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THE CONFLICT BETWEEN CONSCIOUS AND UNCONSCIOUS DESIRES

Greetings in the name of the Lord. I bring you blessings, my dearest friends, blessed is this hour.

My dear, dear friends, you all know that there is no other reason and no other purpose in life than development and purification. Therefore, he who is on this path will not have lived in vain. This path is certainly the fastest way to self-knowledge and self-purification. The latter is not possible without the former. You cannot purify unless you know yourself. And although self-knowledge is not always identical to purification, to a large extent you purify already by the mere fact that you recognize yourself fully and thoroughly. The ability to do so without resistance, without subterfuge, makes it essential and necessary to have humility, the humility to accept yourself as you are now. Therefore, the struggle to acknowledge a part of your lower self that you may have ignored in its full significance until now is already purification even long before you are capable of changing your emotions. It is always forgotten, even by my friends (who work so well), that the change is not something that can be commanded. You cannot change your feelings and emotional reactions by an act of will. You can use your will to do the necessary and often tedious work of searching for a clear-cut meaning of your confused emotions; you can certainly use your will in order to decide fully for this path. But the emotions can only change after you have had the humility to repeatedly recognize their lower nature. Therefore, I have to repeat, recognize again and again whatever is wrong in your inner reactions, and thus you cultivate that very change you wish to accomplish.

To know yourself, my friends, to find the real you, the part of you that you have been unaware of so far, is always the aim and the question. I will now try to help you further in that direction. It is often forgotten that the human personality has many, many facets, and therefore when one speaks of "to know oneself," one seldom understands what is really meant by this. For certainly you know a bit about yourself -- your conscious aims and reactions, your tastes and idiosyncrasies, and so on -- but there are so many other facets you completely ignore, my dear ones. Just think of yourself and of the many people you know in your present life, as well as in the past. Think how different you are and act with almost everyone you know or with certain types of people of your acquaintance or your family and friends. In each circumstance of life, there is a different "you." You may not have thought of it in that way, but just try to imagine how it would be if you would act in the same manner toward "A" as you act otherwise toward "B." Thus you can go through the whole alphabet, and you will find that there are that many facets of "you." And that is only a very superficial level, for there are many facets in you which never manifest in your surface personality. How then can you get deeper in order to know who you are?

The first and most important step in that direction is to find out your desires, my friends. And when I speak of desires, I do not mean the important aims and goals in your life or the big

issues. No, I mean that any small and apparently insignificant reaction on your part contains a desire of one sort or another. Think of any unimportant incident happening to you throughout the day when you feel disharmonious, angry, irritated, or, for that matter, joyful and optimistic. In these reactions lies a desire. And if you wish to find out who you are, you have to ascertain first what these desires are in each of your daily reactions. That is not as difficult as you may think on the one hand, and on the other hand, it is not as easy either. It means a certain technique, a certain training, a certain habit-forming on your part. First you must learn to conduct your daily review which I have often discussed. The next step -- instead of merely acknowledging to yourself "I felt angry or hopeful or unhappy or joyous on such and such an occasion" -- is to ask yourself why you felt these reactions, no matter how obvious the reason may be as far as other people and outer circumstances are concerned. Ask yourself what the desire behind your reaction might be. Ask yourself: "What do I really want in connection with this or that situation that makes me angry or fearful now? I am angry because I would want something different. What is it really that I want? Or I am joyful because apparently a desire of mine has been fulfilled. What was and is this desire? And if I am hopeful, it is because the chances seem greater now that a certain desire will be fulfilled. What is this desire, in clear-cut, simple words?" Try to make a habit of such self-questioning in this respect, my friends. Take all your reactions every day, and examine them from this point of view. "What is the desire?" And that will help you a great deal, my dear ones. It will help you to understand yourself much better; and it will also help you to understand why you became as you are now and had these desires. The next step will be to find out why you have these desires. But this is premature at this point -- one thing at a time. Learn first to establish a concise consciousness, an articulate awareness of your desires. Then we will go into the reason for their existence.

