

Pathwork Guide Lecture No. 49
An Unedited Lecture
April 10, 1959

OBSTACLES ON THE PATH: OLD STUFF, WRONG GUILT, AND WHO, ME?

Greetings, my friends. God bless all of you, every one of you. We, in the spirit world, are so happy when we have the opportunity to help human beings. And there is really only one help and no other: it is to find that in yourself which obstructs your own happiness, the law of the divine.

Many human beings smile at the idea of the existence of the forces of evil. They smile at it even more than at the idea of God. Why, is hard to say. For evil or the antidivine is, unfortunately, a reality in your world. Closing your eyes towards reality is not reasonable. Of course, when you seek to face evil outside of yourself, you will easily recognize its existence in others. If you fight it there, you do so in the wrong way. And if you seek the divine outside of yourself, you will have a difficult time finding it. So the only way to seek either is within yourself.

When you hear the word "evil" or "the satanic forces," you automatically picture something very specific and often drastic. Let us establish once and for all what belongs into the category of the forces of darkness or evil. It is not only the manifest cruelty and wickedness in their extreme form; it is all ignorance, all error, all deviation from truth in every possible form, manner, or shape. For truth is God. On this path, in the work you are doing, you find in your images a rigidity, an obstruction. You call this rightly an immaturity. In this part of your personality, you remained as you were as a child. In lack of knowledge, mature insight, and wisdom, the forces of evil could get hold of you without deliberate intention to be "bad." Evil and destruction can work in you through the basic error that self-seeking, egotism, and selfishness will protect you from hurt, will bring you reward. If you can detect this basic error in your images, you will have made a great step forward. It is not so easy because consciously you are unaware of your emotional selfishness and self-centeredness. You may be aware of your fears, but you do not realize that these fears come from overconcern with your own person and your fear to be hurt -- thus withholding from others your outgoing love and emotions, which always seem to involve a personal risk. Your ultimate image findings and the clarification of your wrong conclusions will always amount to just that. No matter what names or designations you choose, finally you will have to bring it to this common denominator: "In my ignorance I believe -- perhaps unconsciously so far -- that selfishness will bring me reward, will protect me from hurts. In what way was I selfish? In what way was my conclusion wrong from this viewpoint? What is the right conclusion?" If you will consider your inner problems from this angle -- after you have found your thus far hidden emotions, reactions, and various tendencies -- you will be able to make a change in your personality which will eventually change your life.

Without exception, there are certain common traits in all images. Only the proportion from one trait to another or the degree of each varies with each individual. In every image you will find inferiority feelings, guilt feelings, hostility, hate, aggression, ignorance, resentment, childish selfishness, fear, and a few other obstructive forces. In the more primitive person, all these traits

manifest outwardly and are directed towards the outer world. As the human being develops from incarnation to incarnation, he finally realizes that it is considered bad and wrong and therefore a disadvantage for him to show these feelings openly. Thus he keeps hidden what belongs to the destructive forces, thereby creating obstructions and conflicts way down in the depth of his being (contrary to the surface manifestation of the more primitive person). When these errors of selfishness and egotism exist on the surface, the repercussions will occur outwardly and directly. The destructive forces will be directed openly towards the other person and therefore bring an open result. On the other hand, if the destructive forces are kept under lock and key, they fall back upon the self and affect others only indirectly, thereby bringing an indirect consequence. The latter alternative was chosen (unconsciously) in error, recognizing that the open and direct way is wrong but not as yet recognizing that the second alternative is equally wrong, that it brings you equally disadvantageous results. The only solution is that you learn gradually to rid yourself of selfishness. This happens first by recognizing where your emotions are self-directed in a completely wrong way deep below the surface of your consciousness, and then by learning how harmful selfishness is -- harmful not only to people you come in contact with, but harmful to yourself, and no less harmful if it is hidden and covered by apparently quite opposite reactions you may display on the surface.

