

Pathwork Lecture 98: Wishful Daydreams

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** 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 Format 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 format 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, mostly underlined, but never bolded.]*

To learn more of my Devotional Format 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>my dearest friends.</u></p> <p><u>God bless</u> <u>each one of you.</u></p> <p><u>Blessed is this hour</u> [i.e., <u>blessed is this time we now spend together</u> <u>in this lecture</u>].</p>
04	<p><u>Each step forward on this path</u> <u>brings you closer to a</u> <u>• powerful</u> <u>• eternal</u> <u>current in the universe.</u></p> <p><u>You may call it</u> [i.e., <u>You may call this powerful eternal current in the universe</u>] <u>• the life force,</u> <u>• an aspect of God,</u> <u>• pure reason,</u> <u>• pure love, or</u> <u>• pure being.</u></p>

by Eva Broch Pierrakos

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Each little victory [on your path]
may give you
an occasional glimpse of

- the great freedom and
- indescribable happiness

of being a part of
this eternal current [or being part of the life force, or
being part of an aspect of God].

Humanity
is separated from this current [i.e., from this eternal current, from the life force,
from being an aspect of God]
by obstructions in the psyche,
such as

- selfishness,
- egocentricity,
- fearfulness and
- cowardice.

Every time
even a particle of these obstructions [in the psyche]
is eliminated,
if only by some momentary recognition [i.e., by some momentary
recognition of even a particle of these obstructions],
people experience

- freedom,
- renewal and
- meaningfulness

in their lives
in greater measure.

05

From our vantage point,
we see you
barricading yourselves
behind
a wall of separateness.

This wall
is a

- useless and
- illusory

form of
self-protection.

In the last analysis

it [i.e., this wall of separateness]

is simply a barricade

against

- **happiness and**
- **freedom.**

So, my friends,

realize

for all time

that the goal

of dissolving

your obstructions [i.e., the goal of dissolving the obstructions

of the psyche, of dissolving this wall of separateness]

is to enable you

to enter the great flow

of the eternal current [i.e., the eternal current of the

life force, to enter the great flow that is

possible since you are an aspect of God].

The ultimate reason

for living

is

to make your life meaningful,

but

without being merged into this current [i.e., into the current of the
life force, the current of your God self]

this cannot happen [i.e., without your being merged into the
current of the life force, the current of your
God self your life cannot be meaningful].

06

Many people

feel that

life is meaningless,

whether or not

such thoughts are conscious.

In addition to
successful self-discovery,
there is
another approach
that helps you reach the point
where life takes on
new meaning:

Question yourself
about the purpose of
what you

- do or
- what you
- want.

Does your purpose
include other people,
or is it [i.e., or is your purpose only]
for the satisfaction you get
from the activity itself?

If you wish to find
meaning in your life,
cultivate the thought:

"I wish to serve
not only
my own shortsighted immediate goal
but to bring others

- meaning,
- help and
- happiness

as well."

If such a thought
is sincere,
what better prayer
could there be?

What prayer
of this sort
would not be answered?

07

The inner person

often

cultivates such a desire [i.e., a desire to bring others meaning, help, and happiness]

without

being consciously aware of it.

Then [i.e., When the inner person, even without consciousness, cultivates a desire to bring meaning, help, and happiness to others]

things begin to happen.

Conversely,

the inner person

may resist

leaving the wall of separateness,

even if

there is some

outer

goodwill.

Then [i.e., When the inner person resists leaving the wall of separateness by not desiring to bring help to others]

• nothing happens.

• Life continues to be meaningless.

• Real living is then constantly postponed.

When this is the case [i.e., When your life continues to be meaningless and when you seem to postpone real living],

realize

that you are

unwilling

to leave your

inner

isolation.

[When your life continues to be meaningless
realize that]
You are
too

- fearful and
- selfish,

too

- self-centered
in a negative sense,
to break down the barriers
between
 - yourself

and

- others,

so you
cannot
experience life
fully.

08

Such a new approach [i.e., Dissolving the walls of separateness and breaking down
the barriers between yourself and others]
may be important
for many of my friends.

It [i.e., breaking down the barriers between yourself and others]
may be
a more direct way
of dealing with
some of your
immediate life problems.

