

Pathwork Guide Lecture No. 43
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PERSONALITY -- THREE BASIC TYPES: REASON, WILL, EMOTION

Greetings in the name of the Lord. I bring you blessings, my dearest friends, blessings for all of you. My dear ones, we see with great joy that many of you are progressing very well on the road you have chosen. And a few more have decided for this path of liberation. Each soul who makes such a vital decision creates rejoicing in the spirit world, rejoicing you must feel, too, sooner or later in your own heart, be it only after the first few obstacles and resistances have been overcome. You can be sure that this final decision to walk on this path of self-development, as well as each victory on this path, creates a special blessing for you whether or not you can feel it at the moment. Yet, this blessing is a reality.

Many of my friends have prayed for help and strength on this path, but most of you do not recognize when this prayer is answered. For this prayer is often answered in a form that seems unpleasant to you, in a conflict or a friction or something that induces you to feel unjustly treated. You do not realize that this very event that causes you temporary pain is an answer to your own prayer -- the prayer in which you ask for help to recognize yourself and your conflicts in order to purify yourself. How can you do so unless the inner conflict materializes outwardly? For only then can you become aware of what is hidden within you that deviates from divine law. This deviation is negative and must materialize as something you feel in a negative way. This simple logic is often overlooked, my friends, and you persistently take the frictions in your life as though it had nothing to do with you. So I beg of you, my dear friends, consider the outer conflicts that come to you as an answer to your prayer. If you will only turn into the other direction. Instead of becoming defiant and hurt, turn inside, turn around, no matter how wrong you think others may be! Ask yourself, ask your Father in heaven, "Isn't there some grain of truth somewhere? By recognizing it, I will continue to learn and develop." And a wealth of further recognition must come to you that will cancel out all the disharmony, all the feeling of injustice or sadness or defiance or any other kind of misery. Just turn in the direction of your own inner reactions, my friends, when you feel unjustly treated or hurt, and you will see that your very own prayer was answered. And when you see the core of your inner error, all the friction between you and your brothers and sisters will disappear like snow in the sun. And you will be able to unite with understanding and love. We in the spirit world pray for you, that you may be given this understanding and love -- our friends, our brothers and sisters in the body, who are courageous enough to do the one thing that matters: turning inside, self-recognition, self-purification. There is no other reason for life on earth than to follow through the road you have chosen. The more wholeheartedly you go about it, the more sincerely you prove your good will and your efforts, the safer it is for you to assume that you will not have lived your life in vain. There is no "too late," no matter when you begin.

Many of you are filled with the sincere desire to unite with God, but before you can do so, find the many little opportunities offered to you in which you can unite with your fellow human beings, where you can practice humility and love, where you can leave out your own pride and ego

and prove what you mean is serious. For only here and now, right where you stand, you have plenty of opportunity to find God.

And now, my dear friends, we will continue with these lectures that are supposed to help you find yourself when you come across your inner wrong conclusions that have created so much trouble in your life. What I say to you in each of these lectures is supposed to give you a further help and clue to find yourself, to find what and who you truly are. There are three basic types of human personality in addition to other subdivisions I discussed in the past and that I will discuss in the future. The division I will discuss tonight is the following: there is the human personality who governs his life and his reactions mainly with reason. There is the second type who does so mainly with the emotions, and the third who does so with the will. In other words, you have the personality of reason, of emotion, and of will. In your self-search, it will be useful for you to find out which of these applies to you. Before I go on in this explanation, I might add, these three types are not always completely one-sided. In fact, there is always a mixture. But in some cases, predominance is obvious, in others the mixture is more involved and therefore more difficult to detect. In the ideal personality, each of these three aspects has its rightful place. The harmonious person functions with each of these three aspects in a perfect way. But since there is no completely purified human being, these three trends are often directed into the wrong channels, aside from unbalance or predominance. For instance, where reason should prevail, emotions do, or vice versa.

