

## **Dreams and Day Dreams**

Study Guide for Online Meetings on PRS 27 and PL 98

**Week 1: Eva's teachings on Dreams EP1**

**Week 2: Day Dreams PRS27**

**Week 3: Spiritual Purpose of Sleep / Spiritual Paradoxes**

**Week 4: Translating Spiritual Messages to the Material World**

**Week 5: Wishful Day Dreams PL98**

### **Origin of The Path to the Real Self**

During 2014-2015, I have been using chapters from The Path to the Real Self (PRS) by Eva Pierrakos as the jumping-off point for exploring Pathwork concepts. These study guides include portions of the PRS chapters as well as quotes from the free, numbered lectures that describe the concept in greater detail. This month, I also summarized 'Some Pointers on Dream Interpretation' by Eva from the Additional Materials collection, catalogued as EP1.

The PRS is considered 'advanced material' because each chapter synthesizes the concepts into a holistic perspective. For instance, once Unity and Duality (PRS 25 and PL 143) is understood (through personal experience) it becomes easier to notice that it is referenced in every single lecture. The last chapter is dated December 1967, just after PL 158 was delivered. The book is available as a Kindle title on Amazon, and is included with the DVD-Rom of Pathwork lectures and Additional Materials from [www.pathwork.org](http://www.pathwork.org).

The PRS can feel confusing, because authorship changes back and forth between Eva to the Guide. There is a clear difference in syntax between the two; it is easy to tell that Eva is the author of the Preface, where she describes her 5-year process of becoming a medium (download from [www.janrigsby.com](http://www.janrigsby.com)). Chapter 1 went missing early on, and by Chapter 2 the Guide seems to be the primary 'voice'. There are even Q&A sessions at the end of several chapters, just like the lectures.

In PRS 27, Eva's teachings on dream interpretation, based on advanced trainings, are clearly delineated. The Guide's portion starts on page 6 as 'Day Dreams --continuation of the lecture'.

### **Week 1: Eva's teachings on Dreams**

Every dream contains a message of the unconscious and indicates that something is going on in it that the conscious mind should know about.

All dreams convey the reality of the inner person, so often unknown to the conscious individual. Whatever effort is spent on them is well worthwhile.

Dreams usually indicate an inner disturbance. They represent emotions and reactions the conscious mind does not wish to face. This may even apply to aspects the conscious mind is aware of, on the whole, but ignores the extent of the disturbance. This latter is often overlooked. The dreamer often counters by "but I already know this."

Every personal emotion, reaction, feeling, is represented in dreams in picture language. Hence, a series of dream events, containing a great many details and happenings, when summed up, can be expressed in a couple of sentences.

In order to interpret this symbolic picture language, it is necessary to uncover the individual's personal associations. For example, a rose may mean, to one person, something very beautiful and desirable while, to another, who connects a painful event with the rose, something dreadful and undesirable. To still another dreamer, a rose may refer to a person by that name. To find these associations may, at times, require many hours of work. The mind must really be allowed to wander. Outer "common sense" explanations may bar the way to understanding the psyche. PRS27

## **Remembering Dreams**

The sincere will to face oneself in honesty must be ascertained at such an occasion. By having paper and pen handy, so that immediately upon awakening the dream is recorded in key words, (being filled in later), dreams will occur more easily. It is advisable even to interrupt sleep for a few minutes in the middle of the night in order to write down the dream. A dream may appear strong and impressive at the moment, but may be completely forgotten a few minutes later.

This method has been proven effective again and again. People who were convinced that they simply could not dream, impressed their unconscious mind before retiring with this wish. They were able to dream clearly, informatively and to write down the dream after awakening. After noting down the dream instantly for a while they found later that they no longer needed this device. They were able to remember quite well.

As to frequency of dreaming: the psychic mechanism, determining frequency, and even clarity, can be easily directed. After getting to know and understand the dream mechanism of one's psyche, one cannot help but marvel at the absolute genius of it. The clarity, sharpness, accuracy of its observations, the wit and humor constantly displayed, the succinct proficiency with which a certain person, object, event, is chosen proves the superiority of the psyche's potential. Several factors in one dream symbol are often cleverly combined to convey a truth that only this particular symbol could accomplish.