As long as you try to push these feelings away because of an outer or inner "must," you cannot succeed. This "must" indicates not only forcing yourself -- and, as you know, emotions do not respond to compulsion -- it also indicates an impure motive. In other words, you want to do away quickly with undesired and unadmired tendencies because they do not make you appear in a good light. Such a motive is the proof of the same selfishness you want to do away with. Therefore such a motive cannot succeed, without the forcing element. But if you want to rid yourself of self-centeredness because you sincerely consider the other person, because you wish to bring happiness and love into your surroundings regardless of your own possible hurts, then the motive is pure, and you will eventually succeed. With the help of God, you will truly free yourself of the chains of the error of egotism which is so destructive. You will not just bury these feelings and look away from them.

I know all this has been said many times before, but I am addressing myself now to the emotional levels you are bringing out through the work in self-search and not to your intellectual surface knowledge. Try to apply all this to the recognitions you have made and are continuing to make; to an emotional reaction of yours which, at first glance, seems to have nothing to do with all this; to something you have found out about yourself on this road.

Now, I would like to discuss two possibilities of a stumbling block as and when you come across new recognitions -- when you lift an emotional reaction from your subconscious mind which is creating conflicts in your soul and in your life. Such recognitions, as you know, are not pleasant to face at first. The two possibilities seem to contradict one another; yet you may experience both alternatives. One is this: it is often difficult to recognize something within yourself because, on a surface level, you have known the same thing all along, and therefore you are tempted to put it away quickly, saying, "I know this already. It is nothing new." Beware of this danger, my friends. The majority of your findings will deal with trends and tendencies you have known already in a vague way. But if the labor of your search shows you again the trend you have known already, it means that you have not used this knowledge properly; you have not applied it to all levels of your being; you have not assimilated it completely; you have not made connections with this knowledge to other trends; you have not realized the full significance, meaning, and consequences of this trend.

Therefore you have to continue to work with this recognition. Hence you have to rediscover it all afresh as though you would deal with something you have never known before. Only then will you be able to make connections with it and establish the chain reaction this wrong attitude has caused within yourself and then reaching outside of yourself, thus falling back on you from inside and outside. So beware of the reaction, "Oh, but this I know already." If diligent search confronts you at the end of a particular road (within the whole path) with a recognition you have known already, use it as though it were new. It is known, and yet it is new too! Treat it as though you have discovered it for the first time. It may seem like a letdown because you were all prepared to find something completely different, yet you come across the same thing. This may seem like an anticlimax. Do not think that way. If this is what you find, it is what you have to find all over again. Your own subconscious, or rather this particular trend, tells you: "You will find me as often as is necessary. If you find me again, it means you have not used this knowledge to the full extent."

The other danger of a standstill or stagnation on this path is the exact opposite. You have formed a certain picture about yourself. You are known to yourself, to your friends and family to be such and such a person with certain predominant qualities and faults. It may happen that you find in your subconscious a few traits that are so completely contrary to what you otherwise are that you say, "This is all nonsense, this cannot be true," and you put it away again. You are so convinced of being the opposite of this insight that it simply does not make sense. You overlook the fact that both can be true. It is so difficult for you to accept this revolutionary news within your soul because you are used to thinking in terms of "either/or." If you are what this recognition shows you, you believe the outer and known trend must be a fake. Therefore you cannot accept this new finding. But you should understand deeply that it is possible to be split in one particular trend; that you can have in some respects the quality already known to you; and that in other realms of your being -- there where you have your obstructions -- you can have the exact opposite.

