

# Pathwork Lecture 116: Reaching the Spiritual Center – Struggle Between the Lower Self and the Superimposed Conscience

1996 Edition, Original Given June 21, 1963

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

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03	<p><b><u>Greetings,</u></b> <b><u>my dearest friends.</u></b></p> <p><b><u>Blessings for</u></b> <b><u>all of you.</u></b></p> <p><b><u>Blessed be</u></b> <b><u>this hour</u></b> [i.e., <i>Blessed be this time we now spend together in this lecture</i>].</p> <p><b><u>In the past working year</u></b> [i.e., <i>the working year between Lecture 106 Sadness Versus Depression – Relationship, given 9/14/62, through today’s lecture</i>],</p> <p><b><u>all my friends</u></b> <b><u>who have</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>really and</u></b></li> <li>• <b><u>truly</u></b></li> </ul> <p><b><u>worked on this path</u></b> <b><u>have overcome</u></b> <b><u>the inherent</u></b> <b><u>resistance to</u></b></p> <ul style="list-style-type: none"> <li>• <b><u>face themselves and</u></b></li> <li>• <b><u>subsequently change.</u></b></li> </ul>

by Eva Broch Pierrakos

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You have made  
considerable progress.

I daresay  
most of you  
will  
feel  
an extension of  

- awareness,

a raising of your  

- consciousness

in many respects.

Often,  
where life previously  
seemed  
hopeless  
because  
outside  
solutions  
seemed evermore  

- beyond your control and
- unattainable,

you now begin to  
glimpse  
an occasional  
shaft of light  
that suggests a  
more profound comprehension  
of your  
inner  
disturbances.

You now  
understand  
why  
a certain  

- unhappiness or
- unfulfillment

is a result of  
inner  

- error and
- confusion.

**This** [i.e., This understanding of why a certain unhappiness or unfulfillment is a result of INNER error and confusion],

**in itself,**  
**is bound to bring**  
**• hope and**  
**• security.**

**It** [i.e., This understanding of why a certain unhappiness or unfulfillment is a result of INNER error and confusion]

**eliminates**  
**feeling**  
**an innocent victim**  
**of circumstances**  
**beyond your control.**

**By**

- understanding a little more of**
  - cause and**
  - effect****in your own life, and**
- seeing it** [i.e., seeing cause for unhappiness as being inner error and confusion]  
**in practice,**
- a sense of**  
**security**  
**is instilled in you,**
- a sense that**  
**this is not such a bad world to live in,**  
**after all.**

**Such thoughts** [i.e., Such thoughts of SECURITY and that this is NOT such a BAD world to live in after all]

**may**  
**not be**  
**conscious,**  
**but** [i.e., but, nevertheless, such thoughts of SECURITY and that this is NOT such a BAD world to live in after all]  
**affect the**  
**psyche**

**when**  
**sufficient insight**  
**has been reached.**

04

Some of you may find yourselves  
in one of those phases [i.e., in one of those phases of a certain unhappiness or  
unfulfillment]  
before an important recognition [i.e., before an important recognition that  
such unpleasant phases are the result of INNER error and confusion]  
when  
all  
seems  
doubly  
confused.

At such times  
your struggle is often  
very painful  
until  
you have truly come  
face to face within yourself  
with something  
you had wished rather to avoid.

Then [i.e., Then, AFTER you truly come face to face with  
what you wanted to avoid],  
as all of you have discovered,  
the feeling  
of  

- liberation and
- strength,

of  

- hope and
- light,

is such a  
profound experience  
that its effect [i.e., that the effect of this profound experience  
of liberation, strength, hope and light]  
can  
never  
leave you.

But while you are engaged in this struggle [i.e., times BEFORE the important  
recognition that such unpleasant phases are the result of  
INNER error and confusion AND BEFORE you truly come  
face to face with what you wanted to avoid],  
your overall view of your path  
may be befogged.

*It is difficult to evaluate, at such times,*

*what you have*

- *accomplished,*

*what*

- *remains to be done,*

*where you*

- *stand, and*

*to what degree you have*

- *fully comprehended*

*your inner*

- *disturbances and*
- *deviations.*

*Nevertheless,*

*by now*

*you have*

*sufficiently penetrated into*

*the depths of yourself*

*to be aware to some degree*

*of your*

- *progress and*

*of what*

- *still remains to be accomplished.*

*To know*

*specifically*

*in what respect*

*you still feel*

- *unfree and*
- *obstructed,*
- *defensive and*
- *anxious,*

*is of*

*utmost importance.*

At certain periods,  
you may do well to  
gauge  
• your progress,  
as well as  
• what remains to be done,  
by  
asking yourself  
in what respect you now  
• understand your problems;

in what respect you still  
• feel resistant to change  
in spite of  
the understanding gained;

in what respect you are still  
• in the dark  
and therefore  
need further insight;

and  
in what respect you have  
• truly resolved  
certain problems.

Such an occasional  
inventory,  
if I may call it that,  
is very helpful.

05

In this final session of the year,  
I would like to restate  
certain  
• facets and  
• goals  
of this path  
of  
self-realization.

When you live unto the day  
without understanding  
the relationship  
between

• you

and

• your life,

you

must

be in

despair.

Whether or not you know it,

you go through life

searching for the answer [i.e., searching for the answer to this question  
concerning your relationship with your life].

Only too often

you seek the answer

outside of

yourself;

and there [i.e., and outside of yourself],

as you know,

it [i.e., the ANSWER to this question concerning

your relationship with your life]

can

never

be found.

**Outside search** [i.e., Outside search for answers to questions about your relationship with life and finding happiness]  
**can take on various forms.**

[1.] **You may,**  
**through a**  

- **conscious or**
- **unconscious**

**insistence,**  
**expect that others**  
**bend to your will**  
**so that you may be happy.**

**When this fails**  
**you become**  

- **angry,**
- **resentful, and often**
- **full of self-pity.**

**However,**  
**none of these emotions** [i.e., **none of these emotions of anger, resentment, and self-pity**]  
**may be**  
**conscious.**



*[2.] Another form of outside search*  
*may be looking for*

- theories and
- answers

in

- philosophy,
- religion,
- science.

*You may, indeed,*  
*find many*

- valuable and
  - valid
- answers

*from such sources.*

*However,*

*they [i.e., answers from philosophy, religion, and science]*  
*will not truly help,*

unless

you

use

such answers

as a guiding light

to start

an inner search,

deep within yourself.

*As long as knowledge*  
*remains only*

*second-hand information,*

it will

- not do any good.

It will

- fail to give
    - substance and
    - meaning
- to your life.

06

Let me restate

- what I have said so many times and
- what some of my friends have begun to experience –

be it ever so seldom in the early stages of this work –

that

all

of you

contain

within yourselves

all the

• knowledge,

all the

• wisdom, and

all the

• powers

you can possibly need

in order to

live

a satisfactory life.

I have said this so many times

that you may be

bored

to hear the same words over and over again.

But, unfortunately,

too few among you

truly

realize their significance [i.e., the significance of these words].

They [i.e., These words that state that ALL of you contain WITHIN yourselves

ALL the knowledge, wisdom, and powers you can possibly need in order to LIVE a satisfactory life]

remain

a theory

that has no real impact on you,

in spite of your

actually

moving in the right direction

on this path

which leads you into

the inner world

of your being.

*It is one thing*  
*to go about the work of*  
*self-finding*  
*with the*  
*vague outlook*  
*of becoming a*  

- *happier and*
- *more fulfilled*

*person;*

*it is another* [i.e., *it is quite another thing to go about the work of self-finding*]  
*when*

• *the goal is clear,*

*and* [when]

• *you are aware of*  
*the powerful fact*  
*that*

*deep within your soul*

*you harbor*

*a wealth of*

- *wisdom,*
- *knowledge,*
- *power,*
- *love*

-- *the solution to*

*all*

*that*

- *puzzles and*
  - *confuses*
- you.*

- *To know this* [i.e., *To know that you harbor within yourself a wealth of wisdom, knowledge, power, and love – ALL that is needed to solve ALL that puzzles and confuses you*]

*and*

- *to move consciously*

*into the right direction*

*will help you*

*to muster the strength*

*to overcome the resistance*

*that always stands in the way of*

*your facing yourself*

*in utter candor,*

*painful as it may appear at times.*

07

The aim of  
• finding,  
• understanding, and  
• resolving  
your  
hidden  
• conflicts and  
• distortions  
is to bring you  
ultimately  
into contact  
with the  
• innermost core –  
with the  
• treasure of  
divine  
• love,  
• wisdom, and  
• strength  
that lies embedded  
in all of you.

If this aim [i.e., If this aim in finding, understanding, and resolving your hidden conflicts and distortions, namely, if this aim of bringing you into contact with the innermost core – into contact with the treasure of divine love, wisdom, and strength that lies imbedded in all of you] is clearly defined,

there will no longer be a conflict  
between  
• spiritual  
and  
• worldly  
interests.

08

There are  
two fundamental attitudes  
among human beings.

One type of personality [i.e., the first of the two types of personality, the  
SPIRITUAL personality]

searches for

- God and

searches for

- spiritual development,  
wanting to become a better person.

It is

- unhappiness and

- confusion

that lead this type on to  
a spiritual search.

[With this first type of personality

who BEGINS life's work with a strictly SPIRITUAL search,]

The true direction [i.e., The true direction of becoming a better and  
more whole person in every way]

may often be lost

by collecting

outside

knowledge of spiritual

- theories and

- doctrines,

without taking the decisive step

within one's own soul [i.e., without considering

INNER knowledge from self-finding and  
looking within one's own soul].