The conscious mind, with all its intelligence, could never duplicate this. There is no better way to learn to believe in one's own, as yet unexplored, possibilities. If the inner person can be such a genius in producing dreams, it can do other things as well. PRS27

## **Interpreting Dreams**

What matters is understanding one's unconscious material -- and interpreting dreams is a helpful tool for this purpose. Whether or not dreams are prophetic, they almost always simultaneously convey a subjective message, expressing the inner state of mind and emotions. The range of dreams is even wider than objective and subjective (both may apply to past, present and future). On the subjective level alone, many layers may express themselves in the same dream. Therefore, different interpretations may be correct.

Dreams are best understood in their full meaning when viewed as a part of a series. An entire dream series, at any given phase of an individual's development, tells the full story of the psyche. It may often appear to be repetitious, showing the same facet from different angles... the total dream series, as well as the change of emphasis, when and how it occurs, reveals a great deal of the inner person, and the direction the path should take.

As a point of interest, the approach to dream interpretation, given through this channel, is a combination of many psychological schools of thought known today. It is neither completely Freudian, nor completely Jungian, but combines both fundamental approaches to the human consciousness. It may, perhaps, most correspond to Eric Fromm's approach to dreams, postulated in his book *Forgotten Language*. Those more profoundly interested in this subject, will find this book very helpful. PRS27

### **Pointers on Dream Interpretation**

by Eva Pierrakos EP1

1. It is most important that you make personal associations. No matter how preposterous the dream itself, as well as the associations may at first appear, if you analyze them closely and carefully you will feel the truth as a strong feeling of inner knowledge and understanding. In fact, this inner knowing is the only indication that the dream has really been properly analyzed. Intellectual interpretations are not enough, even though they seem logical or if they are later proven correct. Associations often lead far astray. This flow should not be stopped, even though it seems to wander away from the dream. Ultimately these associations, no matter how far afield they may seem to go, will return to the dream. Therefore, it often takes a long time to really work a dream through and understand its full meaning.

2. No matter how 'silly', unimportant, or crazy a dream may appear, it always contains something of importance. In fact, the dreams that make sense are not necessarily more important than those that at first glance do not.

3. If a dream is fully interpreted and understood, it always contains a special message, even if this message just repeats something the person already knows. In such an event, the person may not be fully aware of the extent and scope of what the dream finds necessary to repeat. It is worthwhile to think and feel it through rather than to discard it with an 'I know this' attitude.

4. There are general dreams that show the entire inner situation; past, present, and future. These are not necessarily prophetic dreams, but the inevitable outcome of one's present attitude. They also show the direction and the inner life plan, the right way one should go or the solution to a problem if one's attitude were to undergo change in this or that particular direction. Or they may show a situation as it really is. Since these dreams show the objective aspect, they are called objective dreams.

There are also dreams that show one's subjective feelings to a person, a situation, or a predicament. They point out a passing reaction or emotion that may be in itself significant but that is important as a part of the whole picture. These dreams may bring forth fear, desire, irritation, or whatever the emotion may be. They show but a momentary aspect of one's inner life, and they are called subjective dreams.

5. The dream is often obscured in the constant battle of the personality between concealing and disclosing the truth.

- a. Gross exaggeration that, at first sight, one feels inclined to dismiss as nonsense. But if one keeps this in mind, such dramatization and exaggeration of a single factor presented out of focus will help rather than hinder one's getting on the right track
- b. Repetition of the same meaning in different pictures or symbols or dream situations. This is particularly helpful in showing that one is on the right track.

6. Almost all people or situations in a dream are part of oneself. They represent an aspect of the self, or they show one's reaction to a person or situation.

7. A dream situation, a person or an object has to be analyzed by free association as to its general or specific meaning to the dreamer. Going on a trip may be more than just 'life's journey', that is, life as such. The dreamer should think and feel what traveling means to him personally. If no enlightenment comes out of that, he should think upon what traveling generally signifies. It may be a change, an escape, a development. It depends on the accompanying circumstances in the dream situation as to whether it has a positive or a negative connotation. Any dream event or action or happening that cannot be analyzed by personal associations should be tackled from this approach: What does the event or action generally mean? What does it stand for? Brought in this way to its simplest terms, a striking answer can usually be found and then applied to the dreamer's personal inner life.

8. There are general dream symbols that may apply to everybody. Animals usually indicate the instincts, not only sex, but others as well. Hair is often the symbol for sex. Water often symbolizes the emotions. A dried-out well may represent dried-out, inhibited emotions. Darkness, fog, haze, and night represent confusion and ignorance. There are too many symbols to go into them all now. However, it is really not necessary to know these general symbols. By thinking and feeling through, by free association, and by looking into the concept on such, one is inevitably bound to find the solution. For example, one dreams about an animal. It is much better to disregard the knowledge that this may be a part of the instinctual nature, which may lead to a pat answer that is not felt through. Rather investigate: What does this animal mean to **me**? Do I like it or fear it? Is it destructive or useful? Is it low or noble? What are **my** opinions and emotions in regard to it?