Let us begin with the personality of reason. The person who conducts his life mainly by the reasoning process is often apt to neglect the emotions. He is afraid of them. He thwarts them, he cripples them, and therefore he cripples one of the most important instruments in life, namely the intuition. He who is afraid of his emotions cannot trust his own intuition because it is blurred by his fear of it, by his distrust that an intuition is supposedly "intangible." Often the person of reason secretly looks down on the emotion type of person; he is proud to be so steeped in the reasoning process. And the will -- that is not necessarily self-will -- is used mainly by deductions made with the reasoning process and seldom by those of the emotional or intuitive nature, as it should be. The person of reason is often a so-called intellectual; he is often a scientist; he is often an agnostic or even an atheist. He often tends to the materialistic side of life. However, it would be entirely wrong and crass generalization, as well as oversimplification, to state that all or most reason types are spiritually less developed or aware than for instance the emotion type. This is not so. There are as many highly developed and spiritually awakened reason types as emotion types. Only the approach of the former is a different one from the latter. The reason type will find it more difficult to experience the divine within. The emotion type will encounter other difficulties. Furthermore, the reason type will have great difficulty with intuitive judgment of others, as well as of the self. The will, which is a necessity in life for all, will be used one-sidedly by both types. The reason-type uses will premeditatively, often overcautiously, while the emotional type is carried away by his emotions and uses his available will power unconsciously, not knowing in which direction he is thrown. The harmonious personality would find the healthy middle way between the two and use his will alternately, depending on the situation. The will should be a servant to both reason and emotions.

It will be easy to see for you that the reason type goes through life missing a great deal of life experience. And this is mostly out of fear and pride; fear that the emotions might lead him to an experience he may not be able to cope with; fear of the uncertainty and risk of the emotional life, while reason has everything in its place -- one knows at all times where one is at, contrary to the emotions with which one is at sea.

The second category, the emotion type, is equally one-sided. As the first category, so is the second. They often pride themselves that they are capable of "feeling," contrary to the others. They secretly look down on the type they derogatorily call "intellectuals." Yet, the extreme of this type is not deviating an iota less from harmony and divine law than the former type. It is true that the emotion type tends to have a good intuition and is sometimes less afraid of feeling and inner experience than the reason type of personality. Now, what are the drawbacks of this type? The emotion type, contrary to the reason type who holds life's reins too tightly, often loses his grip on life's reins altogether. The overemotional person completely loses sight of the fact that reason is also Godgiven. He, in turn, is just as arrogant as the reason type who looks down on the emotion type. The emotion type is often so carried away by the feelings he does not want to control that he rides on the crest of the wave on which he is thrown hither and yon. Thus he does not only lose control over the self, but he becomes blind to that which is often most important for his life and his development. Due to his overemphasis on the emotional side, he neglects the equally important reasoning functions which are supposed to serve him for the purpose of thinking, discriminating, selecting, and weighing. Only then will he be able to curb the wild emotions that flow without purpose or direction, without necessarily being impure as such. Only then can the will be used properly. Otherwise, the uncontrolled emotions cannot fail to bring havoc into this person's life as well as into his surroundings. The temptation to give in to the emotions is first manageable, but the longer one gives in to them, the more difficult it becomes to resist this temptation, until the person is simply carried away by the torrent of his own uncontrolled emotions which destroy everything in his wake. Such a person cannot help being selfish and destructive once he is caught in his own torrent even though this kind of selfishness is different than the one of the reason personality, as well as of the one of the will personality. For this type of person, it becomes important, to begin with, to realize that what he has been so proud of ceases to be an asset because of the extreme he finds himself in. It becomes important to cultivate the selecting-process of deliberate thought and plan. This selecting process is but the beginning of wisdom.

The emotion type uses will too, of course, for no one can exist without doing so. But he will do so without responsible, conscious planning and deliberation; he will use his available will power chaotically and on the spur of the moment, being completely submerged, not in healthy and constructive intuition, but in basic, unchanneled instincts. Thus this person loses his balance in life, as the reason type does in the opposite way.

Both above mentioned types are subconsciously afraid of their opposite extremes, and therefore they remain on their own side of the extreme. This, too, is a wrong conclusion. In this wrong conclusion, the person feels or unconsciously thinks that his extreme is a better solution to life than the opposite one. The reason type is afraid of losing control, thus cutting out a major part of life's necessary experience, as well as beauty and happiness. The emotion type is afraid that by curbing and training his nature, he might miss something valuable in life. Both are wrong, for only in the harmonious middle path lies the complete solution.

There are types of both categories who are obvious representatives of each type. But there are many more who are not quite so clear-cut. The reason for this is that a person may be overemotional (or intellectual) in some aspects of his personality, while in other respects he may be more balanced or even tending to the opposite extreme. For another reason, it may not be so obvious because his true nature in this respect may have a mask. For example, a basically emotional

person, out of his sick fears and immature currents, chooses to assume a mask of intellectuality that is really foreign to his true nature. Such a person may appear outwardly very calm and controlled, while inside he finds himself in a storm of his own emotions, never finding peace until he works towards achieving his own proper balance.

I am discussing this from the point of view of when you penetrate your soul, your images, your wrong conclusions, the layers of your errors, and what you may encounter. This will give you added understanding about who you are, what you are, how you are in reality.

