

Pathwork Guide Lecture No. 42
An Unedited Lecture
December 19, 1958

CHRISTMAS BLESSINGS -- OBJECTIVITY AND SUBJECTIVITY

Greetings in the name of God and Jesus Christ! I bring you blessings, my dear ones, very special blessings tonight. At this time of the year, the strong forces of love, coming from the King of the universe, touch all spheres, and whoever is open and in quiet harmony can receive this force that is a blessing for your body, your soul, and your spirit. However, it is so difficult in many instances for this force to penetrate into your soul. This golden ray must rebound if your emanation is not harmonious. You close yourself against it when you have resentment, anger, and hurt, which is in most instances so superfluous, so very much without issue! You know that the remedy is not to push these feelings aside as though they do not exist, but rather take them out into the open and ask God, ask Christ to show you where a root in yourself builds up a wall that stands between you and these blessing forces. These forces are waiting to regenerate you with a very lasting effect. Let them flow into you, my dear ones! And if you are angry at your brother or your sister, try to understand yourself and the other. Do not be more severe with the other than you are with yourself. And that, alas, happens with the best of you. Try to build up your love, understanding, and forgiveness so as to be able to partake of this wonderful spiritual nourishment that could fill your heart and every particle of your soul to cleanse it of all impurities forever.

We in the spirit world are particularly happy about this group, my friends. For most of you have made serious efforts, and these efforts have brought fruits although in some instances you still cannot fully realize the value of your work. But some of you understand, or begin to understand. You begin to observe in yourself a greater harmony at moments where only a little while ago you felt angry and resentful. These feelings occur now with many of you to a lesser degree, as well as less often. This progress happens only very indirectly. You could not accomplish this by forcing yourself not to feel disharmony, but rather by going to the roots of your conflicts within yourself. And that is the way you reach this healthy detachment. And it will increase until the time when you can only be touched by love and brotherly understanding -- when you will not be blind to the shortcomings, but these latter will not effect you negatively anymore.

My message for you tonight is to tell each and every one of you who have worked in this direction: continue by all means! Go ahead in this direction even if the beginning is difficult. The forces of good, the strong, golden rays of Christ will fill you more and more, not only at particular times when these forces are stronger in the whole universe, but at all times. Until you have reached the goal, try to penetrate your own disharmony so as to be able to take in what waits to bless you. If you sincerely try, you will receive great help!

Many of your dear ones in the spirit world have found their way here tonight. Most of your dear ones in the beyond, with few exceptions, have been led here. They listen and they see. You can listen too, my dear ones, but you cannot see what these spirits are allowed to see at this opportunity. During such a lecture, a part of a sphere is building itself up by the forces who work to

establish such a communication. Thus these spirits see a golden light and beauty, a harmony of such splendor as they have never seen before. This represents the "Christmas Gift" to them by the world of God. The way spirits see and the significance of their sight is different from human sight. When you see a beautiful landscape, or another beautiful sight, it may be wonderful to behold, but it has nothing to do with you, with your own state of mind, with your peace and inner harmony. But when they see beauty, they realize that this is a world, a state of being, that can be theirs if they live according to these teachings. Try to visualize and to imagine that such a world is here around you and in you. In the spirit world, you see what you hear, and you hear what you see.

My dear friends, Jesus Christ died on the cross in full knowledge of His freely chosen fate. His life and death occurred according to His will and desire. It was not a fate that overtook Him as happens to other human beings, where it is a question of karma, of cause and effect, but it was a freely chosen deed. He chose this life and death because He realized it was a necessity. This was the greatest act of love. You all know the story of the Salvation. I explained it at length. My dear friends, have you ever thought about this deed that is the greatest act of courage that has ever been committed? It already is an act of courage if a human being goes through a fate that is inevitable in a spirit of positive and constructive self-search, in an attitude of humble acceptance. But how much more courageous it is to choose a fate like this out of love hardly needs to be explained. This should make you think that true love, true kindness, true unselfishness is unthinkable without courage. Meditate on what courage means, my dear ones. If you lack courage, you do so because you love yourself too much in a sickly way. For there is the right and proper kind of self-love. Cowardice can only exist because of this self-pampering, self-pitying, self-concern. Courage ascribes to a cause, an issue, or another person as much importance as to the self. Therefore courage and love are, in the last analysis, inseparable. Think about that, my dear ones. You will not only better understand Christ's life and death, but you will also be able to understand and evaluate yourself better, and thus you will be more successful in the process of purification. By the work you have done so far, it should not be difficult for you to see where you are courageous and where you lack courage. And where you lack courage, you will always find you must lack love as well.