**But** [i.e., But on the other hand with this SPIRITUAL type of personality]

- **if** [i.e., if in this collecting of OUTSIDE spiritual theories and doctrines]  
**the mind**

**assimilates such knowledge** [i.e., assimilates such OUTSIDE spiritual theories and doctrines]

**as a** [i.e., as merely a]

**preliminary step**

**toward**

**transcending**

**the mind,**

- **if** [i.e., if while collecting of OUTSIDE spiritual theories and doctrines]  
**the person recognizes**

**that the**

**obstructions within**

**have to be**

- **understood**

**and**

- **dissolved**

**so that**

**the spiritual center** [i.e., so that the spiritual center

where the treasure of divine love, wisdom,

and strength reside in all of you]

**can be reached,**

**then**

- **a life in God**

**will no longer be found contradictory to**

- **a life of personal fulfillment** [i.e., a life of personal fulfillment and happiness].

The misconception  
that  
personal fulfillment

is

- selfish

and

- opposed to  
spiritual life

often prevails among people

who

- search spiritually

but

- have not taken the final step  
of facing

their

- hidden conflicts,

their

- inner confusions.

If they recognize these [i.e., If they recognize these hidden  
conflicts and inner confusions at all],

- it is only  
in theory,

and

- they hope such defects  
to be dissolved

by

- a comfortable intervention  
of an

outside God

and

- spiritual grace.

09

**The other outlook** [i.e., the outlook of the second of the two types of personality, the PSYCHOLOGICAL personality (the first being the SPIRITUAL personality)]  
**is that**

**life is to be lived as**

- **happily and**
- **satisfyingly**  
**as possible.**

[Here, included with this PSYCHOLOGICAL personality type,]

**I do**

**not**

**mean**

**the ruthless attitude of**

**certain**

**spiritually undeveloped people**

**who**

**simply do not care for others.**

[Rather,]

**I refer to those**

**who**

- **have standards of decency** [i.e., who, say, believe in following the “golden rule”],

**who**

- **do not wish to harm others,**

**but**

- **are** [i.e., but who are simply]  
**not interested in**  
**spiritual pursuits.**

**Through their**  
**intelligence,**

- **they** [i.e., those of the PSYCHOLOGICAL type personality]  
**have recognized**  
**that the problems**  
**must lie**  
**within themselves**

**and**

- **they** [i.e., those of the PSYCHOLOGICAL type personality]  
**take steps –**  
**possibly through the means of mundane psychology –**  
**to**
  - **find and**
  - **correct**  
**distortions.**



- If
  - the search [i.e., If the search of this PSYCHOLOGICAL-type personality]  
is profound enough  
and thereby
    - an inner growth  
is set in motion,
  - if
    - it [i.e., if this inner growth]
      - does not stop halfway  
but
        - is followed through,

the inner center [i.e., then the inner center where the treasure of divine love,  
wisdom, and strength reside in all of you]  
will  
be reached,  
even if  
one never knew it existed.

In finding it [i.e., In finding this inner center where the treasure of divine love,  
wisdom, and strength reside in all of you],  
the reality of God  
is found.

It cannot be otherwise.

This inner experience [i.e., This inner EXPERIENCE of finding this inner center  
where the treasure of divine love, wisdom, and strength reside in all of you]  
will show that  
what is taught by  
conventional religion  
contains a  
great deal of truth;

and yet it [i.e., and yet this EXPERIENCE of finding this inner center where  
the treasure of divine love, wisdom, and  
strength that reside in all of you]  
will be so different [i.e., will be an EXPERIENCE SO different from  
the experience of finding truths in conventional religion].

*It [i.e., This inner EXPERIENCE of finding God within in the treasure of divine love, wisdom, and strength that reside in all of you]*

*will show that*  
*finding God within*  
*does*  
*not mean*  
*to forfeit*  
*personal happiness –*  
*a misconception that is often held*  
*even by the*  
*irreligious*  
*person.*

*The*

- *splits and*
- *divisions,*

*the*

- *contradictions and*
- *either/ors*  
*are a product of*
  - *separation,*
  - *error and*
  - *confusion.*

*In truth,*

*all*

*is*

*one,*

*but*

*let this*

*not be*

*mere theory.*

*Experience it [i.e., EXPERIENCE the reality that “ALL IS ONE”]*

*by*

*uncovering*

*the center*

*of your own being,*

*where you*

- *truly realize*  
*yourself and*
- *discover that*  
*incompatibles*  
*become*  
*one.*

10

For a long time we

- have been concerned,

and

- shall continue to be concerned,

with finding

that in you

which obstructs contact with

the innermost center

of your being.

It [i.e., The innermost center of your being, God within, the treasure of  
divine love, wisdom, and strength that reside in all of you]  
cannot be reached otherwise [i.e., cannot be reached other than by FINDING  
and DISSOLVING what OBSTRUCTS contact with it].

There is

no way around it [i.e., no way around

dealing with obstructions to your innermost center].

And, my friends,

you

must

not

imagine

the final reaching

of this treasure [i.e., the final reaching of this innermost  
center of your being, God within, this treasure of divine  
love, wisdom, and strength that resides in all of you]

to be a

- sudden and

- dramatic

occurrence.

[Rather,]

It i.e., The final reaching of this innermost center of your being, God within, this  
treasure of divine love, wisdom, and strength that resides in all of you]

is, as always,

a gradual process.

Often you may not even be aware

that,

in some respects,

- you have already reached it,

while in other respects

- you are still prevented from doing so

because of barriers that still exist.

**The contact** [i.e., The contact with this innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you]

- **may come and go,**

**it** [i.e., this contact with this innermost center of your being, God within]

- **may fluctuate**

**until**

**you are sufficiently**

- **free and**
- **aware**

**so as to function**

**primarily**

**from the inner center.**

**Do not take this** [i.e., Do NOT take this state of functioning PRIMARILY from the innermost center of your being – of functioning from God within]

**to mean**

**that**

- **you are perfect,**

**that**

- **you have overcome all your**

- **problems and**
- **lower instincts,**

**but**

**a**

- **deep understanding**

**and**

- **complete awareness**

**of them** [i.e., but a deep understanding and complete awareness of your problems and lower instincts]

**will indicate**

**that**

**the inner core of your spiritual self** [i.e., that the innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you]

**is no longer**

- **hidden and**
- **out of reach.**

11

**The more**

**you are**

- **unhappy and**
- **lost,**

**the more**

**do you feel**

- **empty and**
- **hungry –**  
**maybe hungry for**
  - **affection and**
  - **understanding –**

**and the less**

**you are**

**in contact with the**

- **inner,**
- **real**

**self [i.e., the less you are in contact with the inner, real self, the innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you] which has the power**

**to**

- **nourish you**  
**constantly,**

**to**

- **sustain [you] and**

**to**

- **guide you**  
**so that**

**you can**

**truly**

**fulfill your life.**

**When you are in contact with**

**your inner self [i.e., when you are in contact with your inner, real self, the innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you]**

- **you will understand**  
**the true reason for**  
**your loneliness**

**and**

- **its emptiness [i.e., and the emptiness of your loneliness] will be filled.**

12

Each life  
has something  
• different  
to fulfill –

and all lives  
have the  
• same  
to fulfill.

Again,  
this may appear as a contradiction,  
but it is not, my friends.

Keep in mind  
that  
the goal of  
this path  
is  
finding  
the center of your being  
which is  
• reality,  
which is  
• God,  
and  
through which [i.e., and through finding  
the center of your being]  
you find  
fulfillment –  
not in  
• isolation  
but in  
• unity.

*If*  
*you look*  
• *outside*  
*in order to*  
*alleviate your isolation,*  
*you must become*  
*more*  
*isolated.*

*If [i.e., If, on the other hand,]*  
*you look*  
• *inside*  
*in order to*  
*alleviate it [i.e., in order to alleviate your isolation],*  
*you may*  
• *appear*  
*to isolate yourself from others*  
*through this process of*  
*apparent*  
*self-concern,*  
  
*but*  
*you will*  
• *in fact*  
*lessen the*  
• *isolation and*  
• *separateness*  
*that cause so much*  
• *suffering and*  
• *loneliness.*

Since

- your  
inner spiritual self

is the same as

- everyone else's  
spiritual self,

the separateness

is lifted

the moment

you are no longer separate from

your

spiritual center.

- The real you [i.e., Your real self]

is

- the other person's real self.

There is

no barrier between

them [i.e., There is NO BARRIER between YOUR REAL SELF and  
the OTHER PERSON'S REAL SELF].

The barrier [i.e., The barrier between you and the other]

lies only in

the covering layers [i.e., lies only in the layers covering the REAL SELF].

13

It has been said by some who follow this path

that certain facets of the work

of self-confrontation

resemble

mundane psychology.

This may be true

to some extent.

However,

one of the major differences [i.e., one of the major DIFFERENCES between  
this path (PATHWORK) and MUNDANE PSYCHOLOGY]

is

the well-defined  
ultimate goal.



**In mundane psychology,**  
**the goal is**  
**the resolving of**  
**inner conflicts**  
**so as to**  
**function better** [i.e., the GOAL in mundane psychology is the  
resolving of inner conflicts, but NOT doing so for its OWN  
SAKE but rather doing so for the sake of FUNCTIONING  
better and being happy and successful in the OUTER world].

**As I have said before,**  
**this** [i.e. mundane psychology]  
**must inadvertently, as it were,**  
**bring a person into contact with**  
**his or her**  
**spiritual center.**

**But**  
**that** [i.e., But contact with one's spiritual center]  
**is not its** [i.e., is NOT mundane psychology's ultimate]  
**goal.**

**Our aim** [i.e., Our AIM in this PATHWORK, on the other hand,]  
**is just that** [i.e., IS contact with one's spiritual center] –

**and it** [i.e., contact with one's spiritual center]  
**must**  
**solve**  
**all**  
**problems**  
**along the way.**

14

**On this path** [i.e., On this pathwork path],  
**we are no more concerned with**  

- creeds,**
- dogmas, and**
- doctrines**

**than a worldly psychologist** [i.e., than a worldly psychologist is  
concerned with religious creeds, dogmas, and doctrines]  
**when working with his patients.**

Any  
superimposed  
opinion,  
whether  

- true or
- false,

is a hindrance to  
self-unfoldment.

