

# Pathwork Lecture 84: Love, Power, Serenity as Divine Attributes And as Distortions

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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*

¶	Content
03	<p style="text-align: center;"><b><u>Greetings,</u></b> <b><u>my dearest friends.</u></b></p> <p style="text-align: center;"><b><u>God bless</u></b> <b><u>each one of you.</u></b></p> <p style="text-align: center;"><b><u>Blessed be</u></b> <b><u>this hour</u> [i.e., <u>Blessed be this time we now spend together in this lecture</u>].</b></p>
04	<p style="text-align: center;"><b><u>I would like to discuss</u></b> <b><u>three major divine attributes:</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>love,</u></b></li> <li>• <b><u>power, and</u></b></li> <li>• <b><u>serenity,</u></b></li> </ul> <p style="text-align: center;"><b><u>and</u></b> <b><u>how they manifest</u></b> <b><u>in their</u></b> <b><u>distorted</u></b> <b><u>forms.</u></b></p>

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	<p><b><u>In the</u></b> <b><u>healthy person</u></b> <b><u>these three principles [i.e., the principles of love, power, and serenity]</u></b> <b><u>work</u></b></p> <ul style="list-style-type: none"><li>• <b><u>side by side,</u></b></li><li>• <b><u>in perfect harmony,</u></b></li><li>• <b><u>alternating</u></b> <b><u>according to</u></b> <b><u>the specific situation.</u></b></li></ul> <p><b><u>They [i.e., In the healthy person these three principles of love,</u></b> <b><u>power, and serenity]</u></b></p> <ul style="list-style-type: none"><li>• <b><u>complement and</u></b></li><li>• <b><u>strengthen</u></b> <b><u>one another.</u></b></li></ul> <p><b><u>Flexibility [i.e., In the healthy person flexibility]</u></b> <b><u>is maintained among them [i.e., among these three principles of love,</u></b> <b><u>power, and serenity]</u></b></p> <p><b><u>so that</u></b> <b><u>none of these three attributes</u></b> <b><u>can</u></b> <b><u>ever</u></b></p> <ul style="list-style-type: none"><li>• <b><u>contradict or</u></b></li><li>• <b><u>interfere with</u></b> <b><u>another.</u></b></li></ul>
05	<p><b><u>However, in the</u></b> <b><u>distorted personality</u></b> <b><u>they [i.e., these three principles of love, power, and serenity]</u></b> <b><u>mutually exclude one another.</u></b></p> <p><b><u>One [i.e., One of these three principles of love, power, and serenity]</u></b> <b><u>contradicts</u></b> <b><u>the other,</u></b> <b><u>so that they [i.e., so that these three principles of love,</u></b> <b><u>power, and serenity]</u></b> <b><u>create</u></b> <b><u>conflict.</u></b></p>

*This [i.e., In the distorted personality this CONFLICT created by these three principles of love, power, and serenity] happens because one of these attributes is unconsciously chosen by the person to use for the solution of life's problems.*

06

*The attitudes of*  

- *submissiveness,*
- *aggressiveness, and*
- *withdrawal*

*are the distortions of*  

- *love,*
- *power, and*
- *serenity.*

*I would now like to speak in detail about*

*how they [i.e., how submissiveness (distorted love), aggressiveness (distorted power), and withdrawal (distorted serenity)]*  

- *work in the psyche,*

*how they [i.e., how submissiveness (distorted love), aggressiveness (distorted power), and withdrawal (distorted serenity)]*

- *form a supposed solution,*

*and*

*how*

- *the dominant attitude [i.e., how the dominant attitude: either submissiveness (distorted love), aggressiveness (distorted power), or withdrawal (distorted serenity)]*

*creates*

- *dogmatic,*

- *rigid*

*standards*

*that are then incorporated in the idealized self-image.*

07

As a child,  
the human being encounters

- disappointment,
- helplessness, and
- rejection
- both
  - real and
  - imagined.

These feelings [i.e., These feelings of disappointment, helplessness, and rejection]  
create

- insecurity and
- lack of self-confidence,

which the person  
seeks to overcome,  
unfortunately  
often  
in the wrong way.

In order to  
master the difficulties  
created,

not only

- in childhood

but also

- later in life

as a consequence of  
resorting to  
wrong solutions,

people involve themselves  
more  
and more in a  
vicious circle.

Unaware that  
the very "solution" they undertake  
brings  
• problems and  
• disappointments,  
they try  
even more strenuously  
to pursue  
what they regard as  
the solution.

The less  
successful they are,  
the more  
they doubt themselves.

The more  
they doubt themselves,  
the more  
they stray into the wrong solution.

08

One of these pseudo-solutions is  
love.

The feeling is,

"If only I would be loved,  
everything would be all right."

In other words,  
love  
is supposed to  
solve all problems.

Needless to say,  
this [i.e., the idea that love solves all problems]  
is not so,  
especially when one considers  
the way this love  
is supposed to be given.

In reality,  
a disturbed person  
who adopts such a solution [i.e., adopts a solution to life's problems based  
on the idea that LOVE solves all problems]  
is hardly able to  
experience  
love.

In order to receive love,  
such people  
develop several typical personality  
• trends and  
• patterns  
of  
• inner and  
• outer  
• behavior and  
• reaction  
which tend to make them  
• weaker and  
• more helpless  
than they actually are.

Taking on more  
and more self-effacing characteristics  
in order to gain the  
• love and  
• protection  
which alone  
seem to promise  
safety from annihilation,

they comply with the  
• real or  
• imagined  
demands of others,  
• cringing and  
• crawling  
to the point of  
selling their souls  
to receive  
• approval,  
• sympathy,  
• help, and  
• love.

Unconsciously  
such people  
believe that  
• self-assertion and  
• standing up for one's  
• wishes and  
• needs

amounts to  
forfeiting  
the only value in life:

that of being cared for  
as a child,  
not necessarily  
• in financial matters  
but  
• emotionally.

So,  
• artificially and  
• dishonestly  
in the last analysis,  
such people  
claim  
an  
• imperfection,  
a  
• helplessness,  
a  
• submissiveness  
that are  
not  
genuine.

They use  
these  
fake  
weaknesses  
as  
• a weapon and  
• a means  
to finally  
• win and  
• master  
life.

09

To avoid uncovering

this falsity [i.e., To avoid uncovering this falsity of using FAKE weaknesses as a means to gain help from other to master life],  
these trends [i.e., these trends of FAKE weaknesses: imperfections, helplessness, and SUBMISSIVENESS]  
become incorporated into the idealized self-image.

Thus people succeed in believing

that

all these trends [i.e. these trends of faking imperfections and helplessness as well as trends of SUBMISSIVENESS]

are signs of their

- goodness,
- holiness,
- unselfishness.

When they "sacrifice"

in order to finally

possess a

- strong and
- loving

protector,

they are proud

of their capacity to

• sacrifice unselfishly,

of never claiming any

- knowledge,
- accomplishment, or
- strength.

Thereby

they hope to

force others

to feel

- loving and
  - protecting
- toward them.

There are

many,

many aspects to this pseudo-solution.

**Painstakingly,**

**you have to find them** [i.e., FIND these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs] **in the work you are doing.**

**It is**

**not easy**

**to detect them** [i.e., not easy to detect these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs]

**since**

**these attitudes** [i.e., these attitudes of using LOVE as a weapon]

- **are deeply ingrained and**
- **seem to have become a part of your nature.**

**Moreover,**

**they** [i.e., these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs]

**can often be**

**rationalized away**

**by seemingly**

**real needs** [i.e., by seeming to be REAL needs

**rather than FAKE needs].**

**Last, but not least,**

**they** [i.e., these many, many aspects to your pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others so they meet your FAKE needs]

**are always thwarted by**

**the opposite trends of**

**other pseudo-solutions** [i.e., such as those based on distorted power (AGGRESSIVENESS) or distorted serenity (WITHDRAWAL)]

**which are also**

**always**

**present in the soul,**

**although perhaps not as predominant.**

**In the same way,**

**those whose pseudo-solutions are different** [i.e., different from your pseudo-solution of gaining LOVE through SUBMISSION to others so they meet your FAKE needs, such different pseudo-solutions as those based on AGGRESSIVENESS (distorted power) or WITHDRAWAL (distorted serenity)],