#### **Pointers on Dream Interpretation** by Eva Pierrakos EP1

*In your dreams, you have your own personal symbols for your personal little Idiosyncrasies. A myth, on the other hand, deals with a general, universal truth.*

PL80 Cooperation, Communication, Union

## Daily Review

**Exercise:** Keep a daily review (PL28) for one month focusing upon your **dreams** **daydreams, or wishful thinking / wishful daydreams.**

Daydreams and wishful thinking may be captured succinctly, but sleep dreams often don't make sense, so can't be described as briefly. See 'Remembering Dreams' above for suggestions on how to remember your sleep dreams, as well as what to do if you don't seem to have any.

All you need is a ½ page of lined paper per day. Create **5** columns. At some point, jot down each day these brief notes about each incident (limit:4-5 per day).

1. Two to three sentences to identify each incident, or your notes  
**Translate, rather than interpret your dreams for this step!**
2. What feelings or emotional reactions were expressed
3. The judgments or conclusions that felt obvious to you
4. Notice if having had the dream created a sense of relaxation, pleasure, or relief
5. At the end of the week, read through your entries. Go through the 8-point list of '**Pointers for Dream Interpretation**' for each dream and notice repetitive elements or exaggerations. You may also mark S for subjective, O for objective, and W for wishful if you can tell which elements were present.
6. **See if you can find any patterns.** For Instance, legitimately expressing negative emotions, including grief, or positive ones, without shame; being seen as a savior or hero, or being exposed as not good enough; getting everything just the way you want, or losing everything. Jot these down in the last column.

Want to explore further? Cut and past this phrase into your search engine:

**"dreams" site:pathwork.org/lectures**

Replace "**dreams**" with any word or phrase you wish.

## Week 2: Day Dreams PRS 27

All day dreams are substitutes for what is missed in reality. In fantasy, one experiences what one cannot be, do, say, have, achieve. When man, by dint of his unresolved problems, his misconceptions and fears, is incapable of living the way he is meant to live, and the way his innermost being is longing to live, he substitutes for the emptiness by producing day dreams, in which he acts "as though" it really happened.

When the ego is weak, in fantasy it becomes strong. When it feels helpless and insecure, in fantasy it is independent and in control. When the idealized self image cannot be realized, in fantasy self-glorification is realized. Those who have, or appear to have slighted or rejected the individual, are now impressed with his glory and accomplishments. Pride is gratified, revenge tasted, satisfaction experienced -- but vicariously and unrealistically.

When the instincts cannot be gratified because the personality is too fearful and conflicted, too destructive in its expressions and impressions, he finds that in fantasy life anything is possible. When instincts have been starved too long and can no longer be function in their healthy expressions, distorted, inverted longings can be fulfilled in fantasy, without the risk of exposure. We discussed man's need for attaching the pleasure principle to negative experience. For many people, the actual living out of this condition is too frightening; they refrain from committing themselves to such acts. But, in fantasy, this seems harmless. It often constitutes the only possibility for physical satisfaction.

Let us now look at the advantages and disadvantages of day dreaming.

At the moment, they may have, occasionally, a beneficial effect. If an individual finds himself under such emotional stress that it would be quite impossible for him to cope with life, temporarily escaping into the dream world temporarily may save his sanity. This applies particularly to children, who do not have the means to cope with difficult situations in their parental environment in factual ways.

Also, the ability to experience certain fulfillments in fantasy, may give an immature individual the stamina and the incentive to actually go out and live the fantasy, now in reality. Without first experiencing it in fantasy, he may never have had the foretaste to make the effort worthwhile.

However, very frequently such an escape into a dream world prohibits the personality to seek a way out of his difficult situation, his emptiness and unfulfillment. As long as he experiences a form of pleasure, it suffices and this he feels absolves him from taking the risks of living. Not having to meet his unrealistic fears of these risks compensates for the emptiness of his reality.

It is important to view your day dreams with discernment. Do they keep you away from life in certain problematic areas, because you experience a substitute fulfillment in them? If this is the case, it is essential that you face this fact.

As you have become used to handling emotional reactions, hidden thoughts, look at your day dreams in an attitude of calm appraisal. Even this first preliminary step will help. As with everything else, acknowledgement of a disturbed condition sets something positive in motion in the psychic climate of the individual.