If you cannot

- progress and
- gain sufficient new insight
to relieve the
 - dullness and
 - meaninglessnessof your existence,

try

- this approach [i.e., try this new approach of breaking down
the barriers and walls of separation between yourself and others]

along with

- your usual way of
 - working and
 - searching
within.

If you can verify that

- you are
disinclined
to give to others,

and

- even where you give [to others]
you do so
only out of duty,

the awareness [i.e., this awareness that you are disinclined to give to others
except out of a feeling of duty]

will

- bring about changes in you
- and
- prepare you to
surrender
your inner isolation.

09	<p><u>And now, my friends,</u> <u>I would like to discuss</u> <u>a new topic:</u></p> <p><u>wishful daydreaming.</u></p> <p><u>Let us understand</u> <u>its</u></p> <ul style="list-style-type: none">• <u>origin,</u> <p><u>its</u></p> <ul style="list-style-type: none">• <u>harm and</u> <p><u>its</u></p> <ul style="list-style-type: none">• <u>benefit.</u> <p><u>For there is a benefit [to wishful daydreaming],</u> <u>though often</u> <u>a precarious one.</u></p>
10	<p><u>Basically, there are</u> <u>two different kinds</u> <u>of wishful daydreams.</u></p> <p><u>One [kind of wishful daydreams]</u> <u>comes from</u> <u>thoughts</u> <u>that arise from</u> <u>drives.</u></p> <p><u>These drives</u> <u>are connected with</u></p> <ul style="list-style-type: none">• <u>your idealized self-image,</u>• <u>your self-glorification,</u>• <u>your feelings of inadequacy and</u>• <u>your lack of self-confidence.</u> <p><u>There isn't</u> <u>a human being</u> <u>who does not,</u> <u>even consciously at times,</u> <u>indulge in</u> <u>fantasies.</u></p>

In them [i.e., In these fantasies],
you see yourself
in situations
in which you prove
to those who have slighted you
how

- *superior or*
- *great*

you are.

In such daydreams
you are

- *admired*

instead of
slighted and
you experience

- *satisfaction,*
- *revenge and*
- *gratified pride.*

Thus
you enjoy
living
in a way
that exactly opposes
your deep-rooted feelings of

- *inadequacy and*
- *inferiority.*

You
"correct"
your undesirable

- *reality*

with

- *fantasy.*

11

Obviously,
there is harm
in spending precious energy
on such wishful daydreams –
energy that could be
much more constructively spent
on

- finding
the root
of your
sense of inadequacy

and

- eliminating it [i.e., eliminating the root of
your sense of inadequacy].

In living through such fantasies,
you may experience
momentary relief,
but it [i.e., but the relief you seem to experience from such fantasies]
is purely illusory.

It is not enough
to say that
daydreaming
is
escaping reality.

This is true [i.e., It is true that in daydreaming you are escaping reality],
but let us understand more precisely
how that happens [i.e., how you escape reality by daydreaming].

If you
resist
finding

- the truth about yourself,
- that you
 - have made errors and
 - cling to misconceptions,

you cannot
come to terms

- with yourself.

Nor can you
come to terms

- with others or
- with life as a whole.

At least, [when you resist finding the truth about yourself and resist finding that you have made errors and have misconceptions]

*you cannot
learn to accept
the areas
that are affected by
your problems.*

*So you
whisk away these inadequacies [i.e., these inadequacies that come from the errors you have made and the misconceptions you have held]
by experiencing
their opposite
in fantasy.*

*It is true
that the fantasy
does
bring relief
to a drab life,*

*but the availability
of such relief
will hamper your efforts
at*

- finding
the cause and effect
of your problems*

and

- instituting
more constructive patterns.*

12

*There is also
a benefit
to daydreaming,
however.*

Since
realistic remedies
are not sought,
the activity
of correcting life
in fantasy
removes

- aggression,
- hostility and
- destructive impulses.

Another benefit
is [that]
daydreams act as symptoms.

How can you ever
find a sickness
if there are
no symptoms?

If a physical disease
is hidden
in an inner organ,
without producing
any symptoms,
you have
no opportunity to

- seek and
- treat

the cause [of the physical disease]
before it is too late.

The same mechanism
applies to your
soul life.