The third type, the type of will, is an altogether different thing. Will is supposed to be a servant, never a master. In the ideal case, will should serve equally distributed between the reasoning process of man and his emotional and intuitive faculties. The will type makes a master out of the servant. This brings the personality out of focus in a way that might become dangerous if this trend is not recognized in time. Again, unconsciously as the former two types, such a person may look down on both other types. He will think or feel, perhaps not in the same words, friends, but the inner reaction might amount to just this: "The reason type is just an intellectual. This is a type of person who talks well, who has wonderful theories, but it is all in the abstract. Nothing is accomplished by that, nothing is achieved. I am the achiever." And as far as the second category is concerned, that is even more despicable for him because it accomplishes even less. He is right in both cases, as the other two are right in their judgment about the extremes that are not theirs. But all are wrong in the belief that their own extreme is better than those that they look down on. Now, the person of will who uses the servant as the master is out for achievement and results, tangible results. This will tend to make him often much too impatient, thus forfeiting the very result he is after. It will cripple his reasoning process which, in conjunction with the emotional nature, leads to wisdom without which he either cannot accomplish what he sets out to accomplish, or if he should succeed, he is unable to exploit it in the right way. And thus he will be forced to lose it again. He will not only tend to lose sight of caution but also of many aspects of life, of many considerations that are essential in order to gain truth for the self, for others, as well as for any given situation. The person of will also neglects the emotional side. He is just as afraid of it as is the reason type of personality, only with a different purpose in mind (often unconscious). Emotions are acceptable for the will person only as long as he can remain master of them, as long as they serve him. Otherwise they could possibly hinder his aim. So he, too, misses an integral part of life experience. He seldom experiences what it is to give himself up to a feeling without knowing what the outcome and his own possible advantage might be.

These are three crass types, my friends, and as I said, it is not always that you find a personality where one of these types is so predominant that you can discern it right away. You all know many human beings, and since it is always easier to know the other than the self, you may form certain conclusions about your fellow creatures from the angle I showed you here. In most people, two of the three types are predominant, while the third is crippled. There are also a great many where all three aspects function, but each functions in a wrong channel, at least in some respects, while the proper functioning is insufficient and does not apply to the whole personality. You may remember the lecture I gave about the active and the passive forces in which I discussed that both currents are necessary for the healthy human soul. It would be just as wrong to be an entirely active person as it would be wrong to be an entirely passive one. And it does not exist, for that matter, although there may be a predominance of one in many a person. But what frequently happens is that the active current flows through the channel destined for the passive current and

vice versa. It is similar with reason, emotion, and will. Even where there is no outright predominance, where reason should function, emotion is used and vice versa, as well as that the will does not function where it should, while it often functions where it should not. This, my dear ones, should be a help when you get deeper and deeper into your own soul so as to find out where and how all these aspects or currents function, where one interferes with the other instead of helping and thereby creating one harmonious whole. Is there a question on this subject, my friends?

QUESTION: I have a question; it is an academic one. Does this division correspond to the so-called Kretzschmar types of the cerebrotonics, the somatronics, and the viscerotonics. In other words, do they correspond with the physical habitus of human beings?

ANSWER: Yes, of course. It applies to everything. No soul current is entirely independent of the physical. The physical is an outpicturing of the soul currents, and this outpicturing can occur in many ways and possibilities.

QUESTION: Is it possible to react emotionally in some instances with some people, and then have will power towards others predominantly? I mean the same individual reacting towards one person in one way and towards others more in the other way.

ANSWER: Certainly, but there must be a reason for that. He who is on this path and makes this observation about himself should check why he would react towards a particular person differently than he usually reacts. There must be an answer in that too. All these things are very important for self-observation.

QUESTION: If one were to achieve purification completely, the three phases would be pretty much equal, I presume?

ANSWER: Exactly.

QUESTION: Does everyone have the same potential for the development of each of these qualities as any other one person?

ANSWER: No, there are basic types. The divine spirit, as he was created, was perfect in one way, each a distinctly different personality in his own right. They had different talents, assets, characteristics, being perfect in one way. Yet, there is no disharmony in the distribution of currents, be it the ones you have been told about so far, be it others you still ignore. The highest angel of the active forces is not disharmonious in his activity, as an unpurified human being would be with an overactive current. He is just perfect in his own way, a specialist in his activity which would exclude the possibility of a disharmonious overemphasis. It is the same with the highest representatives of the three aspects I discussed tonight. The perfection of the reason personality would be an angel of wisdom. The perfection of the emotion personality would be the angel of love. The perfection of the will personality would be the angel of courage.

