

Pathwork Lecture 83: The Idealized Self-Image

1996 Edition, Original Given April 14, 1961

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	<i>Content</i>
03	<p><u>Greetings.</u></p> <p><u>God bless</u> <u>all of you, my dearest friends.</u></p> <p><u>Welcome are</u> <u>all my</u></p> <ul style="list-style-type: none">• <u>old and</u>• <u>new</u> <p><u>friends gathered here.</u></p>
04	<p><u>Let us continue within the series of lectures</u> <u>to help you gain further insight</u> <u>into</u></p> <ul style="list-style-type: none">• <u>yourself</u> <p><u>and therefore</u> <u>into</u></p> <ul style="list-style-type: none">• <u>life.</u>

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The two preceding lectures [*See Lecture 81: Conflicts in the World of Duality given on March 3, 1961, and Lecture 82: The Conquest of Duality Symbolized in the Life and Death of Jesus given on March 31, 1961 – Good Friday*]

dealt with

the

- *great duality,*

the

- *struggle between*

• life

and

- *death,*

the

- *illusion that it is a question of either/or [i.e., EITHER life OR death].*

The more

one is involved in duality,

the more one sees life

in terms of extremes,

such as

- *happiness*

versus

- *unhappiness,*

with

- *happiness*

standing for

- *life*

and

- *unhappiness*

for

- *death.*

05

While still struggling in this duality,

it is impossible to

accept life

as

necessarily

containing

both [*i.e., as NECESSARILY containing BOTH happiness AND unhappiness, BOTH life AND death.*]

• Intellectually

you may

- accept and
- believe

this [i.e., INTELLECTUALLY you may accept and believe that life NECESSARILY contains BOTH happiness AND unhappiness, and BOTH life AND death],

but

- emotionally
you do not.

What you
feel

is that

if you are unhappy

now,

you will continue to be unhappy
forever.

Then [i.e., Then, feeling that if you are unhappy NOW you will continue to be unhappy FOREVER,]

the

- tragic,
- unnecessary, and
- destructive
struggle
against
 - death or
 - unhappiness
begins.

06

Birth

is a

painful experience
for the infant.

Other painful experiences
are bound to follow,

although

pleasurable experiences
occur as well.

	<p><u>But since</u> <u>the knowledge of</u> • <u>unpleasurable experiences,</u> <u>or</u> • <u>their possibility,</u> <u>is always present,</u> <u>the fear of them</u> [i.e., <u>the ever-present fear of unpleasurable experiences</u>] <u>creates a</u> <u>basic problem.</u></p>
07	<p><u>The most significant</u> <u>countermeasure</u> [i.e., <u>the most significant countermeasure to the</u> <u>ever-present fear of unpleasurable experiences</u>] <u>to which people resort</u> <u>in the false belief</u> <u>that it</u> [i.e., <u>in the false belief that this countermeasure</u>] <u>will circumvent</u> • <u>unhappiness,</u> • <u>unpleasure, and</u> • <u>death,</u> <u>is the</u> <u>creation of the</u> <u>idealized self-image</u> <u>as a</u> <u>universal pseudo-protection</u> [i.e., <u>as a</u> <u>universal pseudo-protection from the</u> <u>ever-present fear of unpleasurable</u> <u>experiences</u>].</p> <p><u>They never realize that</u> <u>this very countermeasure</u> <u>not only</u> • <u>does not avoid,</u> <u>but rather</u> • <u>brings on</u> <u>the very thing</u> [i.e., <u>brings on the fear of unpleasurable</u> <u>experiences</u>]</p> <p><u>that they</u> • <u>dread most and</u> • <u>fight.</u></p>

	<p><i>However,</i> <i>if you do not</i> <i>fully understand</i> <i>your struggle with duality,</i> <i>about which I spoke</i> <i>in the two preceding lectures [i.e., Lecture 81: Conflicts in the World of Duality and Lecture 82: The Conquest of Duality Symbolized in the Life and Death of Jesus],</i> <i>you cannot</i> <i>fully understand</i></p> <ul style="list-style-type: none"><i>• the creation and</i><i>• the function</i> <i>of the</i> <i>idealized self-image.</i>
08	<p><i>I have occasionally used the term</i> <i>mask self</i> <i>in the past.</i></p> <p><i>The</i></p> <ul style="list-style-type: none"><i>• mask self</i> <i>and the</i> <i>• idealized self-image</i> <i>are really</i> <i>one and the same.</i> <p><i>The</i></p> <ul style="list-style-type: none"><i>• idealized self [i.e., The idealized self-image or the mask self]</i> <i>masks the</i> <i>• real self.</i>
09	<p><i>It [i.e., The idealized self-image or the mask self]</i> <i>pretends to be</i> <i>something you are not.</i></p>

The idealized self-image
is supposed to be a means of
avoiding
unhappiness.

Since unhappiness
automatically
robs the child of
security,

its [i.e., the child's]
self-confidence
is diminished
in proportion to
its unhappiness,

though
this unhappiness
cannot be measured
objectively.

What
one personality type

- *may be able to cope with quite well*

and

- *does not experience as drastic unhappiness,*

another

- *temperament and*
- *character*

feels to be
dismal woe.

10

At any rate,

- *unhappiness and*
- *lack of belief in oneself*

are interconnected.

	<p><u>The creation of the idealized self-image serves to supply the</u> • <u>missing self-confidence</u> <u>and to thereby gain</u> • <u>pleasure supreme.</u></p> <p><u>At least</u> <u>this</u> [i.e., <u>At least this BELIEF that the idealized self-image serves to supply the missing self-confidence and thereby to offer pleasure supreme</u>] <u>is the</u> <u>unconscious</u> <u>reasoning process,</u></p> <p><u>and</u> <u>it</u> [i.e., <u>and this unconscious reasoning that the idealized self-image serves to supply the missing self-confidence and thereby to offer pleasure supreme</u>] <u>is not altogether different from</u> <u>the truth.</u></p>
11	<p><u>In</u></p> <ul style="list-style-type: none">• <u>truth and</u>• <u>reality,</u><ul style="list-style-type: none">• <u>healthy and</u>• <u>genuine</u> <p><u>self-confidence</u> <u>is</u> <u>peace of mind.</u></p> <p><u>It</u> [i.e., <u>Healthy and genuine self-confidence</u>]</p> <ul style="list-style-type: none">• <u>is</u><ul style="list-style-type: none">• <u>security and</u>• <u>healthy independence</u> <p><u>and</u></p> <ul style="list-style-type: none">• <u>allows one to achieve</u> <u>a maximum of</u> <u>happiness</u> <u>through</u><ul style="list-style-type: none">• <u>developing one's inherent talents,</u>• <u>leading a constructive life, and</u>• <u>entering into</u> <u>fruitful human relationships</u> <u>with healthy interdependence.</u>

But since the
self-confidence
established through the
idealized self
is artificial,
the result [i.e., the result of this ARTIFICIAL self-confidence
established through the idealized self]
cannot possibly
be what was expected [i.e., the expected GENUINE self confidence].