Realize that the more you day dream, the less you live in the now, the less fulfilled you are, the less in harmony with life, yourself and others. The more you truly cope with life, as it unfolds for you, the less will there be time, opportunity and desire for day dreaming. Day dreaming disappears with increasing maturity and fulfillment, not with age.

Begin to take notes of your day dream material. While they go on, let a part of your mind be a quiet observer who watches, registers, notes, analyzes. Write down their character, their

nature, their common denominator. The method of asking yourself probing questions will, again, prove most fruitful. Again, even if you cannot answer them right away, the mere fact of asking them, will stir up static material in your psyche.

Consider what particular unfulfillment lies behind them. What needs, and/or what drives are left starving? What could you do with the energy invested into these day dreams in order to bring the actual fulfillment about? Is the fulfillment, a s yo;u dream it, desirable? What would be the consequences in reality? Does this day dream leave room for mutuality and interaction, or is it unrealizable because you control others in the fantasy? Consider to what extent your day dreams show your emotional isolation. Further consider emotional, instinctual day dream satisfaction. To what extent is your pleasure drive attached to a negative situation (sadism, masochism, etc.)? Do instinctual and ego day dreams intermingle, in that they try to combine both voids?

Distinguish between these two types of day dreams. Determine them. You may have both types, or only one.

Furthermore, consider another side effect of day dreaming: when confronted with a situation of interaction and mutuality, you may, before, have figured out exactly how it should be, how you would like the other person to act, speak, react toward you, what he should say, etc. At the moment, this may be quite satisfactory, but when you actually find yourself in the situation in question, you are utterly unable to cope with it, because others do not comply by responding according to your day dreams. The more you try to squeeze them into these expectations, the more rebellious **their** psyche will be. If you do not anticipate anything but your own flexibility to an unexpected, un-predetermined situation and your openness and sensitivity to what is going to unfold, the results will be infinitely more satisfactory. PRS27

## **PL15 Influence Between the Spiritual World and the Material World**

QUESTION: Where is the line of demarcation between the artists concept and daydreaming?

ANSWER: That is a very good question. I would put it this way. When the artist puts his daydreams into actual creations, then it ceases to be a daydream. And when the artist plays with these thoughts of fantasy only for the purpose of creating, of fulfilling, of giving something to other people and not in order to drug himself so as not to face an unpleasant reality, then he is on the right path and not going over the borderline. And again, like in all these things, only the individual himself can determine where the borderline lies. No one else can do it for him. Only by very severe self-testing can this be accomplished. PL15

Want to explore further? Cut and past this phrase into your search engine:

**"day dream" site:pathwork.org/lectures**

Replace **"day dream"** with any word or phrase you wish.

### Week 3: The Spiritual Purpose of Sleep / Spiritual Paradoxes

When you are unconscious, you are not aware. Now, there are degrees, of course. Do not imagine that your unconscious mind is either a perfect or wise super-creature, or a monstrous animal. As far as both [positive and negative aspects] are concerned, you may have different levels of awareness. For instance, you may be conscious of certain factors in yourself or about general concepts, but you are not conscious of the entire significance.

The reason for being able to resolve certain problems during sleep, by instructing one's unconscious mind to do so, for instance, is due to the fact that knowledge exists in you of which you are not aware. In certain states of relaxation and concentration (for instance, concentrating on the will before going to sleep), this unconscious knowledge can reach surface awareness. Your entire striving on this earth sphere is to increase your own awareness of what is already stored in you. In such a state of relaxation, it is also possible for spirit helpers to aid in bringing your own knowledge to the surface. In other words, it is a combination of the spirit world working with your own real self. PL98

#### PL50 The Vicious Circle

QUESTION: When a person is sleeping, does the soul stay with the body or does it leave temporarily for revitalization?

ANSWER: It leaves temporarily. There are various subtle bodies that leave the physical body in different states of unconsciousness. Usually in sleep, the feeling body is removed from the physical body, sometimes more, sometimes less. It produces the pictures that you translate into symbols as a dream. If the feeling body remains during sleep in the physical body, sleep would be not profound but a rather disturbed sleep. But if real, good sleep occurs, your feeling body, or soul, is out. That is the physical rest. PL50

#### PL59 Questions and Answers

QUESTION: We know that when we are asleep, often the Spirit World teaches us or communicates with us. Is there any way of remembering these communications? Is there a way of training oneself to be more open to receive them consciously?

