This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and 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 – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

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<thead>
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<th>03</th>
<th>Content</th>
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<tbody>
<tr>
<td></td>
<td><strong>Greetings.</strong></td>
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<td><strong>I bring you blessings,</strong></td>
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<td><strong>my dearest friends.</strong></td>
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<td><strong>Blessed is this hour</strong> [i.e., Blessed is this time we spend together in this lecture].</td>
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<td><strong>Blessed is</strong></td>
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<td><em>each one of you and</em></td>
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<td><em>your dear ones.</em></td>
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</table>
I have discussed at length with you the
• guilt and
• shame
  all human beings
  feel
  about
  their
  • lower selves,
  • faults and
  • weaknesses,
  • misconceptions and
  • deviations.

Tonight I should like to discuss
another aspect of the human personality,
the shame about the
• higher self,
• best and
• noblest
  in the human heart.

This [i.e., That one should feel SHAME about the higher self, the BEST and NOBLEST in the human heart] may sound incredible –
nevertheless
it is so.

I am certain that you will all
recognize the truth of these words
when you listen carefully.
Strangely enough, people are just as ashamed of their faculties of
  • love,
  • humility,
  • generosity —
    the very best they have to offer —
  as they are of the
  • small,
  • selfish and
  • ungenerous —
    part of their nature.

Let us consider what causes this
  • inner tragedy,
  • senseless struggle.

One main factor is responsible, which varies in
  • extent,
  • detail and
  • manifestation
    with every individual.

When a child feels rejected —
  and you know that every child does —
    whether this feeling is
      • justified or
      • unjustified
        makes no difference —

in most instances it feels more rejected by
  • one of the parents
    than by
      • the other.
This [i.e., Being more rejected by one of the parents than by the other]
need not be so
in reality,
because
the very parent who
appears
to reject it [i.e., who APPEARS to reject the child]
may have
more real love for the child
than the other parent.

But the way
the child
feels
is what counts
as
the inner impressions
• accumulate
to form
• the images –
  the petrified wrong conclusions –
and
• establish
  the patterns of
  the person's subsequent
  emotional life.

The child
would like to be
• loved and
• approved of
to a much greater extent than is possible,
particularly
by the parent
who seems to reject it.
When this
exclusive
• tenderness and
• affection
    is not forthcoming,
the child
feels it [i.e., feels the ABSENCE of the unrealistic level of love and approval,
tenderness and affection he or she demands and expects,
particularly from the parent where this absence feels strongest]
as a rejection,
and
a confusion
arises
in the soul.

In the child's
vaguely felt
emotions,
• love and
• acceptance
    from this particular parent [i.e., from this parent whom
    the child feels rejects him or her]
becomes
    the most desirable aim,
    all the more so because
    • love and
    • acceptance
    to the degree that the child would wish it
    seems
    unattainable.

The desired aim –
exclusive
• love and
• acceptance –
is confused with
the parent withholding it [i.e., the parent withholding
love and acceptance].
In the
• confused,
• immature
  mind of the child,
  the rejecter
  now becomes
  desirable,
  taking the place of
  that which was originally desired:
  exclusive
  • love,
  • approval, and
  • acceptance.

A further result of this confusion
is that
  the rejecter
  seems
  unloving.

The mother or father
is desirable
also because
  that which is wanted from him or her
  is desirable.

Therefore,
to be
  unloving
  is a
  desirable state.

The child's psyche says:

"If I am
  unloving,
  • I will be
    desirable,
  • my love will be sought.

Just as I
do not reject
  my rejecter,
so will I
  no longer
  be rejected."
Since the rejecter
seems
• cold,
• aloof, and
• free of emotions,
this behavior pattern [i.e., the behavior being cold, aloof, and free of emotions] –

• imagined or
• real –

becomes
• desirable and
• something to be emulated.

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When you consider
this inner process [i.e., this inner process leading the child to wrongly conclude that since the rejecter whom he or she desires seems cold, aloof, and free of emotion, then, since it is what he or she desires, being cold, aloof, and free of emotion like the rejecter is desirable and a behavior to be emulated],
you will again find that
although the process is
not logical
when
• analyzed and
• the emotions
are translated into
clear-cut thoughts,
it [i.e., the child's inner process]
has its own
• quite understandable
• limited
logic
in the child's mind.
No conflict that arises in the psyche is utterly meaningless, although the emotions can be very • limited and • faulty when examined closely.