Actually,
the consequence [i.e., the consequence of using the idealized self-image to
to establish what can only be an ARTIFICIAL self-confidence]
is

- **quite the contrary** [i.e., quite the contrary to the consequence of
having GENUINE self-confidence: peace of mind, security,
and true happiness attained from developing one's talents,
leading a constructive life, and having fruitful relationships]

and

- **frustrating**
because
 - **cause** [i.e., having merely ARTIFICIAL self-confidence by
relying only on one's idealized self-image rather than
having GENUINE self-confidence from the real self]

and

- **effect** [i.e., unhappiness, fear, and insecurity]
are not obvious to you.

It may take
a great deal of

- **life experience and**
- **inner will**

to find
the truth.

Then,
and then only [i.e., only when you find the TRUTH of WHY you are unhappy
fearful, and feeling insecure],
will you
slowly
discover the links
between your

- **unhappiness**

and your

- **idealized self-image.**

12

You need

- to grasp
the
 - significance,
- the
 - effects,
- the
 - damages
that follow in the wake of the
idealized self-image

and

- to fully recognize its [i.e., You need to
fully recognize the idealized self-image's
existence,
in the particular way it manifests
in your individual case.

This [i.e., This full understanding the idealized self-image – grasping its
significance, effects and damages that follow in its wake as
well as recognizing its existence in the particular way it
manifests in your individual case]

requires

a great deal of work
for which
all the preceding work
was necessary.

The dissolution of
the idealized self
is the only possible way
to find your

- true self [i.e., to find your true or real self],

to find

- serenity and
- self-respect,

and

to

- live your life
fully.

13	<p><u><i>There is much to be said about this topic, but now I will discuss only the barest fundamentals.</i></u></p> <p><u><i>As time goes on, I shall</i></u></p> <ul style="list-style-type: none">• <u><i>be more specific and</i></u>• <u><i>go into further details,</i></u> <p><u><i>but the</i></u></p> <ul style="list-style-type: none">• <u><i>results and</i></u>• <u><i>findings</i></u> <p><u><i>of your personal work in this respect [i.e., the results and findings of your PERSONAL WORK in respect to your idealized self-image and its dissolution] are more important [i.e., are more important than a more specific and more detailed understanding of the idealized self-image per se].</i></u></p>
14	<p><u><i>As a child, regardless of what your particular circumstances were, you were indoctrinated with admonitions on the importance of being</i></u></p> <ul style="list-style-type: none">• <u><i>good,</i></u>• <u><i>holy,</i></u>• <u><i>perfect.</i></u> <p><u><i>When you were not [i.e., When you were NOT good, holy, and perfect], you were often punished in one way or another.</i></u></p>

Perhaps the worst punishment

was that

your parents

- withdrew their affection from you;

they

- were angry,

and

you had the impression

you were no longer loved.

No wonder

- "badness"

associated itself with

- punishment and
- unhappiness,

- "goodness"

with

- reward and
- happiness.

Hence

to be

- "good"

and

- "perfect"

became

an absolute must;

it [i.e., to be "good" and "perfect"]

became a question of

- life

or

- death

for you.

Still

you knew perfectly well

that you were

not as

- good

and as

- perfect

as the world seemed to expect you to be.

This truth [i.e., *This truth that you were NOT as good and as perfect*
as the world SEEMED to expect you to be]
had to be
hidden;

it [i.e., *This truth that you were NOT as good and as perfect*
as the world SEEMED to expect you to be]
became
a guilty secret,
and
you started to build
a false self.

This [i.e., *This building of a false self to hide the truth that you were NOT as good*
and as perfect as the world SEEMED to expect you to be],
you thought,
was
your

- *protection and*

your

- *means of attaining*
what you
desperately
wanted –
 - *life,*
 - *happiness,*
 - *security,*
 - *self-confidence.*

The awareness
of this false front
began to vanish,
but you

- *were*

and

- *are*
permanently
permeated with
the guilt of
pretending to be
something you are not.

You strain
harder
and harder
to become
this
• false self,
this
• idealized self.

You
• were,
and
unconsciously
• still are,
convinced
that
if you strain hard enough,
one day
you will
be
that self [i.e., BE that IDEALIZED SELF].

But
• this artificial squeezing-into-something-you-are-not process
can never attain
• genuine
• self-improvement,
• self-purification and
• growth,

because
you started building
an unreal self [i.e., building an idealized unreal self]
on a false foundation [i.e., on the false foundation of
something you are not now: your idealized self-image]
and leave your
real self [i.e., leave who you really and truly
are NOW – your REAL self]
out.

In fact,
you are
desperately hiding
it [i.e., you are desperately HIDING the REAL self that you are NOW].

15

The idealized self-image
may assume
many forms.

It [i.e., The idealized self-image]
does not always dictate
standards of
recognized
perfection.

Oh yes,
much of the idealized self-image
dictates
highly moral standards,
making it all the more difficult
to question its [i.e., making it more DIFFICULT to question the
idealized self-image's]
validity.

"But isn't it
right
to want
• to be
always
• decent,
• loving,
• understanding,
never
• angry,
and
• to have
no
• faults,
but try
• to attain
• perfection?"

Isn't this [i.e., Isn't this STRIVING for PERFECTION]
what we are
supposed
to do?"

Such considerations [i.e., Such considerations regarding your having to be perfect in every way all the time]

will make it difficult for you to discover

- the
- compulsive attitude that denies present imperfection,

- the
- pride and
- lack of humility that prevents you from accepting yourself as you are now,

and above all,

- the
- pretense [i.e., above all makes it difficult for you to discover the exaggerated claims you make about yourself, the pretense with its resulting
 - shame,
 - fear of exposure,
 - secretiveness,
 - tension,
 - strain,
 - guilt,
 - anxiety.

It will take some progress in this work before you begin to experience

the difference in feeling

between the

- genuine desire to gradually work toward growth,

and the

- ungenuine pretense [i.e., the exaggerated claims of perfection you feel you have to make about yourself]

imposed upon you by the dictates of your idealized self.

You will discover
the deeply hidden fear
that says
your world will come to an end
if you do not live up to
its standards.