But  

- on this path [i.e., on this pathwork path],

and  

- with this particular guidance [i.e., with this particular guidance  
in these pathwork lectures],

we are concerned with  
the reality of  
the inner spiritual center.

When it [i.e., When the inner spiritual center, your inner, real self, the  
innermost center of your being, God within, this treasure of  
divine love, wisdom, and strength that resides in all of you]

is  
liberated,  
there can be  
no question of  
adhering to [i.e., no question of needing to adhere to]  

- theories or
- creeds.

[Rather]  
God  
becomes  
a personal experience  
that  

- stands beyond proof

and  

- does not need to be proven.

This reality [i.e., This reality of God]  
can be  
experienced  
only if  
all that stands in its way  
is  
removed.

As you so well know,

- your personal
    - misconceptions and
    - confusions,
  - your
    - erroneous conclusions
- blot out

this reality [i.e., this reality of GOD as a PERSONAL EXPERIENCE].

In the last analysis,

- all
- unhappiness and
  - strife
- is the result of
- ignorance and
  - misunderstanding.

Every

inner problem  
you uncover  
is  
always  
a distortion of  
reality.

When you are

governed by  
such distortions  
of  
your

- immediate,
- accessible

reality [i.e., When you are governed by such DISTORTIONS  
of your immediate, accessible but limited REALITY],

you cannot possibly

grasp  
the extension of  
your  
limited reality  
on a wide scope.

But the

- spiritual reality,
- always and
- only  
found as a  
personal experience within,

does not contradict the

- accessible reality  
if the latter [i.e., IF the accessible, but distorted and hence limited reality,]  
is  
profoundly penetrated.

For such a

profound penetration [i.e., For such a profound penetration of the accessible,  
but distorted and hence limited reality],

- your personal
  - attitudes,
  - outlooks and
  - concepts  
must be
    - questioned,
    - stated and
    - restated.
- Your
  - automatic,
  - unconscious  
reactions  
must be  
investigated  
as to the
    - meaning and
    - significance  
of their underlying concepts  
so that they can be
      - lifted to the surface  
and
        - evaluated.

By this process

you will understand how much  
you are still caught in  
unreality.

	<p><i><u>This understanding [i.e., This understanding of just how much you are still caught in unreality] will lead you closer and closer to reality in its [i.e., in reality's] widest possible sense [i.e., in reality's undistorted and hence unlimited sense – hence enabling access to the inner spiritual center, your inner, real self, the innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you].</u></i></p>
15	<p><i><u>Now I would like to discuss one of the major causes of</u></i></p> <ul style="list-style-type: none"><li><i><u>• inner confusion</u></i></li></ul> <p><i><u>and of</u></i></p> <ul style="list-style-type: none"><li><i><u>• the battles going on in the psyche.</u></i></li></ul> <p><i><u>We have discussed this all-important topic before, but I would like to tackle it again in a more direct way.</u></i></p>
16	<p><i><u>One of the most tragically futile inner battles is the fight between what we have called</u></i></p> <ul style="list-style-type: none"><li><i><u>• the lower self</u></i></li></ul> <p><i><u>and</u></i></p> <ul style="list-style-type: none"><li><i><u>• the superimposed conscience.</u></i></li></ul> <p><i><u>So often an expression or a term used without truly understanding its deepest meaning finally loses its impact and one uses it like a parrot repeating a word.</u></i></p>

**This mechanical usage  
is harmful.**

**It has the very opposite effect  
to what we seek to attain –**  
• **independent understanding,**  
• **creative thinking.**

**Therefore occasionally we need**

**to**  
• **redefine a term,**  
**to**  
• **bring freshness to it,**  
**not only to**  
• **avoid confusion,**  
**but also to**  
• **give more of an impact to our**  
• **approach and**  
• **understanding.**

**So let us briefly determine again  
what I mean by the  
lower self.**

17

**The lower self  
is not only  
that part of human nature  
where**  
• **faults and**  
• **character-defects  
lie.**

**It [i.e., The lower self]  
also includes something**  
• **more subtle and**  
• **less definable.**

**The best way to describe it [i.e., to describe the lower self]  
is as an  
emotional climate  
of  
egocentricity.**

Regardless of

- good intentions,
- unselfish acts,
- considerate attitudes,

this

inner world of  
egocentricity

continues to exist.

The stronger

the good intentions,  
the more difficult it is

to

- find,
- acknowledge and
- accept

the existence of  
the

persisting negativity [i.e., here, the persisting negativity  
of EGOCENTRICITY].

The more the

- childish,
- one-sided

egocentricity

is hidden in

- guilt and
- shame,

the less

can it [i.e., the less can this childish, one-sided egocentricity]

grow out of

this one-sidedness.

You must become

acutely aware of its [i.e., acutely aware of your egocentricity's]

often preposterous

self-concern

to the exclusion of

[its concern for] all else.

	<p><b><u>In this area of your being</u></b> [i.e., <u>In this area of your being, in your lower self, in your child-self where your egocentricity resides</u>]</p> <ul style="list-style-type: none"><li>• <u>you wish to rule supreme.</u></li><li>• <u>You do not want to know another's interests which you violate at any cost so that</u><ul style="list-style-type: none"><li>• <u>a small wish or</u></li><li>• <u>a small gratification of your vanity overrules more important issues for other people.</u></li></ul></li></ul> <p><b><u>True,</u></b> <u>you do not often act by it</u> [i.e., <u>you do NOT often ACT outwardly by your lower self where your child-self egocentricity resides</u>],</p> <p><b><u>but</u></b> <u>in your half-conscious</u><ul style="list-style-type: none"><li>• <u>wishes and</u></li><li>• <u>aims</u></li></ul><u>you do react from this lower self.</u></p>
18	<p><b><u>The problem is much less</u></b><ul style="list-style-type: none"><li>• <u>the existence of the lower self</u></li></ul><b><u>than</u></b> [it is]<ul style="list-style-type: none"><li>• <u>the nature of your attitude toward it</u> [i.e., <u>your ATTITUDE toward the lower self</u>].</li></ul><p><b><u>Your</u></b><ul style="list-style-type: none"><li>• <u>shame and</u></li><li>• <u>guilt</u></li></ul><p>[i.e., <u>Your shame and guilt about the LOWER SELF</u>] <b><u>are a result of one of those misunderstandings I mentioned which prohibit</u></b><ul style="list-style-type: none"><li>• <u>growth and</u></li><li>• <u>unfoldment.</u></li></ul></p></p></p>



The misunderstanding  
comes from the idea  
that

- you,  
of all people,  
really should have already  
completely overcome the lower self

and

- no such
    - childish,
    - preposterous
      - selfishness and
      - self-concern
- should have a place in you.

Thus

you start

an elaborate system of

- self-deception and
- pretense

which brings you into

- vicious circles and
- inner conflicts

destroying

your

- happiness and
- self-respect.

Very few people

are reconciled to

the existence of

their own lower self.

They may do so

in theory [i.e., They may BE RECONCILED to the existence of

their own lower self IN THEORY],

but are

not reconciled to

actually owning up to

certain facets of it [i.e., certain unique FACETS or EXPRESSIONS

of their own lower self]

in themselves.

Yet  
only by doing so [i.e., Yet only by actually owning up to certain facets  
of their own lower self]  
can it [i.e., can their own lower self, their child-self egocentricity]  
gradually  
be outgrown.

In denying its [i.e., In denying your own lower self's]  
existence,

you overlook  
• its manifestations;

- how it [i.e., and overlook how your own lower self]  
is indirectly expressed  
in vague emotions,  
which  
are instantly
  - covered up and
  - pushed out of sight.

How can you  
overcome something [i.e., here, how can you overcome your own lower self]  
if you are  
not fully aware of  
its [i.e., here, if you are NOT FULLY aware of your lower self's]  
specific manifestation?

Certainly not  
by a  
general theoretical knowledge  
of its existence [i.e., You certainly can NOT  
OVERCOME your own lower self by a  
GENERAL THEORETICAL KNOWLEDGE  
of your lower self's existence]!

19

Due to your

- shame and
- guilt

about your lower self

and

- the consequent hiding of it [i.e., hiding of your lower self],
- you do everything  
to nourish its [i.e., to nourish your lower self's, your child-self egocentricity's]  
continuance

with dire effects

on your personality;

- you prohibit  
the very thing you most want:

to grow out of it [i.e., namely, to GROW OUT OF your lower self,  
your child-self's egocentricity].

What is more,

due to the self-deception,  
more confusion sets in.

Since all this is an

unconscious process

into which

- discrimination and
- reason

cannot enter,

along with

the actual

- self-important and
- destructive  
impulses

[that you hide]

you also hide

some of your

- most creative and
- inherently constructive  
impulses –

out of mere misunderstanding.

• Impulses and

• instincts

which are

potentially

• productive and

• life-giving,

if they are

not allowed

to grow in the sunlight

of awareness

remain thwarted

and, in their current form [i.e., in their current  
distorted and immature form],

are

actually

destructive.

They [i.e., Impulses and instincts which are potentially productive and life-giving]  
could

grow

into something beautiful,

but are

not allowed to unfold

because

you are unconscious of the fact

that their present form [i.e., their present distorted,  
immature, and undeveloped form]

is

not

the ultimate one.

You then conclude

that they [i.e., that these impulses and instincts which are potentially  
productive and life-giving if allowed to unfold into their ultimate  
form, but which are actually destructive in their current  
distorted, immature, and undeveloped form,]

must therefore be ousted

by

denying

their existence.

20

Now let us recapitulate  
so as to make this process quite clear.

The repression  
of the lower self  
falls in three categories:

(1) repression of  
• the actual lower-self  
in its  
• distinct and  
• extreme  
• manifestations and  
• character trends,

as well as [repression] of  
• the subtle overall climate of  
• egocentricity and  
• self-concern  
to the exclusion of  
all other interests;

(2) repression of  
• creative and  
• productive  
• aspects and  
• trends;

(3) repression of  
• instincts  
which are  
as yet  
• unproductive and  
• self-centered  
in their immature state,  
but are  
destined by nature  
to become  
• creative and  
• constructive  
if given a chance to grow.