ANSWER: By a systematic method of increased self-awareness, a condition in which you are open to knowledge coming from within yourself is created naturally. Instruction from the Spirit World during sleep is one form -- there are others. You may not necessarily remember the instructions immediately or directly in the form they were given to you. You may not recollect having been at a certain place, receiving certain information, or advice, or teaching. In fact, it rarely happens that way. The way you will remember it, without being aware as to how this new knowledge came to you, will be that sometime after the experience you will come to insights you did not encounter before. The experience in the Spirit World is due to your past good efforts. It is a positive chain reaction.

The adoption of a method to recollect instructions would limit, would cast aside, what should be accomplished inwardly. This would not be healthy. **Concentrate on your endeavors to develop yourself.** In your prayers, concentrate on finding the truth about yourself, on realizing what you need to know in any given stage of your path. Everything else takes care of itself. **Any help, instruction, or teaching which does not have this clearly as its aim is unhealthy.** This should be understood by all who seek such contact in any way.

Contact with the Spirit World is often also sought with the aim of avoiding certain human difficulties that other, less privileged people, do not avoid. This approach is also very wrong. It must not be taken. The privilege you can gain, however, provided the contact is a divine one, is



having access to a more vigorous and constructive help showing you the way out of your prison. You will earn this privilege by your own efforts in this direction, for, as you well know, this work is not always easy. But **contact with the Spirit World must not and cannot be a shortcut** to save you from the labor and pain of self-development. PL59

### **PL161 Unconscious Negativity Endangers Surrender of Ego to Involuntary Processes**

There are various states and processes in material life that afford man the possibility to replenish himself from the universal source. One of the most automatic, generally accessible of these states is sleep. **Insomnia occurs precisely because the ego is too predominant** and the involuntary forces of life cannot take over. They are hindered by the ego, perhaps the unconscious ego, but nevertheless the ego, which does not want to relinquish any of its controls. If all involuntary forces are feared and rejected, the various states in which a temporary submerging into the real self can be possible are blocked off.

The type of strength flowing into the personality during this particular immersion into the universal forces has different characteristics from the types of strength that come from other states of immersion into the divine ocean of being. Now, when a person's ego is overactive, sleep cannot come. Even this most primitive and universal form of replenishment ceases to function. PL161

### **Spiritual Paradoxes; Seeing only a small part of the whole**

The perception of the human mind is specifically faulty in that you take what you see as the whole. Yet **you only see small segments**. This then alters the nature of the perceived aspects of reality. PL211 Outer Events Reflect Self Creation

**Dimensions:** Just as the time element is so entirely different on earth from that in the true reality of spirit, so it is with dimension, or, if you prefer, with geographical denotations: above/below, right/left, -- the dimensions which you are able to comprehend on earth. When man sheds his body, he goes inside, into the spiritual spheres, because the whole universe is within man, factually! PL10

**Colors:** "there are more colors in the spirit world than you know of. There are colors for which you do not even have a name and that cannot be described to you because this is impossible. I might compare it in this way. If you have a long work of literature of a thousand pages and you write a synopsis of five pages, to give a very general idea about the contents, in that way you may compare the colors that have been given to mankind." PL14

**Spheres:** "Spiritual spheres are all over the universe: the planets, the different stellar systems, and even in the space between. But even right on your earthly sphere, you have all kinds of spiritual spheres just the same in the whole scale from the lowest to the highest. For distance in the world of spirit is not measured by your geographical measurements. Therefore, it is possible that many spheres exist on the same geographical or material spot. They overlap one another." PL15

**Creation:** "Your attitudes, your opinions, your feelings, your thoughts create the spiritual worlds even though you may still live on earth. Thus you each create the world which will be yours." PL 21 "For as you know, every thought, every feeling, every ambition, every act is form in spirit and thus creates a world." PL 22

**Spiritual Concepts:** "these principles are visible, not only the entities but also the forces. They are visible in the form of rays, fine threads running through the atmosphere. They are noticeable not only by various colors and shades but also by scent and tone and other means of perception that you do not know of as human beings." PL29

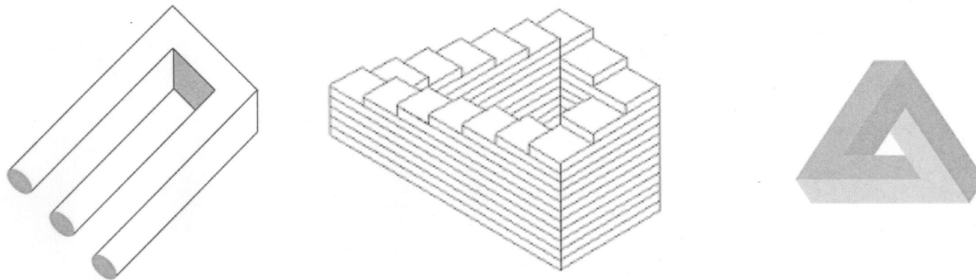
## Impossible Objects: One too many dimensions!