A true picture can be obtained only after understanding the peculiar logic of confused emotions.

With the confusion about parental rejection in the unconscious, the personality • grows into an otherwise mature being, but • retains the particular impression that is bound to color his or her entire emotional life.

Deep in the unconscious, he or she feels that it is • undesirable, and therefore • shameful, to demonstrate all that for which the child within still yearns [i.e., shameful to demonstrate LOVE].
An individual's
• withdrawal from
  and
• refusal to
love
  is often
  much less determined by
  • the fear of being
    • hurt and
    • disappointed
    [i.e., much LESS by the FEAR of being hurt and
disappointed in a loving relationship]
  than by
  • the parental circumstances disclosed here [i.e., than by
    feeling that loving is an undesirable and shameful act].

It is important to recognize
this element [i.e., to recognize this feeling that loving is an
undesirable and shameful act]
in
you,
  no matter
  in how
  • hidden and
  • conflicting
    a way it [i.e., no matter how this feeling that loving is
  an undesirable and shameful act]
may manifest
by contrary
  • drives and
  • compulsions.

Heartbreaking problems
arise from
this conflict [i.e., this conflict of feeling that loving, for which you so
desperately long, is at the same time an undesirable and shameful act].

They [i.e., These heartbreaking problems arising from this conflict in loving]
can be eliminated
only by recognizing
the basic wrong conclusion
with all its
  • chain reactions and
  • ramifications.
There is, on the one hand, the guilt of
  • selfishness and
  • self-centeredness
  which [i.e., a guilt which] makes
  • not loving [i.e., not loving but being selfish instead]
     an
  • unprofitable,
  • disadvantageous
  adventure [i.e., unprofitable adventure since not loving makes one GUILTY].

There is, on the other hand, the shame of
  • loving.

This conflict [i.e., This CONFLICT between feeling GUILT for NOT LOVING on the one hand and feeling SHAME of LOVING on the other hand] in itself tears apart the human heart.

You try to force yourself to love [i.e., You try to force yourself to love so as not to feel guilty for not loving], while your natural desire [i.e., while your natural desire to love] coming from
  • the higher self
  and
  • truly wanting to love
  is stopped because you are ashamed of it [i.e., because you are ashamed of loving and even ashamed of your wanting to love].

Thus you feel
  • guilty for
  • not loving
  and
  • ashamed to
  • love.
Consider also that
the child feels
depth humiliated
when it yearns for
• love and
• affection but is rejected instead.

In its unconscious mind the idea forms [i.e., the idea forms from being rejected instead of loved] that to love is humiliating.

Since the most desirable person for the child has withheld
• the love and
• the free giving of feelings, love must be something shameful one has to hide.

The realization that your fear of loving is often based less on your fear of being
• hurt and
• disappointed than on the elements I am discussing [i.e., than on parental behavior suggesting that loving is an undesirable and shameful act because the most desirable person in the world to the child (the rejecting parent from whom the child most desires love) and hence the one to be emulated by the child withholds love and instead is aloof and rejecting] is a very important insight.
In your self-search you can find the existence of this conflict [i.e., This conflict BETWEEN longing for love and to love on the one hand AND feeling that love is an undesirable and shameful act on the other hand] by recognizing various symptoms.

Self-observation will reveal how
• you react in certain situations,
or rather how
• your emotions • react and • behave.

These reactions [i.e., These emotional reactions] are often quite subtle.

Such subtleties [i.e., Such subtleties in your emotional reactions] are at work when you
• are ashamed to ask for something,
or when you
• detect an acute feeling of shame about • showing your heart and • exposing your innermost need.

Or, for instance, you [i.e., Or, for instance when you]
• find that you are ashamed to pray.
Does not that which you are ashamed of—
- the need of your heart,
- the demonstration of your true self with all its loving generosity,
as well as
- prayer—stand for the best in you?

This [i.e., That you are ashamed of the best in you] is another universal conflict.

Sometimes it [i.e., Sometimes this conflict created by being ashamed of the best in you] is very obvious,
then again it [i.e., then again this universal conflict created by being ashamed of and therefore withholding the best in you] becomes compounded with so many other conflicts that it is hard to detect.