**will find aspects of this submissiveness**

**in their psyche.**

	<p><b><u>The extent to which</u></b> <b><u>this pseudo-solution</u></b> [i.e., <u>this pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others</u>] <b><u>is predominant</u></b> <b><u>varies with each individual.</u></b></p> <p><b><u>So does the extent it</u></b> <b><u>is counteracted by</u></b> <b><u>the other "solutions"</u></b> [i.e., <u>So also the extent to which this pseudo-solution of gaining LOVE through FAKE weaknesses and helplessness, and SUBMISSION to others is counteracted by the other "solutions"</u> varies with each individual].</p>
10	<p><b><u>The person with the predominantly</u></b> <b><u>submissive attitude</u></b> <b><u>will have a somewhat harder time discovering</u></b> <b><u>the pride</u></b> <b><u>that prevails in all these attitudes.</u></b></p> <p><b><u>The pride</u></b> <b><u>in the other types</u></b> [i.e., <u>The pride in AGGRESSIVENESS (distorted POWER) and WITHDRAWAL (distorted SERENITY)</u>] <b><u>is quite on the surface.</u></b></p> <p><b><u>The other types</u></b> <b><u>may even</u></b> <b><u>be proud of their</u></b> <b><u>• pride;</u></b> <b><u>they may be</u></b> <b><u>proud of their</u></b> <b><u>• aggressiveness and</u></b> <b><u>• cynicism,</u></b> <b><u>but once they have seen it</u></b> [i.e., <u>seen their pride</u>], <b><u>it</u></b> [i.e., <u>their pride</u>] <b><u>can no longer be covered up by</u></b> <b><u>• "love,"</u></b> <b><u>• "selflessness,"</u></b> <b><u>or any other</u></b> <b><u>• "holy" attitude.</u></b></p>

The submissive type  
will have to look with  
very discerning eyes at these trends [i.e., these trends of distorted LOVE:  
submissiveness or claiming helplessness or limiting imperfections]  
in order to find out  
how he or she  
idealized them.

They [i.e., The submissive type]  
may discover  
in themselves  
a reaction of  

- aloof criticism and
- contempt

for all people  
who assert themselves,  
even for  

- healthy assertiveness

and not  

- the kind [i.e., not the kind of assertiveness]  
that arises out of  
the distortion of power.

Simultaneously,  
the submissive type  

- may also
- admire and
- envy

the despised aggression of others,  
in spite of  
feeling superior in  

- "spiritual development" or
- "ethical standards,"

and  

- may wistfully think,

"If only I could be like that [i.e., If only I could be as aggressive as  
this person exhibiting the despised  
aggression that I seem also to admire],  
I would get much farther in life."

**In doing so** [i.e., In thinking, “If only I could be as aggressive as this person exhibiting the despised aggression, I would get much farther in life”],

**however,**

**such a person**

**stresses**

**the "goodness"** [i.e., stresses the "goodness" for NOT indulging in "despised aggressiveness"]

**which prevents him or her**

**from having what**

**"less good" people** [i.e., what people who are "less good" and who practice this "despised aggressiveness"]

**attain.**

**The**

**pride of**

**self-sacrificing martyrdom** [i.e., The pride of self-sacrificing martyrdom for resisting the temptation to "attain more" through "despised aggressiveness" practiced by people who are "less good"]

**makes it difficult to discover**

**what is beneath the surface.**

**Only**

**very truthful insight**

**into**

**the real nature of these motives**

**will reveal the**

• **fundamental selfishness and**

• **egocentricity**

**prevailing in this attitude** [i.e., prevailing in this attitude of SUBMISSIVENESS (distorted LOVE)],

**just as much as they do** [i.e., just as much as

SELFISHNESS and EGOCENTRICITY prevail]

**in**

**the other attitudes** [i.e., in the other attitudes

of AGGRESSIVENESS (distorted

POWER) and WITHDRAWAL

(distorted SERENITY)]

**linked to pseudo-solutions.**

- Pride,
- hypocrisy, and
- pretense

are present in all of them [i.e., are present in all of three of the pseudo-solutions:  
the pseudo-solutions of

- SUBMISSIVENESS (distorted LOVE),
- AGGRESSIVENESS (distorted POWER), and
- WITHDRAWAL (distorted SERENITY)]

when [i.e., when they – pride, hypocrisy, and pretense – are]  
incorporated in the  
idealized self-image.

The

- submissive type  
will have a harder time finding the
  - pride,

while the

- aggressive type  
will have a harder time finding the
  - pretense.

For the second [i.e., For the aggressive type]

- pretends  
an "honesty"  
in being
  - ruthless,
  - cynical, and
  - out for his or her own advantage.

11

The need for  
protective love  
has a certain validity  
for the child,

but if it [i.e., but if "protective" love]  
is maintained

into adulthood,  
this need [i.e., this need for "protective" love]  
is no longer valid.

In the search  
to be loved –  
apart from the craving for pleasure supreme –  
there is the element of,

"I must be loved,  
so that I can believe in  
my own worth.

Then [i.e., Then, when through being "loved" by others, I come to  
believe in my own worth,]

I may  
be willing  
to love in return."

It [i.e., This not being willing to love until one is "loved" enough by others  
to believe in one's own worth]

is ultimately a  
• self-centered,  
• one-sided  
desire.

The effects of  
this entire attitude [i.e., The effects of this attitude of not being willing to love  
until one is "loved" enough by others to believe in one's own worth]  
are grave.

12

The need for such  
• love  
and  
• dependency [i.e., dependency on needing love by others in order to  
believe in your own worth]  
actually makes you  
helpless.

You do  
not cultivate  
in yourself  
the faculty of  
standing on your own feet.

**Instead** [i.e., Instead of cultivating the faculty of standing on your own feet],  
**you use**  
**your entire psychic strength**  
**to live up to this ideal of yourself** [i.e., this ideal of being SUBMISSIVE  
and in need of protective love from your “protector”]  
**so as to**  
**force others**  
**to comply with your needs.**

**In other words,**

• **you**

**comply** [i.e., you comply with the will and needs of others]

**in order to have**

• **others**

**comply with you** [i.e., in order to have others comply with your  
will and needs];

**you**

• **submit** [i.e., you submit to the will and needs of others]

**in order to**

• **dominate** [i.e., to dominate over others],

**although such domination**

**must always manifest in**

• **soft,**

• **weak**

**helplessness.**

13

**It is no wonder**  
**that a person engulfed**  
**in this attitude** [i.e., this attitude of SUBMISSIVENESS (distorted LOVE)]  
**becomes**  
**estranged from**  
**the real self.**

**The real self**

**has to be denied,**

**for**

**to assert it** [i.e., to assert the real self]

**seems**

• **brash and**

• **aggressive.**

*This* [i.e., *Appearing to be brash and aggressive by asserting the desires and needs of the real self*]  
*has to be avoided*  
*at all costs.*

*But*  
*the indignity*  
*inflicted on the individual*  
*by such self-denial* [i.e., *by such denial of*  
*the desires and needs of the real self*]  
*results in*

- *self-contempt* [i.e., *despising oneself*] *and*
- *self-dislike.*

*Since this* [i.e., *Since this situation of despising oneself and self-dislike*]  
*is*

- *painful,*  
*aside from being*
- *contradictory*  
*to the idealized self-image*  
*which recommends*  
*self-effacement*  
*as supreme virtue* [i.e., *aside from the fact that since the*  
*denial of the desires and needs of the real self are*  
*considered supreme VIRTUES by the idealized self*  
*image and should bring the highest joy and self-*  
*satisfaction, rather than result in the contradictory*  
*emotions of self-contempt and self-disliking*]

*it* [i.e., *this self-despising and self-dislike*]  
*has to be projected onto*  
*others* [i.e., *one has to project contempt, despising, and dislike onto others*  
*instead of onto the self*].

*Such emotions of*

- *contempt and*
- *resentment*  
[i.e., *holding such emotions of contempt and resentment toward others*]  
*in turn*  
*contradict the standards of the idealized self.*

*Consequently,*  
*they* [i.e., *one's emotions of contempt and resentment projected onto others*]  
*have to be hidden.*

	<p><b><u>This double hiding</u></b> [i.e., <u>This double hiding – 1) hiding the desires and needs of the REAL-SELF and 2) hiding one's emotions of CONTEMPT toward others since holding such negative emotions violates one's idealized self-image – ]</u> <b><u>causes</u></b></p> <ul style="list-style-type: none"><li>• <b><u>inversion</u></b></li></ul> <p><b><u>and</u></b> <b><u>has serious repercussions on</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the personality,</u></b></li></ul> <p><b><u>also</u></b> <b><u>manifesting in</u></b></p> <ul style="list-style-type: none"><li>• <b><u>physical symptoms of all sorts.</u></b></li></ul>
14	<ul style="list-style-type: none"><li>• <b><u>Anger,</u></b></li><li>• <b><u>fury,</u></b></li><li>• <b><u>shame,</u></b></li><li>• <b><u>frustration,</u></b></li><li>• <b><u>self-contempt, and</u></b></li><li>• <b><u>self-hate</u></b></li></ul> <p><b><u>exist for</u></b> <b><u>two reasons.</u></b></p> <p><b><u>They exist, first,</u></b> <b><u>for</u></b></p> <ul style="list-style-type: none"><li>• <b><u>denying one's true self,</u></b></li></ul> <p><b><u>for</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the indignity of being prevented from being who one truly is.</u></b></li></ul> <p><b><u>One then believes</u></b> <b><u>that the world</u></b></p> <ul style="list-style-type: none"><li>• <b><u>prevents self-realization</u></b></li></ul> <p><b><u>and</u></b></p> <ul style="list-style-type: none"><li>• <b><u>abuses and</u></b></li><li>• <b><u>takes advantage of one's "goodness."</u></b></li></ul> <p><b><u>This</u></b> [i.e., <u>This belief</u>] <b><u>is projection</u></b> [i.e., <u>This belief is projection onto the world of what the self is doing to itself</u>].</p>