There are these two young fish swimming along and they happen to meet an older fish swimming the other way, who nods at them and says “Morning, boys. How’s the water?” And the two young fish swim on for a bit, and then eventually one of them looks over at the other and goes “What the hell is water?” *David Foster Wallace 2005*

“I have to speak tonight about the process of birth, and I have received permission to do so from higher authority... **‘squeezed’ into the limitations of human understanding.**” PL34

When we read the Guide’s descriptions of the spirit world, we unconsciously project our existing beliefs and knowledge into the description. Our 3D human paradigm is analogous to being a young fish in water. How can we understand the limitations of human understanding,...if our human understanding limits us... from understanding it’s own limitations?

An ‘impossible object’ is a type of optical illusion. “In most cases, the impossibility becomes apparent after viewing the figure for a few seconds. Yet the initial impression of a 3D object remains even after it has been contradicted. The unsettling nature of impossible objects occurs because of our natural desire to interpret 2D Drawings.” [http://en.wikipedia.org/wiki/Impossible\\_object](http://en.wikipedia.org/wiki/Impossible_object)



This ‘unsettling’ sensation is **cognitive dissonance**, where we see two desirable outcomes that are in conflict with each other. With impossible objects, we want the rules of a 3D world to apply to the 2D drawing that defies those rules. We want to believe our imaginations.

If we did not know what a 3D object looked like, we would not feel 'unsettled'. So this illusion only works because we **already know** what a 3D object is. Similarly, when we feel ‘unsettled’ about a spiritual matter, it may be because we are remembering something. We ‘know’ on some level, but cannot access the knowledge with our conscious mind.

One explanation for the fractured logic of our dreams is that when we return from from the world of spirit, the knowledge and learning that we have gained must be disassembled, because it can’t exist inside a 3-dimensional universe. Our ‘fortified pictures’, visions, and constructs must be replaced with objects we can conceive of.

## Week 4: Translating Spiritual Messages to the Material World

### PL211 Outer Events Reflect Self Creation – Three Stages

**The human mind is squeezed into a narrow box**, as it were. It is in a box of misperception and limited perception. Only as you know yourself do you gradually gain a proper perspective and perception of life and its relation to your inner self-creation.

The perception of the human mind is specifically faulty in that you take what you see as the whole. Yet **you only see small segments**. This then alters the nature of the perceived aspects of reality. It sheds a totally different picture on life, on creation, and on the processes of life and creation. Imagine as an analogy that here is a vast picture, but you only glimpse a small aspect of it through a narrow opening because the rest of the picture is covered. What you see then is only a part of reality, but **if you believe it is the whole, your entire perception and understanding are faulty**. It is the same way with the human mind and the human perception in regard to the real world.

At the same time, this human mind is capable of infinite expansion and of transcending its present limitation. A lot of human misperception stems from a very one-sided focusing and conditioning. The mind conditions its own beliefs, perceptions, observations, and perpetuates them as long as these self-conditioning processes are not being challenged or questioned. But as long as they are being taken for granted as the truth, the mind remains in a box. So, in order to gain a deeper understanding and a clearer picture of reality, **you must first know that you brainwash yourself continuously**.

The illusion that outer life imposes experience on you is so widespread that the brainwashing is very difficult to stop. In this lecture, I would like specifically to discuss three basic stages in growth and development seen from the point of view of your life experience.

**The [first] stage** is farthest removed from reality, broadly speaking, would be when all events seem totally disconnected from you. This is a very painful state because what happens to you appears "undeserved," and life becomes very frightening in its apparently unpredictable character.

**In the second stage** you can relatively easily see the outer event as a result of your attitudes. This does not mean that you can immediately cease these particular creations, for you need to gather a great deal of self-understanding and need to expose and release much pent-up energy and stagnant feelings before you begin to recreate your life. However, experience is now mostly obviously a result of your attitudes, intentions, beliefs, and feelings. You can see how this or that experience is a specific result of commensurate desires, defense mechanisms, destructive actions, clinging to negative behavior patterns, etc.