Nevertheless,
- some of this basic conflict [i.e., some of this basic conflict created by being ashamed of the best in you] exists in every individual.

Certain particular circumstances also
- play a role and
- determine the intensity of this conflict [i.e., determine the intensity of this basic conflict created by being ashamed of the best in you].
Observe your relationship to
• the other parent,
• the one who seems to
give freely
  what you desire from the rejecter.

If the situation is such that
• the rejecter is
  outwardly
  • the "superior" one,
  • always the winner,
while
• the loving parent
  is
  • subdued,
  • apparently weaker and
  • under the domination of
    the rejecting parent,
  and perhaps even
  • a little bit despised [i.e., a little despised by the rejecting parent],

the conflict [i.e., the conflict created by being ashamed of
  the best in you, being ashamed of your love]
becomes even stronger in the soul –
whether this [i.e., whether the rejecter being outwardly the "superior"
  parent and the loving parent being the weaker parent]
is
• actually so
or
• not [i.e., or not actually so]
  makes no difference,
as long as
  the child
  feels it to be so [i.e., as long as the child FEELS
    that the rejecter is outwardly the "superior"
    parent and FEELS that the loving parent is
    weak and despised by the "superior" parent].

Then, in addition to
its own experience of rejection,
the child witnesses the
• apparent or
• actual
  rejection of [i.e., witnesses rejection by the "superior" parent of] the loving parent.
The child then gains the impression that
• the loving parent
  is weak,
while
• the rejecter
  is strong.

Therefore
• love becomes
  weakness,
while
• aloofness
  is a sign of strength,
  at least
  in the unconscious.

The child's desire
  is to be as
• strong as
  the desirable parent [i.e., as strong as the aloof and unloving parent],
and certainly
not as
• weak as
  the undesirable one [i.e., and NOT as weak as the loving parent].

Your wrong conclusions in this respect [i.e., Your wrong conclusions in respect
to rejecting and aloof behavior being strong and desirable
and loving behavior being weak and undesirable]
may be manifold.

It may be
completely wrong that
• the rejecter is
  strong,
while
• the loving parent is
  weak.

It may be
the very opposite [i.e., It may actually be that the rejecter is weak
while the loving parent is strong].
But the situation between your parents may actually be somewhat as you see it [i.e., the situation between your parents may somewhat be what you see – that the rejecter is strong while the loving parent is weak].

Then the wrong conclusion is that it is not
• love that makes the giving parent weak,
but
• other attributes [i.e., but attributes other than love that make the giving parent weak and undesirable].

It may be
• a distortion of love that causes the weakness.

Or, the capacity for love is relatively real and
• other factors
  • cause the weakness and
  • afflict the love capacity.

On the other hand, the "strong" rejecter may really not be strong.

He or she [i.e., The “strong” rejecter] may have many desirable qualities worthy of emulation, but certainly not [i.e., but qualities certainly NOT worthy of emulation are]
• the aloofness from love and
• the inhibition of displaying the best qualities of his or her personality.
The situation is further complicated if, for instance, due to many other contributing factors, the domineering "strong" parent is the one who gives more love than the weaker parent who is under the dominion of the "strong" one.

Each parent may then have "desirable" qualities, but they [i.e., but these “desirable” qualities] often conflict with one another.

You may unconsciously despise in one parent what you try to emulate in the other, being torn apart by the very fact that

• you are unaware of what you want

and that

• your aim is unrealizable because certain factors in it [i.e., because certain factors in your aim] cancel each other out.
When the situation with the parents is not so extreme, it is harder for you to get to the root of the problem. Then it [i.e., Then getting to the root of the problem] becomes more complicated by the • subtlety and • elusiveness of contradictory emotions in • the parents as well as in • yourself.

To recognize this [i.e., To recognize this complication due to the subtlety and elusiveness of contradictory emotions both in the parents and in yourself] is so important because it [i.e., because this complication] causes you even more hardship.

A further complication is that often • the outward appearance does not correspond to • the inner situation.

Outwardly one parent may be much more domineering than the other.

Inwardly, the situation may be just the opposite.
Or,

- outwardly
  - neither
    - is
      - domineering and
      - "strong,"
  - but
    - inwardly
      - such an imbalance in the relationship [i.e., INWARDLY one parent is more domineering and “stronger” than the other parent, and this imbalance in the relationship] exists very definitely.