*Second, they [i.e., Second, emotions of anger, fury, shame, frustration, self-contempt, and self-hate] exist because one is incapable of living up to the dictates of one's particular idealized self, which say that one must never*

- *resent,*
- *despise,*
- *dislike,*
- *blame,*
- *find fault with others,*

*and so on.*

*As a result, one is not as "good" as one ought to be.*

15

*This is, briefly, the picture of a person who has chosen "love," with all its subdivisions of*

- *compassion,*
- *understanding,*
- *forgiveness,*
- *union,*
- *communication,*
- *brotherhood,*
- *sacrifice,*

*as a*

- *rigid,*
- *one-sided*

*solution [i.e., solution to all of life's problems].*

*This [i.e., This chosen rigid, one-sided "solution" to all of life's problems] is a distortion of the divine attribute of love.*

**The idealized self-image**

**of this type** [i.e., this type of person who has chosen a DISTORTION of the divine attribute of LOVE as a “solution” to all of life’s problems]  
**will have corresponding distortions**  
**as standards of behavior.**

[The idealized self-image of such a person holds that]

**One must**

- **always be in the background,**
- **never assert oneself,**
- **always give in,**
- **never find fault with others,**
- **love everybody,**
- **never recognize**  
**one’s own true**
  - **values and**
  - **accomplishments,****and so on.**

**On the surface**

**this** [i.e., On the surface, LIVING these traits to such an extreme level]  
**looks, indeed,**  
**like a**  
**very holy picture,**

**but, my friends,**

**it** [i.e., this rigidly and one-sidedly striving to live these traits and attitudes to this level of what seems to be perfection, a level which is, even, impossible for you to live NOW]  
**is but a caricature** [i.e., is but an exaggeration by means of often ludicrous distortion of characteristics]

**of true**

- **love,**
- **understanding,**
- **forgiveness, or**
- **compassion.**

**The poison**

**of the underlying motive** [i.e., The poison of the underlying MOTIVE for submission and other superficial FORMS of “loving” – motives of wanting to be cared for, protected, and loved by another in return]

- **distorts and**
- **destroys**  
**that which could really be**  
**genuine** [i.e., which could really be GENUINE LOVE].

16

[LOVE is the first category of chosen pseudo-solutions  
to all of life's inevitable problems.]  
In the second category [i.e., In the SECOND category of  
chosen pseudo-solutions to all of life's inevitable problems]  
is the seeker for  
power.

This person  
thinks that  

- power and
- independence from others

will solve all problems.

This type [i.e., This POWER type],  
just as the other [i.e., just as the LOVE type],  
can present  
many  

- variations and
- subdivisions.

It [i.e., The POWER type's attitude]  
can be  

- predominant,

or  

- subordinated to  
  - one or
  - both

of the other two attitudes [i.e., or the POWER type's attitude can be  
subordinated to the attitude of either one  
or both of the LOVE type or SERENITY type].

**Here** [i.e., Here with the POWER type's attitude]  
**the growing child**  
**believes that the only way it can be**  
**safe**  
**is by becoming**  
**so**  

- **strong and**
- **invulnerable,**

**so**  

- **independent and**
- **emotionless,**

**that**  

- **nothing and**
- **no one**  
**can touch it.**

**The next step** [i.e., The next step for the growing child with the power type's attitude]  
**is to cut off**  
**all**  
**human emotions.**

**When, nevertheless,**  
**they** [i.e., When human emotions]  
**come to the fore,**  
**the child**  

- **feels deeply ashamed and**
- **considers**  
**any**  
**emotion**  
**as weakness,**  
**whether it is**  
  - **an actual weakness**

**or**  

- **an imagined one.**

*[With those of the POWER type's attitude]*

- Love and
- goodness

*are also considered as*

- weakness and
  - hypocrisy,
- not only in their*
- distorted forms

*as [i.e., as love is distorted when expressed]*

*in the submissive type,*

*but also in their*

- real and
  - healthy
- form.*

- Warmth
- affection
- communication
- unselfishness:

*all that*  
*is*

*despicable [i.e., despicable to those of the POWER type's attitude],*

*and*

*whenever an impulse of this sort [i.e. whenever an inner impulse to offer warmth, affection, healthy communication, or unselfishness to another] is suspected,*

*the aggressive type*

*feels as deeply ashamed [i.e., as deeply ashamed for having such warm and unselfish impulses toward another]*

*as*

*the submissive type*

*is ashamed of the*

- resentment and
- self-assertive qualities

*that smolder underneath [i.e., smolder underneath*

*in its personality].*

17

- Power drive
- and
- aggressiveness  
can manifest  
in many
    - ways
- and
- in many
    - areas.

It [i.e., This power drive and aggressiveness]  
may be directed  
mainly toward  
accomplishments,  
to

- compete and
- try to be better than everyone else.

Any competition  
will be felt as an  
injury to  
the exalted special position  
one needs  
to accomplish  
this type of private solution.

Or, it may be a

- more general and
- less defined

attitude  
toward people in general.

Artificially  
cultivating a toughness  
that is no more real  
than  
the helpless softness  
of the submissive person [is real],  
the power type  
is just as  

- dishonest and
- hypocritical,

[as the submissive person is dishonest and hypocritical]  
because  
such a person [i.e., because such a person of the POWER type],  
too,  
needs  
human  

- warmth and
- affection,

  
and without these [i.e., and without human warmth and affection]  
suffers from  
isolation.

In not admitting the suffering [i.e., In NOT ADMITTING the suffering  
inherent in isolation],  
this type [i.e., the POWER type]  
is as dishonest as  
the other two types [i.e., is as dishonest as the  
LOVE and SERENITY types].

This particular idealized self-image [i.e., This particular idealized self-image  
of the POWER type]  
dictates standards of  
godlike  

- independence and
- power.

Believing in  
complete self-sufficiency,  
such a person [i.e., such a person of the POWER type]  
does not  
feel  
the need for  
anyone,  
contrary to  
mere human beings  
who do [i.e., contrary to "mere human" beings  
who DO feel the real human need for others].

Neither are  
• love,  
• friendship, or  
• help  
acknowledged  
as important.

The pride  
in this image [i.e., The PRIDE in the idealized self-image of the POWER type]  
is  
very obvious,  
but  
the dishonesty  
will be less easy to detect,  
because such a type [i.e., because such a POWER-type]  
hides under the rationalization of  
how hypocritical  
the "goody-goody" type is [i.e., the SUBMISSIVE-type  
(the distorted-LOVE-type) is].

18

Since this idealized self-image [i.e., Since this idealized self-image of  
the POWER-type]

demands

such

- power and
- independence from
  - feelings and
  - human emotions

as

no human being  
can possibly have,

it is

constantly

proven

that the person [i.e., constantly proven that the person, being  
in fact "merely" human,]

cannot live up to  
this ideal self.

Such "failure"

throws the person

into fits of

- depression and
- self-contempt

which, again,  
have to be

projected onto others,  
in order to

remain unaware of  
the pain

of such self-castigation.

The inability

of living up to the idealized self-image

always

has this effect [i.e., ALWAYS has this effect of throwing the person of  
the POWER-type into depression and self-contempt, which are then  
projected as contempt toward others so that the POWER-type remains  
unaware of his or her own pain of self-castigation and isolation].

When one closely analyzes  
the demands of  
any  
idealized self-image,  
one finds that  
omnipotence  
is always contained in it.

These emotional reactions [i.e., These emotional reactions of depression, self-  
contempt and self-despising which arise when one fails to meet the  
d demands of one's idealized self-image, demands that are well beyond  
one's merely human capacity and which then get projected as  
contempt and despising of others]

are so

- subtle and
  - elusive,
- however,

and so

- covered up
- by rationalizations,  
that it takes  
a very

- painstaking,
  - focused
- look

to gain an awareness of all this.

Only the work you are doing  
can bring out  
how  
any  
of these attitudes  
exist in you.