**In the third stage** in this progression, your attitudes and actions, your intentions and feelings have become sufficiently purified, realistic, and productive that you now create mostly positive life experience. Outer events fall more and more into place...you are moving into a new self-generative process of positive creation and experience. Yet you are still a victim to the fluctuations of your own moods. PL211

### PL76 Questions and Answers

QUESTION: If some of our dreams are sent to us by the Spirit World in order to teach us a lesson, why then are they so covered by symbolism?

ANSWER: **In the first place** let us not say a dream is "sent." Dreams are not really sent. This is difficult for my human friends to understand, but there is a difference between the so-called **psychological dream** and the **spiritual dream**.

The dream that is given by the Spirit World is really a **memory of your sojourn** in the Spirit World while your body was asleep. You are taught or advised about something and then you can take a memory along to help bring out what your soul has been impressed with....often it is helpful and more effective if this is a **fortified picture**.

[**One reason** for the distortions is] there are so many levels of the human personality, as you all know, and they all have their various messages to convey. One blurs into the other.

**The second reason** is that the **language in the Spirit World is a picture language**. When you are in the human state, accustomed to a completely different mode of expression, the symbolism of the pictures is something **you have to translate**. This, incidentally, is one of the reasons why it is so very hard for a spirit to express itself in human language. Imagine it in the sense of translating a text from a foreign language... it will sometimes be a difficult, laborious task. It needs effort. You have to think. Perhaps you have to look up a word in a dictionary. That is the difficulty here also. The phenomenon in itself is not confusing. In fact, it is much less confusing than your human language, which is so much more limited.

**And a third reason:** [**Your resistance**] may interfere when your soul wants to convey a message to you. One part of your being wants to give and show freely to your consciousness what the inner problem is. It projects these pictures, but then **there is this other part in you at work that tries to blur such messages**. The resisting part desires to cover up, to camouflage messages that lead you toward self-recognition and inner change. That is all it can do, if your will is strong enough. It cannot prohibit... But the lower self always interferes. It sends in disturbances. Radio messages can be interfered with in a similar way. All these elements are responsible for the difficulty to interpret dream language. PL76

## Daily Review #2 -- Being Overtaken by Moods

Exercise: Keep a daily review (PL28) for one week focusing upon moments when you feel that a mood 'overtakes' you during the day.

All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit:10 per day).

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to *at the time*

At the end of the week, read through your entries and complete the last column:

4. Notice where you might actually have been connected to some aspect of the mood that 'overtook' you. By not being aware of it as the time, the outer event appears to be independent from anything you have produced.

5. Notice any patterns.

"Being 'overtaken' is an illusion. It is as if you looked through the wrong end of a telescope. You produce it, but you do not know it. It is a movement in you. It is an aspect in you. It is your landscape. The mood expresses a specific meaning, and it is up to you to allow your inner self to produce the answer, to bring these various moods into the Pathwork activity and follow through these patterns at various times and phases. If you observe them, you will derive a tremendous meaning from them. Your disconnectedness from the meaning of the mood makes it appear as if it "overtook" you in a similar way as the outer event appears to you independently from anything you have produced."

PL211 Outer Events Reflect Self Creation – Three Stages

## Week 5: Wishful Day Dreams PL98

Let us discuss wishful daydreaming. Let us understand their origin, their harm, and their benefit. For there is also a benefit, although often a precarious one. Basically, there are two different kinds of wishful daydreams.

**One kind** comes from thoughts, and the thoughts come from drives. These drives are connected with your idealized self-image, your self-glorification, inadequacy, your lack of self-confidence. There is no human being who does not, even consciously at times, indulge in daydreams. In them, he sees himself in situations in which he proves to those who have slighted him his superiority, his greatness. In such daydreams, now they admire him instead. They convince themselves that they were mistaken about him, and he experiences satisfaction, revenge, gratified pride. Thus he enjoys living in a way that is the very opposite of his deep-rooted feelings of inadequacy and inferiority. He corrects his undesirable reality by fantasies, as it were.

The harm lies in the fact that precious energy is being spent on fabricating such wishful daydreams, energy that could be spent in the much more constructive pursuit of finding the root of the inadequacy and eliminating it. In living such fantasies, a certain momentary relief is experienced, but it is a relief that is purely illusory.

However, there is also a benefit to this mechanism. One benefit is that, out of the fact that the realistic remedy is not sought, through the activity of correcting life in fantasy, aggression and hostility and destructive impulses are removed. Another beneficial factor is that these daydreams are a symptom. **How can you ever find a sickness if there is no symptom?** However, most people enjoy the symptom, do not wish to recognize it for what it is, and therefore do not benefit from the symptom. Your psyche will give it up to the degree that you learn to live life in reality.