Your conscious desires may often deviate from your unconscious ones. This we have discussed quite often, and I think you all understand by now that this is one of the main reasons for your conflicts and unfulfillments in life. But what often creates equal conflicts and unfulfillments is a circumstance most of you ignore in its full significance. And that is the fact that your conscious desires and aims, according to which you perform your actions, are indeed in concordance with the goals of your higher self, while lower and selfish aims are also present in your motivations. These lower aims find an outlet in the higher aims which lend themselves very well to hide their existence. This is very important to find out, my dear friends. While your deeds and acts are worthy and good as such, while the high and noble motives truly exist in you, all this loses its splendor if you cannot see the lower motives coexisting with the higher ones, both finding one and the same goal or aim. Even long before you can purify to such an extent that these selfish, proud, vain, and fearful motives cease to exist in you, the fact that you simply recognize their existence purifies you already to quite a degree and therefore also purifies the right action and the pure desire within yourself. You see, you are often puzzled because you find out that you want something pure and good and yet it brings you disharmony. There must be a reason. The reason is that you ignore the different motives existing within yourself in relation to your noble desire. The conscious noble motive makes you convinced that there is nothing wrong with your aim, and yet there is something wrong, and that is the fact that you do not know the other part that coexists in the very same desire-current. You are so used to an exclusive attitude, by which I mean that you think the truth of one motive excludes the truth of another, often quite contrary one. It will take quite a bit of self-realization on your part to truly understand that this is not so. Purification does not merely mean that you change desires, it means that you separate the good motives from the wrong ones -- by observing them, to begin with. Do not ever try to force your feelings. It cannot be done. I cannot emphasize this often enough. But try to become capable of saying: "Here my desire is this or that. The conscious desire is good. But I

recognize that this or that particular selfish motive also plays a role. I will continue to perform the good act, but I will not deceive myself that I am utterly free of selfishness, vanity, or whatever other trend may be involved. I can only pray and hope that these unruly currents will weaken with time. I cannot help feeling that way now, but I hope to become free of it." By observing yourself in that way, again and again, the lower currents will indeed weaken until they will eventually disappear. In this way, you accomplish infinitely more towards your purification than by trying to force feelings away. You do so with the best of intentions; you know certain reactions are not good or loving, and you do not like to be that way. It would seem possible to you to annul the existence of such trends by simply forcing them away. In reality you only cover them up, whereby they gain much greater power than by recognizing their existence. In addition, it leads to self-deception because you believe you are purer than you are. You believe yourself free of lower motives while they merely ferment in your unconscious.

Humanity makes a definite distinction between feelings and thoughts. You know that in spirit both are concrete forms of subtle matter. In reality, feelings are exactly the same in principle as thoughts, the way we see it. The only difference is that an emotion is more potent and more intense than any thought you can harbor. Convictions, opinions, and views not fortified by emotions are weak, and the forms can dissolve much faster than those where emotions are contained in these opinions and views. This applies in the positive as well as in the negative sense, of course. The strongest conscious conviction or thought is nothing in comparison to an utterly unconscious emotional current. From the spiritual viewpoint of absolute truth, the difference of thoughts and feelings is only in the strength and intensity, not in the characteristic or type. And you will find out this truth quite soon by the road you are going, because by making your emotions conscious, you turn them into thoughts, and then you turn, if you wish, these thoughts into actions. Thus you live in a higher degree of consciousness than when you perform your actions without knowing or understanding why, merely rationalizing them in the best way you know how but still being controlled by your unconscious thoughts (or emotions). Try to realize that the difference of thoughts and emotions lies only in the difference of degree in intensity and vibration. You know that even thoughts, without personal emotional involvement, cannot be changed very quickly. How much longer does it take for emotions to alter! For instance, you have harbored certain opinions during your life. Even though you may not be emotionally involved, even though it may really be a superficial opinion that has no importance for you personally, habit and surroundings have influenced you to maintain these views so that it never occurred to you to revise these opinions in spite of the fact that they have been obsolete for a long time. How much more difficult is it then to revise and change an opinion or an attitude where personal psychological factors are involved! -- or, in other words, your emotions. With this, I want to convey to you how habit-bound the human soul is, how great the fight to overcome the temptation of sluggishness and pride! For it also requires a certain humility to change one's views. We can see very often that man holds on stubbornly to an opinion merely because this was his opinion for quite a while -- in spite of the fact that deep down in his heart he knows or feels that the new outlook he is presented with one day makes good sense. So changing even superficial opinions requires effort and humility on your part. To change thoughts without emotional impact needs certain assets not always easy to muster, at least for a number of people. How much more difficult is it then, how much more patience and wisdom is needed to change an outlook, a trend, or an attitude where your most subjective and personal ideas are involved, in your deep-rooted emotions! Even changing mere thought-opinions, free of emotional context, cannot be done by force. No one else can force you to think differently, not even your own self. You can only change an opinion if you think about it, deliberate and weigh, discriminate and