21

It is important to

- make the distinction [i.e., distinction among all three kinds of repression of the lower self]

and

- realize that

all three categories

of inner negative trends [i.e., all three categories of inner negative trends to REPRESS the LOWER SELF, namely, REPRESSING your

- 1) actual LOWER SELF and subtle climate of EGOCENTRICITY
- 2) CREATIVE and productive aspects and trends
- 3) POTENTIAL aspects that are destined to be CREATIVE but are not yet developed]

need

- acceptance and
- awareness,  
each for its own reason.

Then [i.e., Then, in becoming more aware of all three categories of how one REPRESSES one's lower self,

it will often be found

that the most valuable prize

a human being has to offer to life

is

- held in check,
- denied, and
- hidden.

Hence

a vast confusion exists in you.

You suppose

the confusion

regarding the

actual lower-self trends

will disappear

when you

- deny their existence [i.e., when you deny the existence of your ACTUAL lower-self trends]

and

- pretend  
opposite
  - intentions and
  - wishes.

*In your confusion*

[i.e., In your confusion you REPRESS both ACTUAL and POTENTIAL  
CREATIVE and productive aspects and trends and thereby]

you deny

the potentially vibrant life-force  
the opportunity to function  
in its own

- beautiful,
  - healthy
- way.

The

- healthy

and

- unhealthy
- trends

are intertwined  
and the personality  
is thrown into despair.

All this happens

in a

- vague vacuum,

in a

- no man's land
- between

- awareness

and

- unawareness.

22

It may be a valuable task  
for my friends to ponder over all this  
during the summer months  
in which there are no group activities.

It may give you an  
excellent preparation  
for our work together next year  
when we all hope  
to make further progress on this path.

Question yourself,

first,

not

as to

- the actual nature of
  - your lower self, or
  - what you consider as such [i.e. or what you CONSIDER to be your lower self].

Rather,

begin by

• looking at

your attitude toward

its existence [i.e., looking at your attitude toward even the possibility of having lower-self aspects].

- Are you shocked about certain of its [i.e., about certain of your LOWER SELF'S] manifestations?
- Are you impatient with yourself because of it [i.e., because you have LOWER-SELF ASPECTS]?
- Do you feel it [Do you feel your LOWER-SELF] should already be gone, thus rejecting your state of being human?
- Do you also deny something in yourself that could be very constructive if you were to
  - view it afresh

and

  - not be influenced by standards you have assumed without ever questioning their validity?



**Begin to observe**  
**the subtle manifestations**  
**of the lower self**  
**in certain of your**  
**• reactions and**  
**• impulses.**

**Observe**  
**how you tend to**  
**immediately**  
**push them**  
**away** [i.e., push away subtle manifestations of the LOWER-SELF  
that are in certain of your reactions and impulses].

**Now look at the**  
**• wishes and**  
**• attitudes**  
**in such fleeting reactions** [i.e., in such transitory reactions of immediately  
pushing away subtle manifestations of the LOWER-SELF  
that are in certain of your reactions and impulses].

**Pull them** [i.e., Pull your wishes and attitudes behind the transitory reaction to  
immediately push away subtle manifestations of the LOWER-SELF  
that are in certain of your reactions and impulses]  
**out into the open and**  
**calmly look at them.**

**Determine**  
**your**  
**• harsh,**  
**• intolerant**  
**treatment of yourself in this respect** [i.e., your harsh intolerant  
treatment of yourself in respect to immediately pushing away  
subtle manifestations of the LOWER-SELF that are in  
certain of your reactions and impulses],

**your**  
**• rigid,**  
**• uncompromising,**  
**• self-destructive**  
**severity**  
**which is way out of proportion** [i.e., Determine your rigid, self-  
destructive severity of judgment against yourself, which is way  
out of proportion to what is warranted by certain subtle  
manifestations of the LOWER-SELF that are in certain of your  
impulses and reactions – accept the limits of being human].

	<p><i><u>All this [i.e., All this work of determining your rigid, self-destructive severity of judgment against yourself which is way out of proportion to what is warranted by certain subtle manifestations of the LOWER-SELF that are in certain of your impulses and reactions]</u></i></p> <p><i><u>is healthy preliminary work</u></i> <i><u>for the phases to come.</u></i></p> <p><i><u>This is</u></i> <i><u>one side of the battle.</u></i></p>
23	<p><i><u>Now what is</u></i> <i><u>the other?</u></i></p> <p><i><u>The concept of</u></i> <i><u>conscience</u></i> <i><u>is vastly misunderstood by humanity.</u></i></p> <p><i><u>Quite a few years ago,</u></i> <i><u>I explained that people have</u></i> <i><u>two kinds of</u></i> <i><u>conscience:</u></i></p> <p><i><u>one</u></i></p> <ul style="list-style-type: none"><li><i><u>• emanating from the</u></i> <i><u>real self,</u></i></li></ul> <p><i><u>the other</u></i></p> <ul style="list-style-type: none"><li><i><u>• being superimposed.</u></i></li></ul> <p><i><u>It will be useful to review briefly</u></i> <i><u>some characteristics of</u></i> <i><u>the superimposed conscience.</u></i></p>

24

When religious people  
  speak about  
    conscience,  
they think of the  
  inner  
    conscience,  
    coming from the  
      divine center  
    of the human spirit.

But they usually [i.e., But religious people who speak about conscience usually]  
ignore  
  the vast difference  
  between  

- the inner [conscience]

and  

- the superimposed conscience.

In their eagerness  
  to make the human being  
    a better creature,  
the forces of society  
  coerce  
    the individual  
    to  

- follow and
- obey

    moral standards.

Because of this  
  pressure from the outside  
  
  the  

- superimposed  
    conscience

  is  

- strengthened

and the  

- inner,
- real

    conscience  
    becomes  

- more covered up.

25

Yet the  
superimposed conscience  
is  
not necessary  
to prevent a person  
from  
acting out  

- primitive
- destructive

instincts.

For those whose  
inner conscience  
is not sufficiently developed  
to restrain them from  
committing destructive acts,  
the mere existence of  
social laws  
would serve  

- as well, or
- better,

than the  
superimposed conscience.

The latter [i.e., the superimposed conscience]  
only does harm.

As explained before,  
in the first phase  
of this inner struggle [i.e., in the first phase of this inner battle to  
see, accept, and transform LOWER-SELF aspects] ]  
the superimposed conscience  
hides  
the lower self,  
instead of  
bringing it [i.e., instead of bringing the LOWER SELF]  
out into the open.

Thereby it [i.e., By HIDING the lower self, the superimposed conscience]  
eliminates the possibility  
of the lower self's  
growing out of [i.e., the superimposed conscience's HIDING of the  
lower self prevents it from being seen so it can grow out of]  
the infantile state.

**But**  
**the superimposed conscience**  
**hides also**

- **the most**
  - **constructive and**
  - **creative**  
**life-force**

**and**

- **the impulses**  
**that would**  
**free the life-force.**

**It [i.e., The superimposed conscience]**  
**is an**

- **unnecessary**
- **artificial**  
**creation**  
**instilling an**  
**unrealistically distorted view**  
**of**
  - **oneself****as well as**  
**of**
  - **the way one believes**  
**one would have to be.**

**It [i.e., The superimposed conscience]**  
**creates**

- **self-punishment and**  
**imposes**
  - **shackles**  
**which prohibit**  
**the manifestation of**  
**every divine quality**  
**inherent in the soul.**

*It [i.e., The superimposed conscience]*

*certainly*

*never*

*prevents*

- *crime or*
- *destructive actions.*

*In fact, it [i.e., In fact, the superimposed conscience]*

*causes the opposite to happen [i.e., CAUSES destructive actions and crime].*

*By*

- *repressing and*
- *hiding*

*them [i.e., by repressing and HIDING lower-self forces  
that cause crime or destructive actions],*

*the forces [i.e., these lower-self forces]*

*that could easily be dealt with*

*on the surface of consciousness*

*[instead, fester inside, and over time]*

- *germinate*

*and*

- *accumulate*

*and*

- *create great inner*

- *tension and*

- *pressure.*

*You are*

*then often*

*driven*

*into acts*

*you cannot help committing*

*if only because*

*you have*

*too long*

*used*

- *the superimposed conscience [i.e., used the  
superimposed conscience to guide you],*

*instead of*

*giving yourself the chance*

*to finally contact*

- *the inner conscience*

*which is part of the spiritual center.*

Last, but not least,  
whenever a person  
rebels against  
• laws and  
• all standards of  
• ethics and  
• morals,  
he or she does so  
because of  
the harsh  
• superimposed conscience  
which knows  
• no mercy;  
which is  
• inflexible in its demands and  
[which] is  
• blind in its evaluation.

Yet one  
never  
rebels against the  
real,  
• inner conscience.

26

Understand, my friends, that  
what stands  
between  
• you  
and your  
• inner,  
• real,  
self  
is not only  
your  
• errors and  
• misconceptions,  
your  
• false images and  
• distortions,  
your  
• lower self,  
but also  
• the superimposed conscience.