And now I would like to discuss the subject of objectivity, which I touched upon occasionally in the past but about which I will say more this time. Objectivity is another essential requisite for the free and harmonious human being. The more unpurified and disharmonious you are, the more you will lack objectivity. Objectivity means truth; subjectivity means colored truth or half-truth at best, complete untruth in many cases. Subjectivity means unconscious or nondeliberate untruth, contrary to a conscious lie. All this is forthcoming from the emotional level of one's being. By purifying the depths of your soul, you will first find where untruth exists within yourself; then you will be able to plant truth within yourself after the untruth is ousted. Needless to say, only this path of stringent self-search will make this discovery and ensuing change possible. This is merely an additional angle to view this process as a whole and yourself in particular, which cannot fail to help you a step further.

Let us first take the common phenomenon that what you see in others as a grave fault, you often do not see in yourself; whether you have the same faults in the same way and the same strength or in a slightly different and modified form makes no difference. What you observe in others and what you so strenuously object to may even be right in itself. Yet it is a half-truth because you judge and do not see where in yourself you deviate from what is right and good in a quite similar way. Furthermore, the fault of the other may coexist with qualities which you do not

possess yourself. Thus your judgment is colored, for your objection concentrates on the one sore point you focus on, while you leave many other facets out of sight which would be necessary to complete a comprehensive overall picture. So whenever you judge others in your mind, whenever you resent their faults, please my dear friends, think well: "Don't I have, in a different way perhaps, but nevertheless, a similar fault? And does not the other person I judge so harshly have qualities I lack?" And then start to think of such qualities the other has and you do not possess. Also, think whether you do not have different faults than the person you judge and resent. All this will help you to view your anger at other people's faults more objectively. And should, by any chance, the outcome of such deliberations really be that your faults are so much less, your qualities so much superior to the other, all the more reason for you to cultivate your tolerance and understanding. For then you would be indeed in a higher state of development which gives you, above all, the obligation to be understanding and forgiving. If you lack that ability, all your superior qualities, all your lesser faults mean nothing! If you make serious endeavors in that direction, God will help you to be more objective. Thus you will definitely have more peace, and what bothers you so very much will cease to upset you. And incidentally, whenever you are upset about another person's faults, there must be something in you that is not right either. You know that, friends, but you forget it again and again when such opportunities come up. If you truly wish to find out what it is in you, again, God will help you! And here you should not be concerned with the fact that the other person may be so obviously in the wrong, so much more wrong than you are. Try to find the little grain in yourself instead of concentrating on the mountain of the other. For your own unhealthy seed robs your peace, and never the mountain of wrong of the other person!

There is the other extreme of subjectivity that comes from the same root although it manifests in a very different way. Many human beings are very severe with those by whom they feel unloved and criticized, or at least not secure. Then their defense is their own severity with them. If you rest secure in your value, you will not feel insecure, and therefore you will develop a natural tolerance. But most of you are still so insecure that you resort to such defective defense-measures. It falls into the same category of blindly idealizing the person of whose love you do feel secure. In such cases, you do not see the very trends you object to most strenuously in other people. That is dangerous too, my dear ones. It is all the more dangerous because this tendency lends itself extremely well to the self-deception of love and tolerance. When you close your eyes to the faults of those you love because they love you, you try to tell yourself that you are tolerant and good. No, my friends, that is not true. True love can see reality. And if you are ready to love in the most vital and mature sense, you will not try to close your eyes to the faults of the loved one -- quite the contrary. If you do so persistently, there are two reasons for that. One is pride. For the one whom you have chosen as your loved one and the one who has chosen you as the loved one must not have faults you do not consider right. Oh, you may admit to some faults of the other, as you admit to some faults in yourself, knowing that no human being exists without weaknesses. But many trends you continue to ignore, half-consciously thinking that this attitude proves your love and tolerance, but really it is out of pride. The second reason is that deep down in your heart you are so insecure about your own ability to love that you need an idealized version of the loved person. But it is not true love when you have to see an idealized picture. No, it is a weakness and often a bondage. Real love is freedom, dear friends. It can stand the test of the truth as it prevails at this moment of development in the other person. When you reach that stage, you will be able to see the other who is dear to your heart as he or she really is, not the way you want to see them. As long as you close your eyes to the real picture of the other, you are as yet not capable of love. Indeed, you are so much aware of this incapacity, on a rather superficial layer of your subconscious, that you go on busily closing your eyes