You will
• sense and
• know
many other
• aspects and
• differences
between
• the genuine
and
• the ungentine
self.

And you will also discover
what
your
particular
idealized self
demands.

16

There are also
facets of the idealized self,
depending on
• personality,
• life conditions and
• early influences,
which
• are not
and
• cannot be considered
• good,
• ethical, or
• moral.

- Aggressive,
- hostile,
- proud,
- overambitious
trends

are

- glorified, or
- idealized.

It is true

that these

negative tendencies [i.e., negative tendencies of aggressiveness,
hostility, pride, and overambitiousness]

exist behind

all

idealized self-images.

But they [i.e., But these negative tendencies]

are hidden,

and since they

crassly contradict the

morally high standards

of the particular idealized self,

they [i.e., [i.e., these negative tendencies of aggressiveness, hostility, pride, and
overambitiousness that are HIDDEN parts of ALL idealized self-images]

cause

additional anxiety,

in that the idealized self

will be exposed

for the fraud it is.

The person who glorifies

such negative tendencies [i.e., who glorifies such negative tendencies as aggressiveness, hostility, pride, and overambitiousness], believing them to prove

- **strength and**
- **independence,**
- **superiority and**
- **aloofness,**
- **would be deeply**
ashamed of [i.e., ashamed to have and exhibit in himself or herself] the "goodness" another person's idealized self insists on

and

- **would consider it [i.e., and would consider the more passive, more tranquil, more humble, and less ambitious "goodness" seen in the other person's idealized self]**

as

- **weakness,**
- **vulnerability, and**
- **dependency in an unhealthy sense.**

Such a person [i.e., such a person who glorifies such negative tendencies as aggressiveness, hostility, pride, and overambitiousness] entirely overlooks the fact

that

nothing makes a person as vulnerable

as

- **pride;**

nothing

causes so much

- **fear [i.e., nothing causes so much fear as pride].**

17

In most cases

these two tendencies [i.e., 1) the tendency of having UNREALIZABLE levels of perfection as standards in POSITIVE traits in one's idealized self-image and 2) the tendency of falsely thinking certain NEGATIVE traits such as pride are positive and hence should be in one's idealized self image] **are combined:**

• **overexacting moral standards**
impossible to live up to

and

• **pride**
in being

- **invulnerable,**
- **aloof, and**
- **superior.**

The co-existence of
these mutually exclusive ways
presents
a particular hardship for the psyche.

Needless to say,
the conscious awareness of this contradiction
is missing
until this particular work [i.e., **until this particular work**
with the idealized self-image]
is well in progress.

18

There are
many more

- **facets,**
- **possibilities,**
- **individual pseudo-solutions**

combining
all sorts of
mutually exclusive trends.

All this
has to be found
individually.

19

Let us now consider
some of the
• general effects of
the existence of the idealized self
and
some of the
• implications.

Since
• the
• standards and
• dictates
of the idealized self
are impossible to realize,
and yet
• you
never
give up
the attempt to uphold them,
you
cultivate within yourself
an inner
tyranny
of the worst order.

You
• do not realize the
impossibility
of being as perfect as
your idealized self
demand,
and
• never
give up
• whipping yourself,
• castigating yourself, and
• feeling
a complete failure
whenever
it is proven
that
you cannot live up to its [i.e., cannot live up to
your idealized self's]
demands.

A sense of
abject worthlessness
• comes over you
whenever
you fall short of these fantastic demands
and
• engulfs you in
misery.

This misery
may at times
be conscious
but
most of the time
it is not [i.e., most of the time this misery that engulfs you
is NOT conscious].

Even if it is [i.e., Even if this misery that engulfs you IS conscious],
you do not realize
• the entire significance,
• the impossibility
of what you
expect from yourself.

When you try to
hide your reactions to
your own "failure,"
you use
special means
to avoid seeing it [i.e., to avoid seeing your own "failure"].

One of the
most common devices [i.e., One of the most common devices to avoid seeing
your own "failure"]
is to
project
the blame
for "failure"
into the
• outer world,
onto
• others,
onto
• life.

20

*The more you
try to
identify with
your idealized self-image,
the harder
the disillusionment
whenever
life brings you into a position
where
this masquerade
can no longer be maintained.*

*Many a
personal crisis
is based on
• this dilemma [i.e., this dilemma of facing the disillusionment of
your idealized self-image with which you are identified],
rather than on
• outer difficulties.*

*These difficulties [i.e., These outer difficulties]
then [i.e., then, encountered while you are still trying desperately
to maintain the masquerade of your idealized self-image,]
become
an added menace [i.e., an added menace to your life]
beyond
their objective hardship.*

*The existence
of the difficulties
is a proof to you
that
you
are
not
your idealized self,*

*and this [i.e., and this fact that you now realize that you are NOT your idealized self]
robs you of
the false self-confidence
you falsely tried to establish
with the creation of the idealized self.*

*There are other personality types
who know perfectly well
that they
cannot identify with
their idealized self.*

*But they
do not know this [i.e., But they do NOT hold this knowledge that they cannot
identify with and live up to the standards of their idealized self-image]
in a healthy way.*

*They [i.e., Those who know perfectly well that they cannot live up to
the standards of their idealized self-image]
despair.*

*They believe they
ought to
be able to live up to it [i.e., they believe they OUGHT to be able to
live up to their idealized self-image].*

*Their whole life [i.e., The whole life of those who know perfectly well that they
cannot live up to the standards of their idealized self-image]
is permeated with
a sense of failure,*

*while the former type [i.e., while the life of those who never give up their attempt
to uphold the standards of their idealized self-image]
experiences it [i.e., experiences a sense of failure]
only on
more conscious levels
when*

- *outer and*
- *inner*

conditions

*culminate in showing up
the phantom of the idealized self
for what it really is –*

an

- *illusion*

a

- *pretense,*

a

- *dishonesty.*

*[For those of this former type who never give up their attempt
to uphold the standards of their idealized self-image]*

It amounts to saying:

**"I know I am imperfect,
but I make believe
I am not."**

Not to recognize

**this dishonesty [i.e., NOT TO RECOGNIZE this dishonesty of PRETENDING
NOT to be imperfect when one knows one IS in fact imperfect]
is comparatively
easy**

when rationalized by

- **conscientiousness,**
- **honorable**
 - **standards and**
 - **goals,**

and a

- **desire to be good.**

21

The

genuine [i.e., GENUINE rather than disingenuous or pretentious]

desire

to better oneself

leads one to

**accept [i.e., ACCEPT WITHOUT shame or guilt RATHER THAN
deny, hide, or experience shame or guilt regarding]**

the personality

as it is now.