13

Most people, however,
enjoy

- the symptoms –
- the daydreams –

and do not wish to
recognize them

for what they are [i.e., do not wish to recognize that their daydreams are
symptoms of a sickness in their soul
that needs to be faced and healed];

therefore,

they do not

benefit from them [i.e., do not benefit from their symptoms, their
daydreams].

Simply using

some form of discipline
to repress your desire
to daydream

in order to
improve your life
will not serve
any purpose.

[Rather,]

It [i.e., Using discipline to repress your desire to daydream]
will cause

greater anxiety,
with different

- outlets and
- symptoms.

It is better [i.e., It is better instead of using discipline to prevent daydreaming]
to create a little distance

from this activity [of daydreaming]

by

- observing the particular pattern
of your daydreams.

- Make a note of them [i.e., of your daydreams and their patterns].

- Realize their general goal [i.e., the goal of your daydreaming].

This will offer you

invaluable material
about the root

of your problems.

Instead of

- repressing daydreams

or

- indulging in them
without trying to
 - observe and
 - understand,

see them [i.e., see your daydreams]
as the useful symptoms
they are.

You will thus

turn

- a destructive activity [i.e., daydreaming]

into

- a constructive one,
as long as it [i.e., as long as daydreaming]
still seems necessary.

Your psyche

will give it up [i.e., Your psyche will give up daydreaming]
to the degree

that you learn to
love life

in reality [rather than loving life only in fantasy].

Then [i.e., When you learn to love life in reality]

the daydreams

will simply cease by themselves.

This cessation [of daydreaming]

has to be a

- natural,
 - organic
- process.

14

The second category
of wishful daydreaming

- is
emotional and
- comes
from
 - needs
instead of
 - drives.

Your

- repressed,
- unrecognized
needs
may create
an even stronger force [than your drives do],
just because
they [i.e., just because these needs]
are repressed.

This force [i.e., This stronger force from repressed, unrecognized needs]
then
must have an outlet.

If

- healthy need fulfillment
is hindered
through your
 - pseudo-solutions,
 - unrealistic fears and
 - erroneous images,
which paralyze
your
 - constructive energy and
 - resourcefulness,

then
an imaginary outlet
is necessary.

	<ul style="list-style-type: none">• <u>Physical,</u>• <u>emotional,</u>• <u>mental and</u>• <u>spiritual</u> <p><u>fulfillment [of these healthy needs]</u> <u>is then possible</u> <u>only in fantasy.</u></p> <p><u>This [i.e., Fulfillment of these healthy needs in fantasy]</u> <u>is actually</u></p> <ul style="list-style-type: none">• <u>a relief</u> <p><u>and not merely</u></p> <ul style="list-style-type: none">• <u>an escape</u> <p><u>from a drab reality.</u></p>
15	<p><u>When you are</u> <u>unwilling</u> <u>to leave your isolation,</u> <u>your</u> <u>needs</u> <u>cannot be fulfilled.</u></p> <p><u>As you know</u> <u>from previous talks on the subject,</u> <u>you</u> <u>either</u></p> <ul style="list-style-type: none">• <u>repress</u> <u>awareness of your needs</u> <p><u>or</u></p> <ul style="list-style-type: none">• <u>displace them [i.e., or you displace your real and healthy needs]</u> <u>onto</u> <u>superimposed needs</u> <u>that are</u> <u>not genuine [i.e., are not genuine needs but are rather false needs].</u> <p><u>This displacement [of real, healthy, and genuine needs onto superimposed needs</u> <u>that are not genuine but are rather false needs]</u> <u>creates</u></p> <ul style="list-style-type: none">• <u>confusion and</u>• <u>knots.</u>

It [i.e., This displacement of real, healthy, and genuine needs onto superimposed needs that are not genuine needs but are rather false needs]

paralyzes

your

• spontaneity,

your

• capacity

to

• feel,

to

• live, and

to

• experience reality.

This [i.e., this paralysis of your spontaneity as well as this paralysis of your capacity to feel, live, and experience reality],

in turn,

creates

many vicious circles,

which then

make it even more difficult

to break out of

the destructive pattern.

Since

your psyche

refuses

to be cheated of

real living,

the accumulated pressure

will often necessitate

some outlet.

You may then

experience

a certain fulfillment

in daydreams.

- Observing and
- evaluating
your daydreams
can help you
categorize them.

It is very likely that you
produce
fantasy fulfillments
for
both

- real

and

- false
needs.