They [i.e., These attitudes arising from one's pseudo-solutions to life's problems by striving to meet and then failing to meet these "beyond-human" demand's of one's idealized self-image]  
are, of course,  
much easier to find  
when one type of pseudo-solution [i.e., when ONE among the three types of pseudo-solutions of LOVE, POWER, and SERENITY]  
is very dominant in the personality.

In most cases, however,  
the attitudes  
are  

- more hidden

and  
are  

- in conflict with each other.

19

A further symptom of  
the aggressive type [i.e., the distorted-POWER-type],  
who thinks that  
power  
is the solution [i.e., who thinks that POWER is THE solution to ALL of life's problems],  
is the  
artificially cultivated view  
of  
"how bad the  

- world and
- people

really are."

A person  
who looks for  
proof of  
this negative view [i.e. proof of just how BAD the world and  
people really are]

- receives  
plenty of confirmation,
- and
- takes pride  
in being
  - "objective" and
  - the opposite of  
being gullible.

This [i.e., This negative conviction that the world and people are really BAD],  
then,  
will serve as an excuse for  
not liking  
anyone.

The idealized image in this case [i.e., The idealized self-image in this case where  
one's pseudo-solution of life's problems is POWER]  
dictates that  
one  
must  
not  
love.

- Loving,  
or at times
- showing one's true nature [i.e., showing one's true nature, which is to love],
  - is a crass violation  
of their idealized self-image and
  - brings on  
deep shame.

Conversely,  
the submissive type  
is  
proud  
of  
• loving everybody  
and  
of  
• considering  
all other human beings  
good.

This outlook [i.e., The outlook of loving everybody and considering  
all other human beings good]  
is needed  
to maintain  
the submissive attitude.

In reality,  
this type of person [i.e., this SUBMISSIVE type of person]  
does not really care  
whether others are  
good or bad  
as long as they  
• love,  
• appreciate,  
• approve, and  
• protect  
him or her.

All  
evaluation of others  
hinges on that [i.e., hinges on others loving, appreciating,  
approving, and protecting him or her].

	<p><u>Since</u> <u>everyone</u> <u>possesses</u> <u>both</u></p> <ul style="list-style-type: none"><li>• <u>virtues</u></li></ul> <p><u>and</u></p> <ul style="list-style-type: none"><li>• <u>faults,</u></li></ul> <p><u>either</u> [i.e., <u>EITHER a virtue OR a fault</u>] <u>can be singled out</u> <u>depending on</u> <u>how the other person</u> <u>relates to</u> <u>the submitter.</u></p>
20	<p><u>Seekers for</u> <u>power</u> <u>must</u> <u>never fail</u> <u>in anything.</u></p> <p><u>Contrary to</u> <u>the submissive types</u> <u>who glorify failure,</u> <u>because</u> <u>it</u> [i.e., <u>because, for the SUBMISSIVE types, failure</u>]</p> <ul style="list-style-type: none"><li>• <u>proves</u> <u>their</u><ul style="list-style-type: none"><li>• <u>helplessness and</u></li></ul></li><li>• <u>forces others</u> <u>to give them</u><ul style="list-style-type: none"><li>• <u>love and</u></li><li>• <u>protection,</u></li></ul></li></ul> <p><u>the seekers for power</u> <u>take pride in</u> <u>never</u> <u>failing</u> <u>in</u> <u>anything.</u></p>

*(There may be certain areas of  
the aggressive type's personality  
in which  
failure  
is*  

- *allowed and*
- *permitted*

*because there [i.e., because there in  
that area of the personality]  
the prevailing attitude  
may be  
submissiveness,*  
*just as the submissive type  
may have  
certain areas of the personality  
in which he or she resorts to  
power  
as the solution.)*

*Both "solutions" [i.e., Both the AGGRESSIVE and SUBMISSIVE "solutions"]  
are equally*  

- *rigid,*
- *unrealistic and*
- *unrealizable.*

*Each is a  
constant  
source of*  

- *pain and*
- *disillusionment*

*regarding  
the self,*  
  
*and therefore  
brings on  
an ever greater  
lack of self-respect.*

21

**I indicated before**  
**that there is always a**  
**mixture**  
**of all three "solutions" in a person** [i.e., the three "solutions" to life's  
problems in a person being:

- 1) submissiveness (distorted love),
- 2) aggressiveness (distorted power), and
- 3) withdrawal (distorted serenity)],

**although**

**one** [i.e., although one of these three "solutions"]  
**may be predominant** [i.e., predominant over the other two].

**Hence** [i.e., Hence, since there is always a mixture of all three "solutions," even  
if one of the three is predominant],

**the person**

**cannot do justice**

**even to the chosen solution's dictates.**

**Even if it were possible**

• **never to fail** [i.e., the demand of the POWER type's idealized self-image],

**or**

• **to love everyone** [i.e., the demand of the LOVE type's idealized self-image],

**or**

• **to be entirely independent of others** [i.e., the demand of the SERENITY type's  
idealized self-image],

**this becomes**

**more**

**and more impossible**

**when the dictates**

**of a person's idealized self-image**

**simultaneously**

**demand one**

• **to love and be loved by everyone**

**and**

• **to conquer them.**

**For such a goal** [i.e., a goal to conquer them]

**one needs to be**

• **aggressive**

**and often**

• **ruthless.**

An idealized self-image  
may therefore  
simultaneously  
demand of a person  
on the one hand  
to be  
always  

- unselfish,  
so as to gain  
• love,

and,  
on the other,  
to be  
always  

- selfish  
so as to gain  
• power.

  
In addition  
one also has to be  
completely  

- indifferent and
- aloof from

all  
human emotions  
so as  

- not to be disturbed.

Can you picture what a  
conflict this is  
in the soul?

How torn  
the soul must be!

Whatever it does  

- is wrong and
- induces  
  - guilt,
  - shame,
  - a feeling of inadequacy,

and therefore  

- frustration and
- self-contempt.

22

Let us now consider  
the third divine attribute,  
serenity,  
chosen as  
a solution [i.e., chosen as a solution to ALL of life's problems]  
and being  
thereby  
distorted [i.e., and the divine attribute of SERENITY  
DISTORTED by being chosen as a solution to  
ALL of life's inner and outer problems].

Originally  
a person may have been so torn  
between the first two aspects [i.e., between SUBMISSION (distorted  
LOVE) and AGGRESSIVENESS (distorted POWER)]  
that a way out had to be found  
by  
resorting to a  
withdrawal  
from  

- inner problems,

and so  
from  

- life as such.

Underneath the  

- withdrawal, or
- false serenity,

that soul  
is still torn in half,  
but no longer aware of it.

Such a strong facade  
of  
false serenity [i.e., false serenity of WITHDRAWAL from ALL inner  
problems and WITHDRAWAL from life as such]  
has been built  
that,  
as long as life's circumstances permit,  
this person  
is convinced of having attained  
true  
serenity.

	<p><b><u>But</u></b> <b><u>let</u></b></p> <ul style="list-style-type: none"><li>• <b><u>life's storms</u></b> <b><u>touch him or her,</u></b></li></ul> <p><b><u>let</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the effects of the</u></b><ul style="list-style-type: none"><li>• <b><u>raging,</u></b></li><li>• <b><u>underlying</u></b> <b><u>conflict</u></b> <b><u>finally emerge,</u></b></li></ul></li></ul> <p><b><u>and it will show</u></b> <b><u>how</u></b> <b><u>false</u></b> <b><u>this serenity was.</u></b></p> <p><b><u>It will be borne out</u></b> <b><u>that the edifice</u></b> [i.e., <b><u>the edifice relied upon for serenity and security</u></b>] <b><u>was indeed</u></b> <b><u>built on sand.</u></b></p>
23	<p><b><u>The</u></b></p> <ul style="list-style-type: none"><li>• <b><u>withdrawn type</u></b> [i.e., <b><u>the type relying on distorted false SERENITY</u></b>]</li></ul> <p><b><u>and the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>seeker for power</u></b> <b><u>seem to have something in common:</u></b><ul style="list-style-type: none"><li>• <b><u>aloofness from</u></b> <b><u>their emotions,</u></b></li><li>• <b><u>non-attachment</u></b> <b><u>to others, and</u></b></li><li>• <b><u>a strong urge for</u></b> <b><u>independence.</u></b></li></ul></li></ul>

However much  
the underlying  
emotional motivations  
may be similar –

- fear of getting
- hurt and
- disappointed,
- fear of being dependent on others  
and therefore
- feeling insecure –

the dictates of

the idealized self-image

of these two types [i.e., these two types being:

AGGRESSIVENESS (distorted POWER) and  
WITHDRAWAL (distorted SERENITY)]

are

very different.