Let us assume that one of your foremost qualities is generosity. You know how generous you are. All who have ever been in contact with you know it. Yet all of a sudden you find there is a stinginess, an avarice in you, let us say emotionally and not factually. And if you ask your friends who know you best, "Is it true, am I stingy?" and they will of course say "No, you are quite the opposite." And they do not say so just because they are polite. They really know you as a very generous person. You have displayed it in all your deeds and actions. Yet deep down there is this one corner where you are most ungenerous. So both are true. Or let us assume you are known to be a very courageous person. It may be your outstanding quality that manifests in many realms of your life. You are convinced that there is no trace of cowardice in you. But when you do come across a streak of cowardice, you may have a reaction of rejecting this finding because it seems to you impossible and senseless.

So beware of both these alternatives, my dear friends. Your reaction to your own recognitions is of utmost importance. For only in that can you determine your progress, your success.

A further point I should like to discuss tonight is your reaction to your own guilt feelings. As I said before, there is no person who has no guilt. There is no image in which guilt is not somewhere interwoven. First of all, it is important to understand that there are two kinds of guilt. There is the unjustified and the justified guilt. It is often true that unconsciously a person uses the absurd, the unjustified guilt as a shield and hides the true guilt behind this unjustified guilt. Why? Because deep down you know that what you blame yourself for is ridiculous. It is as though you

want to say, "You see, I declare myself guilty, but I have no reason." You cannot get rid of the gnawing voice of that which should really be acknowledged, faced, and changed. Yet you do not want to do so, hence you look unconsciously for something you cannot be blamed for. Thus you argue with that voice in you, trying to convince it that it has no reason to bother you. Of course, all this happens unconsciously. In fact, the true guilt may be infinitely smaller or less than the absurd guilt you use as a wall to hide behind.

What are absurd guilts? Most of all the guilts you all feel because you are not perfect. It is commendable to want to become that. It cannot be recommended enough that you should try to replace hatred, resentment, and aggression with love and unselfishness. But before you can do that, you have, first of all, to acknowledge your present state of development, your present inability to feel different, not wanting at once to be more than you are at this moment. If you feel guilty because you are still what you are, you obstruct the very goal you want to attain. I know, my friends, that I repeat many things many times, but this cannot be helped. With this I simply want to stress that it is an unjustified guilt to blame yourself for not being perfect now. This unjustified guilt extends into all areas of the human personality. If all of you who work on this path go through your images from this viewpoint, you will find where your guilts are unjustified.

A further unjustified guilt, helped by the existing mass-images, is your reaction about your sexual drives. Everyone feels guilty about them, if not on the surface (because of enlightened intellectual influences), then certainly way down deep in your emotions. That again is unjustified, absurd guilt. It may be true that your sexual drives do not go into the right channel because they do not merge with love; this is due to the very fact that you have felt guilty about them and thus are suppressing their existence as much as you could. Hence your sexual drives could not mature with the rest of your personality and integrate with warm, loving, giving, unselfish emotions. They remained childish in their self-directedness and egotism. Your unconscious misunderstandings lie, therefore, in their direction and separateness and not in their existence as such, and the "existence" is certainly no reason for feeling guilty. Your further misunderstanding lies in the fact that you want to eliminate that which seems sinful to you. And because you cannot do so, you feel guilty. The exclusive remedy would be that you cease to be afraid of love, a fear which is selfishness. If you allow yourself to love, sex will merge with it, and there will no longer be a reason to feel guilty about it. Try to understand that, my dear friends. Try to understand how confused your unconscious thinking is. You feel guilty about a God-given force instead of feeling guilty about your fear of loving, which is nothing but selfishness and separateness. Combine the sexual drives with the one and only reality and remedy in the universe -- and that is love. This can only come by development of the soul, by the very road you are taking.

So here we have a few very common unjustified guilts. What, on the other hand, are the justified guilts? They are when you hurt other people in your ignorance of believing selfishness is your protection, when you hurt them actively or passively, by commission or by omission. That is a justified guilt. Differentiate clearly, my dear friends, between the guilt of being imperfect at this stage -- this in itself should not make you feel guilty -- and the hurts you inflict on others, no matter how unintentionally, out of this imperfection, blindness, and ignorance which is a justified guilt that you should meet squarely and courageously. There is a world of difference, although a fine and subtle one, between the two directions of guilt indicated here. Please think about this. It is so important.