16

The more
satisfying
your fantasy fulfillment is,
the less
incentive
you will have
to resolve your problems
so that
your fulfillment
can become
real [instead of only in fantasy].

In fantasy
you

- live
a life of your own
behind
your walls of isolation

and

- can direct
everything
as you choose,
without
 - interference from others and
without
• meeting obstructions.

Thus

• fantasy
seems more desirable than
• life.

But

the more
you live in these daydreams,
the less
it will be possible
for you to deal with
outer obstructions,
and
the more
their [i.e., the more the outer obstructions']
power
will grow on you.

Finally

you will come to believe
that actual fulfillment [in real life]
is impossible
because [in real life]
you cannot direct
• people and
• circumstances
as you choose.

This negative view

of fulfillment [i.e., this negative view that fulfillment of real needs can
never happen in real life]
is, of course,
utterly false,
since fulfillment [of your real needs]
is possible
in spite of
everything
not happening
exactly
• when
and
• how
you desire it.

But fulfillment [of your real needs]
is possible
only if
you

- **are flexible**

and

- **flow with life's stream.**

Due to the
unconscious
conviction
that
in reality
fulfillment [of your real needs]
is impossible,
you can

- **completely withdraw from living**

and

- **no longer [even] try to attain**
real satisfaction
of your needs.

The precarious
pseudo-fulfillment [i.e., pseudo-fulfillment of your real needs
in your private world of fantasy]

- **is at least something,**

and

- **seems so much more**
than what you are
capable of experiencing
in reality
at this time.

Determine

- **whether this holds true for you**

and

- **to what extent.**

This [knowing whether this holds true for you and, if it does, to what extent]
will be
so

- **beneficial,**

so

- **healthy!**

17	<p><u>Some daydreaming</u> <u>of this sort</u> [i.e., <u>daydreaming in which you achieve pseudo-fulfillment of your real needs in fantasy</u>]</p> <p><u>may even spur you</u> <u>to seek [real] fulfillment</u> [of your needs] <u>in reality</u> [rather than pseudo-fulfillment of your needs in fantasy].</p> <p><u>In that case</u> [i.e., <u>In that case where you achieve pseudo-fulfillment in fantasy and where that pseudo-fulfillment spurs you on to seek real fulfillment in reality</u>], <u>daydreams</u> <u>do</u> <u>have</u> <u>a beneficial effect.</u></p> <p><u>It depends on</u></p> <ul style="list-style-type: none">• <u>what level you produce them</u> [i.e., <u>how often you produce daydreams</u>] <p><u>and</u></p> <ul style="list-style-type: none">• <u>what your attitude is toward them</u> [i.e. <u>what your attitude is toward your daydreams</u>].
18	<p><u>The more</u> <u>immature</u> <u>people are,</u> <u>the more</u> <u>"successful"</u> <u>their daydreaming will be and</u> <u>the less</u> <u>they will be</u></p> <ul style="list-style-type: none">• <u>capable of and</u>• <u>willing to</u> <u>live their lives</u> <u>in the [reality of the] here and now.</u> <p><u>They want</u> <u>complete control of circumstances,</u> <u>which they can have</u> <u>only in fantasy.</u></p>

This also works
in reverse,
so that
when they try to be
• flexible and
• resilient
in meeting outer circumstances
that do not entirely
accord with
their preconceived ideas,
they will feel
less capable of
experiencing
fulfillment.

The discrepancy
between
• daydreams
in which they can make others
• behave,
• feel, and
• react
as they want,
and
• the reality,
which
• is often different [from what they want and have in fantasy]
and
• requires
• flexibility and
• patience,
is too much for them.

Thus they prefer
living in
a make-believe world
of future fulfillment,
expecting that
• today's fantasy
will turn into
• tomorrow's reality.

Of course,
the morrow
never comes.

The reality
never conforms to
the fantasy
that has been
laboriously prepared
in daydreaming;

this [i.e., reality's lack of conformity with the fantasies that
have been laboriously created in daydreaming]
causes frustration.

In truth,
reality
is infinitely more satisfying
than the daydreams,

but
one needs

- courage and
- flexibility;

one has to

- give up the need
to control everything,
- throw away the blueprints, and
- live spontaneously.