While

the seeker for power

glories

in

- hostility and

in

- an aggressive fighting spirit,

the withdrawn type [i.e., distorted SERENITY type]

is entirely unaware

of such feelings [i.e., entirely unaware of feelings such as

hostility or an aggressive fighting spirit],

and whenever they [i.e., whenever such feelings of hostility and aggression]

come to the fore

[the withdrawn type]

is shocked by them [i.e., shocked by even having such FEELINGS]

because

they [i.e. such feelings, when they arise]

violate the dictates of

the withdrawal solution [i.e., the withdrawal “solution”

to life’s problems, which is to

withdraw from any and all feelings].

These dictates [i.e., These dictates of the WITHDRAWN type]  
are,

"You must look

- benignly and
- detachedly

at

all

human beings,

knowing their

- weaknesses and

- good qualities,

but

without

being

- bothered or

- affected

by either."

This,

if true,

would indeed be

serenity.

But

no human being

is ever quite that serene.

Hence such dictates [i.e., Hence, dictates to NEVER be bothered

or affected by others]

are

- unrealistic and

- unrealizable.

They [i.e., Dictates to NEVER be bothered or affected by others],  
too,

include

- pride and
- hypocrisy:

pride,

because

this detachment

seems so

godlike

in its

- justice and

- objectivity.

In reality [i.e., With the WITHDRAWN type, in reality]

one's view

may be

just as colored by

what another thinks,

as is the case with

the submissive type.

But

being too proud to admit

that an exalted one

can be

touched by

human weaknesses,

such a person

tries to

rise above all that [i.e., such a WITHDRAWN type (distorted SERENITY)

tries to rise above being touched by human weaknesses].

This [i.e., Rising above being touched by any and all human weaknesses]

is not possible.

Since this type [i.e., Since the WITHDRAWN type],

too,

is as much

dependent on others

as the other two types,

the dishonesty

is just the same [i.e., the same as the dishonesty of

the SUBMISSIVE and AGGRESSIVE types].

	<p><b><u>And since the detachment</u> [i.e., <u>since the detachment of the WITHDRAWN type</u>]</b></p> <ul style="list-style-type: none"><li>• <b><u>is not true</u></b></li></ul> <p><b><u>and</u></b></p> <ul style="list-style-type: none"><li>• <b><u>cannot ever be true</u></b></li></ul> <p><b><u>if it is used as a</u></b></p> <p><b><u>pseudo-solution</u> [i.e., <u>used as a pseudo-solution to all of life's problems</u>],</b></p> <p><b><u>such a person</u> [i.e., <u>such a person of the WITHDRAWN type</u>]</b></p> <p><b><u>must also</u></b></p> <p><b><u>fall short of the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>standards and</u></b></li><li>• <b><u>dictates</u></b></li></ul> <p><b><u>of this particular idealized self-image.</u></b></p> <p><b><u>This</u> [i.e., <u>This falling short of the dictates of the idealized self-image of the</u></b></p> <p><b><u>WITHDRAWN type, dictates to NEVER be bothered or affected by others</u>]</b></p> <p><b><u>will make him or her</u></b></p> <p><b><u>just as</u></b></p> <ul style="list-style-type: none"><li>• <b><u>self-contemptuous,</u></b></li><li>• <b><u>guilty, and</u></b></li><li>• <b><u>frustrated</u></b></li></ul> <p><b><u>as are</u></b></p> <p><b><u>the other two types</u></b></p> <p><b><u>when they fall short of</u></b></p> <p><b><u>their respective standards.</u></b></p>
24	<p><b><u>I have outlined these</u></b></p> <p><b><u>three major types</u> [i.e., <u>these three types of "solutions" to life's problems being:</u></b></p> <ol style="list-style-type: none"><li>1) <b><u>SUBMISSIVENESS</u> (<u>distorted LOVE</u>)</b></li><li>2) <b><u>AGGRESSIVENESS</u> (<u>distorted POWER</u>) and</b></li><li>3) <b><u>WITHDRAWN</u> (<u>distorted SERENITY</u>)</b></li></ol> <ul style="list-style-type: none"><li>• <b><u>very briefly,</u></b></li><li>• <b><u>in a very general way.</u></b></li></ul> <p><b><u>Needless to say,</u></b></p> <p><b><u>many variations exist.</u></b></p>

According to the

- strength,
- intensity, and
- distribution

of these "solutions" [i.e., of these three "solutions" to life's problems]  
will  
the tyranny  
of the  
idealized self-image  
manifest.

All this has to be found  
in your individual work.

Do not forget  
that such attitudes  
born of the idealized self  
can hardly ever apply to  
the total person.

The distorted attitude [i.e., The distorted attitude of  
SUBMISSIVENESS (distorted LOVE),  
AGGRESSIVENESS (distorted POWER), or  
WITHDRAWAL (distorted SERENITY)]

may be present  
to a

- stronger degree  
in certain areas of your life and

to a

- lesser degree  
in others;

in still other facets of life it [i.e., in other facets of life the distorted attitude]

- does not appear at all.

The most important part of this work  
is

to

- feel  
these emotions,

to truly

- experience

them [i.e., to truly FEEL and fully EXPERIENCE these distorted  
emotions of submissiveness, aggressiveness, and withdrawal].

*It is impossible  
to get rid of  
the life-prohibiting  
idealized self-image  
if you merely  
observe  
what is in you  
• in a detached way,  
• with your intellect.*

*You have to become  
acutely aware of  
all  
these  
often contradictory  
trends,  
and this [i.e., and becoming ACUTELY AWARE of ALL these often-contradictory  
distorted emotional trends of submissiveness, aggressiveness, and withdrawal]  
will be  
painful.*

25

*The pain [i.e., The PAIN of becoming ACUTELY AWARE of ALL these often-  
contradictory distorted emotional and attitudinal trends of  
submissiveness, aggressiveness, and withdrawal]  
that  
• was always in you  
but  
• was hidden,  
against which  
you "protected" yourself  
by unloading it [i.e., by unloading this pain]  
on  
• others,  
on  
• life, and  
on  
• fate,  
  
will become a  
conscious  
experience  
you absolutely need.*

**At first sight, this** [i.e., this PAIN of becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional and attitudinal trends of submissiveness, aggressiveness, and withdrawal that you now realize you have been using as “solutions” to life’s problems, but without success]  
**will appear as**  
**a relapse.**

**You will believe**  
**you are even**  
**worse**  
**than before you started with this work.**

**But this is**  
**not so** [i.e., But you are NOT worse off than you were before you started this pathwork].

**It is**  
**your very progress** [i.e., progress in this pathwork]  
**that made it possible**  
**for all these**  
**hitherto hidden**  
**emotions** [i.e., hitherto hidden emotional PAIN of becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional and attitudinal trends of submissiveness, aggressiveness, and withdrawal that you now realize you have been using as “solutions” to life’s problems, but without success]  
**to become**  
**conscious,**  
**so that you can really use them**  
**for analysis.**

**Otherwise you could**  
**not possibly dissolve**  
**the superstructure of**  
**your**  

- **tyrant,**

**your**  

- **idealized self-image**

**with all the**  
**unnecessary harm**  
**it does you.**

You are  
so conditioned by  
the emotional reactions  
you have become accustomed to,  
you are so involved in them [i.e., you are so involved in your emotional reactions],  
that you cannot see  
what is right before your eyes.

You look past  
the seemingly unimportant  
emotional reactions  
to certain situations  
simply because  
they [i.e., simply because these  
seemingly unimportant emotional reactions]  
have become  
a part of you,  
while you watch for  

- new and
- hidden

recognitions [i.e., recognitions of other new  
and hidden emotional reactions].

But  
it is these  
actual  
emotional reactions  
that will furnish the clue,  
once your attention  
is focused on them.

This [i.e., Focusing your attention on your ACTUAL current emotional reactions]  
would be impossible  
if you were not  
disturbed.

Therefore,  
the disturbance [i.e., the disturbance of your actual current emotional reactions]  
is bound to come into the open  
  
and this is the moment  
when you can come to terms with it [i.e., come to terms with the  
disturbance of your actual current emotional reactions].

26

So, my friends,

begin to see your emotions

in this light [i.e., see your emotions in the light of being the emotional PAIN of becoming ACUTELY AWARE of ALL these often-contradictory distorted emotional and attitudinal trends of submissiveness, aggressiveness, and withdrawal that you now realize have become a part of your idealized self-image and that you have been using as “solutions” to life’s problems, but without success].

You will then find

what impossible demands

your idealized self-image

makes on you [i.e., makes on you when you attempt to “solve” life’s problems by meeting the demands of your idealized self-image].

You will see that

it is your

• idealized self-image,

and

not

• God,

not

• life,

not

• other people,

who demand all that [i.e., who demand what is humanly impossible for you in order to “solve” life’s problems].

You will also begin to see that,

because of

these demands of the self,

you need

other people

to help you cope with these demands.