select. Due to this process, a new opinion may evolve, or you may maintain the old one because this seems right, based on conscious and mature deliberations. With emotions, which are stronger and more potent compared to thought, force is even less successful and very treacherous, indeed. It should not dismay you that your unpurified emotions cannot change merely because you have finally recognized their unpurified nature. Adjust yourself to the necessity that for a while you will observe their existence -- and learn further from the ability to do so! Beware of the error that the truth of a good motive excludes the truth of the bad motive coexisting with the good one, although hidden so far. This prescribed procedure requires humility. It means to live in a healthy state of truth even though a truth may not be flattering at this moment. So make your soul healthy by this procedure of self-acknowledgment. In that way, slowly, slowly, step by step, you will experience a change of consciousness, a change of inner concepts when your emotions will really begin to be different. And that will be the greatest victory for you, that will be such relief. But it cannot come in one sweep. These fruits you can only reap after the tedious work outlined here and in other lectures is done: the work of self-recognition where you are as yet unable to change your concepts, your emotional reactions. By this work, you will not only understand your life, your problems, and your conflicts, you will understand your images and how they have formed. In order to find these images, you have to work from two sides: examine first your childhood and your reactions then, and then your present reactions and desires in connection with the daily happenings. Then both will form one whole picture. When you search for your desires now, you will understand why some are stronger than others, some are broken by countercurrents, others claim rigidly in one direction, being made up by several layers of your personality, by good and bad motives as well. You will understand why you felt it necessary to hide their existence from your conscious being.

I would also like to discuss another possibility when you attempt to find yourself by finding your desires. It may also happen to some of you, at least in some areas of your inner life, that you do not know what you want. This is puzzling and often very upsetting. There is so much confusion in your soul, due to suppression of conflicting or unwanted desires, that everything is in a muddle, and it will take a bit of doing on your part to untangle these knots. At first, it may be quite frightening to find out that you actually do not know what you want, for consciously and outwardly your life appears so very aimed and well directed. And yet, within, you are in a turmoil. You do not really know what you want. And because of that, you first try to escape into subterfuge-desires. In order to pull the curtain apart and look behind these subterfuge-desires, you must take all the various strings of the big knot, one by one, pulling into different directions, and trace their aims. That is, each of these little strings in the knot represents a little desire. Each has a different motive in back of it. Of course you could not afford (so you thought unconsciously) to become aware of this, knowing that you are an intelligent person, a highly developed person in many respects. How could you admit to yourself that you have several desires that are completely contradictory, one canceling out the other; yet this is what the child in you desires: two impossibilities, and often more. By hiding this state of affairs, you thought that you would rid yourself of this conflict, but in reality this hidden nucleus is the very nature of your disharmonies, disappointments, conflicts, and unfulfillments, my friends. Therefore, the only way for you is to have the courage and patience to take each string and to ask yourself what you desire in each and every one of your daily reactions. Simply register it, to begin with. Refrain from judgment and evaluations: "but this is silly, this is impossible, this is unworthy of me," etc. Such an approach would only make it more difficult for you to untie the knot, and it would perhaps render this task impossible altogether. Know that these hidden emotions have nothing to do with your outer common sense! Know that the part in you that could not mature because you kept it suppressed due to your images wants just that: two or

more desires canceling each other out. The child in you wants an impossibility. Because it persists in wanting that, this nucleus of conflicting desires is covered up by reasonable surface-desires, but all this ferments underneath. And since your desires, feelings, and thoughts are things, potent, magnetic fields, your life brings circumstances towards you, corresponding to these inner conflicts. And you never know that what is within yourself, in all these conflicting desires, is responsible for your outer conflicts, miseries, and unfulfillments. The latter are a logical result, an inevitable projection, of the former. Perhaps you harbor one desire regarding a fulfillment of a certain kind. Yet, you desire at the same time the advantages of the opposite desire. This latter may not be so flattering for you, due to the motives; therefore you keep the second, conflicting desire under lock and key. Due to the fact that the more unconscious an emotion or a desire is, the more effect it has in your life. You get exactly what you do not consciously desire but what you unconsciously also want -- only without strings attached, without the disadvantages. And then you do not understand.