What should your attitude about this justified guilt be? What would be healthy and constructive? It would be that you say to yourself: "I could not help it in the past. I was ignorant and blind and selfish. I was too much of a coward to dare to love and forget my own little ego. I admit that I have hurt other people by this attitude, and I am now willing to find out how. It makes no difference whether this hurt was inflicted by deeds, words, thoughts, or emotional reactions -- by what I have done or left undone. I truly want to change, and with the help of God I will succeed. In order to do so, I must see clearly the direct or indirect hurts my attitude has inflicted upon others." Then, think about it. Ask God to give you the insight to understand this hurt inflicted on other people. Have the courage to shoulder it without the pride of destructive, wrong guilt feelings which would make you exaggerate your own "badness" and would make you feel hopeless about yourself.

Again, there are three possible wrong reactions as you recognize the hurts you have inflicted on others. There is the aforesaid hopelessness with yourself -- the negative, destructive guilt feelings which make you despair with yourself; or the self-justification, blaming others for their real or imagined wrongs that "forced you to react that way"; or simply looking away, being afraid of facing up to your respective imperfection (which may not fit into the picture you have of yourself). You may alternate between these three modes of reactions. Beware of each. Find the right way which I have indicated here. To feel with the person you have hurt and then taking this guilt upon yourself, to wish to become different, desiring to give up your fear of loving -- this is healthy and constructive. The hurt you feel at the moment you realize the hurt you have unwittingly inflicted is healthy because it will give you the incentive to lose your fear and your selfishness.

My advice, dear friends, is, as and when (not before) you have a certain basic understanding about your images and image conclusions, separate for your own clarification the unjustified from the justified guilts. Find where you might have hurt others by your wrong conclusions, directly or indirectly, in fact or in possibility. If you have the courage to be truly sorry for the hurts you have inflicted on others unwittingly (not intentionally but out of your wrong image conclusions), if you can take that upon yourself and face it, it will give you more strength than you realize now. It will foster a healthy and constructive attitude within yourself. It will set the life force in motion in your soul. For among many other things, life force is truth and courage. This is truth, and it needs courage to do that. The life force will then seep through all these devious channels and affect them so that slowly but surely you will dissolve all the destruction of the "forces of evil" raging in you due to your ignorance, due to your emotional immaturity.

Are there any questions on this subject? Then we will turn to your prepared questions.

QUESTION: The first question refers to the last word you used. Would you kindly define what is emotional maturity?

ANSWER: Emotional maturity is foremost the ability to love, the capacity to love. Many people imagine they have it. Of course emotional maturity is relative, a matter of degrees. But wherever fear of being hurt, fear of disappointment, fear of life's risks exist, emotional maturity does not exist. Emotional maturity knows no selfishness (of course this is relative on earth; it cannot be absolute yet on your sphere of existence). The more selfish you are, the more immature you are. You all know one can be extremely unselfish in the little outer things. This might just be a camouflage to cover up your emotional selfishness or ego centeredness. You may give away your

possessions and be unselfish in this respect, but you are afraid to love and to risk being hurt, thus withdrawing love from others. Therefore you are emotionally immature although you may possess an intellectual maturity. Emotional maturity means not to be afraid of paying the price of living. And this "price of living" includes an occasional hurt or disappointment. The mature person knows it, expects it, does not dread it, and realizes its worth because, by withdrawing into seclusion, inwardly, you thwart not only others but yourself too. Emotional maturity means not to be afraid of one's own emotions because, if you have negative emotions, your fear of them will not make them disappear. On the contrary, only by facing those negative emotions can you understand their origin, their reason; and only then can you be in real control over them, not in the false control of suppressing them. Your positive emotions, too, will not be feared because you will not mind an occasional hurt, and you will rather risk than withdraw your positive emotions from others. Because if you can give your good emotions to others, enveloping the other with their warmth, comfort, and tenderness, this is more important than what might happen to you later.

