

Pathwork Guide Lecture No. 74
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UNCERTAIN CONFUSIONS AND HAZY MOTIVATIONS

Greetings, my dearest friends. God bless each one of you. Blessed is this hour.

Mankind in this country has just celebrated the day of Thanksgiving. At this opportunity, I should like to tell you, my friends, that we in our world thank each human being who makes an effort towards purification and development. Every effort in this direction counts in the total plan of evolution for the entire universe. Every problem you solve, every insight of honest self-recognition is in some measure instrumental, and changes the course of universal and cosmic forces. You have no idea how important are the efforts and endeavors of every single human being. Were it but realized, many, many more people would try harder. All suffering in this world comes from ignorance, from lack of wanting to face the truth. Therefore those who honestly do this work must ultimately, in one way or another, affect those who are still submerged in unawareness, about themselves and also in relation to the entire universe. Thus those of you who walk this path so courageously should know that all of us in the spirit world thank you for your efforts, not only on our behalf but on behalf of all other beings.

And now, my friends, I should like to say a few words which may prove helpful for those of you who struggle and try but always encounter new difficulties within yourselves. These words may help you to overcome certain difficulties and give you a clearer overall view. This is often necessary at certain stages.

One of the most important things in the course of this work is to realize when you are confused about a particular subject. Perhaps a confusion exists, and you do not even know about what. This sounds as though I am not telling you anything new, yet I can see great need for elaborating on this subject. Nine out of ten times, you are not even aware that a confusion exists in you.

You know from our previous talks that any inner problem sooner or later, in one way or another, manifests in an outer problem. The outer problem is the result of the inner one and, at the same time, is the tool with which to correct the wrong attitudes which bring forth both the inner and the outer problem. When such outer manifestations occur that make you feel disharmonious, unpleasant, anxious, or angry, so often you forget that there is some confusion in you. But you do not know exactly what the confusion is, in what way your conscious or unconscious thinking may be incorrect.

I cannot emphasize too strongly that you need first to find out what this confusion is in exact, precise, and concise thought-form. Whenever something bothers you -- be it merely a mood, an unpleasant inner reaction, or an actual outer happening apparently caused by other people -- that upsets you, try to find out the way you are confused; the way your thoughts are muddled; the way

you are not clear about an idea, a supposed right reaction, about a principle of general conduct. Ascertain where you think a contradiction of right principles exists. Put this confusion down in writing. Make a concise thought of it: "I am confused because I do not know..." -- whatever it may be. Break it down into several questions. The more concise your questions are, the more aware will you become of exactly what the confusion is. That contributes most constructively towards eliminating the confusion even long before you are able to find out the exact answers to your questions. If you then pray for the answers and work with these questions, at the same time checking your inner resistance towards receiving the answers, you will make great advances and prepare for most important new insights that will give you new freedom. So remember, my friends, try never to forget the importance of becoming aware of the questions in you regarding a particular complexity, problem, or confusion. The moment you have the concise question clearly crystallized, you will already feel relief. You will have smoothed the way towards complete clarification.

Another thing I would mention, before turning to your questions, is that you who have progressed a little on this path should now stop for a moment (I certainly do not mean in your work), turn around, and get an overall view, just as the wanderer occasionally does when he makes an ascent. While going forward, his glance is directed towards a particular or partial goal on the way. In doing so, he may forget the distance already covered, the obstacles surmounted and lose the encompassing view of the whole picture, of the entire outlook. Occasionally it is very useful to turn around and make an overall survey of the terrain. I say this now with a particular aim. Once again you should investigate what your main problems in life are, with a more comprehensive view. Put these down concisely, describing in clear-cut words whatever area of your life they may deal with. With your findings so far, you may now be in a better position than when you started on the path to determine that wherever your aim is confused and your life goal muddled with mixed motivations, there you will find the troublesome area of your life. This recognition will do much to help you further. The deep-rooted emotional reactions brought to light always show the child operating in you. And that child is self-centered and ignorant. Out of this self-centeredness and ignorance, selfish motives arise, unconsciously or sometimes even half-consciously. Or you are unclear as to what you want in life or in a particular area of your life. You drift, and all goals are in a fog of confusion and unawareness as to why you should want a particular thing. Even genuine unselfish motives are not clearly expressed in your thinking. Whenever or wherever such a condition exists, you are bound to have difficulties or unfulfillment and frustration. The difficulties may either be outer obstacles, or if outer obstacles are not yet on the horizon, you may inwardly feel ill at ease, guilty, tense, full of anxiety or impatience. In other words, even if, for the time being, things go well outwardly, your inner peace is lacking in this aspect of your life.