So, in finding yourself, you have to count not only with what I said first that you may be at one with certain desires (only here it is a question of separating the good motives from the bad ones), but also with the discovery, at first, that you do not know what you really desire. This is due to many conflicting emotions that you did not dare to become aware of. In this case, before you can find out what you really want, you first have to examine and analyze all these various desires -- in what direction they go, why you are afraid to acknowledge them, why you are afraid of the outcome on one hand and desirous on the other. Only after you have found the answers to all these currents -- and the understanding of your inner and heretofore unconscious confusion -- will you be able to have one clear desire going steadfastly in one direction. You will then become mature enough in your soul so that you will realize within that the price has to be paid. That is the way. It is not easy, but it is certainly feasible for everyone who is going at it in good faith and perseverance.

My dear friends, we have begun to work on the personal images which have formed during your childhood and which are responsible for the mishaps in your life. You have advanced a great deal, my dear ones, most of you who are really working in this vein, or I might safely say, all of you who have really decided for this path of active work. I would now like to give you further food for thought. Not only personal and individual images exist, but also mass-images, race-images, national images, historical images exist in each time and civilization. This, my dear ones, is very important to realize, for a personal image of yours may coincide and be strengthened by one of those mass-images. If you do not have a personal image of a certain type, the mass-image may not affect you, at least not half as much as it does if you happen to have an individual image that fits in some way to the mass-image of your time. Everyone is affected to some extent by the mass-images; they affect you more or less, according to the nature of your own images. So it is becoming important for you, my friends, to realize that such race-images exist. This will help you a step further towards the dissolution of your inner conflicts. You will then see how the respective mass-image strengthens your personal one. So many of such mass-images exist that it would be impossible to enumerate even a part of them. But as you go on, you will find out all that is important for you. Let me give you one example now. There is a mass-image concerning the whole of humanity about the duration of life. For a long time, this mass-image said man reaches as an average of, let us say, forty-five years of age. And the majority did die at this age. Of course, you can say medicine and science and living conditions have improved and that is responsible. I certainly do not deny this. But the fact is, that due to these improvements, the mass-image changed; and due to the slow dissolution of this particular mass-image, the improvements could be realized. It works both ways. One is not thinkable without the other. If humanity would not have improved psychologically and spiritually

enough to be ready to let go of the old image or illusion, no technical improvement would have extended life.

Another mass-image is that from a certain age on one becomes weak and sick. All humanity is affected by it. And so mass-images exist on every conceivable subject. Think about this, my friends. There is so much in it, and I expect in the future you will have questions regarding this subject which will give interesting food for thought for all of you. You will discover more and more how many mass-images or illusions exist that affect you so deeply in your personal life and doubly so where a similar or related personal image is involved.

Before we turn to your questions, just one more word, my dear ones. It is a natural phenomenon when you work on this particular path that many of your hidden emotions come to the surface. And I would like to ask my dear friends to remember, the more conscious your heretofore hidden emotions become, the more responsible you are to be considerate of your fellow human beings. As long as you are under the grip and tyranny of your unconscious, you often cannot help acting in ways that may often be unpleasant to others. You may not even be fully aware of this. You could see it, of course, if you really wanted to, even without this process of self-analysis, but when one likes to avoid this self-knowledge, one shrinks away from such observations because they might lead one to the very recognition the psyche wishes to avoid. But when you have decided for this path, you are obligated to think a little bit of the effect you have on others. Recognize yourself, analyze your emotions, but do not let them out on others. The more you grow aware of yourself, the more unselfish you must become, at least with regard to your effect on your surroundings.

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

QUESTION: Would you please tell us more about guardian angels?

ANSWER: Well, in the past I have spoken about this subject already. Let me say this now: there is no human being whom God has not given a guardian. That does not exist. Many human beings deny this fact; they think it is childish and superstitious. They are influenced by a present mass-image as a reaction to a contrary mass-image humanity went through some time ago. Then the guardian angel and everything in connection with this subject was distorted into an opposite extreme. Then man put everything, good or bad, on the shoulders of his guardian angels, on their efficacy, etc., and thus tried to get around self-responsibility. Here you have two opposite mass-images following one another as a reaction. Now it is the fashion to smile at such ideas. Yet every human being is given a guardian. According to his development and his task, his responsibility with regard to the divine plan, his guardian is stronger and more powerful or not, as the case may be. These guardians adhere absolutely and very strictly to divine law. They interfere only where it is according to law and according to the personal plan of their protégée. Otherwise they have no right to prevent a mistake in judgment or decision. They cannot prevent mishaps, for this may be good medicine and they stand by and observe. It is their task to guide their protégées through life according to their personal life plan, preventing only what is contrary to the law of cause and effect. As you know, a human being can change the plan, made before his incarnation, with his free will. The guardian will not prevent that, whether this change is for the good or for the bad, but will watch over the person so that only what he himself has brought forth can affect him. They know how far they can and should go in guidance and inspiration. If and when the human being makes the first step in the right direction -- approaching God in a direct or a more indirect way -- the guardian is