Emotional maturity means to be able to make a complete decision inwardly and know that you cannot have both ways, both advantages. Unconsciously, most people want this constantly without realizing it, and it brings them in conflict with themselves and their surroundings. The emotionally mature person will know that there is always a price to be paid. As I have said in a few private sessions, emotional maturity, emotional health means to know what you want, to want what you can have, and to be willing to pay the price for it. To give up egotism on all levels of your being, to reach into the depth of your unconscious reactions (which may be so contrary to your outward ones) is true emotional maturity.

These are universal truths, taught in all religions and philosophies of any value. Humanity has tried for a long time to live up to these ideas. These truths are known. Yet, so far, the individual has mostly ignored the danger of self-deception by ignoring the many layers of consciousness where he can hide reactions other than those he is consciously aware of and also those he wants to have in accordance with these truths. So you will often find that a person acts outwardly according to these universal truths, yet you feel that it is not quite genuine. Inwardly he is hiding many reactions which are contrary to these universal spiritual truths.

The path I have the privilege of leading you onto will avoid these dangers so that your outer reactions will become one with your innermost ones. So let us be clear about our aim. We want to find that part in you where you are still undeveloped, primitive in your selfish reactions. This will often come as a shock first because it is so different from your sincere conscious outer reactions. Whether these outer reactions are really sincere (so far as this was the best you could do) or whether they are an almost conscious hypocrisy, this outer mask (it can be applied in both instances) must be dissolved in order to look into your soul. There you will find many trends and feelings diametrically opposed to your conscious belief about yourself. Life, so far, has shown you that the mask has not brought you the gratification you had wanted or had thought you would obtain by building the mask. Finally, this made you angry. In your mask self, you may have bent over backwards in order to hide what is behind it; thus you feel abused, taken advantage of, not quite realizing however that it was not goodness as such which was so unrewarding but rather the false and compulsive goodness. In such a wrong conclusion, you may be tempted to go to the other extreme and live out in yourself that part you are discovering behind the first mask, believing that now, at least, you are true to yourself. Yes, in a measure this part exists in you, and you have to acknowledge it. But recognize that this again is only a superficial layer. Look at what is behind this rebellion and anger.

Find that in you that knows how to keep the proper balance. Your true self is neither as good as it appears to be on that surface which you are just taking down, nor is it as "bad," as full of hate, aggression, rebellion, and anger as you are under this cover. All these reactions are nothing but a "reaction of your puzzlement at life" and an outcome of your emotional wrong conclusions. Use the level of your anger and rebellion by acknowledging it to yourself, by experiencing what you have suppressed for so long, but do not consider it as the final answer of yourself which you would do if you live it out in yourself. Discover the difference between suppressing these emotions and considering them a symptom of your "not knowing the answer to your life," of not yet having found the key to your being.

Try to understand this, my dear ones, and you will beware of unnecessary pitfalls. You will only find the answer if you have the courage to admit this second layer without remaining in it, recognize its falseness as you have recognized the cover or mask layer as having been false and built on wrong conclusions. Then you will be able to be true to yourself without exaggerating the layer you have discovered. Thus you will grasp that your former unselfishness was ineffective because it was false (but only because of that and not because of unselfishness as such). This outlook and approach will lead you safely into emotional maturity. It will make you truly men and women. I say this advisedly; I do not say human beings now, I say men and women. For no one can be truly a man, or a woman, who does not have this emotional maturity.

QUESTION: Would you please explain what is the reason for many people's tiredness, especially in spring?

