance.

It is

- the same substance
you have in yourself.

Whether you call it [i.e., whether you call this substance]

- the divine substance,
- God's substance, or
- Christ's substance

makes no difference.

God has given

most of this substance
to His first creation,
the spirit
of Jesus Christ.

All other beings
have received
some
of this substance and
it is up to them to

- unfold it and
- enlarge it

with
the power
given to them.

Do you understand that?

If you
develop yourself,
you make
your higher self
free of the

- shadows and
- layers

of the lower self.

That [i.e., your higher self]
is the
presence
you have
constantly
in you
if you can
develop it.

And this

- divine spark or
- higher self

is the substance
to which we are referring.

The presence of

- God

or that of

- Jesus Christ

as a person
is something else again.

Christ
can be felt
in person
as a presence,
in his personification,
but that is something
altogether different from
the divine substance
in you.

The presence
of your own divine substance
inside you
can only be unfolded
by following
this very path
onto which I am now leading you.

To feel
the presence of God
in His personification –
which is almost
never the case
with a human being,
but it is possible
for spirits –

or to feel
the presence of Jesus Christ
as a person
is an occasional grace
that can come

- unexpectedly,
- without any
 - knowing or
 - understanding

why.

These [i.e., the presence of God or Jesus Christ in their personification and
the presence of your own divine substance]
are two
entirely different things.

Is that clearer now?

QUESTIONER: Yes.

32

QUESTION:

*I would like to ask something in connection with
the fall of the angels.*

In Isaiah it is said that

God created

• good

and

• evil.

Did God create

• the evil forces and

*• the Luciferic powers
too?*

ANSWER:

That is

a great error,

and you will readily understand it now

when I remind you of

*one of the last lectures, **The Fall** [Lecture 21],*

that explains

how this error could have happened.

You will remember my explaining that

God created

the power

which He then

gave to

each of His created spirits.

This power

could be used in any way

depending on

the individual spirit's

free will.

Now that explains

• why or

• how

this error [i.e., the error that God created evil]

could have occurred.

It is technically correct
to say that
God created
• evil,
but it would be
more [nearly] correct to say that
God created
• the possibility for evil
if
with their free will
people –
or spirits –
use this power
against
divine law.

Is that clear?

33

QUESTION:
Yes,
but there is always the contrary
to each extreme...

ANSWER:
Certainly
the opposite
of divine law
exists,
but that does
not mean
that God
created evil.

There is a
great difference
between
• creating evil,
or
• giving
• free will and
• power
to God's creatures
who can then
use the power
• according to divine law
or
• not.

I have explained very thoroughly
why
God gave
to all beings
the possibility to choose freely.

Logically,
free will
includes the possibility of
using it [i.e., using free will]
wrongly.

If this possibility [of using free will wrongly]
did not exist,
there would be
no freedom.

And if God's creatures
are supposed to become
godlike,
they must be
free,
for
freedom
is a
divine aspect.

The wrong use of the power
ultimately
led to evil
through a slow process,
even if it [i.e., even if the wrong use of the power]
did not become evil
at the first deviation.

I have explained all this very thoroughly.

If you read that lecture [i.e. Lecture 22: The Fall]
you will understand.

There is no sense in going into this further now
because I think it is clear to most of my friends here.

Is it unclear to some of you?

34

QUESTION:
No, I believe the passage in Isaiah
may be a wrong translation –
that the Lord created evil.

In other words,
He gives
the possibility for it,
but He
does not create it.

ANSWER:
Exactly.

You see,
the omission of one word
very often makes a great deal of difference
in the meaning of a sentence.

If instead of saying
• "God created evil,"
it had said,
• "God created the possibility of evil,"
the meaning would have been correct.

35

QUESTION:

How is it possible
that a person on this path
can be so strongly affected by
environmental influences?

Can you help me in this respect?

ANSWER:

Well, I can only help you
by showing you
how to walk the path properly,
and I am doing that.

The reason why
environmental influences
are strong
can be manifold,
since there are
different reasons
for different people.

They [i.e., the differences]
are primarily
psychological.

When the soul
is strongly influenced
by outer happenings
of whatever kind,
it is a sign that
the soul is not yet free
from its own entanglements.

If the
inner forces
are not used
according to
divine law,
the soul
is not free.