You must not forget
  that especially as a child,
  you
  absorb
  - the inner situation,
  you
  register
  - it [i.e. you register the INNER situation] very finely,
  while
  you
  retain
  - the outer situation
    in your
    intellectual memory.

The latter [i.e., The OUTER situation that is retained in your intellectual memory] has much less effect on you than
the former [i.e., than the INNER situation that you absorb and register very finely].
No matter how
the outer situation
appears,
you
acutely feel the
• dependent,
• wanting,
• needing
parent
as
• inferior,
while the one [i.e., while the parent]
who rejects these
• wants and
• needs
you regard
as
• strong and
• superior.

Thus,
you ally yourself
in an ever so subtle way
with
the rejecter
and, together with him or her [i.e., and, joining together with the rejecter],
you reject
the weak parent.

You would rather
be accepted by the
• desirable
rejecter [i.e., rather be accepted by the desirable, “strong,” aloof parent
who rejects the other parent]
than
be identified with the
• weak,
• needy and
• dependent
parent.
As far as your innermost self is concerned, whether you • actually betray the weak parent in • words or • deeds, or if you • merely desire to do so, does not matter.

The mere inclination [i.e., Your mere inclination to betray the weak parent] is sufficient for you to feel this as a betrayal and, in a sense, it is that [i.e., and, in a sense, your mere inclination to betray the weak parent IS a betrayal of him or her].

The betrayal is aggravated because you abandon the very thing you yearn for [i.e., you abandon love from the weaker parent even though love is the very thing you yearn for].

You betray the best in you because you prohibit the unfoldment of your love capacity.
At the same time [i.e., At the same time as you betray the best in you by prohibiting the unfoldment of your love capacity],
you betray the parent
  who has actually given you
  what you desired to receive
  from the other parent [i.e., desired to receive from the rejecter].

You now
  unconsciously
  consider his or her very act of giving [i.e., consider the loving parent’s very act of giving what you desired to receive from the rejecting parent but did not]

  as a weakness
  that deserves
  contempt.

The betrayal [i.e., The betrayal of the best of you, your capacity to love] is subtle,
but it [i.e., but the betrayal of the best of you, your capacity to love] is at the same time
  the most dominant conflict
  in your soul.

In the course of your work
  it is necessary to find
  that part in you
  where you betray
  not only
  the
    • best,
    the
    • highest and
    the
    • noblest
      in you,
  but also
  the one parent
    • who was the weaker one to begin with, and
    • who might have
      • loved and
      • cherished
        you
  in a much more satisfying way.
To
• find and
• stop

this inner betrayal [i.e., this inner betrayal of the parent you have rejected and this inner betrayal of the best of you, your capacity to love] is important not because
• the parent you have rejected [i.e., have rejected and betrayed] suffers from it [i.e., suffers from your inner betrayal of him or her],

but mostly because
• you suffer from it [i.e., YOU suffer from your inner betrayal of him or her]

much more than you realize.

The betrayal [i.e., This inner betrayal of parent you have rejected as well as this inner betrayal of the best of you, your capacity to love] weighs you down with guilt.

It [i.e., This inner betrayal of parent you have rejected as well as this inner betrayal of the best of you, your capacity to love] is the deepest of your guilts.

Only the other day we discussed guilt feelings, and I spoke about how often people create imaginary guilts, or blame themselves for very unimportant shortcomings in order not to face their main guilt.
For most of you, the betrayal of loving is your main guilt which you keep locked away from consciousness.

As long as you do not • become aware of and • face all the • ramifications and • aspects of your betrayal of • the one who has loved you most [i.e., your betrayal of the parent who has loved you most] for • the one who has given you less [i.e., the rejecter] – at least, according to your feelings –

that betrayal darkens your outlook on life.

It [i.e., Your betrayal of the parent who has loved you most for the one who has given you less – at least according to your feelings – and hence your inner betrayal of the best of you, your capacity to love] eliminates your • self-assurance, your • self-confidence, your • self-respect.

It [i.e., Your betrayal of the parent who has loved you most for the one who has given you less, and hence your betrayal of the best of you, your capacity to love] is responsible for the deepest roots of your inferiority feelings.
You do
not trust yourself
with this betrayal
locked in your soul.