QUESTION: Wouldn't it be ideal to have all three in balance?

ANSWER: The idealized form is in balance, but that does not mean that they are distributed in equal measure. Balance and harmony does not always mean an equal measure of each. It

depends on the way it is distributed; on the way it works in cause and effect; on the way one current strengthens the other instead of weakening the other as it happens with the disharmonious, unpurified being. If you will reread the story of creation I told you some time ago, you will see that God created His spirits perfect each in his own way. And the idea was that each spirit would perfect himself with the power and creative force that was given to him -- in other words, to make himself perfect in all ways instead of remaining perfect in one special way, thus become Godlike. Instead, many spirits used their power in the wrong way, thus causing the fall. If the fall would not have happened, all spirits would have become truly divine in every conceivable aspect instead of being a specialist in one particular aspect. This continuation of the perfect creation will take place after all the fallen spirits will have reached their original perfection again in one particular way -- until the plan of salvation has been successfully executed. Until then, all pure spirits -- those who did not participate in the fall as well as those who have already reached their original state -- pool their resources to help in the plan of salvation, postponing their own further creation to some extent although in an indirect way they work towards that end by helping in the great plan.

QUESTION: Are there, aside of this triad -- willing, thinking, and feeling -- any other types?

ANSWER: Yes. Some I discussed already, others I will discuss in the future.

QUESTION: I don't understand why the angel of courage is the perfection of will. I can't understand this at all.

ANSWER: If you have courage, you need a great amount of will, in a positive sense. Isn't that clear? Who else doesn't understand it? Can you explain why you do not feel that courage and will go together?

QUESTION: Well, I know a lot of people who have no will power but who are very courageous.

ANSWER: That has nothing to do with it. You may have a person who is very emotional, and the emotions are all covered so that this person appears quite cold. A person who has no will power and yet has courage may summon this courage, partly from the recesses of the soul where all perfect attributes slumber, partly due to outside events, perhaps in order to prove to himself and others that he has will power.

QUESTION: There is also a certain courage that comes from fear?

ANSWER: Exactly. You can have any positive attribute from a positive, as well as from a negative, motive or current. That is the complication of the human soul. It is not so easy. Any quality may be motivated, in addition to its pure background, by negative trends and tendencies. The same applies to faults that may be influenced by particular qualities, but just run ignorantly in a wrong channel. But in its true sense, the extension of will in the positive and perfect way is, naturally, courage. Both need activity. In will, there must be a strong active current. That it is often used negatively and self-destructively is something else again. And, also, that the inborn courage based on will power cannot function because of other deviations in the personality has nothing to do with the principle as such. We are not discussing the many possibilities of mixed up soul currents, where the will may be broken and then appear only in certain aspects of life. But will

needs active pressure, positively or negatively. It needs activity. In the purified state, it would manifest as courage. It may even manifest as courage in the unpurified stage although then the courage is used for wrong purposes. Courage cannot exist without activity -- in a spirit of surging ahead, in a spirit of doing rather than in a spirit of being as would apply, for instance, to love. Is that clear now?

QUESTION: I suppose on the path of purification we are on now, any individual who is mostly an intellectual, in finding himself can become more of the other two currents too?

ANSWER: He must, because that is the purification process. You see, it is often that way. Just as I explained now that the person whose will power is crippled and yet he displays courage in some instances of his life, it may be similarly with a person who seems to be more the intellectual type while he is not really that at all. He may be by nature more emotional, but he is afraid of it, and out of fear, he assumes a mask that does not correspond to his true nature. Then he will first find out what he really is and begin by being true to himself before he can adjust any disharmony in his soul. In other cases, the apparent reason personality is really just that. Then he will learn to balance his nature so that it will properly function in his further self-search and purification, by which he must ultimately lose all phantoms of fear that have made it impossible for him to function harmoniously. He will still remain a reason type but in a much more harmonious and perfect way without interfering with his own other faculties. The same applies to the true types of the other two. They will remain just what they truly are, but without crippling their other faculties, thus shortchanging their own lives. And now, my dear ones, we will turn to your planned questions.

QUESTION: It says in the Johannes Greber book that the only means for spiritual growth is through either mediumship or spirit communication in another form. In other teachings, it says that one can contact that part within oneself which is called divine and that contains all wisdom. Which is right, and how would either one work?