**The second category** of wishful daydreaming is emotional in nature and comes from needs, as opposed to those from drives. Your repressed, unrecognized needs may create an even stronger force just because they are repressed. This force must have an outlet, which then occurs often through this other kind of daydreaming. If the healthy pursuit of need fulfillment is hindered through your pseudosolutions, unrealistic fears, erroneous images that paralyze your constructive energy and resourcefulness, then an imaginary outlet is necessary. Physical, emotional, mental, and spiritual fulfillment is then possible only in fantasies. Again, this is a relief, and again, it is not enough to say that it is merely escape from drab reality.

**When you are unwilling to leave your isolation**, your needs cannot be fulfilled. The more satisfying your fantasy fulfillment is, the less incentive will you have to resolve your problems so that fulfillment can become a reality. In the unconscious conviction that fulfillment is impossible in reality, you completely withdraw from living and no longer try.

Yet, to a degree, the existence of some daydreaming of this sort may even spur you on to seek fulfillment in reality. Then they do have a beneficial effect. It depends here on what level you produce them and what your attitude is to them. PL98

**QUESTION: What is the difference between drives and needs?**

**ANSWER:** A need is a very basic function of the human entity. A need is something real unless it is displaced and superimposed with an unreal one. A drive, as I mentioned earlier, comes from compulsions which, in turn, come into existence out of misconceptions, out of your images, your lack of belief in yourself, your idealized self-image, and from resorting to pseudo-solutions. All these create drives, while the needs may be wants that are utterly healthy. PL98

QUESTION: I have many daydreams. When I stop, my fears become active. When my fears recede, I start daydreaming again. Why is that?

ANSWER: Because, you see, my friend, both have the same common denominator, the same root. They both are an expression of your self-alienation. You know perfectly well from your recent findings that your conscious fears are not your real fears. They are displaced fears. They are the fears you want to have rather than the basic fear that you do not wish to face: the fear of being yourself.

Therefore, since these are not your real fears, they take the same escape mechanism as your daydreams. **You experience either substitute fears or substitute fulfillments.** Since you do not face and tackle the problem of becoming yourself, you cannot have the fulfillment that everyone inwardly strives for. Therefore you create substitute fulfillments which you partially experience only in fantasy. It is just as though your psyche says, "So long as I do not face my real fear, I do not mind having other fears. But as long as I remain in this attitude, I cannot be fulfilled. Therefore I need substitute fulfillment." This is why you alternate between experiencing pseudo-fears and pseudo-fulfillment in daydreams.

QUESTION: I'm confused about **harmony and happiness**. I always thought they were the same. Also, it is said that the universal laws are harmonious, yet many manifestations of nature are not harmonious at all.

ANSWER: You see only fragments of these laws. If you see a fragment of a whole, then you cannot perceive the meaning -- and cannot therefore understand the harmony. In fact, by seeing only a fragment of the whole, it may even appear as the opposite of the whole, although it is absolutely true that, in a higher state of being, harmony and happiness are the same, just as love, truth, wisdom, as well as any other divine manifestations are all one whole.

The lower the states of development, the more they appear as not being the same. On your earth sphere, all divine manifestations may or may not appear as being the same. For instance, a truth may hurt, at least temporarily. To the extent that the person develops, to that degree will the most unpleasant truth have a liberating effect and thus no longer be contradictory to love. The less the person is developed, the more does he experience unpleasant truth as harsh and unloving. Separateness of concepts exists where imperfection exists, where separateness of soul exists.

The unifying of these concepts, when they all become one, comes as development, and with it, the awareness of reality grows. The more you are in reality, the more does your outlook grow, the more do the many little fragments make up a whole. This is then perceived in the individual as well as in the universe. Every universe in creation conforms to the average state of the entities inhabiting that particular universe or cosmic sphere. Therefore the harmony in the universal laws must sometimes dwell in their apparent hardship. Without this hardship, unification could not take place. This does not mean, my friends, that this is a punishment by an arbitrary God. It is inherent in the laws to work according to their environmental conditions.

For example, an electric current will manifest differently in a wet environment than in a dry one. The potent forces of these universal laws are determined by the existing climate, so to speak, at any given moment. In other words, what you do with the laws, your attitude to them determines their manifestation; whether done consciously or unconsciously makes no difference. Thus they may at times have a benign effect, at other times a momentary hostile one. But even the latter is geared to establishing balance eventually. PL98

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