If this basic premise [i.e., this basic premise of FULLY ACCEPTING the personality as it is NOW while simultaneously DESIRING to BETTER oneself] is the main governing force of your motivation for perfection, any discovery of where you fall short of your ideals will not throw you into

- *depression,*
- *anxiety, and*
- *guilt,*

but will rather

- *strengthen you.*

You will not need to exaggerate the "badness" of the trait in question [i.e., exaggerate the "badness" of the trait where you fall short of your ideals], nor will you defend yourself against it [i.e., against the trait where you fall short of your ideals] with the excuse that it [i.e., with the excuse that the trait where you fall short of your ideals] is the fault of

- *others,*

of

- *life,*

of

- *fate.*

You will gain an objective view of yourself in this respect [i.e., in respect to this trait where you fall short of your ideals]

and this view [i.e., and this honest and objective view of yourself] will liberate you.

You will
fully
assume responsibility for
the faulty attitude [i.e., for this faulty attitude, an attitude where you fall
short of your ideals],
being willing
to take the consequences [i.e., take the consequences
of having this faulty attitude
upon yourself.

When you
act out
your idealized self,
you dread nothing
more than
that [i.e., you dread nothing more than assuming responsibility of
and taking the consequences for having this faulty attitude],
for taking the responsibility of
your shortcomings upon yourself
is tantamount to saying,

"I am not my idealized self."

22

A sense of
• failure,
• frustration, and
• compulsion,
as well as
• guilt and
• shame,
are the most outstanding indications
that your idealized self
is at work.

These [i.e., A sense of failure, frustration, compulsion, guilt and shame]
are the
consciously felt
emotions
out of all those [i.e., out of all those emotions]
that lie hidden underneath.

23

The idealized self
has been called into existence
in order to
attain
• self-confidence
and therefore, finally,
• happiness,
• pleasure supreme.

The stronger
its presence [i.e., The stronger the presence of the idealized self],
the more
genuine
self-confidence
fades away.

Since
you cannot live up to
its standards [i.e., the standards of your idealized self-image],
you think
even less of yourself
than you originally did.

It is therefore obvious
that
genuine
self-confidence
can be established
only when
you remove
the superstructure
which is this merciless tyrant,
your idealized self.

24

Yes,
you could have self-confidence
• if the idealized self
were really you;
and
• if you could live up to
these standards.

Since
• this [i.e., Since being the idealized self and living up to its standards]
is impossible
and since, deep down,
• you know perfectly well
you are not anything like
what you
think you are
supposed to be,
with this "super self"
• you build up
additional insecurity,
and
• further vicious circles
come into existence.

The
original
insecurity
which was supposedly
whisked away
by the establishment of
the idealized self,
steadily increases.

It [i.e., The original insecurity]
snowballs,
and becomes worse
and worse.

- The more insecure
you feel,
- the more stringent
the demands of the
 - superstructure or
 - idealized self,
- the less
you are able to
live up to it [i.e., live up to the more stringent demands
of the idealized self], and
- the more insecure
you feel.

It is very important to see
how this vicious circle
works.

But this [i.e., But seeing how this vicious circle works]
cannot be done
until and unless
you become
fully aware of the

- devious,
- subtle,
- unconscious

ways
in which
this idealized self-image
exists
in your
particular
case.

Ask yourself

- in what
particular areas
it [i.e., YOUR idealized self-image]
manifests.
- What
 - causes and
 - effectsare connected with it [i.e., connected with YOUR idealized self-image]?

25

A

- further and
- drastic

result of this problem [i.e., this problem of striving for
the standards set by your idealized self-image]
is the constantly increasing
estrangement from
the real self.

The idealized self
is a falsity.

It [i.e., The idealized self]
is a

- rigid,
- artificially constructed
imitation of
a live human being.

You may invest it [i.e., You may invest the idealized self]
with many aspects of
your real being;
nevertheless,
it [i.e., nevertheless the idealized self]
remains
an artificial construction.

The more

you invest
your

- energies,

your

- personality,

your

- thought processes,
- concepts,
- ideas, and
- ideals

into it [i.e., into the idealized self],

the more

strength you take from
the center of your being,

which

alone

is amenable to growth.

This center of your being

is

- *the only part of you,*
- *the real you,*
that can
 - *live,*
 - *grow, and*
 - *be.*

It [i.e., This center of your being, the real you, your REAL SELF]

is the only part

that can

properly

guide you.

It alone [i.e., This center of your being, the real you, your REAL SELF, alone]

functions with

all

your capacities.

It [i.e., This center of your being, the real you, your REAL SELF]

is

- *flexible and*
- *intuitive.*

Its feelings alone [i.e., The feelings of this center of your being,
the feelings of the real you, your REAL SELF, ALONE]

are

- *true and*
- *valid*

even if,

for the moment,

they

are not yet

fully

in

- *truth and*
- *reality,*

in

- *perfection and*
- *purity.*

But the feelings of
the real self
function in perfection
• relative to what you are
now,
• not being able to
be more,
in any given situation of your life.

The more
you take out of that live center
in order to invest into
the robot you have created,
the more
estranged you become from
the real self
and the more
you
• weaken and
• impoverish
it [i.e., the more you weaken and impoverish the REAL SELF].

26

In the course of this work,
you have sometimes come upon the
• puzzling and
• often frightening
question:

"Who am I really?"

This [i.e., Having this puzzling and often frightening question
come up: "Who am I really?"]

is the result of the
• discrepancy and
• struggle
between
• the real
and
• the false
self.

Only upon
solving

this most

- vital and
- profound

question [i.e., Only in solving this most vital and profound question:

“Who am I really?”]

will your

- live center
- respond and
- function

to its full capacity,

will your

- intuition
- begin to function to its full capacity,

will you become

- spontaneous,
- free of all compulsions,

will you

- trust in
- your feelings
because

they [i.e., because your true inner feelings]

will have an opportunity to

- mature and
- grow.

- Feelings

will become every bit as reliable to you

as your

- reasoning power

and your

- intellect.

27

All this [i.e., *All this:*

- 1) your *LIVE CENTER* responding and functioning to its full capacity,
- 2) your *INTUITION* functioning to its full capacity,
- 3) being *SPONTANEOUS* and *FREE OF ALL COMPULSIONS*,
- 4) *TRUSTING* your *FEELINGS* so that they can continuously mature]

is the

final

finding of self [i.e., *the final finding of your REAL SELF*].

Before this can be done,

a great many hurdles

have to be overcome.