ANSWER: Tiredness is always a sign that the life force has not been utilized as it should be in the organism of the soul. Tiredness results from suppressing the destructive forces of the soul, not allowing them into consciousness where they could be handled properly and directed into the right channels until they can truly dissolve. If hostilities and aggressions are suppressed, if fears are suppressed and not faced, if hatred is put away because you feel guilty to hate and because it does not correspond to your ideal -- all this causes destruction of the self and may in one organism create one kind of symptom and in others other kinds of symptoms. Tiredness is one such symptom. Spring is the season of revival of nature. The life force penetrates everything that grows: plants, trees, grass, flowers, fruits, vegetables, the animal world, even the mineral world. And it should be the same in the human being. If the human being were in tune with the universe, if the soul were in a state of healthy growth and in no way stagnating and static, spring would revive and strengthen such a person, too. But it cannot do so where such obstructions exist. An obstruction is created by an element that is foreign to the divine life force. Self-deception amounts to untruth, and untruth is hostile to the life force. Suppression is always self-deception, therefore the life force cannot regenerate you when such self-deceptions or suppressions exist. On the contrary, it will affect you adversely because of a sort of short circuit; two opposed forces clash. The life force wants to come into you, and out of you, for deep down in your soul, behind your soul exists the whole universe and therefore a fountain of life force. But it cannot fill your being because of the opposing forces which do not permit entry to the life-force. Without suppressions and self-deceptions, spring would revive you. So let that be a yardstick for you. Such a symptom should be an indication for you that you are still suppressing knowledge and recognitions from yourself. Let it be an incentive that you set out twice as vigorously to break down your resistance to face yourself. For only then can you truly become whole and healthy in body, soul, and spirit, in your emotions and in your mind. Be grateful for any symptom that shows you where you are, whether it is this or something else.

QUESTION: I have here a question about Job. Are you willing to answer a Biblical question?

ANSWER: I am willing, yes.

QUESTION: The question is, for what failures or shortcomings in his life was Job to suffer so much?

ANSWER: Lack of self-recognition and self-deception out of pride and fear. There was an impatience to be already perfect which is connected with spiritual pride. The desire for the good was used to suppress basic instincts of all sorts that were not faced in courage and sincerity.

QUESTION: Is it true, as some interpreters have it, that he played himself up as the patriarch who deserved all the graces of God, in other words self-righteousness?

ANSWER: Yes, that is pride. There was pride in this respect but also in a few other respects. And there was an extreme self-will. The self-will wanted to be already there where only hard labor and humility of self-recognition can get any human being.

QUESTION: A question was asked which you have answered at other occasions. Would you kindly in essence repeat it, and that is the question of expectation, especially in this country in the form of "positive thinking" as opposed to acceptance. I know that you have answered it, but would you kindly repeat it in essence?

ANSWER: I will try to formulate it as briefly as possible. Both of these attitudes can be right or can be distorted in misunderstanding to wrong extremes. Positive thinking in its right understanding means the knowledge that everything must turn out good, finally, because the divine is the absolute truth which cannot be conquered by destructive forces. But that does not mean that you can simply do away with the effects of your own past and present errors on whatever level of your personality they may be. They have to be accepted and gone through. That is the most positive and constructive attitude. It indicates a lack of fear of life's risks and is therefore healthy. It indicates the humility of accepting yourself as you are at this point, where you cannot expect a perfect life because you are not perfect yet. It also indicates the courage to face yourself and to face life as it is. It does not mean in any way that you are pessimistic and look forward to negative happenings if they are unnecessary. "Positive thinking," as it is often abused, does not want to face that which is now. It can be successful only where perfection already exists basically and inwardly to some degree, but otherwise it must fail and therefore bring disappointment. It is in so much a hurry that it believes by a mere formula one can whisk away the deep-rooted personality problems that need patience and perseverance to dissolve.