Your psyche says:

"How can I trust myself
• knowing that
  I am a traitor,
• knowing that
  I go on constantly betraying
    the best in me [i.e., constantly betraying my capacity to love]?"

If I cannot trust
• myself,
I cannot trust
• anyone else."

That is [i.e., Realizing that you cannot trust yourself or anyone else is]
• the natural result [i.e., the natural result of your betrayal of the parent who has loved you most for the one who has given you less, and hence your inner betrayal of the best of you, your inner betrayal of your capacity to love],

• a further chain reaction [i.e., a further chain reaction of your betrayal of the parent who has loved you most for the one who has given you less, and hence your inner betrayal of the best of you, your betrayal of your capacity to love].

If you do
not trust
people,
you are bound to attract
those who will
constantly
confirm to you
  that you have
    no reason
      to trust them.
But if you genuinely trust others, you
• will have the proper discrimination and judgment and
• will attract a good many who will warrant your trust.

This [i.e., Trusting others and attracting those who will warrant your trust] can only happen if you first establish the reason for not trusting yourself.

And this [i.e., And establishing the reason for NOT trusting yourself], in turn, can happen only if you
• find and • eliminate the basic betrayal I have indicated [i.e., if you find and eliminate your betrayal of the parent who has loved you most for the one who has given you less, and hence your inner betrayal of the best of you, your inner betrayal of your capacity to love].

So, my friends, find in yourself the betrayal which you have been carrying.

Follow it through, even if you no longer have the opportunity to observe the interaction with your parents.
You may be transferring the same feelings [i.e., transferring the feelings leading you to reject the parent who loved you most for the one who has given you less] to other people, who in some remote way replace them psychologically.

That may be
- a friend,
- a husband,
- a wife,
- a relative,
- an associate;
- someone who is
  - near and
  - dear and
  - important to you in some way.

Perhaps you continue the betrayal in the same subtle way as you betrayed the parent [i.e., continue the betrayal in the same subtle way as you betrayed the parent who loved your most].

Whenever
- you reject a person who is ready to offer you genuine
  - love and
  - affection or
  - friendship or
  - help in some way,
and for one reason or another
- you
  - feel or
  - imagine
    this person to be
    - helpless or
    - weak or
    - dependent,
he or she takes on the role of the "weak" parent.
On the other hand, there may be another person not so ready to give you what you wish.

It [i.e., What you wish to receive from another person] need not be
• love,

it [i.e., what you wish to receive from another person] may be
• respect,
• admiration,
• acceptance.

Then this person takes on the role of the rejecting parent.

Examine your most
• subtle and
• elusive emotions.

Go behind the sometimes valid aspects which may still be rationalizations for the inner betrayal you commit all over again against the • one parent, as well as against • your innermost self.
The act of betrayal
is so very subtle, my dear friends,
that you cannot put your finger on it
by looking at
your outer actions
only.

No overt deeds
can be found
to prove
the act of betrayal.

If you are
not truly desirous
of examining
your innermost
• reactions and
• emotions
in this respect [i.e., in respect to your betrayal of the parent who has loved you most for the one who has given you less, and hence your inner betrayal of the best of you, your betrayal of your capacity to love],

no one
can convince you.

You will find excellent arguments
to prove
that it is not so.

But
your heart
will never be convinced,
and that
is what really matters.
The problem, in its simplest terms, is based on the following wrong conclusion:

- Love is weakness;
- witholding love and affection is strength.

Since you do not wish to be weak and needy, you not only emulate the person who corresponds to your wrong concept of strength, but you also betray the one who seems weak to you.

Once you find your emotions, reactions, and attitudes that correspond to this misconception [i.e., this misconception that love is weakness and withholding love and affection is strength], you can reconsider the concepts [i.e., reconsider the wrong concepts that love is weakness and withholding love and affection is strength] and form new ones according to truth.
You will then [i.e., When you realize that love is not weakness and that withholding love is not strength and form new concepts according to truth, you will then] see that many confusions and errors exist in you, causing you to commit acts of betrayal which have many further negative consequences in your inner and outer life.

This realization [i.e., This realization that love is not weakness and withholding love is not strength] and a discriminating attitude toward your inner motives will give you strength by enabling you to approach reality.