It seems to you

that this [i.e., *that this living from your LIVE CENTER and INTUITION, being SPONTANEOUS and FREE of COMPULSIONS, and TRUSTING your FEELINGS – being your REAL SELF*]

is a

life or death

struggle.

You still believe you need

the idealized self

in order to

- **live and**
- **be happy.**

Once you understand that

this [i.e., *that this belief that you need the idealized self in order to live and be happy*]

is not so,

you will be able to

give up the

pseudo-defense

that makes the

- **maintenance and**
- **cultivation**

of the idealized self

seem

necessary.

Once you understand
that
the idealized self
was supposed to solve
the particular problems in your life
above
and beyond
your need [i.e., problems BEYOND your REAL NEED]
for

- happiness,
- pleasure, and
- security,

you will come to see
the wrong conclusion
of this theory.

Once you

- go a step still further [i.e., a step beyond seeing your WRONG CONCLUSION,
your wrong conclusion that you NEED the IDEALIZED SELF to be HAPPY]

and

- recognize the damage
the idealized self
has brought into your life,

you will
shed it [i.e., you will shed the idealized self-image]
as the burden it is.

	<p><u>No</u></p> <ul style="list-style-type: none">• <u>conviction,</u>• <u>theory, or</u>• <u>words you hear</u> <p><u>will</u> <u>make you</u> <u>give it up</u> [i.e., <u>will MAKE you give up your idealized self-image</u>],</p> <p><u>but</u> <u>the recognition of</u> <u>what</u></p> <ul style="list-style-type: none">• <u>specifically it was supposed to solve</u> [i.e., <u>recognition of what SPECIFIC PROBLEMS the idealized self was supposed to solve, problems connected with false needs and hence problems that were BEYOND your REAL NEED for happiness, pleasure, and security</u>] <p><u>and</u> <u>what</u></p> <ul style="list-style-type: none">• <u>damage it</u> [i.e., <u>what damage your ideal self-image</u>]<ul style="list-style-type: none">• <u>has done and</u>• <u>is continuing to do</u> <p><u>will enable you to dissolve this</u> <u>image of all images.</u></p>
28	<p><u>Needless to say,</u> <u>you also have to recognize</u></p> <ul style="list-style-type: none">• <u>most particularly and</u>• <u>in detail</u> <p><u>what your</u> <u>specific</u></p> <ul style="list-style-type: none">• <u>demands and</u>• <u>standards</u> <p><u>are,</u></p> <p><u>and, further,</u> <u>you have to see</u> <u>their</u></p> <ul style="list-style-type: none">• <u>unreasonableness</u> [i.e., <u>see the unreasonableness of your demands and standards that are associated with YOUR idealized self-image</u>], <p><u>their</u></p> <ul style="list-style-type: none">• <u>impossibility</u> [i.e., <u>see the impossibility of your demands and standards that are associated with YOUR idealized self-image</u>].

When you have a
feeling of
• acute anxiety and
• depression,
consider the fact
that your
idealized self
may
feel
• questioned and
• threatened,
either
by • your own limitations,
by • others,
or
by • life.

Recognize the
self-contempt [i.e., self-distain, self-despising]
that underlies the
• anxiety or
• depression.

When you are
compulsively angry at others,
consider the possibility
that this [i.e., that this compulsive anger at others]
is but an
externalization of
your anger at
yourself
for not living up to the standards of
your false self [i.e. standards of YOUR idealized self].

**Do not let it [i.e., Do not let your anxiety, depression, or anger]
get away with
using the excuse of
outer problems
to account for**

- **acute depression or**
- **fear.**

**Look into the question [i.e., the question of your anxiety, depression, or anger]
from this new angle [i.e., from the angle of your not living up to the standards of
your idealized self-image].**

Your

- **private and**
- **personal
work**

will help you in this direction,

but it is

almost impossible to do it alone.

Only after

**you have made some substantial progress
will you recognize
that so many of these
outer problems
are**

- **directly or**
- **indirectly**

the result of

- **the discrepancy
between**

- **your capacities**

and

- **the standards of your idealized self**

and

- **how you deal with**

**this conflict [i.e., this inner conflict that occurs
when your limited capacities prevent
you from meeting the standards of your
idealized self-image].**

29

So, as you proceed
in this particular phase of the work [i.e., this phase where you work with
your idealized self-image],
you will come to understand
the exact nature
of your idealized self:
its [i.e., YOUR idealized self's]
• demands,
its [i.e., YOUR idealized self's]
• requirements of
• self and
• others
in order to maintain the illusion [i.e. maintain
the illusion that you ARE your idealized self].

Once you fully see
that what you regarded as
• commendable
is really
• pride and
• pretense,
you will have gained a
most substantial insight
that enables you to
weaken the impact
of the idealized self.

Then, and then only [i.e., When, and only when, you FULLY realize that what you
regarded as commendable is NOT commendable but is in fact pride
and pretense and have, by this realization of the truth, weakened the
impact of the idealized self],
will you realize
the tremendous self-punishment
you inflict upon yourself.

For
whenever
you fall short [i.e., fall short of the standards and demands of your
idealized self-image],
as you are bound to,
you feel
so
• impatient,
so
• irritated,
that your
feelings
can snowball into
fury and wrath
at yourself.

This
fury and wrath
is often projected on others
because
it is too unbearable
to be aware of
self-hate,
unless
one
• unrolls this whole process and
• sees it [i.e., and sees this whole process]
in the entire light.

Nevertheless,
even if
this hate [i.e., this self-hate]
is unloaded upon others,
• the effect on [i.e., the effect of this self-hate on]
the self
is still there
and
• it [i.e., and this self-hate]
can cause
• disease,
• accident,
• loss, and
• outer failure
in many ways.

30

When you make
the very first steps
toward giving up
the idealized self,
you will
feel
a sense of liberation
as never before.

Then [i.e., Then, in feeling this sense of liberation as you give up the idealized self,]
you will be
truly
born again;

your
real self
will emerge.

Then [i.e., Then, in feeling this sense of liberation as you give up the idealized self,]
you will
rest
within
your real self,
centered within.

Then [i.e., Then, in feeling this sense of liberation as you give up the idealized self,]
you will
truly grow,
not only on the outer fringes
that may have been free of
the idealized self's dictatorship,
but

- wholly and
- fully

free
in every part of your being.

This [i.e., This sense of liberation as you give up the idealized self]
will change many things.

First will come
changes in your
reactions

to

• **life,**

to

• **incidents,**

to

• **yourself and**

• **others.**

This
changed reaction [i.e., This changed reaction to life, incidents, yourself and
others that comes with sense of liberation as you give
up the idealized self]
will be astounding enough,

but
little by little,
outer things
are also bound to change.