On the other hand, acceptance can also be abused and misinterpreted. In its healthy form, it merely shoulders the imperfections one cannot change at once and by a mere act of will -- and therefore their outcome, consequences, and outer effects. It means the humility and patience to be willing to go through, taking the unpleasant result as a healthy medicine. But acceptance in its sick sense often fosters masochistic tendencies -- hopelessness and therefore the self-deception of indulging in an acceptance that is not only unnecessary but sickly. It fosters wrong guilt feelings and

thinks to punish the self for them. Therefore you must differentiate between the right and the wrong kind in both these basic religious attitudes. The wrong kind of "positive thinking" is self-will and impatience. The wrong kind of acceptance is fostering martyrdom. One extreme always creates another. Thus the healthy way is the middle path. It accepts the effects of one's imperfections and goes through them in a spirit of courage and humility. It pays the price. In that, you will find a happiness and peace. It gives you peace to bear your cross that is always caused by your self. That you have to accept. You cannot change your emotions in a hurry as the wrong interpretation of "positive thinking" tries. Eventually your emotions will begin to change, but only after you have accepted them.

QUESTION: In other words, even though one accepts a situation whether or not one expects failure or success in an undertaking, the expectation has no bearing whatsoever? -- whether one goes into an undertaking with an attitude of hopelessness or not?

ANSWER: One's attitude always has a bearing. It is not so simple as to say an optimistic attitude will bring you a good result and the pessimistic a bad one. As long as you are not clear about yourself, you can have a positive and optimistic attitude consciously, but subconsciously it may be the opposite. This may be for various reasons, one of them being that you do not quite know what you really want. Then this conflict may manifest in a way that you do not understand the reasons, thus being disappointed and losing courage. On the other hand, some people constantly assume a negative attitude because they are so afraid of disappointment that they try to avoid it by being guarded in that way. So both in a positive or in a negative attitude something may be hidden that is not yet recognized on the surface. The important point is not so much what you consciously think; it is much more important what you unconsciously feel. A mere thinking formula can never be truly effective. The only answer is understanding your inner self, your subconscious reactions, your inner conflicts and problems. Only in that way will you finally have the right attitude about anything, whether it concerns a forthcoming venture or hope or anything else in your life. Until this is done, the recommended attitude would be one of neutrality. Let go of your self-will without being optimistic or pessimistic. Just wish to learn from anything that happens to you; let whatever happens to you be an indication of where you can tackle your problems. Consider any manifest happening as a reflex of your unconscious reactions still out of your reach. If you observe your emotions, you will finally break through into yourself and get the recognitions you need for a more thorough self-understanding. Whatever happens to you now is mostly a repetition and a pattern of your image conclusions and will furnish you with the key to your life if you train to focus your attention rather in that direction, while thus far the whole personality may have battled against these recognitions. Nothing can truly solve your life problem -- no outer teaching or philosophy, no miracle key -- unless you understand your unconscious motives and trends. All outer measures may sometimes seem effective, but truly your life problem can only be solved when you overcome your resistance to go into yourself, to put away the walls of defense. What do you defend, why do you have to defend yourself? Ask yourself such questions when you feel this resistance and this battle in you. I speak to all of you now, my friends. And then you will not need crutches to be prepared, by outer means in a forceful rule, for the proper attitude to assume in different situations in life. That is a crutch. Once you know your unconscious mind, you will just naturally be, you will take life as it comes. And you will have successes and failures; life should bring both. You will be equipped to meet both. Both will make you strong. If one is so concerned to have the proper attitude to guard against a failure or a disappointment, it is an indication that failure and disappointment is greatly feared. And if it is feared in such a way, there lacks a certain healthy resistance. I mean this in the

positive sense -- as you resist disease, for instance, not the resistance that should disappear when you search in yourself. Fear is disease.

Now, my dearest friends, God's love and forces of truth are given unto you. They stream to you. They penetrate and fill your heart. Rejoice in truth, learn the joy of discovering truth that you have feared and that may not be flattering. For this is a great joy. Learn this healthy activity. Become strong in it, and meet life as you should. For in this way you will become loving men and women. Be in peace, be blessed, be in God.

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.