19

All this should make it quite clear
that
the harm of daydreaming
is that
it may prevent you
from living in reality.

20

Now,
what is the benefit
of this kind of daydreaming [i.e., this kind of daydreaming where you control everything and everybody so that everything in your fantasy goes your way and therefore you can create exactly the situation that brings you great pseudo-satisfaction and pseudo-fulfillment]?

It [i.e., This kind of daydreaming]
presents
symptoms
from which
much insight
can be gained;

it [i.e., this kind of daydreaming and the insight you gain from it]
may spur you
to live
more fully.

Also, it [i.e., this kind of daydreaming]
can function as a barometer
of inner changes.

- The different emotional quality
of your fantasies and
- the kind of satisfaction
you derive from them
may indeed
indicate the direction
of your growth.

Determining this [i.e., Determining the direction of your growth]
is very beneficial.

21

Moreover,
daydreaming of this kind
encourages
awareness
of repressed needs.

You will appreciate by now
how important this is [i.e., how important this awareness of repressed needs is].

But, my friends,
often you are
only vaguely aware of
your needs,
or
if you are conscious of them,
you do not evaluate them.

You allow yourself
to feel these needs
only in your daydreams.

The moment you step [out of your fantasy and world of daydreams]
into

real life,

• you shut off

this awareness [i.e., you shut off this awareness of your needs
that you feel strongly, but only in daydreams]

and

• you live as though

this other part of you [i.e., this other part of you that lives only
in your daydreams]

had nothing to do with
the rest of your life.

Your
reaction to
real life
creates a split
that could be mended
by increased awareness.

The harm of daydreams, then,
is in your failure
to take advantage of
the benefits
they could bring

to your real life [i.e., benefits such as insights and self-awareness
that could help you mend your splits and thereby lead
a more fulfilling life in reality].

22

*A greater awareness
of your daydreaming
can bring many benefits.*

*My advice to you on this path
is that
whenever
you find yourself
engaged in such fantasizing,
develop
a new approach.*

- *Observe,*
- *evaluate,*
- *weigh and*
- *determine –*
 - *without*
 - *strain,*
 - *compulsion or*
 - *pressure –*
 - *calmly and*
 - *quietly.*

*Make daydreams
the useful
symptom
they are meant to be
by learning about*

- *yourself,*

your

- *real needs,*

your

- *drives,*

your

- *pseudo-fulfillment in fantasies
and about their [i.e., about the fantasies']
purpose.*

23	<p><u>Now,</u> <u>are there any questions on this subject?</u></p> <p>QUESTION: <u>I have</u> <u>many daydreams.</u></p> <p><u>When I stop [daydreaming],</u> <u>my fears become active.</u></p> <p><u>When my fears recede,</u> <u>I start daydreaming again.</u></p> <p><u>Why is that?</u></p>
24	<p>ANSWER: <u>Because, my friend,</u> <u>both [i.e., both your daydreaming and your fears]</u> <u>have</u> <u>the same</u> <ul style="list-style-type: none">• <u>common denominator,</u><u>the same</u> <ul style="list-style-type: none">• <u>root.</u></p> <p><u>They are both</u> <u>an expression of</u> <u>your self-alienation.</u></p> <p><u>You know perfectly well</u> <u>from your recent findings</u> <u>that</u> <u>your</u> <ul style="list-style-type: none">• <u>conscious fears</u><u>are not</u> <u>your</u> <ul style="list-style-type: none">• <u>real fears.</u></p> <p><u>They [i.e., the fears of which you are conscious and aware]</u> <u>are</u> <ul style="list-style-type: none">• <u>displaced fears [rather than your real fears].</u></p>

They [i.e., the fears of which you are conscious and aware]
are
the fears
you
• want to have
rather than
the basic fear
you
• do not wish to face:
the fear of
being yourself.

Since these [fears of which you are conscious and aware]
are not
your real fears,
they [i.e., these fears of which you are conscious and aware]
therefore represent
the same escape mechanism
as your daydreams.

You experience
either
• substitute fears [i.e., fears of which you are conscious and aware, but
which are not your real fear that you don't want to
face, namely, the fear of being yourself]
or
substitute fulfillments [i.e., pseudo-fulfillments of your needs
that you experience in your daydreaming].