Whenever such condition exists, your motives must be mixed with unconscious selfish motives that produce this negative result. Hence, survey your life once again. See exactly where you have problems, either manifest, or inner feelings of anxiety or disharmony. Then check what your motives really are. Look behind the apparent outer positive appearances. Use your findings, your images and wrong conclusions. Try to crystallize negative or confused motives out of them, and apply them to the trouble area. Or, determine where you merely drifted into a certain course of life without even knowing that you wanted this particular goal or why you wanted it. Such indetermination often is even more damaging than clear-cut negative motives. This is so for various reasons that I will not go into at this time.

This may concern any area of life. It may be something more general, a profession, your marital life, friendship and human relationship. Or it may concern a particular personal relationship which may be full of tensions and conflicts. Whatever it is, check your real motivations behind the conscious ones. Check whether or not you have a clear-cut aim. Check your reason for living generally. What is your purpose in life? What do you want it to be, apart from developing yourself to the best of your possibility? And then see what you really want. Why do you want it? Beware of the error that one motivation necessarily excludes another. You know this is not so. Try to be honest with yourself in this respect as well as in any other. The relief and the reward, if I may call it that, you will get from honest answers to your own questions will be tremendous regardless how negative the answers may prove to be.

One of the most outstanding facets of such procedure will be that the moment you recognize your lack of clear-cut motivations, or of such as are destructive, you will see the law of cause and effect operating in your own life. You will thereby instantly lose the feeling of injustice which may be conscious in some but is perhaps unconscious in most people. When we discussed the general fear of life, fear of the unknown, you learned that it is always the distorted God image which is responsible for it. You may unconsciously fear that there is an arbitrary god who metes out punishment and reward according to whim. And if you do not actually believe in such a god, such is your concept of life and your role in it if you regard yourself as lost, helpless, a prey to circumstances beyond your control, and you grasp for "chance" and "luck." You feel like a lost little boat in a big ocean. Sometimes the waters are wild, and the waves carry you against the current, meaning that life produces unhappiness; and sometimes the waves may be smooth and carry you into "lucky circumstances." Either way, "there is nothing you can do about it." This is a deep-rooted feeling in almost everyone, and it is of utmost importance to make such concepts of life conscious. Some of you have succeeded in doing so, but you do not as yet see the way out. You may say, "All right, and what now?"

You will find the answer in establishing your hazy or mixed goals that are responsible for whatever it is you lack. This particular confusion and lack of motivation is directly responsible for unfulfillment, for lack of success, if you want to call it that. If you then realize that it is you who has caused it, and not a chaotic life or God, you will automatically lose some of your fear and insecurity. You will know that you are capable of producing favorable conditions even if you are not yet doing so. You will at least see the road. You will begin by thinking about it, by clarifying your motives or by establishing those in accord with what you really want and not what you believe you ought to want. You will keep such established motivations conscious and clearly defined, and working toward that end. Even while you may not yet be able to shed the selfish motives, the very admission that they exist, the very honesty, the clear vision about yourself, will, on the one hand, release an entirely new inner force and energy, and, on the other, you will see your own responsibility in your fate. You will then cease being afraid of an unknown fate, whether your fears be conscious or unconscious.

So at this point, my friends, it is very important for all of you to consider these questions. This may not be entirely new to my friends who follow these teachings, but perhaps you will now understand these words in a different light and will be able to make better use of them than you were some time ago, with all the findings you have now made. They will sink in deeper and enable you to use them more constructively.