free, and at liberty to meet him with all that is good for him for that purpose. If that first step is not taken out of free will, the guardian will not and cannot force the right decision on his protégée. However, there are also a great deal of other spirits around each human being -- unorganized spirits, spirits who are not necessarily bad and even evil ones. But do not ever forget that the spirits around you do not come arbitrarily. They are attracted to you by certain basic similarities even though the degree of good or evil may vary widely and be quite different from your own present stage of development. So you may have an evil spirit around you although you are not an evil person. But certain currents in you are of the same basic texture as the particular evil spirit attaching himself to you. The same applies to the divine spirits. How much an unorganized spirit can influence you is again up to you. The more self-awareness you have, the more control you have over yourself, and therefore the more independence from the influence of other beings, spirits or humans. A person whose consciousness is not raised to some degree will easily fall under the influence of other people although he may not be aware of this fact. The same holds true to the influence spirits can have over such a person. The guardian is often obliged to look on. In other cases, he may prevent such influence. This depends on so many circumstances that cannot be enumerated here. But it is all according to the perfection and wisdom of the divine law.

QUESTION: Are all guardians organized spirits?

ANSWER: Of course. But that does not mean that unorganized spirits are not also around you who may even want something good for you. They may not be evil at all. But the regular guardian has to be an organized spirit.

QUESTION: What is, according to divine plan, the age of a human being?

ANSWER: That cannot be answered by a simple figure, my dear. The divine plan must take into consideration the mass-image existing at any given moment. It also takes into consideration the incarnation in all details of every being. So it must vary. The mass-image is a strong form; it has to be reckoned with. According to that, combined with the personal plan, one human being reaches a higher age than another. As the mass-image changes, the individual plans will be adjusted to it so that the more humanity develops as a whole, the more one individual has the chance to fulfill in one lifetime. But there will always be cases when the individual life span is a much shorter one than the present average life span due to the mass-image in this respect. One day, the average age will be a hundred years, yet there may be a number of people whose plan it is to die when they are twenty.

QUESTION: My question was, since creation is perfect, what would be -- within perfection -- life span of a human being?

ANSWER: But my dear, this human sphere, the earth plane, will never have perfection. It is a temporary sphere, a temporary stage that only exists as long as imperfection exists. When perfection is reached for any being, he will not have to incarnate anymore. He will be an eternal spirit that will not have to go through the process of birth and death any longer. He will be in timelessness.

QUESTION: Are any of the guardians between incarnations, or are they all out of the cycle of incarnations?

ANSWER: It depends on the human being. There are many human beings who are not far enough in their development that they can take such a path of self-development, who are not yet capable to fulfill any spiritual mission. These people just lead what you would call an average life and learn and develop slowly by this experience, whatever it may be, or they remain at a standstill. Such people have guardians who are, of course, also organized spirits, but they are not yet out of the cycle of incarnations. The more a person turns towards God, the closer the respective guardian can come to his protégée. The more he turns away from God, the farther away the guardian stands. This cannot be helped, it is just that way. And someone who develops very fast and is desirous of taking such a path and ultimately fulfills a mission, he is given a higher guardian who is more powerful. He is often -- not always -- out of the cycle of incarnations.

QUESTION: I suppose that racial and religious images also form a part of the mass-images? So, if we have learned in the cycle of incarnations that a soul goes through all kinds of race-images and especially religious images, then the incarnations are all mixed up, which would help for the purification?

ANSWER: Yes, you are quite right.

QUESTION: About the hidden desires -- one sometimes feels joyful, and that also contains a desire. Isn't it possible that one sometimes feels joyous and in a very good mood because one came a little nearer to God?

ANSWER: Certainly that is possible. You may feel joyous because of a victory in yourself. I do not say that all joy contains low trends -- not at all! In such a case, a good and constructive desire was fulfilled, or partly so. There is no harm in looking at it, in examining it. If that is the entire answer, fine. There is no point in guessing and saying, "It might only be such and such," and let it go at that. If it is, you have nothing to be afraid of. At any rate, when you feel pure joy, without fear of losing it again, without any disquieting disharmony, it is not necessary to examine it. All of you who are on this path should mainly do so with conflicting feelings that contain elements of disharmony. And this can also happen when one experiences a certain joy, but this joy is not all that fills you. There are other emotions present as well if you only listen into yourself.