With one person
this [i.e., the soul's lack of freedom due to inner forces not being used
according to divine law]
will manifest
in the way the environment affects you,
with another
it will be different.

Whenever the soul
is not

- healthy and
- mature,

certain occasions
will bring this [manifestation] out
and the soul
will produce
definite symptoms.

36

QUESTION:
But why do these symptoms occur,
as in my case,
when there is high humidity in the air?

ANSWER:
This happens
because
everybody's
different
odic forces [ref. https://en.wikipedia.org/wiki/Odic_force].

The odic force
is composed differently
in each individual
and thus
responds to
different outer challenges.

With one person,
• the cosmic influences
affect the soul more strongly;
with others,
• human influences
will have a stronger effect,
and so on.

If you have
this particular sensitivity [to high humidity],
it is because
in your own way
there is distortion
in your soul
which tends, perhaps,
to cause sluggishness
and takes the first opportunity
to make the soul
react in this way [i.e., react with sluggishness].

The soul
is such a complicated mechanism
that there are
no two souls alike.

Certain basic problems
are alike,
but
• how all these various
• trends and
• currents
work,
• what plays into
the lower self or
• what the lower self
will use as an excuse
to reinforce a negative trait
like sluggishness, say, or
• where the higher self
is diluted by
currents of the lower self
to constitute a
• mask or
• subterfuge,
varies with each person.

The possibilities
are infinite,
since no two people
react the same way.

But the fact remains
that this [reaction to the environment]
is a sign
of a disturbance
within the soul.

The only remedy
is

- to continue this path
to the very end,
- to follow this course I have outlined here.

If you were
entirely

- purified and
- healthy,

you would not be sensitive to

- weather or
- anything else

that might come your way from outside.

QUESTION:
Then I would not be here, I suppose.

ANSWER:
That is right.

37

QUESTION:
Can you tell me if there is
any
spiritual

- significance or
- reason

for the different races?

ANSWER:
Oh yes, indeed.

There is no such thing as
coincidence.

I should like to state briefly
that human beings
have to go through
karmas.

For instance,
if a person
is born into
a certain race
in which there is
much collective suffering,
it is of course
due to
this particular soul's karma.

The more
unified
humanity becomes
through spiritual development,
the more
will different races
cease to exist.

You can begin to see
even at this time
the slow but sure
development
in the direction of
eliminating racial differences.

In a few thousand years from now,
perhaps in about
fifteen hundred years,
the effect of this development
will be very noticeable;

- **nations,**
- **religions, and**
- **races**

will have few of their differences left.

*This [blurring of national, religious, and racial differences]
will be a sign of*

- *unification and*
- *spiritual improvement.*

*However, until such time,
there*

- *will be and*
- *must be*
differences,

*for only by
encountering obstacles
can you grow.*

*This holds true for
the individual's life,
and it certainly applies also to
the development of groups.*

38

*You may wonder why
certain races
do not suffer from
being different from others.*

*Then you might ask,
"What can they learn from that?"*

*Indeed, they [i.e., those who do not suffer from their differences from others], too,
have something to learn.*

*Perhaps they need to
learn the responsibility
that arises from
being spared sufferings
that other peoples may have.*

*Besides,
this angle [i.e., the angle of learning responsibility from being spared suffering]
is not the only one to be considered.*

A spirit

can be born into a

- *race or*
- *nation*

because

- *spiritually,*
- *emotionally,*
- *characterwise and*
- *psychologically*

it

- *belongs to this group*
and therefore
- *has the best opportunity*
to unfold there.

Differences will exist

as long as

- *disunity*
exists on earth and
- *humanity*
has not learned
to overcome it.

As any

- *difficulty or*
- *apparent disadvantage*
can be a cure,
which it must be
if the person is on the right path,
- *advantage*
can be a cure, too.

Through differences of

- *race,*
- *religion,*
- *nationality, or*
- *various other categories,*

humanity can

- *become stronger and*
- *advance faster*
in spiritual development
precisely because
frictions exist.

Without
friction,
development
can never proceed.

It is only a question of
• how the difficulty is met,
always;
• how is it met
• individually and
• collectively.

Is that clear?

QUESTIONER:
Yes, thank you.

39

QUESTION:
But is not
the variety of
• different races and
• their trends
part of
the beauty of life?