Are there any questions about this subject?

QUESTION: If you are confused, it is very hard to ask questions. Because you are confused, you just don't know what it is. There are merely feelings.

ANSWER: Formulate these feelings. Try to bring them into concise thought. That is surely the hardest and the most important part. Only so can you get to the root of the confusion. But it is not quite so difficult as you imagine. You have to settle down to want to do it. Clarify your questions concisely. Even if the first questions are inadequate, it does not matter. From these first questions, you will be able to draw out further questions until they come more to the point and will lead you closer to the root. You will then be able to eliminate the questions you started with because they dealt merely with the circumference of the problem, while as you proceed, you get closer to the center.

QUESTION: But isn't one confused because one can't put down what is disturbing him?

ANSWER: There is no such thing that "one cannot." The way you put it indicates that there would be no solution (that is what you may think unconsciously), or that you (again unconsciously) hope the solution be handed to you, but that you cannot work it out yourself. That is all wrong. Since you have brought about the confusion at one time, you are the one, the only one, who can solve it.

QUESTION: One can try, but it is often only small things.

ANSWER: Exactly. Begin with these small things. You cannot possibly get to the really big issues in your life because they are too deeply submerged and vague. But outer, little confusions are the symptoms of the larger, hidden ones. Therefore one needs the outer happenings to point to the inner condition. Thus the little everyday confusions, the little insignificant by themselves, perhaps "unimportant" things are the very best ones to start with. It is easier because you have something to hold on to, to concentrate on. You can formulate your thoughts and questions only with something that you can put your finger on. These little, seemingly insignificant things that confuse you merely bring out the existing confusion in you. You will always see, when you analyze one of those small things, that there is an important principle involved. There is something more vital at stake, some underlying principle about which you are confused and beclouded. So, the best, the only possible way to go about it, as I have said so often, is to take daily incidents and work with them. That is not difficult.

QUESTION: When two people are involved in an outer manifestation and it is not a small manifestation, but an important one, if one seeks self-knowledge and self-recognition and the other one does not, can the situation really change? Or just for one person?

ANSWER: The situation changes considerably even if only one person does this work. Of course, it is better if both do it. But by one person doing it, much can be changed. As long as you operate under the compulsion of your confused thinking and emotions, of your problems and conflicts, you are bound to affect the other person in his problematic currents. There is nothing more contagious in this world than emotions, thoughts, reactions, and attitudes. You can observe that in your everyday life. The more you train yourself in self-observation, the more aware will you

become of this factor. Let us say, for instance, another person is in a strong spirit of competition with you. Immediately something is aroused in yourself; and even though you may otherwise be disinclined to compete with him, speaking generally, something is set in motion that makes you want to compete with the person who brings this forth in you. Or let us consider showing off or fighting for approval. If the other person does it, the perhaps much smaller trend in you is affected and brought to the fore so that you too wish to do the same thing. It is the same with any kind of emotion, positive or negative, good or bad. Therefore your conflicts, your images, your misconceptions are contagious and affect the other person immediately. However, the person who works on the path becomes more and more immune not only because he begins to dissolve such images and conflicts, but also because he becomes acutely aware of this law of contagion; and this very awareness immunizes him. Thus, he is increasingly less affected by the other person's negative influence on his subconscious. At the same time, in solving his own problems, he will increasingly affect the healthy and positive part of the other's personality. This work increases awareness, and awareness is the only real weapon against the ills of the world. In unawareness, two people set up a vicious circle, operating from one to the other, steadily worsening as time goes on. But it suffices that one person is doing the work of self-recognition so as to grow inwardly to his optimum and to help to establish a benign circle between the two involved people.