It is of utmost importance that you begin to search in this direction [i.e., search in this direction where you hold that love is weakness and that withholding love is strength].

Find the part in your emotions where you ascribe weakness to acts of love and humility that are tendered in a healthy and real sense.
Find in you the part which believes that strength is
• aloofness or
• coldness.

When you find that [i.e., When you find that part in your emotions where you ascribe weakness to acts of love and which believes that strength is aloofness], you will find your self-betrayal.

By finding
• the wrong concepts and then,
  little by little,
  adopting
  • the right concepts,
you will cease to fear that
• love is
  • humiliating;
that
• humility,
• generosity,
• affection, and
• a demonstration of your true self are signs of
  • weakness.
Your true self
is very often hidden behind
a wall of stone.

This wall of stone
is not
• wickedness,
or even
• selfishness.

Neither is it
• the fear of being
  • hurt and
  • disappointed.

Yes,
all these also contribute [i.e., wickedness, selfishness, and the fear of being hurt and disappointed all contribute to the wall of stone that hides your true self],

but to a lesser degree.

The main component of the wall
behind which you hide
the real you
is the shame
of
• imagined weakness,
of
• being yourself
with all the
  • tenderness and
  • understanding,
with all the
• sympathy and
• vulnerability
  of your loving heart.
There are many people who may say,

"This [i.e., This issue of one hiding one’s loving heart, one’s real self behind a stone wall of shame] does not apply to me, because I am a very demonstrative person. I give my love • fully and • freely."

In such a case, it may be • partly true that the real self comes out of hiding.

But in the very rarest of instances – only in an entity very far advanced in purification – is this [i.e. is giving one’s love fully and freely] • entirely so.

Part of the real self • manifests, but another part • remains hidden.

Yes, you may have the generous heart • that wants to give the utmost and • whose love may penetrate the many layers of • error and • misconception.

Yet, you also withdraw behind • your shell, or • your wall.
A part of what you display as
• love and as
• giving yourself may not come out of your real self, but may be "borrowed," so to speak.

Then it [i.e., When you “borrow” the love, then the love you display] is not really your own.

Again, this is a subtle thing.

Only in your personal work can you feel
• whether or not this is so, and
• to what extent.

Why is it that you hold the best in you encased, while you "borrow" a similar behavior pattern and use it [i.e., and use this “borrowed” behavior pattern that is similar to the behavior pattern of the best of your real self] as a substitute for the real?
The loving, giving, outgoing personality you may be at times might very well be only a part of your true self.

Why?

As I just explained, the shame of loving and giving causes you to hide your true self behind a wall.

The inevitable effect [i.e., The inevitable effect of finding yourself hiding your true self behind a wall]

must be the realization that you are condemned and left alone.

This [i.e., Thinking that your true self must be condemned and hence be hidden behind a wall]

in no way leads you to reconsider the first impression that loving is shameful.

In the first place, this conclusion [i.e., this conclusion that the true you must be condemned and left alone, hidden behind a stone wall]

is no longer conscious, therefore you cannot change it.
You know very well that nothing can be changed as long as it is hidden from consciousness.

In the second place, the first impression [i.e., the first impression that LOVING IS SHAMEFUL], causing the wrong conclusion [i.e., causing the wrong conclusion that one’s real and loving self is condemned and must be hidden behind a wall], is
  • much stronger,
  • infinitely more powerful, than all subsequent
    • impressions and
    • experiences.

Hence, you make a compromise by retaining the original wrong conclusion:
  • "I must not love,
  • I must not expose my real self [i.e., must keep it behind a wall],"
and add to it the newer experience that remaining aloof brings
  • censure and
  • loneliness.

The latter [i.e., The latter, this newer experience that remaining aloof and hidden behind a stone wall brings censure and loneliness] causes you to assume a veneer of
  • outgoingness,
  • expressing
    • emotions and
    • love
  that are not quite real.

You still do not display your real self.
I do not mean that this substitute outgoing personality is:
• an affectation [i.e. an unnatural form of behavior meant to impress others],
or
• what you may term "phony."

No, it [i.e., No, this substitute outgoing personality] is again:
much more subtle than that.

It [i.e., This substitute outgoing personality] is:
• a part of your being,
  but is
• not the real self.

Some emotions of the real self are components of this superimposed layer, however.