Since you
do not tackle the problem
of becoming yourself,
you cannot have
the fulfillment
that everyone
inwardly
strives for [i.e., you cannot have the real fulfillment of
being yourself that everyone inwardly strives for].

You therefore
create
substitute fulfillments,
which you partially experience
in fantasy.

It is as though your psyche said,

*"As long as I
do not face
my real fear,
I do not mind
having [and being aware of]
other fears [but fears that in actuality are not real].*

*But as long as
I remain in this attitude [i.e., this attitude of not wanting to face
my real fear, the fear of being myself],
I cannot be fulfilled,
therefore
I need substitute fulfillment."*

One is tied to the other.

*This is why
you alternate
between*

- *experiencing pseudo-fears [i.e., fears that are "conscious" but not real]*

and

- *pseudo-fulfillment
in daydreams.*

25

QUESTION:
*I can't connect
my daydreams
and
my fears
in a concrete way.*

ANSWER:
*That [i.e., Connecting your daydreams and your fears in a concrete way]
is not necessary.*

If you
• face the reason
why
you are afraid of
being yourself [which is your real fear] and
• develop
from that point,

the other parts of the puzzle
will fall into place.

If you wish,
you can observe
the nature of your
• daydreams
and
the nature of your
• fears,
and
you might discover
the connection [between your daydreams and your fears]
that I just indicated.

26

QUESTION:
What is the difference
between
• drives
and
• needs?

ANSWER:
A need
is a very basic function
of the human entity.

A need
is something
real,
unless it [*unless the real need*]
is

- *displaced or*
- *superimposed*

by
an unreal one.

A drive,
as I mentioned earlier,
comes from

- *compulsions,*
which, in turn,
come from
 - *misconceptions,*
your
 - *images,*
your
 - *lack of belief in yourself,*
your
 - *idealized self-image and*
your
 - *resort to pseudo-solutions.*

These shortcomings [*i.e., your misconceptions, images, lack of belief in yourself, idealized self-image, and resorting to pseudo-solutions*]
create
compulsive drives.

The needs,
on the other hand,
may become
unhealthy wants [*rather than compulsive drives caused by shortcomings*].

27

QUESTION:

If a person
does not daydream at all,
is this a sign of
• lack of imagination
or of
• maturity?

ANSWER:

It can be
a sign of maturity,
but it is not always that.

It would be a hasty oversimplification
to answer this question with
an either/or explanation.

If a person
does not consciously daydream,
that may indicate
something,
but not necessarily
a lack of imagination.

This [“lack of imagination”]
is a label
that would not get us very far.

For what is
lack of imagination?

It [i.e., Lack of imagination]
may mean
that your
creative faculties
are inhibited **[which would not necessarily relate to**
not or rarely consciously daydreaming].

	<p><i>[Instead of indicating “<u>lack of imagination,</u>”]</i></p> <p><i><u>Not having conscious daydreams</u></i> <i><u>may also indicate</u></i></p> <ul style="list-style-type: none">• <i><u>resignation or</u></i>• <i><u>stagnation.</u></i> <p><i><u>This may sound paradoxical,</u></i> <i><u>because I just finished telling you</u></i> <i><u>that</u></i> <i><u>an overproduction of daydreams,</u></i> <i><u>at the expense of</u></i> <i><u>actual living,</u></i> <i><u>is unhealthy.</u></i></p> <p><i><u>Now I am telling you</u></i> <i><u>that</u></i> <i><u>not to daydream</u></i> <i><u>may also be</u></i></p> <ul style="list-style-type: none">• <i><u>unhealthy and</u></i>• <i><u>a symptom of</u></i> <i><u>unresolved problems.</u></i> <p><i><u>Nevertheless,</u></i> <i><u>this is often so.</u></i></p>
28	<p><i><u>The</u></i></p> <ul style="list-style-type: none">• <i><u>presence</u></i> <i><u>of a symptom</u></i> <p><i><u>may indicate something quite similar to its</u></i> <i>[i.e., quite similar to a symptom's]</i></p> <ul style="list-style-type: none">• <i><u>absence.</u></i> <p><i><u>Too much daydreaming</u></i> <i><u>at the expense of</u></i> <i><u>actual living</u></i> <i><u>may indicate</u></i> <i><u>that a part of the psyche</u></i> <i><u>is not reconciled to living.</u></i></p> <p><i><u>Too little daydreaming,</u></i> <i><u>on the other hand,</u></i> <i><u>may indicate</u></i> <i><u>an inner giving up.</u></i></p>