It cannot be emphasized strongly enough that this work affects your entire surroundings. Anyone around you must benefit. If you analyze the sayings of all great spirits who ever lived on this earth, Jesus Christ, the Buddha, or any other of the great masters, you will find this factor embodied in their teachings, perhaps at times expressed in different ways. However, this is very important for the entire universe. Your emanations have a direct effect on the other person. You must visualize, when there is a conflict between people, there are strong energies clashing one with another. Each energy, in this particular respect, is the expression of self-will. Each is convinced that what he wants is right and for the good. That goes without saying under halfway normal conditions. But you each live in a closed-up world in which you do not see the other, in which you only see your own obvious motivations, which may be good in themselves. Since you see only the surface of your motivations and therefore do not entirely understand them and yourself, how can you understand the other person's real motivations which are so different in manifestation from your own? The more you become convinced that you are "right" and the other is "wrong," no matter how flagrant outer appearance may point to one person being more in the "right," the energy of your self-will produces an increasingly stronger resistance in the other person. It also produces an even stronger self-will or forcing current in him, which the first person is bound to resist in turn. So it is a hopelessly futile and exhausting battle that can be eliminated only if one person changes the procedure -- not by outwardly submitting to unjustified demands in weakness and fear, but by constructive work of self-analysis and inner growth through understanding the unconscious motivations and reactions.

QUESTION: How can you find out if someone you love is really faithful to you? Genuine, mature love is loving without asking. Is it mature to go on loving someone who is in love also with someone else?

ANSWER: There are many aspects to this question that cannot be answered in a simple statement. But let us try to analyze the various aspects therein.

How can you find out if someone is faithful to you? Here I want to say, first of all, the same old human misunderstanding exists that you put overimportance on the outer act and often diminish the importance of the inner state. I do not condemn or condone here. I am not concerned with the outer manifestation, which is unimportant and secondary when we want to consider the root of the problem. For, it is possible that a person does not ever commit an act of unfaithfulness, but the motivations for his "faithfulness" may be just as unhealthy and immature as the motivations leading a person towards unfaithfulness. Outer faithfulness may not be real faithfulness. So, you see, the outer act out of context and by itself cannot be properly evaluated.

Now how do we determine it? You cannot do so unless you gain a certain detachment from yourself and a certain awareness of your childish, immature self-concern that prohibits a true recognition of the situation in question and the true feelings of the partner. I will be more specific. If a person is unfaithful, it is often taken as a personal insult or rejection. Of course, that is not quite so. It is, however, true that if this is a repeated pattern, then such behavior would indicate a certain aspect of immaturity. It may be a search and a longing for something, without knowing what. It is often a search for self-expression channeled in the wrong way, or a longing for self-assertion, also channeled in the wrong way. It is blind searching contrary to mature and conscious searching. Many motivations may exist that can explain such behavior; we cannot possibly consider all possible alternatives.

If this is recognized by the one involved, the personal hurt will be removed. The personal rejection will at least be diminished to some extent. But you can recognize it truly -- not just theoretically -- only with the inner understanding, which alone is valid and constructive, as you get to understand yourself. In that measure will you understand the other person. And it may very well be that by that very understanding, the condition may change so that the partner will no longer need unfaithfulness. It may not stop overnight, but the desire for it may steadily diminish.

Then there is something else, too, which may not necessarily be the only factor involved. It may very well be that many factors in both partners contribute to bring about such unfaithfulness. If a person finds himself thus betrayed, if you want to use this word, it may often be that this person falls short in his love capacity. This person's free and spontaneous expression of love may be paralyzed and inhibited. This may happen in such a subtle way, while outwardly there exists a great capacity for giving affection, that the person may not be aware of it right away. If you explore your personality in the course of this work, you may find such subtle inhibitions which invariably affect the very part of your partner's nature in which he is most vulnerable. Therefore he may respond with unfaithfulness because he is looking for that very free self-expression, needing it first in the other to enable him to express it himself. Everyone longs for true fusion and unity of the souls. Some long for it consciously, others unconsciously. But neither can attract that partner. Others still may be afraid of it and fight against it, but that does not mean the longing is eliminated. The more that unconscious inhibitions and fears exist in you, the more will you attract a partner who is free enough to help you toward this liberation. However, if you find and solve such inhibitions, you may help your partner towards this liberation so that he will no longer find it necessary to be unfaithful. Or if the partner turns out to be really much too immature, you may then attract the kind of partner fitted to your new personality.