Many other currents, stemming from these conflicts [i.e., stemming from these conflicts created by one’s shame of one’s real and loving self],
dilute the purity of the
• original and
• real
  personality.

In a subtle way, you dramatize
• yourself and
• your love
  all the more because
  you do not dare to show
  that which is real.
This [i.e., This dramatizing yourself and your love all the more because you do not dare to show that which is real] happens in many facets of life.

It is most easily found in the love relationship between the sexes.

You can see where this particular phase of the work will lead you.

By finding and understanding how the betrayal [i.e., how the betrayal of your real self, of your love, of the best of you] applies to your own case, you will also find that you keep your real self hidden most of the time.

With this realization [i.e., With this realization that you keep your real self hidden MOST OF THE TIME] you prepare the ground to allow your real self • to evolve, • to come out in the open.

This work [i.e., This purification work that allows your real self to evolve and come out in the open] is not • as easy as it may seem, nor is it • as difficult as it may appear to some of you.
You may already sense at this point
that the goal of
purification
is to free
your true personality.

That [i.e., Freeing your true personality through purification]
is

- the real meaning of
  freedom and
- the only possible way
to
  - live happily,
to
  - be strong
    in a
    - healthy and
    - real
  sense.

The very fact
of becoming aware of
the universal conflict
around
the shame of the higher self,
of beginning to
feel how it [i.e., feel how the shame of the higher self]
exists in you
personally,
even long before
you are able to
  - open the prison door
  and
  - let your real self out,

will cause you to
experience
  a wonderful new inner strength.
- **The awareness that this** [i.e., The awareness that this shame of the higher self] exists in you

  and

- **the constant observation of**

  *how it manifests in* [i.e., how this shame of the higher self manifests in] your daily emotional reactions

  will bring you nearer to
  the removal of your prison bars,
  so that you can liberate
  the real you.

---

The real you
will rejoice.

You will then see
- clearly and
- without a doubt
  that it was wrong
  to have thought
  - that you have to hide
    the best in you,
  - that it [i.e., that the best in you, including your capacity to love,] is something shameful.

You will see
what an unnecessary burden it was
  to keep your real self hidden.

One person will hide it [i.e., will hide the real self] behind a mask of
- aloofness and
- pseudo-strength.

Another will hide it [i.e., will hide the real self] behind
a superimposed layer
  of something
  that resembles the real self
  in all its best aspects,
  but is not quite it.
In both cases [i.e., In both cases of hiding real self – either by hiding it behind a mask of aloofness and pseudo-strength or by hiding it behind a superimposed layer of something that resembles the real self in all its best aspects, but is not quite truly the real self] you have to

* remove the false layer
and
* look where the real self is.

Allow it [i.e., Allow the real self] to step out,

even if at the beginning it does so

* only on rare occasions,
* ever so cautiously.

But then [i.e., But even in the beginning when the real self steps out only on rare occasions and ever so cautiously] the real you will see that you do not have to

* fear,
you do not have to
* be ashamed.

The fear comes mostly as a consequence of the shame of the exposure.

By this process you will remove the phantom world you have created out of the false impressions of your childhood.

You have no idea what a tremendous relief it is to

* exorcise this phantom world and
* live in reality.
Only
the real you
  can live in it [i.e., can live in reality],
for the superimposed layers,
  created out of
    unreal concepts,
    cannot live
      in a world of reality.

You will
  live in freedom;
you will
  no longer find it necessary to
    betray
      • the best in you,
      or
    betray
      • another.

Are there any questions on this subject, my friends?

QUESTION:
  How is all this related to
    the Oedipus complex?

ANSWER:
In the condition called
  the Oedipus complex
the connection
  between
    • it [i.e., between the Oedipus complex]
and
    • the conflict I have discussed [i.e., and the conflict caused by
      the shame of the higher self]
  is as follows:

The awakening
  • sex instinct
mingles with
    • the longing to be loved by
      the rejecting parent.
Whenever this is the case [i.e., Whenever the awakening sex instinct mingles with the longing to be loved by the rejecting parent],

the conflict [i.e., the conflict caused by the shame of the higher self, the shame of loving, tenderness, and affection]

is aggravated.

When the awakening sex instinct turns to
the other parent, 
the one who  
• does not reject, or  
• rejects much less,

the problem under discussion tonight may not be as strong,  
but the soul-condition may then be much more 
• complicated and 
• conflicting.