ANSWER:
Yes,
the variety
is fine,
but
variety
on your earth
means
• friction and
• hostility.

In spirit
there is
infinite variety
in everything,
but it [i.e. but variety]
is unlike that on your earth
where you have
what you call

- *"better races"*

and

- *"inferior races."*

That [i.e., "better" and "inferior" races], of course
is karmic
for both groups
and not only
for the groups
which are sometimes persecuted.

That
is also a thought
upon which
you can now meditate.

40

QUESTION:
Is there something wrong
if,
working on this path of development,
you find that

- *you have*
one particular fault and
- *you are trying to overcome it*
through
 - *meditation and*
 - *prayer*

and yet

- *you don't seem to get further along?*

41

ANSWER:

I will
not say
that there is
something wrong,
but I would
say
that

- ***some method or***
- ***some key***

that you need
is lacking.

You try hard,
again and again,
in one particular direction
perhaps
too forcefully.

Your lower self
resists that [*forceful effort in that one particular direction*].

Maybe I can help you
by saying this:

My dear friend,
you must realize
one thing.

When I

- ***spoke about***
- ***the battle and***
- ***said,***

fight,
I meant
just that.

It takes the lower self
a very long time
to become ready
to give up

- ***its faults,***
- ***its resentments,***
- ***its sluggish ways.***

You must realize
that this lower self
lives in you
strongly,
even though
you

- *are not aware of it*
consciously and
- *do not see*
its significance,

because
consciously
you only know
your good will
to work in the right direction.

This realization [that this lower self lives in you strongly]
is the first essential step.

Without making this realization [that this lower self lives in you strongly],
you can get
nowhere,
no matter
how good
the will of
your conscious being
is.

What most people
do not accept,
at least not until
a pretty distant point is reached
on this path,
is the discrepancy
in themselves:

- *how one part*
can want one thing,
- *while another part*
wants exactly the opposite.

*This conflict of
opposite desires,
which at first
is always
subconscious,
must be
taken out [of the darkness of the subconscious]
and brought into
the light of consciousness.*

*Without this
essential step
there can be
no further success.*

42

*Therefore,
my advice is
to
not
try
for the moment
to force yourself
to feel
what you have been
so far
incapable of feeling.*

*Instead,
use your efforts
in the direction
of making
that part of you
conscious
that is responsible for
your lack of success
so far.*

Relax completely,
not only
physically
but also
emotionally.

Then [when your are completely relaxed both physically and emotionally]
try to let
your lower self
come to the surface,
so that
you can actually
become aware of it [i.e., so you can make your lower self conscious].

When your enemy [here your lower self]
becomes visible,
you can fight successfully;
as long as
your enemy is
invisible,
you cannot succeed.

So do not be afraid
to let out
what is in you.

Very quietly
say
• to yourself and,
in your meditations,
• to God:

"This is the way I am now.

At least a
part of me
is this way,
the part
I do not
• like or
• cherish.

I want to
accept
this aspect
as part of my being,
knowing that
I cannot change anything
without doing so
freely.

I realize that
what will manifest
is not
my whole being.

But
there are
two
contradictory forces
in me, and

I have to
become aware of
both,
including the one
I have so far ignored.

In order to
become
what I would like to be,
I must first,
without

- fear of shame and
- vanity,

face what is in me."

43

Ask God
to help you
to achieve that end,
and then
let the lower self
come out.

Listen to
your feelings
in connection with incidents
that have
always
brought out
this [lower-self] trend in you.

Then try to
translate
these feelings
into
concise
• thoughts and
• words.

Do this
constantly
and you will be
successful
in this respect.

You will then
come to the point
when you can
quietly
realize
these
two contradictory currents
in you:

- the one in which you see
your imperfection, and
 - the opposite one,
where you
know in theory
how you would
like to
 - feel and
 - react,
- even though
you cannot as yet do so.

First compare
these two [opposite contradictory] currents
and learn
for the time being
to accept
your present imperfection
in comparison with
the perfection
you know
to be right.

Accept this imperfection
with humility.

If you do that
constantly,
your feelings
will change.

44

Constant
• self-observation and
• self-honesty
will have
a surprising effect
on you.

By following this procedure [of self-observation and self-honesty],
you will learn
to follow
the law of reality,
• accepting yourself
as you are
and thus
• learning
• true humility.