To contemplate and consider that you may in some way fall short and not give enough fulfillment usually causes a very wrong reaction in people. Your emotions are then full of self-pity --

in the spirit of "Poor little me, I am not good enough;" in an attitude as though you cannot help it, you were just born that way. No, this is not true. Your actual real value is not at stake although you may indeed contribute to such unfaithfulness by your own childish craving to be loved instead of giving love maturely, by your fears and inhibitions and shames which are always a manifestation of self-concern and pride. You withdraw your real self in the fear of losing something, and in so doing, you actually may lose that which is dearest to you. For such is the law of nature. If you approach this question with a spirit of courage and constructive self-analysis -- learning where you fall short in some way, perhaps in a very subtle inner way -- you will gain deep insights that will not only give you peace but which will enable you to free within yourself that which remains completely hidden. It is your true self that you are not even aware of yet -- what it is, how it is. With this self, you will be able to give constructively. You will do so neither in an attitude of self-hurt, submission, and masochistic self-punishment, nor will you keep your real creative forces from giving and loving as against hiding, and substituting the genuine with a slightly false "you."

It takes a great deal of work on this path before you only begin to become aware how much you are not yet yourself. When you start this work, these are merely words. But after you have worked diligently and have gained some major insights and have perhaps succeeded in changing some of the old patterns, you will understand these words in their full meaning. You will see how during your entire life your real self with all its natural, beautiful, spontaneous right reactions was constantly hampered. That real self is often what the other person unconsciously looks for, searches, needs. And when it is not found, he, for lack of understanding of the situation, will search elsewhere instead of turning inward in order to finally release the real self in him so that fulfillment would be natural and inevitable.

In other words, when such a condition exists, both must be regarded as responsible, and both must have contributed to it in one way or another. That responsibility should be accepted in the constructive spirit that it can be changed and that no one is helpless and has to endure a painful fate because he is not good enough or not lovable enough. When you think and feel that way, it is the most unhealthy part in your being -- the child in you who does not want to give up childhood, who wants to be cuddled and pampered, who wants to be taken care of instead of taking care of his own life. But by insisting that he remain in this state -- no matter how indirectly or subtly expressed -- one pays a terribly high price in unhappiness, helplessness, and hopelessness that need not be paid. To be adult in the true sense means to take every negative happening and see what can be learned from it and how you contributed to it. You will inevitably find an answer which you will know deep down in your heart to be true. This truth will make you free. If you do not choose adulthood by adopting such an attitude towards life, you will believe you are an innocent victim; you will feel persecuted and unjustly treated; you will be a self-pitying helpless little bundle -- and you even like yourself in this role although you may suffer a great deal. I do want you to know that my words are not directed to anyone in particular. This is a very general subject.

QUESTION: I think what the person meant who put this question was, if you are in love with a person who is in love with you but also with someone else, is it mature to stay in love with such a partner?

ANSWER: Well, I think the answer is contained in what I had to say about this topic. A continuous situation of this sort cannot bring happiness. It is an indication of something being wrong in both partners. The partner who has the possibility and the knowledge of self-search

should make an honest effort in finding his own obstructions. In doing so, the situation is bound to change one way or another in the most natural way possible. No forceful measures will be dictated, neither on one's own feelings nor on the other person. None of these alternatives can ever really work. But the organic natural growth will bring an organic natural change.

If a person is so divided within that he finds himself in love with two partners, both of these partners must have a corresponding immaturity and division within themselves to attract this type of person. I say again, the remedy lies in finding one's own obstructions and divisions within that make such an attraction possible.