Unconsciously,

you put pressure on others

to give you

what they are incapable of giving.

*You are then* [i.e., *When you put pressure on others to give you what you think you need from them but what they are incapable of giving you, you are then*]  
*much more dependent*  
*than you need be,*  
*in spite of*  
*all your*  
*striving toward a*  
*distorted*  
*independence*  
*of either the*  

- *aggressive*

*or the*  

- *withdrawn*

*type.*

27

*You also have to find*  
*the cause and effect*  
*of these conditions.*

*You will see*  
*your*  

- *life,*

*and*  
*your*  

- *past and*
- *present*
- *difficulties,*

*with a new outlook.*

*You will understand*  
*that*  
*you*  
*have created*  

- *many,*

*if not*  

- *all,*

*of these difficulties,*  
*just because of*  
*your*  
*"solution"* [i.e., *just because of YOUR chosen*  
*"SOLUTION"* to all of life's problems].

28

It does  
not  
suffice to comprehend  
intellectually  
that  
the more  

- you are involved in  
your pseudo-solutions,

the less of  

- your real self  
can manifest.

You also need to  
experience  
this [i.e., You also need to EXPERIENCE the fact that the more you are  
involved in your pseudo-solutions to life's problems,  
the less of your real self can manifest].

Such experience [i.e., Such EXPERIENCE of the fact that the more you are  
involved in your pseudo-solutions to life's problems,  
the less of your real self can manifest]

must  
happen  
if you  

- allow your emotions to come to the fore and
- work with them.

Then,  
and then only,  
will you begin to sense  
the intrinsic value of  
your real self.

Only then  
will it become possible  
to let go of  
the false value of  
your idealized self.

	<p><u><i>It is a mutual process:</i></u></p> <p><u><i>by allowing yourself to see</i></u></p> <ul style="list-style-type: none"><li><u><i>• the false values [i.e., the false values of your idealized self-image],</i></u> <u><i>however painful this may be,</i></u></li><li><u><i>• your real values</i></u> <u><i>will</i></u> <u><i>gradually</i></u> <u><i>emerge</i></u> <u><i>so that</i></u> <u><i>you no longer need</i></u> <u><i>the false ones [i.e., you no longer need</i></u> <u><i>the false values of your idealized self-image].</i></u></li></ul>
29	<p><u><i>Since</i></u></p> <ul style="list-style-type: none"><li><u><i>• the idealized self</i></u> <u><i>alienates you from</i></u></li><li><u><i>• your real self,</i></u></li></ul> <p><u><i>you are</i></u> <u><i>utterly unaware of</i></u> <u><i>your real values.</i></u></p> <p><u><i>Throughout your life</i></u> <u><i>you concentrate</i></u> <u><i>unconsciously</i></u> <u><i>on</i></u> <u><i>false values:</i></u></p> <p><u><i>either</i></u> <u><i>on values</i></u> <u><i>you lack</i></u> <u><i>but think you should have,</i></u> <u><i>while you pretend to</i></u><ul style="list-style-type: none"><li><u><i>• yourself and</i></u></li><li><u><i>• others</i></u></li></ul><u><i>that you do have them,</i></u></p> <p><u><i>or you concentrate</i></u> <u><i>on values</i></u> <u><i>which are potentially there,</i></u> <u><i>but have not yet been developed</i></u> <u><i>to the extent</i></u> <u><i>that they can be rightfully called yours.</i></u></p>

Since your idealized self  
does not admit  
that these values [i.e., that these values which are potentially there in you,  
but have not yet been developed to the extent  
that they can be rightfully called yours]

still need development,  
you

• do not develop them  
and yet you  
• claim them  
as though they were already  
fully ripe.

Because  
you use all your efforts  
in concentrating on these  
• false or  
• unripe  
values,

you  
do not see  
the  
• real  
values.

Because  
you cannot see them [i.e., Because you cannot see your real values],  
you  
are frightened  
to let go of  
the false ones  
fearing that  
then  
you will have nothing.

Thus  
your real values  
do not count.

*You do not feel they exist [i.e., You do not feel your real values exist],*  
*either because*  
*they [i.e. either because your real values]*  
*contradict*  
*the demands of your idealized self,*  
*or because*  
*everything that comes*

- *naturally and*
- *without effort*

*does not appear*  
*real.*

*You are so conditioned*  
*to strain for*  
*the impossible*  
*that it does not occur to you*  
*that there is*  
*nothing to strain for,*  
*because*  
*what is*  
*actually valuable*  
*is already there.*

*But as you*  
*do not utilize these values [i.e., But as you do not utilize these REAL values],*  
*they often*  
*lie fallow.*

*This [i.e., The fact that your REAL values often lie fallow]*  
*is a great pity, my friends,*  
*because after all,*  
*you established*  
*the idealized self-image,*  
*as I indicated in the previous lecture [See Lecture 83-*  
*The Idealized Self-Image],*  
*because*  
*you did not believe in*  
*your real worth.*

Because you  
• build the idealized self  
and  
• try to be it [i.e., try to BE the idealized self],  
you cannot see  
what  
in you  
is actually  
worth  
• accepting  
and  
• appreciating.

30

To unroll this entire process  
is painful at first,  
because  
the emotions of  
• anxiety,  
• frustration,  
• guilt,  
• shame,  
and so on,  
have to be  
acutely  
experienced.

But as you  
courageously proceed,  
you will gain a  
very different outlook  
on everything.

Last,  
but certainly not least,  
you will begin to  
see yourself  
as you really are  
for the very first time.

You will see your  
limitations [i.e., see your inherent limitations as the human being you are].

At the beginning  
it will be a  
shock  
to have to  
accept these limitations  
which are  
such a far cry from  
the idealized self.

But as you learn to do so [i.e., as you learn to accept your human limitations],  
you will begin to sense  
values in yourself  
you have never truly been aware of.

Then [i.e., As you begin to sense values in yourself  
you have never truly been aware of, then]

a feeling of  

- strength and
- self-confidence

will make you  
see  

- life and
- yourself

in a very different way.

Gradually  
the process of  
growing into  
the real self  
will take place.

It [i.e., Growing into the real self]  
will strengthen  
your  
true independence,  
so that  
being appreciated by others  
will no longer be the yardstick for  
your self-value.

Validation by others  
assumes such great importance  
only because  
you  
do not evaluate yourself  
honestly.

Thus validation by others  
becomes a substitute [i.e., a substitute for  
honest SELF-evaluation].

As you begin to  
• trust and  
• like  
your own self,  
what other people think about you  
will not matter half as much.

You will  
rest secure  
within,

and you will  
no longer need to build  
false values  
with  
• pride and  
• pretense.

You will  
no longer rely on an  
idealized self,  
which  
• cannot really be trusted,  
and therefore  
• weakens you.

The freedom of  
shedding this burden [i.e., The FREEDOM of shedding this burden of  
having to meet the demands of an idealized self-image]  
cannot be described in words.

31

**But, my friends,**  
**this [i.e., this growing into the real self while shedding the idealized self-image]**  
**is a slow process.**

**It [i.e., Growing into the real self while shedding the idealized self-image]**  
**does not come overnight.**

**It [i.e., Growing into the real self while shedding the idealized self-image]**  
**comes from**

**steady**

• **self-search and**

• **analysis of**

**your**

• **problems,**

**your**

• **attitudes, and**

**your**

• **emotions.**

**As you proceed in this way [i.e., As you proceed with steady self-search**  
**and analysis of your problems, attitudes, and emotions],**

**the**

**real**

• **you**

**with its**

**real**

• **values and**

• **capacities**

**will evolve**

**through a process of**

• **inner and**

• **natural**

**growth.**

**Your**

• **individuality**

**will then become**

**stronger**

**and stronger.**

Your

- intuitive nature  
will manifest  
without
  - inhibition,
- with a
  - natural and
  - reliable  
spontaneity.

This [i.e., Growing into the REAL SELF while shedding the idealized self-image]  
is how you will  
make the best of your life –

not

- faultlessly,

not by

- being free of  
all failure,

not

- excluding the possibility of  
making mistakes.

But your attitude to your

- failures and
- mistakes  
will be very different.

More

and more

you will

combine the divine attitudes of

- love,
- power, and
- serenity

in a

- healthy way,

as opposed to a

- distorted way [i.e., as opposed to a distorted way, such as:
  - distorted love (submission),
  - distorted power (aggressiveness) and
  - distorted serenity (withdrawal)].

32

Love  
will not be a means to an end.

It [i.e., Love from others]  
will not be a need  
that saves you from  
annihilation.

It [i.e., Love]  
will, therefore,  
cease being self-centered.

Your own  
capacity to love  
will combine

- power and
- serenity.

Or, to put it differently,  
you will communicate in

- love and
- understanding

while being truly

- independent.