*It is the latter [i.e., It is the superimposed conscience]*

*that*

- *creates so much confusion*

*and often*

- *prevents you from reaching*
  - *freedom and*
  - *truth.*

*It is the superimposed conscience*

*that*

*induces you*

*to reject yourself*

*as a*

*human being.*

*Between*

- *its demands [i.e. Between the demands of the superimposed conscience]*

*and*

- *the demands of the*

*primitive,*

*self-centered*

*child*

*you still harbor within,*

*you are*

*torn apart*

*in the storm*

*raging inside of you.*

*As long as this conflict*

*is*

*not*

*out in the open,*

*you*

*cannot master it [i.e., you CANNOT MASTER this STORM raging*  
*inside of you].*

*You cannot possibly*

*extricate yourself from*

*both these*

*unrealities [i.e., both the unreality of the SUPERIMPOSED*

*CONSCIENCE and the unreality of the*

*PRIMITIVE, SELF-CENTERED CHILD within].*



*You cling to*  
*the superimposed conscience*  
*in the false belief*  
*that*  
*it alone [i.e., that the superimposed conscience alone]*  
*can prevent you from*  
*acting upon*  
*your lower-self instincts [i.e., from acting out the*  
*lower-self instincts of the primitive, self-centered*  
*child you still harbor within].*

*Therefore [i.e., Therefore, because of your false belief that only the superimposed*  
*conscience can save you from acting out your primitive child within]*  
*you can*  
*never*  
*come to a*  

- *healthy,*
- *secure*

*trust in*  
*yourself,*  
*because*  
*you do not give yourself*  
*the chance.*

*Healthy self-respect*  
*can come*  
*only*  
*from your*  
*real self,*  
*from which*  
*you alienate yourself further*  
*by clinging to*  
*the superimposed conscience.*

*You find yourself*  
*in one of those*  
*vicious circles*  
*we have so often mentioned.*

As long as one has  
not found  
• the real self,  
one must  
cling to  
• the superimposed conscience,  
• obeying,  
• conforming,  
• appeasing, and  
• blindly following  
it.

Never developing  
the  
independent  
faculties of  
• thinking and  
• discriminating,  
one becomes  
• weaker and  
• more dependent,  
• less able  
to stand on one's own two feet.

27

The outer action in question  
• may or  
• may not  
be the same [i.e., The OUTER ACTION in question may or may not be  
the same when following the REAL SELF as it is when following the  
SUPERIMPOSED CONSCIENCE].

But there is a  
tremendous difference  
between

- acting out of
- bondage and
- fear –
- in other words [i.e. acting out of bondage and fear]  
by following the  
superimposed conscience –

and

- following  
the voice of  
your  
real conscience  
in a spirit of  
freedom,  
derived out of  
your own
- inner struggle,
- your
- intuition
- your
- reason,

even if the result [i.e., even if the RESULT of following your  
REAL conscience]

be the same [i.e., be the same as following the  
SUPERIMPOSED conscience].

If you  
rebel against  
the superimposed conscience,

you are no more free  
than if you  
obey it.

If  
you obey  
• the superimposed conscience,  
and  
the result of such a decision  
is not to your liking,

the corroding effects  
will be  
• rebellion,  
• self-pity, and  
• putting the blame on  
• life and  
• the world.

[By contrast]  
If you obey  
• your real conscience,  
• you will take  
all the responsibility  
upon yourself  
and  
• even a negative outcome  
will  
not  
throw you into despair.

You will soon see that the  
• pleasant  
or  
• unpleasant  
result [i.e., the pleasant OR unpleasant RESULT  
from obeying your REAL conscience]  
is not as vital  
as you may believe it to be,

because  
in either alternative [i.e., in either PLEASANT OR UNPLEASANT outcome]  
you have  
equal possibility for growth  
if your  
• actions and  
• decisions  
are derived from  
• yourself and  
• your own standards.

28

The fight  
between  
the  
• superimposed conscience  
and  
the  
• primitive,  
• self-centered,  
• destructive  
child  
is a tragic one –  
tragic  
only because of  
your lack of awareness of it [i.e., your lack of  
awareness of this FIGHT].

For it [i.e., For this FIGHT  
between  
• the superimposed conscience  
and  
• the primitive, self-centered, destructive child]  
is so superfluous.

29

Of course,  
education  
has a great deal to do with it.

When humanity  
• becomes aware of these things  
and  
• guides young people  
into  
the right direction,  
much harm  
will be  
eliminated.

[Regarding this matter of educating young people]

**It is important to know, however,**  
**that it is**

**not only**

- **ignorance and**
- **poor guidance**

**that are responsible for**

**the struggle within yourself,**

**for you are**

**not**

**enmeshed in this struggle** [i.e., for you are NOT enmeshed in this

**STRUGGLE**

**between**

- **the superimposed conscience**

**and**

- **the primitive, self-centered, destructive child]**

**in**

**every**

**aspect of your being.**

**In**

**some**

**areas of your psyche**

**you are**

- **quite free and**
- **function**

**without clinging to**

**superimposed**

- **demands,**
- **standards, or**
- **rules**

**as they** [i.e., **as superimposed demands,**

**standards and rules]**

**may**

- **actually exist or**

**are**

- **believed to exist.**

*It is noteworthy*

*that you*

- *adhere to*  
*the superimposed conscience*

*and*

- *do not accept*  
*your*

- *shortcomings or*

*your*

- *lower-self aspects –*  
*whether*

- *real or*

- *imaginary –*

*only*

*in the realms*

*where your*

- *personal,*

- *specific*

*inner problems*

*hold sway.*

*When you consider*

- *these problems* [i.e., *When you consider your*  
*personal specific inner problems*]

*in the light of*

- *this specific struggle* [i.e., *in the light of your specific STRUGGLE*  
*between*

- *the superimposed conscience*

*and*

- *the primitive, self-centered, destructive child*],

*you will understand how*

- *your inner problems*

*and*

- *this particular struggle* [ i.e., *and this particular STRUGGLE*  
*between*

- *the superimposed conscience*

*and*

- *the primitive, self-centered, destructive child*]

*are connected.*

30

Personality

- problems and
- deviations

come, as you know,  
from  
childhood

- hurts and
- frustrations –
  - real or
  - imaginary.

When you  
do

not  
feel secure  
in the

- affection of
- and
- acceptance by

- one or
- both
- of your parents,

you

elaborately build  
a defense  
against this hurt,  
trying  
later

to correct it [i.e., trying later to correct this hurt of not  
feeling secure in the AFFECTION OF and  
ACCEPTANCE BY one or both of your parents].



*You have found it to be true*

*that this*

*actual*

*childhood hurt* [i.e., *that this ACTUAL CHILDHOOD HURT of NOT feeling SECURE in the AFFECTION OF and ACCEPTANCE BY one or both of your parents*]

*need not*

*burden you for life,*

*but your defense against it* [i.e., *but your DEFENSE against feeling this childhood HURT of NOT feeling SECURE*],  
*which you continue to use,*

*destroys for you*

*the possibility of fulfillment.*

*All of that*

*you know very well by now,*

*not as*

*• mere theory,*

*but from*

*• personal discovery.*

*The parent*

*one feels*

*• uncertain of,*

*in*

*• awe*

*or*

*• fear*

*of,*

*usually stands for*

*the superimposed conscience,*

*because*

*one so desperately*

*tries to*

*win*

*his or her*

*affection.*

	<p><u>Not only</u></p> <ul style="list-style-type: none"><li>• <u>social rules</u> <u>are incorporated in one's</u> <u>superimposed conscience,</u></li></ul> <p><u>but also</u></p> <ul style="list-style-type: none"><li>• <u>particular rules</u> <u>of the superimposed conscience</u> <u>of the parent in question.</u></li></ul> <p><u>It may often be the case</u> <u>that</u> <u>you merely</u> <u>believed</u> <u>these standards were expected of you</u> <u>by this parent.</u></p> <p><u>In this investigation [i.e., In this investigation of the superimposed conscience],</u> <u>the</u> <u>emotional</u></p> <ul style="list-style-type: none"><li>• <u>atmosphere and</u></li><li>• <u>climate</u> <u>are important,</u></li></ul> <p><u>not</u> <u>the</u> <u>actuality.</u></p>
31	<p><u>You cannot possibly recognize</u> <u>the superimposed conscience</u> <u>in its full significance</u> <u>unless</u> <u>you view it [i.e., unless you view the superimposed conscience]</u> <u>in relationship to</u> <u>the attitude</u> <u>that you have had</u> <u>toward your parents;</u></p> <ul style="list-style-type: none"><li>• <u>the specific emotions,</u></li><li>• <u>their attitude toward you,</u> <u>as well as</u></li><li>• <u>the resultant images,</u></li><li>• <u>behavior patterns, and</u></li><li>• <u>defense-mechanisms</u> <u>you developed.</u></li></ul>

Only by seeing  
the whole picture  
will your struggle  
between  
your  
• superimposed conscience  
and  
your  
• actual and/or  
• imagined  
lower self [i.e., lower self, which includes the primitive,  
self-centered, destructive child in you]

• take on a  
new meaning  
for you and  
• furnish you with  
the necessary insight  
to resolve the struggle [i.e., to resolve the SPECIFIC  
STRUGGLE  
between  
• the SUPERIMPOSED CONSCIENCE  
and  
• the primitive, self-centered, destructive child  
in you, which is in your LOWER SELF].

The  
general  
knowledge  
of the existence of  
this inner condition  
can  
never  
alleviate it,  
even if  
you have actually  
come to  
observe it.

*It is essential*  
*that*  
*you see it* [i.e., *that you SEE the SPECIFIC STRUGGLE*  
*between*  

- *the SUPERIMPOSED CONSCIENCE*

*and*  

- *the primitive, self-centered, destructive child*  
*in you, which is in your LOWER SELF*]

*in relationship to*  
*your personal problems.*

*The fight*  
*between*  

- *your lower self* [i.e., *The fight between your lower self, which includes*  
*your immature egocentric child self*]

*and*  

- *your superimposed conscience*  
*may be*  
*completely different from*  
*the fight of*  
*another person*  
*in this respect,*  
*even though*  
*many of its*  
  - *aspects and*
  - *manifestations**may indeed be the same.*

32

*As I have said before,*  
*in this struggle* [i.e., *in this STRUGGLE*  
*between*  

- *the SUPERIMPOSED CONSCIENCE*

*and*  

- *the primitive, self-centered, destructive child*  
*in you, which is in your LOWER SELF*]

*you treat yourself*  
*with*  
*merciless harshness.*

You inflict  
iron rules  
upon yourself  
• as exercised by  
the cruelest ruler and  
• far beyond the  
unreasonable standards  
which may be exerted by  
society.

Your  
• blind,  
• excessive  
standards  
make it  
impossible  
to reach  
the inner center  
from which  
you could be nourished  
with  
constantly renewed  
vigor.