out of fear that if you see the truth, you could not go on loving. This pride and your present inability for true love make you go from one extreme to the other. Either you close your eyes to the true person of those who are close and very dear to you; or else you judge others too harshly even though the criticism in itself may be justified. The isolated fact that you object to may be valid but not your evaluation of the whole person, not many other facets that play a role and that you have no way of knowing.

In the case of a person who persists in blindness of the loved ones, it is often unavoidable that a crisis, a shake-up, and a painful awakening takes place which will hurt you deeply. Actually it is not the other person who has then disappointed and hurt you, but your own past deliberate blindness. At such a crisis, this is what deep down you resent most of all. Avoid such a crisis, my dear ones. You can do so if you learn to see and love other people as they really are. I would like to give the following advice to my friends. Think of the people you love most in this world, and then make a list of their qualities and of their faults, as you have done for yourself. And then go ask other friends, mutual friends, "Please tell me, what do you really think, am I right? I would appreciate your telling me your opinion about his or her qualities and faults and whether you see the other as I see him or her. I will not be insulted, I will not take it as nasty criticism, I ask this for the purpose of development." If it can be done together, if both are on the path, all the better. But then compare the faults you see and those others see, who are perhaps more detached and objective than you are. And then observe your own reaction when you hear faults that you could or would not conceive of in the other. When you become angry and hurt inside, this should be a sign that you are not objective, that you fear the truth -- and most probably because of the two aforementioned reasons: pride and your own inability to love the other as he or she really is. For otherwise you would remain calm even if your beloved is accused of a fault he or she does not possess.

This may be very healthy for some of my friends. In this way you will learn to evaluate the people you love, whereupon your love will mature and grow in stature. Thus you will grow out of the immature state when you love like a frightened child that cannot see the truth. In the last lecture, I spoke about the child's mentality that continues to exist in your images. The child knows only good or bad, perfection or imperfection, omnipotence where he can feel secure or utter weakness he must shy away from. The child can love only the first alternative. When he discovers that a heretofore adored parent has faults and is not omnipotent, he either turns away from the parent and begins to hate and resent him, feels let down, disappointed; or he hides his discovery in his own subconscious, feeling guilty to have discovered something "derogatory" in the parent. These reactions continue to live in a human being's soul and color his reactions and behavior patterns throughout his life until they have been reviewed and newly evaluated in the light of mature judgment and reality. When you approach your present relationships from this point of view, the process will be painful at first. But it is not half as bad as your resisting subconscious will make you believe. Do not heed it; go on in the search for truth. I can promise you that you will evolve a much happier, freer, and securer person. This is the only cure, my dear ones, for many, many of you. And, I beg of you, do not say that you see the faults of your loved ones. Yes, you may see some of their faults, but perhaps only those that you can tolerate. Others you may not allow yourself to see. Thus you have no conception of the entire personality of the loved one; you see a distorted picture, just as distorted as many of you are who are too severe and intolerant with others. The picture is out of focus in both instances. Both are mirrors that do not reflect reality, each mirror distorts in a different way. You are so scared to approach the sight of reality because the childish emotion still lives within you that seeing an unpleasant truth in the beloved person forces

you to withdraw your love. But that is not true at all! If you approach this particular search with the knowledge that your love, instead of weakening, must grow and mature, you can counteract your resistance to finding the reality.

Each one of you must know which one of the two extremes of subjectivity mentioned are more important to tackle first. Both alternatives will apply to all of you, but one always stands in the foreground and therefore needs to be worked and concentrated on to begin with. Many of my friends have recently experienced incidents which necessitate just such an approach.