	<p><u>To determine accurately</u> <u>whether it is</u> <u>one or the other</u> [i.e., <u>whether there is too much daydreaming indicating part of the psyche is not reconciled to real living or there is too little daydreaming indicating an inner giving up on living at all</u>] <u>depends on</u> • <u>the kind of daydreaming</u> <u>as well as</u> • <u>other considerations.</u></p>
29	<p>• <u>Loss of</u> <u>conscious</u> • <u>desires,</u> • <u>wishes and</u> • <u>goals,</u></p> <p><u>or</u></p> <p>• <u>hopelessness about them</u> [i.e., <u>hopelessness about conscious desires, wishes, and goals</u>], <u>[a hopelessness] which comes from</u> <u>not daring</u> <u>to leave one's</u> • <u>isolation and</u> • <u>separateness,</u></p> <p><u>may</u> <u>paralyze the life force so much</u> <u>that the person</u> <u>no longer strives</u> <u>in any direction,</u> <u>not even in fantasy.</u></p> <p><u>But it is</u> <u>quite impossible</u> <u>to give a simple answer</u> [<u>as to what a person's complete lack of</u> <u>conscious daydreaming may indicate</u>].</p>

30	<p>QUESTION: <u>Isn't it often the case</u> <u>that when one is</u> <u>younger</u> <u>one daydreams,</u> <u>but when one gets older</u> <u>and knows</u> <u>that these goals are not reachable anymore</u> <u>one gives up daydreaming entirely?</u></p>
31	<p>ANSWER: <u>Of course.</u></p> <p><u>But often</u> <u>the daydreams [that one could have when one is older]</u> <u>have</u></p> <ul style="list-style-type: none">• <u>not been given up,</u>• <u>but merely</u> <u>take on a different form.</u>
32	<p>QUESTION: <u>I am confused about</u> <u>• harmony</u> <u>and</u> <u>• happiness.</u></p> <p><u>I always thought they [i.e., harmony and happiness]</u> <u>were the same.</u></p> <p><u>Also,</u> <u>it is said that</u> <u>• the universal laws are</u> <u>harmonious,</u> <u>yet</u> <u>• many manifestations of nature</u> <u>are not harmonious at all.</u></p>

33

ANSWER:

You see
only fragments
of these laws.

If you see
a fragment of
a whole,
you
***cannot perceive its* [i.e., *the fragment's*]
***meaning* [i.e., *the meaning the fragment has when it is perceived*
in the context of the whole]
and therefore
cannot understand
the harmony.****

In fact,
a fragment
may even appear as
the opposite of
the whole,
although it is true
that
in a higher state of being
• harmony
and
• happiness
are the same,
just as
• love,
• truth
and
• wisdom,
as well as
• any other divine manifestations,
are all one.

The lower
the state of one's development,
the less
these manifestations
appear to be
the same.

For instance,
a truth
may hurt,
at least temporarily.

To a spiritually developed person,
the most unpleasant truth
will have
a liberating effect
and thus
no longer be contradictory
to love.

The less developed
you are,
the more you experience
unpleasant truth
as

- harsh and
- unloving.

Separation
of concepts
exists
where

- imperfection and
- separateness of soul

exist.

Unification
of these concepts,
when they all
become one,
comes
as development proceeds,
and with it [i.e., with further development]
awareness of
reality
grows.

The more
you are in reality,
the more
your outlook widens and
the more
the many little fragments
make up
a whole.

This merging [of many little fragments into a whole]
is then
perceived
in the
• individual,
as well as
in the
• universe.

34

Every universe [or sphere] in creation
conforms
to the average state
of the entities
inhabiting
that particular cosmic sphere.

The harmony
in the universal laws
must therefore
sometimes
be expressed
in their apparent hardship.

Without
this hardship,
unification
could not take place.

This does
not mean, my friends,
that this [i.e., This does not mean that this hardship]
is a punishment
by an arbitrary God.

It [i.e., This hardship]
is inherent in
the laws
that work
according to their environmental conditions.

For example,
an electric current
will manifest differently

- in a wet environment

than

- in a dry one.