QUESTION: Must every mood have a hidden desire?

ANSWER: Every emotion has a desire, hidden or not. But not all desires are bad or wrong. Therefore every mood contains a desire, for you have a mood because of an emotion.

QUESTION: Is it preferable to commit a good act with a bad motive, or should one refrain from performing the deed?

ANSWER: Oh no, one should not refrain. One should merely recognize that the good act contains a bad motive without self-deception. The mere fact that the bad motive is recognized helps along a great deal in the purification every soul must eventually go through. The beginning is always self-honesty.

QUESTION: Coming back to your answer regarding guardians, that we attract what we call for, is that the law of affinity?

ANSWER: Yes. The law of affinity has been discussed considerably already in previous lectures. Practically everything I say and teach is based on that even though I do not always mention it in these words. But that is what spiritual law as a whole amounts to -- the law of cause and effect and all universal and psychological happenings. For instance, look at the images. When an image exists and brings a person into certain situations in life -- certain people are drawn into his life -- this is based on the law of affinity because the forms of thoughts, feelings, desires, etc. attract that which corresponds. The whole concept of images can only be understood when one realizes the validity of the law of affinity. The emanation of each living creature, which is often referred to as the odic force, the different vibrations resulting from the various types of odic force -- all this is based on the law of affinity.

QUESTION: May I ask a question regarding the mass-images? We are then born into the racial image and into the creed-image. What happens for instance if someone of a different creed goes on the path, more specifically the path of Christ versus the Judaic one? There is then friction and hatred, in a way, of the former creed. What is the explanation there?

ANSWER: The explanation is that some souls are still very much involved with their own race- or creed-image because their personal psychological factors work together with the mass-image. In other words, their personal image-currents work together with the respective mass-image. Then they will not feel inclined to break the image for some time to come. Several incarnations are necessary until a rigidity can loosen up. Others, born into the same race or creed, are already on the point of dissolving their race- or creed-image because either they, due to past development, have already dissolved to some extent their personal image, or they have different personal images that are less or not all interdependent of the respective mass-image. On this particular point, there is so much controversy, so much personal feeling involved that the image-prejudice will work so strongly that all words regarding this subject may not find a listening ear. But the same applies to nationality. There are some people born into a country where there is perhaps a strong trend of nationalism and exaggerated patriotism. They remain in this country, and it never occurs to them that their own outlook is prejudiced. Others born into the same country feel an urge to get out, to see other countries and people, and to broaden their view. This is the same as the religious images. One person is still more involved, the other is beginning to come out of it. One is already more developed, at least in this respect; in another respect his brother, who is still one-sided and prejudiced, may be further. But in this one respect, he begins to destroy the effect on himself by the mass-image of his civilization. What you see going on in your time is a gradual but very definite destruction of mass-imagery regarding nationalism. Therefore even the upheaval and the dreadful sorrows of war have their good points from our point of view. For without these upheavals, people would not go from one country to another and broaden their views, which destroys their mass-images and therefore, eventually, often affects their personal images. The same will happen in religion. Therefore it is very shortsighted to think that a dreadful occurrence on this earth, even war, does not lead humanity towards development and spiritual fulfillment. This is so inevitable that it must happen, one way or the other. Even if humanity has still not found the way to peace, the wrong alternative must also lead towards the goal of unity and freedom from illusion or mass-images. Certainly, violence and hatred, prejudice and selfishness -- all that which is responsible for war -- is unspiritual. But many people still find themselves in such a state. Only by going on and on, will they gradually lose such blindness. Yet, in spite of the existence of such currents, development cannot be checked, for the result of wars and similar upheavals is always

towards the one end -- spiritual evolvement, union, freedom from one's own inner chains. If you look at history from this angle, you will think a little differently. As it works in the individual, so it works for humanity as a whole, and that is: the misery, the tests, the hardship one goes through because one has sown the seeds for it is the very medicine to become free from it. That does not mean that you should propagate war.

QUESTION: The proposition of the present Pope for the unification under Christ would be a peaceful step towards that?

ANSWER: Of course. Regardless of what will come out of it, regardless whether the ideal solution can be found immediately or not, it is a sign of a slow destruction of religious mass-imagery -- step by step.

My dear friends, I will retire again into my world, and I leave you with the blessings of God and the love and light of our Savior, Jesus Christ. Receive the strength and love that is given unto each one of you. Be in peace, my dear ones, be in God!

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