Objectivity needs courage too, my friends. Many of my dear friends are as yet too weak and too cowardly to see the truth in others, as well as in themselves. This is equally unhealthy. Mature love means to love the other in spite of their faults, knowing them, seeing them, not closing one's eyes to them -- and then to build on the good in the person. Immature love means a complete "either/or" which you have moderated somewhat in the course of your intellectual maturity process by admitting to certain faults which do not violate your own standards and concepts. It is equally immature to judge so harshly, as though all human beings were on the same level of development. But it may not even be the case that the other person is less developed than you are. He or she may simply be developed in another respect. Therefore you cannot compare or judge, but you should simply see! If you cannot see without anger, you should realize that this reaction comes from the same origin as the other extreme discussed here, namely that you cannot accept imperfection and are thus still a child emotionally.

So follow in the footsteps of Christ in this respect too. Crucify your illusions which you build up for your ego, for your vanity, for your pride, and for your still existing inability to love. Out of this truth, you can erect true love.

And now, my dear ones, let us turn to your questions.

QUESTION: The question was asked by someone, who is absent, whether silent prayer without the uttering of words is sufficient or whether the formulation and verbalization of words aloud in prayer is of greater effect?

ANSWER: Silent prayer, if the words are concisely thought, are of course just as effective. There is no doubt about it. For the thought is a form just as much as the spoken word. In fact, if a spoken word is said lightly without the impact of emotion and meaning, it has much less power and effect and is therefore a much weaker form than the word that is thought and deeply felt. However, if for instance in a group gathering a person finds it difficult to pray in front of others, there is something to look into. For that means a block. What does this block mean? It often means pride. Yes, my friends, for some of you this might seem strange, for you may have explained away so beautifully that your inability to pray in front of others is modesty. Still, when you analyze your feelings about why it is so embarrassing for some of you to make a prayer in front of your friends, you will discover that your embarrassment comes from a feeling of humiliation. That is, when you pray to God, you quite naturally feel humble. And to appear so humble in front of others makes you feel as though you were humiliated. To be humble is the opposite of what a part of your emotions wants to avoid; you want to appear certain, secure, on top of the world in front of other people. You do not want to show yourself to others as you really are, as you must show yourself to God: groping, insecure, uncertain. In other words, to show your true face, as you show it to God,

gives you the impression of humiliating yourself, and that is pride. For the truly humble person does not fear to show himself as he really is; he has the courage to be himself. Therefore, in this one small symptom of having difficulty praying in front of others lies a very significant factor of your emotional state that needs looking into on your part. So if you cannot pray with your heart in front of others, it is the very thing that should be overcome, perhaps not necessarily by forcing yourself to do so, although this may be an additional help -- it is always good to reach the goal from two sides, the outside and the inside -- but by looking into your psychological reactions and evaluating them in the light of your own present truth.

QUESTION: Couldn't it be shyness too?

ANSWER: Oh, you can rationalize it and cover it with many explanations. What is shyness anyway? What is an inferiority complex for that matter? It is nothing else but a form of pride. For he who is so afraid of how he will appear to others, he who is so much concerned with the impression he makes, is proud. Or if you prefer to call it vain, it is the same. So shyness is one manifestation of an inferiority complex. Brashness is another. That is a question of temperament and character of the individual. And all inferiority complexes have the one common denominator: pride -- and self-will. It is self-will because you want the gratification of your pride so very much that you either act more secure than you feel, thus being untrue to yourself; or the strength of your self-will paralyzes you, which makes you shy. And where pride and self-will exist, fear must exist too. If you would be entirely unconcerned with what other people think and rest secure in yourself, being true to yourself as you now are, if you have the courage to be what you are, no fear can exist. Unconsciously you are afraid that others will see that you are not what your outward actions pretend you are. You fear that your pride and self-will will not be gratified. If this were not the case, no inferiority complex would exist, and therefore you could not be shy. An inferiority complex is not determined by one's actual worth and value; it exists solely because one wants to be more than one is. So if my friends examine their inferiority feelings from that point of view, they will get much further along on the road of liberation of their fears and anxieties.

QUESTION: Do animals who are killed for the purpose of being eaten get into the same sphere as a deceased pet?

ANSWER: It does not make any difference for what reason an animal dies. It would be the same with a human being. The sphere of a human being coming into the spirit world is not determined by the kind of death the soul has gone through. The sphere is determined by the development and by the fulfillment in each existence.

QUESTION: Could you please tell me what is it like for an animal to wake up after it has died? How do they wake up? I don't understand this group soul thing you mentioned. How is this with the group souls?