To say "I must not be in love" is in vain. You can only genuinely change a feeling if you understand it, but not by suppressing it. And the understanding can be gained only by the procedure I always advocate. While this procedure goes on, one should not even attempt to effect a major change in one's life unless outer conditions become too unbearable. One's feelings will usually fluctuate in this period between, on one hand, masochistic submissiveness and, on the other hand, resentment and hostility. Underneath both sets of feelings exists the strong, grasping forcing current, saying loudly: "I want. In order to get what I want, I either submit and allow myself to be maltreated, or I cannot take this anymore, and therefore I hate." All these emotions should be observed and followed through until one gets deeper into their origin. This is the only way, my friends.

QUESTION: I would like to ask a question about creativity. As a teacher, I find that some of my students show signs of being independent and creative. But somehow, many of them fail to develop this talent. I would like to ask you if there is something about our system of education that prevents such creativity from being manifested. Would you like to say something about this subject?

ANSWER: First of all, as to the present system of education, needless to say, it falls so very, very short of what it should be, what it could be, not only ideally speaking, but realistically in your time. One day it will be that. Education is compartmented. The unifying factor linking all branches of knowledge is completely disregarded or ignored so that the human mind grows with the idea of many branches, many subjects, all separate. This separateness fostered in one's intellectual concepts is bound to affect, divert, and strengthen the inner separateness of the soul forces, thus prohibiting creativity. Creativity can function only in wholeness, never in separateness or out of a compartmentation.

Thus the most important aspect in education would be the unifying quality. Young people would have to be shown the truth. In this particular respect, the truth being that there is one unifying common denominator among all branches of knowledge. Such procedure would ultimately affect and influence the soul currents. It would help them indirectly towards integration.

The more direct way, however, which should also be cultivated, and not instead of the aforementioned factor, is the treatment and dissolution of the personal conflicts in young people. Where nature is more robust, due to development in previous incarnations, present problems will have a lesser effect, and therefore the creative forces will flow much freer. In such people, the natural attitude will be to grow with the problems, assimilating them and the experience they give instead of being stultified by them. The more this attitude prevails, the more creativity will be manifest. The less it exists, the more latent will it be. In such cases, the work of self-search and

inner re-education is most essential. But in all cases, it would be most important in order to create a new mankind. And one day, such inner re-education, such cure of unhealthy currents, similar to this pathwork, will be a naturally accepted factor in life. It will be the essential part of education for every growing child. It will be the basis of education. The world is moving towards that goal.

Still another aspect in meeting this problem is a different kind of education and approach in the individual home. This would mean that parents would have to be re-educated. The importance and influence of their own problems on their children would have to be made clear to them so as to give them the incentive to do the maximum of self-search in order to fully accept the responsibility of parenthood. Thus their healthy and mature love capacity will increase to its full potential so as to affect the children so favorably that they will grow up with less petrifications, paralysis, images, problems, rigidities.

Perhaps some of you in this life will come to experience that changes will be affected along the lines of this discussion.

QUESTION: I would like to know also what a teacher, as an individual, could do to promote creativity in his students who are not really his children?

ANSWER: What the teacher can do, above all, is to gain awareness of these things. Even while conditions in your world are still far from being what they should and could be, the mere awareness of it will help.

I do not even mention the need for self-search and development in the teacher because this is so obvious that it does not need to be stressed again. Such self-development, in combination with awareness of the general conditions as they should be, compared with what they are, will give the teacher sufficient intuitive insight as to what the individual students need. You all know that progress on this path brings out the intuitive perceptions.

One of the most important aspects for a teacher, if he truly wants to make the best of his calling, is the inner desire to help. This must be the dominant, clear-cut, unselfish motive -- consciously cultivated, checked as to when it is diluted or weak, and strengthened when it comes to the fore in all its beauty. This motive must be clarified and nursed constantly. The inner wish to help unselfishly should be expressed in prayer and intention. The energy to cultivate it in action can never be left to itself. It, too, must be checked and nursed. Every day the wish should be formed that if it cannot be more, then at least one young person should be enriched. If this be done, guidance and inspiration will automatically come. Such enrichment is often very subtle; perhaps a seed can be sown, but he who tries in this way will perceive it.