**Then [i.e., Then, from your inner center]**  
**there would be**

- **realistic hopefulness,**  
**as opposed to**  
**wishful thinking;**
- **foresight;**
- **the ability to**  
**make mature decisions;**
- **self-confidence;**
- **the ability to**
  - **love and**
  - **be loved;**
- **the ability**  
**to**
  - **receive and****to**
  - **give;**
- **the ability**  
**to**
  - **relate harmoniously and****to**
  - **create a life**  
**which is**  
**useful**  
**not only**  
**in**
    - **one direction,****but**  
**in**
    - **all**  
**important areas of living.**

33

Many of you have found  
a profound sense of  
• fulfillment  
in  
certain areas of life.

But  
you are  
• unfulfilled and  
• lonely  
in  
other areas [i.e., in other areas of life].

This is too often  
rationalized  
by saying,

"Because I have  
this great fulfillment,  
I have to pay for it  
by forfeiting  
other areas of fulfillment."

This [i.e., This belief that if I have great fulfillment in one area of life then  
I have to pay for it by forfeiting fulfillment in other areas of life]  
is not true,  
my friends.

Deep down,  
inside of you,  
you know it [i.e., you KNOW this belief is NOT TRUE].

It need not be  
that  
you fulfill yourself  
in one area of living  
at the expense of another.

There is room for  
all kinds of fulfillment  
in the  
healthy soul  
of a person  
who truly reaches into  
the depth  
of his or her being –  
not only  

- partially,

but  

- opening  
all channels  
which have been clogged up before.

  
No form  
of self-expression  
needs to suffer  
at the expense of  
those forms  
which have already been freed.

34

But you  
feel,  
deep inside,  
that  
you do not deserve all that.

You do not even  
cultivate  
a concept of yourself  
in which you  
see yourself  
fulfilled in  
all directions.

Observe  

- how you shrink from  
such a visualization;
- how it seems that you are asking too much,  
despite  
the actual childish overdemanding  
that exists on another level.



*This proves*  
*that*  
*in this struggle [i.e., in this STRUGGLE*  
*between*  

- *the SUPERIMPOSED CONSCIENCE*

*and*  

- *the primitive, self-centered, destructive child*  
*in you, which is in your LOWER SELF]*

  
*you have*  
*not*  
*come to terms with yourself.*

*Something in you says*  
*"no"*  
*when you visualize yourself*  
*as being fulfilled in*  
*all*  
*areas of living.*

*This is due to your*  

- *harsh,*
- *unforgiving and*
- *unaccepting*

*treatment of yourself*  
*that comes from*  
*not*  
*being reconciled with*  
*the self-centered child,*  
  
*the child in you*  
*which continues to make*  
*unfair demands*  
*you*  

- *cannot cope with*  
*and [which you]*
- *push out of sight.*

35

Accept  
fully  
the  
• primitive,  
• selfish,  
• destructive  
child  
in order to  
make it  
grow up.

The only  
climate  
in which it can do so [i.e. The only climate in which the primitive,  
selfish, destructive child in you can grow up]  
is in the  
full knowledge  
of  
all  
its manifestations.

How you accept it [i.e., How you accept  
the primitive, selfish, destructive child in you]  
without  
losing a sense of proportion [i.e., without forgetting you are merely  
human and thereby without losing a sense of proportion]  
about its  
"badness"  
determines  
the degree to which  
you are able to  
• perceive,  
• experience, and  
• accept  
the  
highest  
faculties  
within yourself.

**You can only**

**lose your sense of guilt**

**about the former** [i.e., lose your sense of guilt about the primitive, selfish, destructive child in you]

- **if and**
- **when**

**you learn to**

- **look at the impulses coming from it** [i.e., the impulses coming from the primitive, selfish, destructive child in you]

**and**

- **realize that**
  - **although**  
this undesirable side exists,
  - **you need not act accordingly.**

**At least**

**you**

- **do not deceive yourself**  
about your own

**state of development** [i.e., you do not deceive yourself about still having an, as yet, primitive, selfish, destructive child within]

**and**

**you**

- **evaluate**  
all its dictates  
without  
acting them out.

**Then**

**you will have a chance**  
to win

**in this tragic battle** [i.e., you will have a chance to win  
in this tragic battle  
between

- **the SUPERIMPOSED CONSCIENCE**
- and**
- **the primitive, self-centered, destructive child**  
in you, which is in your LOWER SELF].

**You will**

**liberate yourself from**

- **the false** [superimposed] **conscience**

**and therefore**

**become capable of hearing the voice of**

- **your real conscience.**

36	<p><u><i>Are there any questions regarding this topic?</i></u></p>
37	<p><b>QUESTION:</b> <u><i>I have a question which I prepared,</i></u> <u><i>but it seems to fall right into this lecture.</i></u></p> <p><u><i>Is it true that we try</i></u> <u><i>not only</i></u> <u><i>to squeeze ourselves into</i></u> <u><i>our own</i></u> <u><i>idealized self-images</i></u> <u><i>but we actually try</i></u> <u><i>to live up to</i></u> <u><i>the idealized selves</i></u> <u><i>of our parents as well?</i></u></p> <p><u><i>Is this correct?</i></u></p>
38	<p><b>ANSWER:</b> <u><i>It is absolutely correct.</i></u></p> <p><u><i>The child's</i></u> <ul style="list-style-type: none"><li>• <u><i>helplessness and</i></u></li><li>• <u><i>insecurity</i></u></li></ul><u><i>makes him</i></u> <u><i>strive desperately for</i></u> <u><i>acceptance by his parents.</i></u></p> <p><u><i>In doing so [i.e., In striving desperately for acceptance by his parents],</i></u> <u><i>he believes he has to</i></u> <u><i>adopt the standards of the parents.</i></u></p> <p><u><i>As I said before,</i></u> <u><i>it does not matter</i></u> <u><i>whether</i></u> <ul style="list-style-type: none"><li>• <u><i>these standards</i></u> <u><i>actually are</i></u> <u><i>those of the parents</i></u></li></ul><u><i>or</i></u> <ul style="list-style-type: none"><li>• <u><i>the child</i></u> <u><i>merely believes that [i.e., or the child merely believes that such</i></u> <u><i>standards are the parent's standards].</i></u></li></ul></p>

So the child

begins a process of

- false,
- pretended,
- superficial  
adherence

to certain standards

without inner conviction [i.e., without INNER conviction about those standards being appropriate and valid for him].

Doing so [i.e., Adhering to standards without INNER conviction about those standards being appropriate and valid for him]

alienates him

from his

real self,

which thereby

becomes weaker.

He

- becomes doubly resentful and
- feels cheated

when

this mode of

- living and
- being

[i.e., when the mode of living and being is one of adhering to external standards without INNER conviction about those standards being appropriate and valid for him]

does not bring

the hoped-for results,

as certainly

it cannot.

As you all know,

there is in all of you,

to a greater or lesser degree,

a desire

- not to give up being a child,

despite the

equally strong wish

- to grow up.

**The insistence on  
remaining  
a cared-for child  
necessitates your  
holding on to**

- **the superimposed standards**
- and thus [holding on] to
- **the superimposed conscience.**

**With it [i.e., With holding on to the superimposed conscience],  
you hope to**

- **appease,**
- **coerce and**
- **force,**
- as it were,**
- **your parents or**
- **the parent-substitutes**
- to belatedly**
- give you**
- what you missed.**

**Thus you  
perpetuate the process  
until and unless**

**you fully recognize it [i.e., until and unless you fully RECOGNIZE this  
process operating in you of holding on to the superimposed  
conscience in order to force your parents or parent-  
substitutes to belatedly give you what you missed as a child]**

- in all its**
- **intensity and**
  - **various side-effects.**

39	<p><b>QUESTION:</b> <u>Would it be possible to give us</u> <u>a specific example,</u> <u>as sometimes you have done in the past,</u> <u>of one of those</u> <u>instincts</u> <u>that is really</u> <u>constructive,</u> <u>but which we treat</u> <u>as though it were not?</u></p>
40	<p><b>ANSWER:</b> <u>People so often</u> <u>deliberately clog</u> <u>the channel</u> <u>of their intuition.</u></p> <p><u>They are afraid of it [i.e., afraid of their intuition]</u> <u>because</u> <u>its messages</u> <u>may diverge from</u> <u>the way prescribed [i.e., the way prescribed by the superimposed-</u> <u>conscience – by EXTERNAL parental or social norms].</u></p> <p><u>They wish to avoid</u> <u>• confrontation and</u> <u>• [making a] decision</u> <u>between</u> <u>the two sources of knowledge [i.e., between knowledge from the REAL</u> <u>conscience (their intuitions arising from WITHIN) and “knowledge”</u> <u>from the SUPERIMPOSED-conscience imposed from OUTSIDE].</u></p> <p><u>They fear to risk</u> <u>disapproval</u> <u>if they follow their intuitions [i.e., if they follow their real conscience].</u></p> <p><u>This is a</u> <u>very,</u> <u>very frequent occurrence.</u></p>

41

Another example [i.e., Another example of one of those INSTINCTS that is really constructive, but which people treat as though it were not]

is the

- sexual and
- erotic

instinct

which

in its nature

is

entirely

- creative and
- unitive

if it [i.e., IF the sexual and erotic instinct]

be allowed to

grow [i.e., be allowed to

GROW and MATURE].

Only

in its

immature

manifestation

is it [i.e., is the sexual and erotic instinct]

self-centered.

Society's emphasis

on its sinfulness [i.e., Society's emphasis on the SINFULNESS

of the sexual and erotic instinct]

so often

causes this

creative instinct

to remain

- self-centered,

- in hiding

and, if expressed at all,

to come out

- in a self-centered way [i.e., in an IMMATURE way],

while the person

feels

- guilty and

- sinful –

often very much

unaware

of such emotions [i.e., unaware of feelings of guilt and sinfulness].