This awareness [of your lower-self aspects]
will generate
a new strength in you
even before
you have attained perfection
in this respect [i.e., in respect to these lower-self aspects].

After a period
of this kind of training [in self-observation and self-honesty],
very gradually
your feelings
will begin to change.

This [constant self-observation and self-honesty]
is the
only way [to overcome your resistant faults, your lower self],
my dear.

45

I meant to talk about this topic [i.e., this topic of how to overcome stubborn faults
through self-observation and self-honesty]
in a following lecture,
but since your question came up,
it is good for all of you
that I answered it now.

I will come back to this
because it [i.e., because this topic of self-observation and self-honesty]
constitutes
the method of purification
of emotions
not influenced
by an act of
direct willpower.

This [topic of how to overcome stubborn faults, your lower self,
through self-observation and self-honesty]
cannot
be emphasized enough.

It often takes some time
until this method [of self-observation and self-honesty]
is clearly understood,
but once it is,
it cannot fail to bring results.

*Some of you
may get bored
hearing this
again and again,
especially those of my friends
who have heard this from me
in their private sessions,
but I
cannot say it
often enough.*

*Many of you
have understood this process
only
in your brain,
but
your inner self
has not yet
• perceived or
• understood
it entirely.*

Do you understand?

46

QUESTION:

Yes.

*How do you get
your inner self
to understand
the emotional self?*

ANSWER:

Do

not

try

*to make it [i.e., do not try to make your inner self]
understand
to begin with.*

*Let it [i.e., Let the emotional self]
out first.*

That is the first half of the process.

You cannot
• educate or
• reeducate
your emotional self
before
it is
completely
on the surface.

To be
in a hurry
to change these emotions
is not only
an impossible goal
and therefore
your hurry
is
• futile and
• unrealistic,
but this period of
constant
self-recognition
where you
make comparisons
between your emotions
which conflict with
what you have long recognized
as being
right [emotions]
teaches you
humility.

To accept yourself
as an imperfect being
is accepting yourself
in the right way,
without
• guilt feelings and
• self-abuse.

The latter [i.e., guilt feelings and self-abuse]
are
• unhealthy and
• unproductive.

*You must learn to take yourself
realistically
and say,*

*"In so many respects,
I am still
imperfect.*

*In so many others,
I have reached
perfection.*

*If in the work on this path
I should find out
that I am
less perfect
than I thought,
I will accept this too,
in order to be able
to change it."*

*Realize that
before
your imperfections
can change,
you have
so many other things
to learn
from this very imperfection in you.*

47

*Learn
the proper attitude
with which
to meet
your lower self,
accept
your inability
to change something
by a mere effort of will.*

All this [work, understanding, and attitude toward and acceptance of the lower self]
is necessary
on your path,
and therefore
the still existing imperfections
fulfill
a definite purpose.

This does
not mean
that you should

- nurse them [i.e., nurse your still existing imperfections and faults],
- justify their existence,

or, worse,

- become lazy

and not do anything about them.

This [i.e., nursing your still existing imperfections and faults, justifying
their existence, and not doing anything about them]
would be
the wrong
opposite extreme.

To find
the right middle path
in everything
is part of the path.

Learn to
accept yourself
without

- fear,

without

- shame, and

without

- pride.

Where you still discover
these [lower-self] trends,

- examine
what is behind them and
- gain further understanding
about yourself.

If you

- follow this system [of self-observation and self-honesty]
for a while and
- ask
at the same time
for God's grace
to help you,

you will get
further

and further,

although

you will
not

change these [lower-self] currents
immediately.

You

will

grow in

- self-recognition and
- self-understanding,
however.

This [growth in self-recognition and self-understanding]
is fundamental.

The proper spirit

of accepting the lower self
with the necessary humility

is of

much greater importance
than any of you realize
as yet.

You mistakenly

want to skip this phase [of accepting the lower self with humility] altogether,
and by so doing

you will

inevitably

become discouraged
eventually

because your endeavors

will always wind up
in a dead-end street.

48

*And now I will retire,
my dear friends.*

God's blessings

go

- *to all of my dear friends
far away and*
- *to all of my dear friends
in this room, as well as*
- *to those
who have found their way to us
for the first time
tonight.*

May this be a turning point in their lives.

*Peace be with you;
be in God!*

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