ANSWER: Of course, the final aim is to find that which is divine in yourself. There is no doubt about it. But until you can get that far, you need help. And it is often that the communication with the spirit world of God is the best means to give you this help. Complicated and perilous as the establishment of such a communication is, once it is established, it is certainly best suited to help you remove all the obstacles that obstruct your own divine spark. However, I do not say that this is the only way. Human teachers can also help you to attain that end. There have always been great teachers who have done just that. And in your present time, there is even a further means to attain the one aim, and that is the medicine of the soul, what you call depth analysis. The fact that it is not always handled right does no more disprove the idea behind this -- and that is the ultimate purpose, whether your doctors know it or not -- than does badly applied or arrested development in mediumship. Communication with the spirit world has ultimately only this one purpose, and no other, no matter what the various stages of the developing medium are until the channel is clear enough. Simply to learn about the facts of creation, about God and what happens in the universe and the various spheres is secondary, my friends. The sole purpose, if and when you are told about such things, is to give you information without which you might not understand the reason of life and the necessity of development. It might give you the incentive to overcome your own resistance to do the necessary steps in order to reach your own divine spark. From that point of view, you should consider all teachings and all religions. Knowledge of universal facts are supposed to be a help and an incentive and not the final aim. The final aim is self-finding

and self-purification, for only through that can you get in contact with your own divine spark. Otherwise it is blurred and unreliable, and it can easily be confused with subconscious desires that have nothing to do with the divine in the human being. Contact with the divine world is not the way for all human beings. For others, other ways may be better suited. It depends on their personality, it depends on their stage of development, but the only reason of this life on earth is purification and self-finding. There are many ways possible which can help you to that. And it goes without saying that if you have the grace and the privilege to have a communication with God's world, this should be best suited to help you because it would naturally be a little faster and more direct to show you how to proceed in order to find yourself. But it is not the only way, there are other ways too.

QUESTION: What is the part of Virgin Mary in the spiritual concept?

ANSWER: The spirit of the woman you call Virgin Mary is a very highly developed spirit, a spirit who has never belonged to the fall. Jesus Christ could not have been born out of an impure spirit. And the purity of this spirit led to the misunderstanding of the Immaculate Conception. I often say that each error in the various religions must have some background that makes this error understandable. Through spirit communication, humanity was told that Jesus' mother was a pure spirit, as it could not have been otherwise. Out of this arose the misunderstanding that purity means sexual purity and that the mother of Jesus gave birth, being a virgin in the physical sense. That is the whole misunderstanding. Many people on earth misdirect their sexual forces and therefore think that sexuality, as such, is impure. This is not so. The mother of Jesus was and is a pure spirit, but this has nothing to do with the fact that conception took place as any other conception. God has created His laws in perfection regardless of whether humanity perverts some aspects of them or not. So there would be no need for God to defeat His own laws. So you see, my friends, as usual, the truth lies in the middle. There are those who say that the mother of Jesus Christ had to be a virgin; by denying this, one would commit a sacrilege. This arises out of the mistaken idea that everything sexual is impure. This causes others, who cannot accept that, to go to the opposite extreme and deny not only the purity of the spirit of Jesus Christ's mother in the real sense, but also that Christ was the inborn Son of God merely because they cannot accept certain unreasonable errors. They cannot find the truth between.

QUESTION: If you break a divine law in good faith or if you break it and know you should not, are the consequences the same in both cases?

ANSWER: No, of course not. When you break it in good faith, the evaluation is a very different one than when you know what you are doing. But, my dear friends, I would like to say this: since all knowledge is contained within you, something of that fact gets through, and that is why so many of you have a resistance to go on this path because there is something in you that says, "The more I know, the more responsible am I to change. If I guard myself from knowing, I may stay as I am, which is more comfortable." That accounts for many a resistance. And I would like to say this: this lack of self-honesty will be taken into account, the motive of resistance, unconscious or half-conscious as it may be. For many, this resistance and its real reason could be quite obvious if they would only examine their resistances. They rationalize their resistances with all sorts of outer pretexts, while in reality they simply do not want to change.

My dearest friends, receive the blessings of love and strength permeating your heart and your soul, your whole being at this moment. Know that you are in God and God is in you, if you will but lift your hands to Him who is waiting that you take your first step out of the spiritual childhood you still find yourself in, in order to become a strong and independent child of God, growing in spirit, growing in strength, growing in love. Love one another, my dear ones, understand one another. Remove your walls of fear of one another, for there is no reason. You who fear the other, remember: the other is just as much afraid of you. And when you want to settle differences, remember that -- and God will be with you. So proceed on this path, and each step forward may bring you at times, temporarily, into a crisis, into a difficulty that is but the product of your own errors. View it that way, and you will come out victoriously.

And so, my dear ones, be blessed, all of you, in the name of God, in the name of Jesus Christ -- be in peace, be in the Lord!

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