*If society's rules*  
*were, at least,*  
*directed to*  
*the real "evil,"*

*they would*

- *emphasize*  
*all*

*forms of self-centeredness* [i.e., *ALL forms of self-centeredness,*  
*NOT JUST the IMMATURE SEXUAL and EROTIC*  
*forms of self-centeredness*]  
*as being destructive*

*and*

- *stress the need*  
*to grow out of*

*separateness* [i.e., *the need to GROW UP and grow out of*  
*ALL forms of separateness and self-centeredness*].

*By thwarting*

*this creative instinct* [i.e., *By thwarting this creative sexual/erotic instinct*],  
*not only*

*is*

- *emotional fulfillment*
  - *hindered and*
  - *impaired,*

*and*

- *the ability to relate*  
*hampered by it* [i.e., *hampered by thwarting and holding back*  
*this creative sexual/erotic instinct*],

*but*

*a paralysis of*  
*the general life-force*  
*with all its*

- *healing,*
- *regenerating*  
*effects*

*is the result* [i.e., *is the result of thwarting and*  
*holding back this creative sexual/erotic instinct*].

**This** [i.e., This paralysis of the life-force by thwarting sexual/erotic instincts]  
**holds true**  
**not only**  
**in extreme cases**  
**such as are surely familiar to all of you.**

[But also]

**In a subtle way**

**this** [i.e., In a subtle way this paralysis of the life-force  
by thwarting and holding back sexual/erotic instincts]  
**may hold true**

**with**

**the most enlightened people as well**

**who would**

**never dream**

**that they harbor**

**similar unconscious attitudes**

[i.e. never dream that they paralyze  
the life-force by harboring  
unconscious attitudes thwarting and  
holding back their sexual/erotic  
instincts].

**The destructive influence**

**of this factor** [i.e., The destructive influence of this factor concerning paralysis  
of the life-force by thwarting and holding back sexual/erotic instincts]

**often manifests**

**in a disturbance**

**of the relationship**

**between the sexes.**

**Such a disturbance** [i.e. Such a disturbance of the relationship between the sexes  
as a result of paralyzing the life force by thwarting sexual/erotic instincts]  
**may be as**

• **subtle and**

• **hidden**

**as the very misconception itself** [i.e. as subtle and hidden as the very  
misconception itself about sexual/erotic  
instincts is subtle and hidden].

It [i.e. Such a disturbance of the relationship between the sexes  
as a result of paralyzing the life force by thwarting sexual/erotic instincts]  
may create a pattern  
of  
• continuous disruption of relationships;  
of  
• never being able to  
maintain a relationship;  
or  
of  
• never even fully establishing relationship  
in its true sense.

42

Human beings  
can only  
truly  
become  
human –  
and therefore  
eventually  
divine –  
if  
• man  
accepts  
his  
• manhood  
and  
• woman  
[accepts]  
her  
• womanhood.

But inner disturbances  
always  
make people fight against  
their  
• manhood and  
their  
• womanhood.

All human beings  
are endowed with  
both  
• masculine  
and  
• feminine  
tendencies.

In the  
healthy person,  
both these aspects [i.e., BOTH the masculine AND feminine aspects  
in a healthy man or woman]

• work together  
in harmony  
and  
• make  
• the man  
more  
masculine  
and  
• the woman  
more  
feminine.

The tendencies of the opposite sex  
[i.e., the feminine tendencies in a man  
or  
the masculine tendencies in a woman]

• are  
• not fought against,  
• nor artificially bolstered up  
out of  
fear of  
not being what one is [i.e., the feminine not artificially  
bolstered up in a man because of his fear that in  
bolstering up his feminine aspects he would not be  
considered masculine enough or the masculine not  
artificially bolstered up in a woman because of her  
fear that in bolstering up her masculine aspects she  
would not be considered being feminine enough].

Therefore [i.e., Since in a healthy person the opposite sexual tendencies are neither fought against nor exaggerated],  
the compatibility of  
• masculine and  
• feminine  
aspects  
makes  
• the man  
more of a  
man  
and  
• the woman  
more of a  
woman.

43

A great deal  
can be said on  
this subject [i.e. on this subject of the opposite sexual tendencies  
in both men and women],  
and  
will be said  
later on.

We cannot possibly cover all of it now.

Let me merely touch upon  
the most vital aspects of this question.

In thwarting natural instincts,  
man so often  
thwarts his manhood.

He is frightened of  
independence  
because he thereby [i.e., because by being FULLY INDEPENDENT he]  
seems to renounce  
the privilege of  
being loved,  
which he erroneously believes  
is given only to  
• women or  
• children.

*In fighting against independence* [i.e., *In fighting against independence because he erroneously believes that if he were fully independent he would have to renounce the privilege of being loved*],  
he  
• *fights against his manhood.*

*But in denying his need for love due to the misconception that*  
then [i.e., *due to the MISCONCEPTION that if he dares to acknowledge his need for love, then*]  
he is not manly,  
he also  
• *fights against his masculinity.*

*Moreover,*  
*he fights against it* [i.e., *fights against his masculinity*]  
*out of the mistaken fear that*  
all  
his  
• *male and*  
• *healthy*  
aggression  
is the same as  
his  
• *unhealthy*  
• *aggression and*  
• *hostility –*  
[a belief that is] the result of an  
accumulation of hurts  
which he cannot cope with.

*So he often finds himself in a double bind.*

The  
• *real,*  
• *healthy*  
male aggressiveness  
is confused with  
hostility  
for which he feels guilty.

So he

feels guilty

also [i.e., So he feels guilty not only for

UNHEALTHY male aggressiveness and hostility but also feels guilty]

for

healthy

male

- aggression and
- energy.

He cannot separate the two [i.e., He cannot separate HEALTHY male aggression from UNHEALTHY male aggression and hostility].

Simultaneously [i.e., Simultaneously, along with his CONFUSION about HEALTHY male aggression and UNHEALTHY male aggression and hostility],

he represses his

need

for

- affection and
- love,

for he believes them [i.e., for he believes affection and love] to be

unmanly.

And at the same time

he is

reluctant to give up

his clinging to

childish dependency

which

- may never be manifested outwardly

but

- does nonetheless exist.

*In all these  
confusions of  
unconscious  
ideas,*

*he  
thwarts his masculinity  
in its*

- *natural and*
- *healthy  
form*

*by trying to  
manipulate it [i.e., manipulate his natural  
and healthy form of masculinity]  
according to  
circumstances.*

*Thus it [i.e., Thus his natural and healthy form of masculinity]  
cannot flow*

- *naturally and*
- *spontaneously.*



44

*A similar struggle  
exists with  
woman.*

*When  
the girl-child  
feels rejected,  
she feels*

- *passive and*
- *helpless.*

*The*

- *passivity and*
- *helplessness,*  
*as an*  
*aspect*  
*of femininity,*  
*is then*  
*felt*

*as such a  
humiliation  
that she*

*fights against it [i.e., fights against femininity]*

*by summoning all her*

*masculine traits*

*as weapons against*

*the femininity*

*that she*

- *fears and*
- *associates with*

*a state of*

*humiliating*

*helplessness.*

She  
erroneously  
feels that  
being  
• hurt and  
being  
• helpless against it [i.e., and being helpless against being hurt]  
is  
femininity  
and thereby  
fights against it [i.e., and by feeling being helpless IS femininity  
she fights against femininity].

At the same time,  
she also  
feels that all her  
• creative,  
• active  
trends  
are  
• considered  
unfeminine  
by the world,  
and  
perhaps the same [i.e., perhaps being considered UNFEMININE by the world]  
is reflected on her  
• intelligence or  
• resourcefulness, or  
• courage.

She then  
fights against  
these trends [i.e., fights against trends of creativity, intelligence,  
resourcefulness, or courage]  
as well.

This, of course, is  
interdependent with  
her  
fear of  
real  
femininity.

To the extent that she

- fights it [i.e., fights her REAL femininity]

and

- cultivates

masculine trends

as a

weapon against

her femininity [i.e. as a weapon against her REAL femininity],

to that degree

may she often,

artificially,

create a

false femininity

by repressing her

so-called [i.e., so-called but REAL]

masculine trends [i.e., repressing REAL SO-CALLED

masculine trends that are natural for her –

her creativity, intelligence, resourcefulness,

or courage].

These trends [i.e., These so-called masculine trends in her of

creativity, intelligence, resourcefulness, or courage]

are no more

- masculine

than the

man's need for love is

- feminine.

- Her

- intelligence,

- courage and

- activity in many areas of life,

- the independence of her spirit,

could truly

enhance her

womanhood

if allowed to integrate with it [i.e., integrate with her womanhood].

	<p><u><i>But just because she fights her</i></u> • <u><i>passivity and</i></u> • <u><i>ability to give of herself completely,</i></u> <u><i>she has to</i></u> <u><i>artificially</i></u> <u><i>suppress her activity</i></u> <u><i>in order to</i></u> <u><i>falsely</i></u> <u><i>create</i></u> <u><i>the caricature</i></u> [i.e., <u><i>create the exaggeration by means of</i></u> <u><i>often ludicrous distortion of characteristics</i></u>] <u><i>of a woman</i></u></p>
45	<p><u><i>These are good examples</i></u> <u><i>which can be</i></u> • <u><i>used in your self-search</i></u> <u><i>and</i></u> • <u><i>extended in individual cases.</i></u></p> <p><u><i>Does that answer your question?</i></u></p>
46	<p><u><i>QUESTION:</i></u> <u><i>Yes,</i></u> <u><i>it helps very much.</i></u></p> <p><u><i>I think it must be difficult to answer my next question.</i></u></p> <p><u><i>It may be a foolish one, in a way,</i></u> <u><i>but in thinking of</i></u> <u><i>the sex angle,</i></u> <u><i>when people are</i></u> • <u><i>unmarried and</i></u> • <u><i>unattached</i></u> <u><i>and are</i></u> • <u><i>seeking a happy relationship,</i></u></p> <p><u><i>how much</i></u> <u><i>promiscuity</i></u> <u><i>do you advocate?</i></u></p>

47	<p><b>ANSWER:</b> <u>I do not</u> <u>advocate</u> <u>promiscuity</u> <u>at all.</u></p> <p><u>What do you mean by promiscuity?</u></p>
48	<p><b>QUESTION:</b> <u>You speak of the</u> <u>sex instinct</u> <u>as</u></p> <ul style="list-style-type: none"><li>• <u>natural and</u></li><li>• <u>right.</u></li></ul> <p><u>But just how far do you go?</u></p>
49	<p><b>ANSWER:</b> <u>The only answer,</u> <u>my dear friend,</u> <u>that I can possibly give you –</u> <u>and it would apply to</u></p> <ul style="list-style-type: none"><li>• <u>this question,</u></li></ul> <p><u>as well as to</u></p> <ul style="list-style-type: none"><li>• <u>any other, for that matter –</u></li></ul> <p><u>is that</u> <u>if people do</u> <u>what they</u> <u>feel</u></p> <ul style="list-style-type: none"><li>• <u>within their</u> <u>deep inner self</u></li><li>• <u>uninfluenced by</u> <u>the superimposed conscience,</u> <u>as being</u> <u>right for them,</u></li></ul> <p><u>then it is</u> <u>right.</u></p>

And this [i.e., And doing what people FEEL is RIGHT for them]  
does not necessarily  
have anything to do with the  
• happy or  
• unhappy  
outcome  
of the situation.