ANSWER: The group soul is to be understood in the sense that an animal is the particle of a whole soul just like a human being is one half of a complete spirit. The other half may be incarnated or may not be incarnated. That is what is called a "double." Now, with animals the split goes further. One entire being consists of many particles which are incarnated in different forms of existence. The lower the development, the further the split. The more development goes on, the more these separated particles unite and form a whole. The waking-up process of an animal occurs

again in a very similar way as with the human being. According to the severity of a disease or a sudden accident where shock occurs, there may be a longer or shorter period of rest -- unconsciousness for the animal. In other cases, the moment the animal slips out of its physical body, it is awake, free, it is happy, it feels light. And it may live for a while in a special animals sphere before it is reincarnated; it may visit its former masters. At any rate, it is much happier in the beyond than on the earth as a rule. We cannot generalize with animals either; each case may be a little different. But all animals are taken care of. There are spirits whose task it is to help animals.

QUESTION: In connection with what you just said about the inferiority complex, on another occasion you gave it a different explanation. I wondered what the connection is -- I am sure there must be one -- and that was that an inferiority complex is really a guilt complex, which is the wrong reaction about faults.

ANSWER: You are quite right. The connection is this. Isn't it natural that when you are proud -- which is, after all, a fault -- that you feel guilty? The personality will say in the subconscious: "I am proud, I know it is not good to be proud, I do not want to have this pride, therefore I hide it from myself." Your concern about other people's opinion makes you violate your own personality. You are not true to yourself, which is perhaps one of the greatest sins out of which many other sins come. And that makes you feel guilty. That is the connection. Is that clear?

QUESTION: I'd like to ask what is the connection and the difference between fearing disapproval and wanting approval, as against fearing public opinion?

ANSWER: There is not necessarily a difference here, but there might be one. If a person is so very much concerned with public opinion, it is certainly because one wants the approval of public opinion. One feels safe in that way, one cannot be criticized. You do not want to be separate in this sense. A child, for instance, suffers whenever it feels different from other children. For the child, being different means being inferior. With a grown-up person, this trend sometimes remains and manifests in an overadherence to the standards of the masses, of the opinion of the majority whether it is right or wrong. Public opinion may be right in many instances, but if a person adheres to it without examining first his own opinion, it becomes a bondage. The free person who is unconcerned with the opinion of others, who rests secure in the self, accounting to his own conscience and to his God, will examine each issue separately and then freely choose his conduct. Thus he may adhere to public opinion in some instances, but this adherence is an entirely different one than the person who is in bondage of it. In other instances, he will forsake public opinion because thus he would not be true to himself. He would be willing to pay this price. That is the healthy attitude. Is that clear?

QUESTION: Yes, it is clear in one half, but in what way is it different from wanting approval?

ANSWER: It is not different. I would say it is a part, a facet of it. In some types of personality, the strong desire to be approved by others will manifest in a dependence on public opinion. In other types, approval of others is gained by the exact opposite behavior. Such a person may always act against public opinion for the same motive as the one who is bound to it. Either way may be unhealthy, either way may be mature and harmonious. Only, with the mature and harmonious person, there is no pattern. In one instance he will act with public opinion, in another

instance against it. But the one who acts preponderantly with or against it can safely be suspected of having sickly motives. Why one chooses one way to manifest his insecurity and dependence of approval and another person the opposite way depends on many factors. It is a question of development, environment, influence, and most of all, of course, personality traits and individual character. Often two people will not react the same way to the same occurrence under the same conditions.

My dear, dear friends, angels of God are here in this room tonight to bless you. This blessing extends to all friends who are absent, to all those who follow these teachings. Continue on this path, my dear ones. So much has been accomplished in so short a time due to your very real efforts. Do not let up. By all means, continue and you will gain the strength of love and understanding that can only be yours when you go into the depths of your being to face yourself in truth. For the sake of God, for the sake of Jesus Christ who has committed the greatest act of love and courage for you personally, trust that success cannot help but come if you overcome the initial difficulties. Indeed it is the only endeavor on your part that can truly be successful, lastingly so! Receive these special forces, all of you. Let the golden rays penetrate your heart, your soul, your spirit to sustain you. The light of Christ is shining upon you. Be in peace, be in God!

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