QUESTION: I have been studying a little about gnostic religion, and I found that the teachings here expounded are very similar to those found in many gnostic speculations. If they are similar, maybe you could explain the reason for the decline and virtual disappearance of gnostic religion?

ANSWER: It has not disappeared. It has reappeared and is constantly reappearing in another form. But the fact that it has to reappear is because all truth always tends to be diluted and distorted by the masses who are not ready to understand it. So it thins out as the few who do understand it

leave this earth and leave the heritage of such teachings in the hands of those who are often full of good will and intention but cannot handle it in the right way. As time goes on, this truth becomes more and more rigid, therefore untrue. And new channels have to be created, and the very same truth appears again in a new form, perhaps adapted to the civilization and characteristics of the particular period.

There was no time in history when truth did not come through among certain people. It was taught and spread, but, as I said, the majority of mankind was still too immature to use it inwardly. By making outer rules and regulations, they imposed restrictions that distorted it. This is the reason why every religion, as founded, contained truth. If you study it closely, you will see that all religion, traditional as well, contained the life spark of truth. But as it proceeded to spread, the truth faded out, and it became a religion of letters instead of heart and soul.

Mankind does not understand the essence of truth or of religion because it does not want to understand. It wants to lean on dogma and rule so as not to have to think, to face, and to make self-responsible decisions. In that way, truth is perverted. This has happened since the beginning of time and will continue, I am afraid, for some time to come. But as time goes on, each new manifestation of truth penetrates a little deeper and among more people whose souls are evolved enough to yearn for it.

You will see that the truth is understood by many more people today than a few hundred years ago or even only fifty years ago, even though not always in exactly the same terms. The spread of certain sciences and of psychology has contributed greatly. The essence and root of psychology, if you go deep enough, will always get to the psyche and reveal the essential spiritual truths as proclaimed by the few sages at all times.

QUESTION: I should like to raise one point here. The Christian religion or, specifically, the Catholic Church did manage to survive until the present day, while the gnostic religions, which are more in accord with your teachings, have not survived. It seems difficult to understand why the greater truth showed less vitality.

ANSWER: Outer power may often bring outer success. Maybe just because more truth was rooted in certain gnostic religion, less of a power drive existed. But that does not mean that the inner power of truth did not really bring more success in the real sense, even though less noticeable. The outer manifestation may, once again, lead you to believe that this is unjust. It is the same with an individual. You may ask why certain people are outwardly so successful, while they are really selfish and very much lacking in maturity and love. Here we have to agree on what being successful really means. Such a businessman, "successful," powerful, and financially secure, may be full of inner unrest and unhappiness, guilt and anxiety you never know about because he may put up a very convincing front. Therefore he is not really successful in the sense of what really counts: his happiness, his inner security, his inner peace.

By the same token, the powerful Church you mention is successful only outwardly but not inwardly to the remote extent of its outer success. The neglected truth teachings of gnostic religions may outwardly appear weak because there are few proponents of it that you know of. But inwardly, there abides a strength which you may not see or know of at all. You may completely ignore the

strong influence it has on the cosmic forces -- an infinitely stronger influence of the few than of the many, notwithstanding the extent of outer power a "successful religion" may have.

Here again, it is a question of training one's awareness to the inner content of something and not to the outer manifestation. From that point of view, the success is not where you see it. Even though many people may be adherents to that Church, there are many more who are not. And many of those who are adherents are so in a halfhearted way or in a very superficial way, not really understanding what it is all about. That is not strength, therefore not success. While the few people who concentrate on the teachings of truth without power, in whatever form it may appear at different periods of history, these few leave an imprint in the universe that cannot be measured by the human eye. The efforts and understanding of a handful of such people are more important for universal success in its real sense than thousands of people going to a church.

Be blessed, all of you, in the name of the Most Holy. Receive our strength and our love to help you further on the path, to help you to overcome your obstacles and to struggle successfully towards light and union and wholeness within yourselves. Be in peace, be in God!

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