- Love,
- power, and
- serenity

will  
not  
be used  
to furnish you with  
your missing self-respect.

Genuine,  
not self-centered  
love  
will then no longer interfere with  
healthy power,  
which is  
not the power of  

- pride and
- defiance,

neither the power to  

- triumph over others,

but the power to  

- master
- yourself and
- your difficulties

without proving anything  
to anyone.

When you  
seek mastery  
by  

- distorting the attribute of  
power,

you do so [i.e., you seek mastery]  
for the sake of  

- proving your superiority.

When you  
gain mastery  
by  

- healthy  
power

you do so [i.e., you gain mastery]  
for the sake of  

- growing.

*Not to have the mastery occasionally*  
*will not present a*  
*threat*  
*as it did*  
*while you were in distortion.*

*It [i.e., Not to have the mastery occasionally]*  
*will not diminish*  
*your worth in your own eyes.*

*Thus [i.e., Since not to have the mastery occasionally does not present a threat*  
*or diminish your worth in your own eyes]*  
*you will*  
*truly grow*  
*with*  
*each life experience.*

*You will*  
*• learn,*  
*• accomplish and*  
*• gain*  
*• real power,*  
*not the*  
*• false kind [i.e., you will NOT learn, accomplish and gain*  
*the FALSE kind of power].*

*There will not be*  
*any*  
*distorted*  
*• ambitiousness,*  
*• compulsion, and*  
*• haste.*

33

- Serenity  
in the healthy way  
will not cause you  
to hide from
  - emotions,
  - experience,
  - life, and
  - your own conflicts;
- love and
- power  
in their healthy forms  
will give you a  
healthy detachment  
when looking at yourself  
so that  
you will truly become  
more objective.

True serenity  
is not  
avoiding

- experience and
- emotions  
which  
may be  
painful  
at the moment

but  
might yield  
an important key  
when the courage is there  
to

- go through them [i.e., go through these painful experiences and emotions]

and

- find what is behind them [i.e., find out what is behind these painful experiences and emotions].

34	<ul style="list-style-type: none"><li>• <u>Love,</u></li><li>• <u>power, and</u></li><li>• <u>serenity</u></li></ul> <p><u>can go hand in hand.</u></p> <p><u>In fact,</u> <u>when</u> <u>each</u> <u>is healthy,</u> <u>they complement one another.</u></p> <p><u>But</u> <u>they [i.e., <u>But love, power, and serenity</u>]</u> <u>can cause</u> <u>the greatest war</u> <u>within yourself</u> <u>if distorted.</u></p>
35	<p><u>Now my friends, are there any questions?</u></p> <p><u>QUESTION:</u> <u>When a child</u> <u>forces love [i.e., <u>DEMANDS to be loved</u>]</u> <u>through a temper tantrum</u> <u>and as an adult</u> <u>later repeats this pattern –</u> <u>not necessarily outwardly</u> <u>but with inner tantrums –</u></p> <p><u>would that come out of</u> <u>the "solution" of</u> <u>power?</u></p>
36	<p><u>ANSWER:</u> <u>You cannot pinpoint the cause [i.e., <u>the cause of a temper tantrum</u>]</u> <u>so easily.</u></p> <p><u>Generalizations</u> <u>may be misleading.</u></p> <p><u>Each case</u> <u>is different.</u></p>

**In one instance,**  
**it may indeed be so** [i.e., it may be that the cause behind a temper tantrum in a particular situation comes out of a person wrongly using power as a “solution” to all of life’s problems].

**The power drive** [i.e., The power drive in this case]  
**is frustrated**  
**because the person’s idealized self**  
**requires**  
**to always get his will.**

**But it** [i.e., But a temper tantrum forcing or demanding love in a particular situation]  
**may also exist**  
**in the submissive type**  
**who needs love**  
**as a solution for all problems.**

**This one** [i.e., This one who is of the submissive type]  
**• is so convinced that**  
**love**  
**will be the solution** [i.e., the solution to a particular problem],  
**and**  
**• is so dependent on it** [i.e., is so dependent on others’ love to  
“solve” his or her problems],  
**that when others**  
**do not obey this demand** [i.e., this demand to love him or her],  
**the person is**  
**outraged.**

**The**  
**• fury and**  
**• self-contempt**  
**are so strong**  
**that they** [i.e., that the fury and self-contempt]  
**have to be**  
**• externalized**  
**and are then**  
**• projected on the other person.**

**This** [i.e., This projecting of fury and contempt on the other person],  
**in turn, creates**  
**guilt**  
**because it offends the edicts of the idealized self** [which say]  
**that one should**  
**never be angry with others.**

37

There may also be a combination here  
of the search for

- power
- and
- love.

These two attitudes [i.e., These two attitudes of POWER and LOVE]  
are  
constantly  
at war with one another.

On the one hand,

- the need to  
be loved  
is very strong.

But on the other side stands

- the superiority of the  
power type,
  - who feels particularly
    - humiliated and
    - exposed
  - by this dependency on love,
- who strives  
to appear  
invulnerable  
just as much as he  
craves to  
be loved.

38

*So the temper tantrum  
may be a combination.*

*Each person has to find  
which pseudo-solution applies to  
his or her own person*

- *separately and*
- *individually,*

*not only with respect to*  

- *the childhood situation*  
*when these "solutions"*  
*were unconsciously instituted,*

*but also in*  

- *the present*  
  - *predicaments and*
  - *problems*  
*of life.*

*You must find out  
how*

- *one trend*  
*may be more predominant*  
*in one situation*
- and*  
  - *another trend*  
*in different circumstances.*

39

**QUESTION:**

*You have shown us how  
the distortion*

*of these attributes [i.e., distortion of these attributes of love, power, and  
serenity, that is submissiveness, aggressiveness, and withdrawal]  
manifests.*

*You have also shown us*

*how these attributes [i.e., how these attributes of love, power, and serenity]  
work hand in hand  
in the  
healthy way.*

*But in addition, I feel that*  
*not only can they*  
*go hand in hand*  
*in the divine way,*  
*but actually*  
*they*  
*are byproducts of each other:*

- *love*  
*in the form of*
  - *strength,*
- and*
  - *strength*  
*coming through*
    - *love,*
- and*
  - *both together* [i.e., *and both love and strength together*]  
*producing*
    - *serenity.*

*Now my question is:*

*Is there a*  
*distortion*  
*of this*  
*unification itself*  
*where one believes one can combine them,*  
*but do it* [i.e., *but combine them*]  
*in a distorted way?*

40

*ANSWER:*  
*Again,*  
*a very contradictory attitude exists.*

The person may  
believe  
that  
• love  
and  
• strength  
can be combined,  
that he or she is  
both  
• loving  
and  
• strong.

And this would be  
• true  
if  
these qualities were  
healthy

but in the  
• distorted form  
they [i.e., love and strength]  
cannot be combined.

Closer analysis will show  
that they [i.e., that, in their distorted form, love and strength]  
are mutually exclusive,  
because of  
the distortion.

Every person  
has to find  
in their work  
exactly  
• why and  
• how  
two trends  
oppose one another  
through seeing the  
• cause and  
• effect  
of each.

41	<p><i><u>At the same time</u></i> <i><u>a person may</u></i> <i><u>unconsciously</u></i> <i><u>be convinced</u></i> <i><u>that these attributes [i.e., these attributes of love and strength]</u></i> <i><u>cannot</u></i> <i><u>be combined.</u></i></p> <p><i><u>Therefore,</u></i> <i><u>when</u></i> <i><u>submissive,</u></i> <i><u>such people</u></i> <i><u>feel</u></i> <i><u>self-hate,</u></i> <i><u>because</u></i> <i><u>they think they should be</u></i> <ul style="list-style-type: none"><li>• <i><u>proud,</u></i></li><li>• <i><u>aloof, and</u></i></li><li>• <i><u>independent,</u></i></li></ul><i><u>not seeing that one could</u></i> <ul style="list-style-type: none"><li>• <i><u>yield sometimes,</u></i></li></ul><i><u>while still</u></i> <ul style="list-style-type: none"><li>• <i><u>asserting a healthy independence.</u></i></li></ul></p>
42	<p><i><b>QUESTION:</b></i> <i><u>I wonder,</u></i> <i><u>could a</u></i> <i><u>distorted attempt at</u></i> <i><u>unification</u></i> <i><u>masquerade</u></i> <i><u>under the belief</u></i> <i><u>that one</u></i> <ul style="list-style-type: none"><li>• <i><u>is flexible</u></i></li></ul><i><u>and</u></i> <ul style="list-style-type: none"><li>• <i><u>always has the right judgment?</u></i></li></ul></p> <p><i><b>ANSWER:</b></i> <i><u>Yes, indeed,</u></i> <i><u>it very often does.</u></i></p>