• If  
they can approach it [i.e., IF they can approach such a sexual relationship]  
• wholeheartedly,  
• without being divided  
• taking full responsibility  
for all consequences  
• fully committed to the relationship  
on whatever level it exists,

• if  
no  
• false morality  
• blurs the issues  
and thus  
• hampers the  
• real morality,

then  
there is no wrong.

There is perhaps  
no other subject [i.e., no subject other than SEXUAL RELATIONSHIPS]  
in which  
so much  
• self-responsibility  
is shifted to  
• the "rules,"  
merely because  
one is  
afraid of  
taking risks.

50

*This world*  
*would be a*  
*very different place*  
*if more people were to*  
*do whatever they do*  
*wholeheartedly,*  
*be it*

- *a human relationship,*

*be it*

- *reading a book or*
- *taking a walk, or*
- *going through a conversation.*

*This planet*  
*is such an*  
*unhappy*  
*place*  
*because*

- *people*  
*are torn;*
- *they do not do*  
*one*  
*thing*  
*without being divided*  
*in*
  - *attention and*
  - *motivation.*

*There is rarely a*  
*full commitment*  
*in*  
*anything*  
*people do.*

*They serve*

- *two,*
- *three, or*
- *ten*  
*masters*  
*at the same time,*

*but*  
*not*  
*their own*  
*real self.*

	<p><i><u>People want to have everything</u></i> <i><u>cut out</u></i> <i><u>to perfection,</u></i> <i><u>insisting on</u></i> <i><u>a guarantee</u></i> <i><u>against</u></i> <i><u>all</u></i> <i><u>mistakes,</u></i> <i><u>knowing perfectly well</u></i> <i><u>that this [i.e., that having a guarantee against</u></i> <i><u>making ANY mistake]</u></i> <i><u>cannot be.</u></i></p>
51	<p><i><u>The outlook</u></i> <i><u>from the plane from which I am talking</u></i> <i><u>is so different from yours</u></i> <i><u>that</u></i> <i><u>the words [i.e., the words I use from this plane]</u></i> <i><u>often</u></i> <i><u>do not even mean</u></i> <i><u>the same thing [i.e., as the words on your plane].</u></i></p> <p><i><u>When you</u></i> <i><u>raise</u></i> <i><u>your consciousness,</u></i> <i><u>you will come to</u></i> <i><u>a different understanding</u></i> <i><u>of</u></i> <ul style="list-style-type: none"><li>• <i><u>concepts,</u></i></li><li>• <i><u>terms, and</u></i></li><li>• <i><u>values.</u></i></li></ul></p> <p><i><u>From our point of view,</u></i> <i><u>promiscuity</u></i> <i><u>may be</u></i> <ul style="list-style-type: none"><li>• <i><u>one single act,</u></i></li><li>• <i><u>[done] with all the sanctions of human society,</u></i></li></ul><i><u>if this act</u></i> <i><u>does not stem from</u></i> <i><u>a complete commitment [i.e., if this one single act,</u></i> <i><u>even if done with all the sanctions of human society,</u></i> <i><u>does NOT stem from a COMPLETE COMMITMENT,</u></i> <i><u>then it IS promiscuity from our point of view].</u></i></p>



	<p><i><u>If we use this word [i.e., promiscuity]</u></i> <i><u>at all,</u></i> <i><u>it can certainly</u></i> <i><u>never apply to the</u></i> <ul style="list-style-type: none"><li>• <i><u>quantity,</u></i></li></ul><i><u>but only to the</u></i> <ul style="list-style-type: none"><li>• <i><u>quality</u></i></li></ul><i><u>invested.</u></i></p>
52	<p><i><u>As long as humanity</u></i> <i><u>approaches</u></i> <i><u>any</u></i> <i><u>question,</u></i> <i><u>whether</u></i> <ul style="list-style-type: none"><li>• <i><u>it is of the type you have asked [i.e., about sexual promiscuity],</u></i></li></ul><i><u>or</u></i> <ul style="list-style-type: none"><li>• <i><u>political,</u></i></li><li>• <i><u>social,</u></i></li><li>• <i><u>religious, or</u></i></li><li>• <i><u>relating to any other human</u></i><ul style="list-style-type: none"><li>• <i><u>activity or</u></i></li><li>• <i><u>attitude,</u></i></li></ul></li></ul><p style="text-align: center;"><i><u>from the viewpoint of</u></i> <ul style="list-style-type: none"><li>• <i><u>ready-made rules</u></i> <i><u>in which</u></i><ul style="list-style-type: none"><li>• <i><u>one thing</u></i> <i><u>is</u></i> <i><u>right</u></i></li></ul></li></ul><i><u>and</u></i><ul style="list-style-type: none"><li>• <i><u>another</u></i> <i><u>is</u></i> <i><u>wrong,</u></i></li></ul></p><p><i><u>[then] you still live</u></i> <i><u>under the yoke of</u></i> <i><u>the superimposed conscience</u></i> <i><u>which is supposed to make</u></i> <i><u>everything</u></i> <i><u>so</u></i> <ul style="list-style-type: none"><li>• <i><u>easy and</u></i></li><li>• <i><u>simple.</u></i></li></ul></p></p>

	<p><u><i>You still are</i></u></p> <ul style="list-style-type: none"><li>• <u><i>torn and</i></u></li><li>• <u><i>paralyzed</i></u></li></ul> <p><u><i>by the fight</i></u> <u><i>between</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the primitive little child in you [i.e., the lower self]</i></u></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the superimposed conscience.</i></u></li></ul> <p><u><i>If you were</i></u> <u><i>not</i></u></p> <p><u><i>engaged in this fight</i></u> [i.e., <u><i>If you were not engaged in this fight between</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the SUPERIMPOSED CONSCIENCE</i></u></li></ul> <p><u><i>and</i></u></p> <ul style="list-style-type: none"><li>• <u><i>the primitive, self-centered, destructive child</i></u> <u><i>in you, which is in your LOWER SELF],</i></u></li></ul> <p><u><i>such questions</i></u> <u><i>could not even be asked.</i></u></p> <p><u><i>Such a question</i></u> <u><i>is the expression of</i></u> <u><i>this very condition I mentioned</i></u> [i.e., <u><i>the condition of relying on the</i></u> <u><i>superimposed conscience for rules about right and wrong actions].</i></u></p>
53	<p><u><i>I do not want to be misunderstood.</i></u></p> <p><u><i>I certainly do</i></u> <u><i>not</i></u> <u><i>advocate license.</i></u></p> <p><u><i>Maybe in a different way,</i></u> <u><i>the real self</i></u> <u><i>might have</i></u> <u><i>stricter standards</i></u> <u><i>than those of</i></u> <u><i>the superimposed conscience.</i></u></p> <p><u><i>The real self's standards</i></u> <u><i>are often more difficult</i></u> <u><i>to obey</i></u> <u><i>because</i></u> <u><i>they might demand</i></u> <u><i>that you oppose public opinion.</i></u></p>

*But*  
*the strictness*  
*may lie*  
*in a different direction.*

*The real conscience*  
*is very discerning about*  
*any kind of*  
*self-deception.*

*It [i.e., The real conscience]*  
*is adamant*  
*against cheating*  
*when one tries to*  
*cheat*  
*life,*  
*often using*

- *the superimposed conscience and*
- *the ready-made rules*

*as a*  
*shield against*  
*complete commitment.*

54

*May these summer months*  
*prove a fruitful time*  
*during which*  
*the gains of this past year can*

- *ripen and*
- *come to fruition.*

*May this period*  
*be utilized*  
*so that you*

- *consolidate the past year and*
- *gain an outlook as to*
  - *where you stand and*
  - *what remains to be accomplished.*

	<p><b><u>The past year</u></b> <b><u>has surely brought you nearer to</u></b> <b><u>the center of your being.</u></b></p> <p><b><u>If you continue in this way,</u></b> <b><u>the next year</u></b> <b><u>will bring you a</u></b> <b><u>further step toward the</u></b> <b><u>inner light</u></b> <b><u>which is the</u></b> <b><u>source of all life.</u></b></p>
55	<p><b><u>Be blessed, all of you.</u></b></p> <p><b><u>Receive</u></b></p> <ul style="list-style-type: none"><li>• <b><u>the love and</u></b></li><li>• <b><u>the strength</u></b></li></ul> <p><b><u>flowing forth to you</u></b> <b><u>so as to help you</u></b> <b><u>from this side</u></b> <b><u>to open the channels.</u></b></p> <p><b><u>Be blessed again.</u></b></p> <p><b><u>Be in peace,</u></b></p> <p><b><u>be in God.</u></b></p>

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