Your different attitude [i.e., Your different attitude that comes with
this sense of liberation as you give up the idealized self]
will have
new effects.

Overcoming
your idealized self
means
overcoming an important aspect of
the duality
between
• **life**
and
• **death.**

31

At present

you are not even
aware

of the

- pressure of your idealized self,

of the

- shame,
- humiliation,
- exposure

you

- fear

and sometimes

- feel,

of the

- tension,
- strain, and
- compulsion.

If you have

an occasional glimpse
of such emotions,

you do

not as yet

connect them [i.e., do NOT AS YET connect such emotions]

with the

fantastic demands

of your idealized self.

Only after

fully seeing

- these fantastic expectations and

- their

often contradictory

imperatives

will you relinquish them [i.e., relinquish the fantastic

expectations and demands of your idealized self-image].

The initial

inner freedom

gained in this way [i.e., gained by relinquishing the demands of your

idealized self-image]

will allow you

to

- deal with life and

to

- stand in life.

You will no longer
have to
hold on frantically
to the idealized self.

The mere inner activity
of holding on
so frantically [i.e. holding on so frantically to the idealized self-image]
generates a
pervasive climate
of holding on
in general.

This [i.e., This pervasive climate of HOLDING ON in general]
is sometimes lived out in
• external
• attitudes,
but most often it is an
• inner
• quality or
• attitude.

As you proceed in this new phase of your work,
you will
• sense and
• feel
this inner tightness
and gradually
you will
• recognize
the basic damage it causes [i.e., recognize the basic damage this
inner tightness causes].

It [i.e., This inner tightness from the demands of your idealized self-image]
makes the letting go
of many an attitude
impossible.

It [i.e., This inner tightness from the demands of your idealized self-image]
makes it
unduly difficult
to go through
any change
that would allow
life
to bring forth

- **joy and**
- **a spirit of vigor.**

You keep yourself
contained
within yourself
and thereby
you go
against life
in one of its most fundamental aspects.

32

The
words [i.e., The WORDS “keeping yourself contained” and “going against life”
when you experience inner tightness because of
the demands of your idealized self-image]
are insufficient;
you have to
sense
rather [i.e., rather you have to SENSE]
what I mean [i.e., sense what I mean by these words].

You will
know exactly [i.e., exactly what I mean]
when you have weakened your idealized self
by fully understanding
its [i.e., by fully understanding your idealized self-image's]

- **function,**

its [i.e., by fully understanding your idealized self-image's]

- **causes and**
- **effects.**

Then [i.e., Then, when you fully understand your idealized self-image's function and its causes and effects,]

you will gain
the great freedom of
giving
yourself
to life
because
you no longer have to hide something
from

- yourself
- and
- others.

You will be able to
squander yourself
into life,
not in an

- unhealthy,
- unreasonable

way,
but

- healthily

as nature
squanders herself.

Then,
and then only [i.e., When you are FREE enough from your idealized self-image to be able to SQUANDER YOURSELF into LIFE, healthily, as nature squanders herself into life, THEN, and then only]

will you
know
the beauty of
living.

33	<p><u><i>You cannot approach this most important part of your inner work with a general concept.</i></u></p> <p><u><i>As usual, your most insignificant daily reactions, considered from this viewpoint [i.e., from the point of view of your idealized self-image], will yield the necessary results.</i></u></p> <p><u><i>So continue your self-search out of these new considerations</i></u></p> <p><u><i>and do not be impatient if it takes</i></u></p> <ul style="list-style-type: none">• <u><i>time and</i></u>• <u><i>relaxed</i></u> <p><u><i>effort</i></u></p>
34	<p><u><i>One more word:</i></u></p> <p><u><i>The difference between the</i></u></p> <ul style="list-style-type: none">• <u><i>real</i></u> <p><u><i>and the</i></u></p> <ul style="list-style-type: none">• <u><i>idealized</i></u> <p><u><i>self</i></u></p> <p><u><i>is often</i></u></p> <p><u><i>not a question of</i></u></p> <ul style="list-style-type: none">• <u><i>quantity,</i></u> <p><u><i>but rather of</i></u></p> <ul style="list-style-type: none">• <u><i>quality.</i></u> <p><u><i>That is, the</i></u></p> <p><u><i>original</i></u></p> <p><u><i>motivation</i></u></p> <p><u><i>is different</i></u></p> <p><u><i>in these two selves.</i></u></p>

*This [i.e., This difference between the original motivation in the REAL-self
and the original motivation in the IDEAL-self]*

will
not be easy to see,
but as you
recognize
the

- *demands,*

the

- *contradictions,*

the

- *cause-and-effect sequences,*

*the difference in motivation [i.e., the difference in motivation between
the motivations of the REAL-self and that of the IDEAL-self]*

will
gradually
become clear to you.

*Another important consideration is
the time element.*

The idealized self
wants to be
perfect,
according to its
specific demands,
right now.

The real self
knows
this cannot be [i.e., KNOWS that it can NOT be perfect right NOW],

it [i.e., the real self]

- *knows that it is*
imperfect

and

- *does not suffer*
from this fact [i.e., does not suffer from this fact that it is imperfect].

35

The real self
is a
complex
of everything
you are
at the moment.

Of course
you have your basic
egocentricity,
but if you
own up to it [i.e., if you own up to your basic egocentricity],
you can cope with it.

You can
learn to
understand it [i.e., to understand your egocentricity]
and therefore
diminish it [i.e., diminish your egocentricity]
with each new insight.

Then you will
truly
experience
the truth
that
the more

- egocentric you are,

the less

- self-confident you can be.

The idealized self
believes
just the opposite [i.e., the idealized self believes that the more egocentric
you are, then the MORE self-confident you can be].

Its [i.e., The idealized self's]
claims for perfection
are motivated by
purely egocentric reasons,
and
this very egocentricity
makes
self-confidence
impossible.

36

The great freedom
of coming home, my friends,
is finding your way back to
the real you.

The expression
"coming home"
has often been used in
spiritual
• literature and
• teachings,

but it [i.e., but the expression, "coming home"]
has been
much misunderstood.

It [i.e., The expression, "Coming home"]
is often interpreted to mean
the return into
the spirit world
after
physical death.

Much more
is meant by
coming home.

You may die many deaths,
one earth life
after another,
but if you have
not found
your real self,
you cannot
come home.

You may
• be lost
and
• remain lost
until
you do find the way
into
the center of your being.