43	<p><b>QUESTION:</b> <u>Could you give us some insight into the reasons for compulsive acts?</u></p> <p><u>In particular,</u> <u>what is the general emotional basis for compulsive</u> <u>• buying and</u> <u>• eating?</u></p> <p><u>And how can these two particular acts be combated?</u></p>
44	<p><b>ANSWER:</b> <u>The only way to combat them [i.e., The only way to combat compulsive buying and eating]</u> <u>is by</u> <u>doing this work and</u> <u>finding the</u> <u>underlying reasons [i.e., reasons for compulsive buying and eating].</u></p> <p><u>There must be a</u> <u>very</u> <u>• personal,</u> <u>• particular</u> <u>reason [i.e., reason for compulsive buying and eating]</u> <u>which needs to be found.</u></p> <p><u>If the attempt is made to</u> <u>force</u> <u>the compulsive behavior away</u> <u>by</u> <u>discipline,</u></p> <p><u>the best you can hope to achieve</u> <u>is to</u> <u>force the symptom away,</u> <u>while</u> <u>other symptoms will develop instead,</u> <u>and produce</u> <u>an even greater anxiety.</u></p>

45

*Why people have these compulsions  
again cannot be generalized.*

*I may just say  
that*

*any compulsion  
comes from an  
unconscious conclusion  
that*

*something  
must be*

- *had,*
- *attained,*
- *acquired.*

*But by the time this [i.e., But by the time this conclusion that some particular thing  
or accomplishment must be had, attained, or acquired]*

*reaches the outer personality,*

*the goal [i.e., the goal of attaining or acquiring said particular thing or  
accomplishment]*

*may have been shifted*

*to a*

*substitute [i.e., for example, to compulsive buying or eating].*

*For instance,*

*the idealized self-image*

*may dictate to*

- *live up to something, or*
  - *gain something,*
- and the person  
is unable to do so.*

*Then*

*other outlets*

*are sought compulsively.*

*One is*

*so frustrated about*

*one's own*

*inability*

*to live up to*

- *the shoulds and*
- *the coulds*

*of achievement*

*that a substitute must be found.*

*A compulsion to  
buy things,  
when analyzed as to its  
symbolic meaning,  
will show that it represents an  
acquisitiveness.*

*This [i.e., This acquisitiveness]  
may come from a  
distortion of  
the power  
to  
• have and  
to  
• possess.*

*It [i.e., This acquisitiveness]  
may come from a  
distortion of  
love:*

*"If I cannot have  
• love,  
I want to have  
• things  
instead."*

*The compulsion to  
eat  
may have similar roots.*

*It [i.e., The compulsion to eat]  
may be a substitute for  
the frustration of  
not being able to receive  
the pleasure  
one yearns for.*

Lack of  
pleasure  
is a sign  
that  
the person has made  
wrong attempts  
to solve  
his or her life.

When the  
effects of these  
• [wrong] attempts and  
• distorted attitudes  
[toward solving his or her life issues, including toward having pleasure]  
are sufficiently analyzed,  
it will be found  
that they [i.e., that one's wrong attempts and distorted attitudes]  
prohibited  
the very things  
one wanted to attain.

Once this is seen [i.e., Once it is seen that one's wrong attempts and distorted  
attitudes prohibited the very things one wanted to attain],

the substitute [i.e., the substitute, here compulsive eating or buying]  
with its compelling nature  
will lessen  
to the degree one understands  
inner  
• cause  
and  
• effect.

46

Even if the  
the general  
• explanation and  
• examples  
I cite here  
should happen to apply to a person,  
it will  
not really help.

The person  
has to find  
the cause  
of the addiction [i.e., here, the cause of the addiction to eating or buying]  
by  
experiencing  
it [i.e., EXPERIENCING the explanation of the cause of  
his or her compulsions]  
as his or her  
own  
recognition  
as though it [i.e., as though this explanation of  
of the cause of his or her compulsions]  
were  
• entirely new,  
and  
• different from  
the explanation given.

Then,  
and only then,  
will it [i.e., will this explanation and these examples]  
be beneficial.

47	<p><b>QUESTION:</b> <u>What is the</u> <u>psychological explanation</u> <u>for a person becoming a</u> <u>dope addict?</u></p>
48	<p><b>ANSWER:</b> <u>Again</u> <u>I cannot go beyond a</u> <u>very general explanation.</u></p> <p><u>Each case may be different.</u></p> <p><u>All I can say here is that</u> <u>life becomes</u> <u>so difficult to cope with –</u> <u>not because</u> <ul style="list-style-type: none"><li>• <u>life</u> <u>is in fact so difficult,</u></li></ul><u>but because of</u> <ul style="list-style-type: none"><li>• <u>inner problems</u> <u>tearing the person apart –</u></li></ul><u>that</u> <ul style="list-style-type: none"><li>• <u>self-estrangement</u> <u>increases steadily,</u></li></ul><u>and therefore</u> <ul style="list-style-type: none"><li>• <u>reality</u> <u>becomes</u> <u>not only</u> <ul style="list-style-type: none"><li>• <u>more ugly,</u></li></ul></li></ul><u>but also</u> <ul style="list-style-type: none"><li>• <u>more remote.</u></li></ul></p> <p><u>The pain of the</u> <u>illusion [i.e., the pain of NOT being in REALITY]</u> <u>becomes unbearable.</u></p>

All this [i.e., All this self-estrangement and the pain of living in illusion rather than living in reality]

produces

further deliberate escapes,

such as

• drug addiction,

or

• alcoholism,

or

• psychosis,

or

• other measures [i.e., other measures of deliberate escapes].

Addictions

are often also motivated by

the strong craving for

• love,

• pleasure, and

• ecstasy.

So another one of these

vicious circles

comes into existence.

The more one is

estranged from

the real self,

the less

pleasure

is possible

and therefore the greater

the longing for it [i.e., the greater the longing for pleasure].

Then a

shortcut substitute [i.e., Then a shortcut substitute for the longed-for pleasure]

is looked for

in such substances [i.e., in such drugs].

49	<p><b>QUESTION:</b> <u>We are surrounded by</u> <u>thought forms</u> <u>of different</u></p> <ul style="list-style-type: none"><li>• <u>quality and</u></li><li>• <u>strength.</u></li></ul> <p><u>In what way</u> <u>do they interplay with</u> <u>our different selves?</u></p>
50	<p><b>ANSWER:</b> <u>The</u></p> <ul style="list-style-type: none"><li>• <u>negative or</u></li><li>• <u>distorted</u></li><li>• <u>thought and</u></li><li>• <u>feeling</u></li></ul> <p><u>forms</u> <u>emanating from others</u> <u>will affect</u> <u>the corresponding levels</u> <u>in you</u> <u>which also harbor distortions.</u></p> <p><u>The</u></p> <ul style="list-style-type: none"><li>• <u>thought and</u></li><li>• <u>feeling</u></li></ul> <p><u>forms,</u> <u>emanating from</u></p> <ul style="list-style-type: none"><li>• <u>the real self,</u></li></ul> <p><u>will affect</u></p> <ul style="list-style-type: none"><li>• <u>the real self</u> <u>of the other person.</u></li></ul>

Under no circumstances  
are you a prey to  
distorted forms of others  
because,  
if you truly search within yourself,  
such effects  
will help you  
to bring out  
your own distortions,  
so that  
you can  

- become aware of them [i.e., become aware of your own distortions]

and  

- learn to cope with them  
by solving  
the underlying problems.

51

As to the effect of  
your own  

- thought and
- feeling

forms  
on yourself,

it would be misleading to say  
that they [i.e., that your own distorted thought and feeling forms]  
cause hardship  
for you.

They [i.e., Your own distorted thought and feeling forms]  
are the product of  

- your own conflicts and
- the false solutions you seek.

That these  

- conflicts and
- wrong solutions

produce corresponding forms  
is an incidental matter.

You must  
not think  
it is the  
thought forms  
which interfere.

They [i.e., Your own thought and feeling forms]  
exist,  
but  
the actual interference  
comes from  
the wrong attitude.

- Your own or
- other people's  
distorted thought forms  
can only  
bring out  
your underlying problems –  
and this is good.

52

I bless each one of you.

May these words  
again  
give you  
food,  
not only for

- further thought,

but for

- insight and
- understanding.

May you thus [i.e., May you, through such further thought,  
insight, and understanding,]

gain a further step  
toward

- light and
- freedom:

the

- light and
- freedom

which can be yours,

if the

- tyranny and
- pride

in your idealized self-image

are weakened

by this work.

Proceed

on this path of  
happiness.

Gain more

and more strength,  
and let our

- blessings and
  - love
    - help and
    - invigorate
- you.

Be blessed,

my dear ones.

Be in

peace.

Be in

God!

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