The potent forces
of the universal laws
are determined by
the existing "climate"
at any given moment.

In other words,
what you do with the laws
determines their manifestation.

Whether this [i.e., Whether what you do with the laws]
is done

- consciously

or

- unconsciously

makes no difference.

Thus
the laws
may at times
have a

- benign effect

and at other times
[have] a

- momentarily negative one [i.e., a momentarily negative effect].

But even that [i.e., even that the laws at times have momentarily negative effects]
is geared to
establishing balance
eventually.

35	<p>QUESTION: <u>Sometimes when</u> <u>one has</u> <u>an unresolved problem</u> <u>and</u> <u>one goes to sleep</u> <ul style="list-style-type: none">• <u>relaxed,</u>• <u>intending to have the problem resolved,</u><u>one wakes up</u> <u>with the solution.</u></p> <p><u>Then</u> <u>one's unconscious mind</u> <u>has solved it....</u></p>
36	<p>ANSWER: <u>Whatever terminology we use,</u> <u>there is really</u> <u>only one thing important to know</u> <u>about the meaning of</u> <ul style="list-style-type: none">• <u>the unconscious,</u><u>and that [one thing] is</u> <ul style="list-style-type: none">• <u>lack of awareness.</u></p> <p><u>When you are</u> <ul style="list-style-type: none">• <u>unconscious,</u><u>you are</u> <ul style="list-style-type: none">• <u>not aware.</u></p> <p><u>Now,</u> <u>there are degrees [i.e., degrees of awareness</u> <u>and unawareness],</u> <u>of course.</u></p>

Do not imagine
that your unconscious mind is
either a

- perfect and
- wise

super-creature
or a

- monstrous

animal.

Many people
have extreme attitudes
toward their unconscious.

The unconscious mind
does not necessarily
have anything to do with

- your real self,
- the higher self,

or with

- the lower self,

the part that you deny.

Both sides
of your nature [i.e., both the higher-self part of your nature and
the lower-self part of your nature]
can be

- partly conscious

and

- partly unconscious.

37

For instance,
you may be conscious

- of certain aspects in yourself, or
- about general concepts,

but
you are
not conscious of
their entire significance [i.e., you are not conscious of the entire
significance of certain aspects in yourself of which you are aware or
the entire significance of certain general concepts that you know].

Your awareness
is neither
completely
• absent,
nor is it
completely
• present.

There exists, then,
a degree
of awareness.

38

That you can
resolve certain problems
during sleep
by instructing
your unconscious mind
happens
because
you have knowledge
of which you are not aware.

In certain states of
• relaxation and
• concentration,
such as
concentrating on
the will to find a solution
before going to sleep,
the unconscious knowledge
can reach
surface awareness.

Your entire striving
on this earth sphere
is to
increase your awareness of
what is already stored in you.

In such a state of relaxation
it is also possible for
spirit helpers
to aid
in bringing
your own knowledge
to the surface.

In other words,
it is
a combination of

- *the spirit world*

working with

- *your own real self.*

39

What is necessary
for such awareness
is the constructive functioning of
your inner will.

Therefore,
when a person

- *goes to sleep*
facing
 - *a confusion or*
 - *a problem*

and

- *wholeheartedly*
desires to resolve it
in the best possible way,
even if
this means giving up
a selfish aim,

then that person
creates
a state of inner openness
where
productive universal
forces of truth
can get to work.

[Conversely]

- When
the confusion
is not tackled,
 - when
one is
not fully aware of
what one is confused about,
- then
such answers
cannot come.

Hence
conscious effort
has to be made
most of the time.

Sometimes, of course,
an unconscious desire
may exist
of which
the person is unaware.

40

I give you blessings,
each and every one of you.

May you
derive benefit from these words,
may they [i.e., may these words]
help you

to a new approach

to

- your problems,

to

- yourselves,

to

- your life experience.

Be blessed,
every one of you.

Blessed are
your wonderful efforts.

Rejoice
in the knowledge
that whatever you do in life,
every step of
finding yourself
in sincerity
has great meaning,
even if
you are
as yet
unaware of
the effect it [i.e., **unaware of the effect that**
each and every step of
finding yourself]
must have,
not only
upon
• yourself
but
upon
• many others,
upon
• your universe at large.

Be in peace,
be in God!

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