On the other hand,
you can
find your way home
right
• here
and
right
• now
while you are still in the body.

When you
muster the courage
of becoming
your real self,
even though it would
seem
much less than
the idealized self,
you will find out
that it is much more [i.e., you will find out the truth that
your REAL self is much MORE THAN your IDEALIZED self].

Then [i.e., Then, when you realize the truth that
your REAL self is much MORE THAN your IDEALIZED self,]
you will have
• the peace
of being at home
within yourself.

Then [i.e., Then, when you realize the truth that
your REAL self is much MORE THAN your IDEALIZED self,]
you will find
• security.

Then [i.e., Then, when you realize the truth that
your REAL self is much MORE THAN your IDEALIZED self,]
you will
• function as a whole human being.

Then [i.e., Then, when you realize the truth that
your REAL self is much MORE THAN your IDEALIZED self,]
you will have

- **broken the iron whip of a taskmaster**
whom it is impossible to obey.

Then [i.e., Then, when you realize the truth that
your REAL self is much MORE THAN your IDEALIZED self,]

you will

know

what

- **peace and**
- **security**
really mean.

You will cease once and for all

to seek them [i.e., cease once and for all to seek PEACE and SECURITY]
by false means.

37	<p><u>Are there any questions?</u></p> <p>QUESTION:</p> <p><u>So</u></p> <ul style="list-style-type: none">• <u>the real self</u> <u>does not have two souls,</u>• <u>no duality?</u>
38	<p>ANSWER:</p> <p><u>Of course not.</u></p> <p><u>The duality</u> <u>ceases to exist</u> <u>once you</u> <u>accept</u> <u>yourself</u> <u>as</u> <u>part</u></p> <ul style="list-style-type: none">• <u>good and</u> <u>part</u>• <u>bad,</u> <u>as consisting</u> <u>partly of the</u>• <u>higher and</u> <u>partly of the</u>• <u>lower</u> <u>self.</u> <p><u>These two sides [i.e., The higher self and the lower self,</u> <u>the good part and the bad part]</u></p> <p><u>will</u></p> <ul style="list-style-type: none">• <u>be integrated and</u>• <u>live in peace with each other</u> <p><u>once you</u> <u>accept</u> <u>yourself</u> <u>as having</u> <u>both.</u></p>

And only then [i.e., only when you ACCEPT yourself as having BOTH
the higher self and the lower self, the good part and the bad part]
can the
lower side
gradually

- develop and
- grow out of its blindness.

But
as long as you

- do not reconcile yourself
to being
both
 - good
- and
 - bad,

as long as you

- battle against this "badness"

and

- believe you cannot tolerate it [i.e., cannot tolerate this "badness"],
duality exists.

By
accepting
your lower self
you can
gradually
overcome

- it [i.e., gradually overcome your lower self]
as well as
 - the duality
between the
 - higher
 - and the
 - lower
self.

By nonacceptance [i.e., By nonacceptance of your lower self]
you
increase
the duality.

	<p><i><u>This is also the case</u></i> <i><u>with</u></i> <i><u>• life</u></i> <i><u>and</u></i> <i><u>• death.</u></i></p> <p><i><u>By</u></i> <i><u>accepting</u></i> <i><u>death,</u></i> <i><u>the duality</u></i> <i><u>between</u></i> <i><u>• life</u></i> <i><u>and</u></i> <i><u>• death</u></i> <i><u>is gradually decreased</u></i> <i><u>until it [i.e., until the duality between life and death]</u></i> <i><u>disappears altogether.</u></i></p> <p><i><u>By</u></i> <i><u>struggling</u></i> <i><u>against</u></i> <i><u>death,</u></i> <i><u>as you struggle against your lower self,</u></i> <i><u>the duality</u></i> <i><u>increases.</u></i></p>
39	<p><i>QUESTION:</i> <i><u>Could you tell us what Goethe meant</u></i> <i><u>by saying,</u></i></p> <p><i><u>"Two souls</u></i> <i><u> dwell in my breast"?</u></i></p>
40	<p><i>ANSWER:</i> <i><u>It [i.e., The expression "Two souls dwell in my breast"]</u></i> <i><u>can be interpreted to mean</u></i> <i><u>• the higher</u></i> <i><u>and</u></i> <i><u>• the lower</u></i> <i><u>self.</u></i></p>

And it [i.e., and, “Two souls dwell in my breast”]
can also be interpreted to mean
the duality
between the

- idealized

and the

- real

self.

The lack of peace
between the

- higher

and the

- lower

self
brings the
idealized self [i.e., the idealized self, or the mask self, as the
idealized self is also called]
into existence.

These two dualities [i.e., 1) the duality between the HIGHER self and the LOWER
self and 2) the duality between the IDEALIZED self and the REAL self]
are interdependent.

You see,
the more

- the idealized self [i.e., the more the idealized self, or the mask self,
as the idealized self is also called]

is put
between

- the real self

and

- life,

the less

- can life
- grow,

the more

- it [i.e., the more life]
- shrinks and
- is prohibited from functioning.

41	<p>QUESTION: <u>In modern psychology</u> <u>we frequently hear the word</u> <u>schizophrenia</u> <u>applied to people who are</u> <u>psychotic.</u></p> <p><u>According to your talk,</u> <u>tonight and previously,</u> <u>we are</u> <u>all</u></p> <ul style="list-style-type: none">• <u>fragmented and</u>• <u>split.</u> <p><u>Is this duality [i.e., Is this duality, this fragmentation that all people experience,]</u> <u>only</u> <u>a matter of degree?</u></p>
42	<p>ANSWER: <u>Yes, it [i.e., Yes, this duality, this fragmentation that all people experience,]</u> <u>is a matter</u> <u>of</u></p> <ul style="list-style-type: none">• <u>degree,</u> <p><u>of</u></p> <ul style="list-style-type: none">• <u>intensity,</u> <p><u>and</u> <u>of</u></p> <ul style="list-style-type: none">• <u>how many areas of the personality it includes.</u> <p><u>For</u></p> <ul style="list-style-type: none">• <u>the clinical psychotic,</u> <u>the areas</u> <u>where the self</u> <u>is not accepted</u> <u>are overwhelming.</u> <p><u>For</u></p> <ul style="list-style-type: none">• <u>a more normal person</u> <u>who can function in life,</u> <u>the idealized self</u> <u>may pervade the whole personality,</u> <u>but there is still</u> <u>a certain sense of reality.</u>

43

QUESTION:

In the last lecture [See Lecture 82: *The Conquest of Duality Symbolized in the Life and Death of Jesus given on March 31, 1961 – Good Friday*]

we learned that
it is important for us
to face death
in order
to live fully.

There is, at present, great publicity given to
the trial of Adolf Eichmann.

My questions are,
one,

- can we, and
- should we,
try to face
the death of these millions of unfortunates
in order to
learn something for ourselves individually?

Two,

- is it healthy
to revive an era of
 - death and
 - destruction?

Three,

- can any positive lesson be learned by mankind
through reviving this [i.e., through reviving and recalling this era of
death and destruction]?

44

ANSWER:

Answering first the question:

***Can any lesson be learned
about***

- ***life and***
- ***death,***

or

- ***any other topic,
for that matter?***

***That depends entirely on
you, the individual,
whether or not***

you

- ***can or***
- ***want to
learn a lesson.***

***But as to
the lesson of***

death,

***I venture to say
that***

***every individual
has to***

go through that [i.e., go through death]

personally,

whether it be

- ***actual physical death,***

or

- ***the many little everyday dyings
I discussed recently.***

45

*I think it would be
very dangerous
to assume that
one person
can learn
through the tragedy of another
in this particular sense.*

*It would be dangerous [i.e., It would be dangerous to assume that one person can
learn through the tragedy of another]
because
it would make for a smugness
in that individual [i.e., in that individual who assumed that he or she
could learn through the tragedy of another],
which could possibly
wind up in
• passive,
or eventually even in
• active,
cruelty.*

*Such a person might
condone cruelty
in an
• insidious and
• subtle
way.*

*Certain things
one can learn
only
by going through them
oneself.*

*There are
other ways
in which one could,
at least theoretically,
learn
through
other people's
experiences,
if one is open.*

However,
experience shows
that most individuals
have to learn
their own lessons
through their own
mistakes,

not by the
mistakes
that others make,
and not by the
experiences
others have.

If in isolated cases
this [i.e., learning from the mistakes and experiences of others]
does occur,
all the better.

But there is
no
general law
that can proclaim
one particular happening
as more conducive to learn from
than another.

Theoretically,
one could learn from
any occurrence in life.

Mostly
it is easier to learn a lesson
from

- one's own
- tiny insignificant disappointments

than
from

- another person's
- tragedy.

46

As to the
second question [i.e., “Is it healthy to revive an era of death and destruction?”],
my dear friends,

I cannot answer that with

• a yes

or

• a no.

Again

it depends on the individual.

A positive lesson

could be learned by

• individuals,

as well as by

• humanity in general,

if they

recall this era of destruction and cruelty.

And

a negative lesson

could also be learned through it [i.e., through recalling this past era of
destruction and cruelty].

By the same token,

• a positive

as well as

• a negative

lesson could be learned

by

not

reviving it.

There is

no

yes or no.

There is no pat answer

to either of these two alternatives [i.e., the alternatives of either 1) reviving this
this era of destruction and cruelty, or 2) NOT reviving and recalling this era].

47

As long as

- people are governed mostly

by

- vindictiveness,

by

- hatred, and

by

- revenge,

and

- these emotions
remain predominant,

there will be no lesson [i.e., no lesson learned by recalling and reviving
this past era of destruction and cruelty].

If, on the other hand,

the main motivations [i.e., the main motivations for recalling and reviving
this past era of destruction and cruelty]

are

- truly and

- genuinely

more

- constructive

than

- destructive –

not only

- proclaimed,

but

- truly felt –

the lesson [i.e., the lesson learned by recalling and reviving
this past era of destruction and cruelty]

will be a

positive one.

On the other hand,
not reviving it [i.e., NOT recalling and reviving
this past era of destruction and cruelty]

could also happen
out of
negative motives,
such as

- cowardice,
- fear,
- indifference,
- opportunism,
- resignation.

This would then be
a negative lesson.

Not reviving it [i.e., NOT recalling and reviving
this past era of destruction and cruelty]

could as well come out of a
true wisdom
that knows that
the laws of the divine world
take care of everything.

But this [i.e., But this fact that the laws of the divine world take care of everything]
certainly does
not mean
that criminals
should not suffer the consequences.

The approach of
• taking it upon oneself
to punish another human being

is a very different one from

the approach of
• making further cruelty impossible,
while healing criminals of their disease –
if they are at all willing
to accept
the necessary help.

48	<p>QUESTION: <u>To what extent should humans take it upon themselves to punish a criminal?</u></p>
49	<p>ANSWER: <u>It is</u> <u>not</u> <u>up to human beings</u> <u>to punish.</u></p> <p><u>Your course of action</u> <u>• should be,</u> <u>and one day</u> <u>• will be,</u> <u>to also take upon yourself</u> <u>the responsibility</u> <u>that any crime</u> <u>can happen</u> <u>through</u> <u>wrong</u> <u>• values,</u> <u>wrong</u> <u>• systems,</u> <u>wrong</u> <u>• education,</u> <u>wrong</u> <u>• attitudes.</u></p> <p><u>With that recognition</u> <u>the weight</u> <u>will be shifted</u> <u>from</u> <u>• punishment</u> <u>to</u> <u>• healing.</u></p>

But
the possibility of perpetrating further crimes by such people
should be strictly avoided
by curtailing
their
• outer freedom,
while helping them to gain
their
• inner freedom
through treatment.

This [i.e., Curtailing criminals' OUTER freedom while helping them to gain
their INNER freedom through treatment and eventual healing]
would feel like
punishment
anyway
for the criminal,

for
• the infringement of
personal freedom,
as well as
• the painful process of
healing the soul,
may be every bit as difficult as
• death or
• life in prison,
only it would be
much more constructive.

All this
will come about one day.

50

May you all find
• truth and
• help and
• further enlightenment
through the words I gave you tonight.

However,
you should
• understand and
• expect
that a
theoretical understanding,
especially now,
will avail you nothing.

As long as these words
remain
theory
you will
not be helped by them.

When you
• begin or
• continue
to
• work in this direction and
• allow yourself to
• feel and
• observe
your
emotional reactions
connected to
your idealized self,
then
you will make
substantial progress
in your own
• liberation and
• self-finding
in the truest sense of the word.

51	<p><i><u>Now</u></i> <i><u>my dearest ones,</u></i> <i><u>each one of you,</u></i> <i><u>receive</u></i> <i><u>our</u></i> <i>• <u>love,</u></i> <i><u>our</u></i> <i>• <u>strength, and</u></i> <i><u>our</u></i> <i>• <u>blessings.</u></i></p> <p><i><u>Be in</u></i> <i>• <u>peace,</u></i></p> <p><i><u>be in</u></i> <i>• <u>God!</u></i></p>
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