It is impossible to generalize.

Each case  
• is unique and  
• has to be investigated.

Then one can see how it all connects.

QUESTION:  
I read a book called Cosmic Consciousness.

It says,  
"The loss of the sense of sin 
is one of the most striking characteristics of 
the state of cosmic consciousness."

What does this mean?
ANSWER:

Your world on earth,
as you all know from
• the lectures and
• teachings you have received,
is a world of unreality.

You may term it [i.e., You may term this world of unreality, your world on earth] a temporary reality.

The
• things you experience,
the
• deductions you make
with the surface logic of the intellect
which ignores
• spiritual and
• absolute truth,

are faulty.

They have a limited
• value and
• truth,
like the wrong conclusions of the soul made by the child,
which apply correctly [i.e., wrong conclusions which apply correctly] to a particular situation.
They [i.e., These wrong conclusions of the soul made by the child] are not without their own peculiar logic, limited as it may be.

Nevertheless, these conclusions are
- wrong and
- unrealistic if applied as a general truth of life.

The same relationship exists between the
- conclusions and
- deductions the intellect forms correctly as applied to
  the temporary circumstances of certain conditions in this life on the earth plane

and the
- spiritual laws of absolute reality where these same
  • deductions and
  • conclusions [i.e., where these same deductions and conclusions of the intellect, which are true on the earth plane.] are wrong [i.e., are wrong on the basis and level of the spiritual laws of absolute reality].

Sin, as you all know, is nothing but
- ignorance.

It [i.e., Sin] is
- distortion.
No one is
• wicked or
• bad or
• malicious
  because he enjoys it [i.e., because he enjoys being wicked, bad or malicious]
  for its own sake.

A person may be
  all those [i.e., A person may be wicked, bad or malicious]
  because he mistakenly thinks it serves him
  as a protection.

The more you
• analyze and
• understand
  yourself,
the more you
  will find this to be true
  in your own case,
  and therefore
  it must hold true also for others.

So,
  when people behave
  negatively,
you will no longer feel
• frightened or
• personally involved.

It [i.e., People’s negative behavior]
  will no longer
  cause you hardship.

This may sound
  impossible,
but it is
  true.
When a person
• has raised his or her consciousness
and
• perceives inklings of
  absolute truth,
he or she then realizes
  that there is no such thing as
  • evil,
  • badness,
  • sin,
  • malice.

All this [i.e., All this – evil, badness, sin, and malice] prevails
  only as long as
    you live in this earth sphere
    with the limited outlook
    caused by your own distortions.

Once you
  raise yourself above this state of error,
you will see that
  all evil
  on this plane [i.e., on this earth sphere]
  is nothing but
    • a defensive weapon,
    or rather,
    • a pseudo-defensive weapon,
  for in reality it [i.e., for in reality evil]
    has the very opposite effect [i.e., evil does not protect you
    but makes you more vulnerable on this earth sphere].
Once you understand the motive of
• evil and
• sin,
you no longer
• fear it,
you no longer
• feel personally at stake,
and therefore
you lose the sense of
its reality [i.e., you lose the sense of sin’s and evil’s reality].

You are all on the way toward experiencing this truth [i.e., this truth that sin and evil are not real in absolute reality], at least to some degree.

When you
• find
and
• dissolve your own wrong conclusions,
nothing will any longer prevent you from
• loving and
• being free.

You then remove the part in you that was
• in darkness,
that was
• selfish and
• unloving because of the wrong conclusions.
Where you have
• found
and
• removed
  the error,
you have a
• true concept of reality,
you can
• love without fear,
and therefore
you
• live without sin,
  if you want to use this expression.

• Evil
and
• sin
  are products of
  an illusory world
  that exists
  only
  while you live in the illusion,
but
• they [i.e., but evil and sin]
  have no absolute reality.

The moment you
raise your consciousness,
you are free of
the illusion [i.e., free of the illusion of the reality of evil and sin];
it [i.e., the illusion of evil and sin];
no longer has
any reality whatsoever.
Even when you
see error
in others,
with this raised consciousness
you will
• see through it [i.e., see through the error],
you will
• understand
  its [i.e., the error’s]
    • significance,
  its [i.e., the error’s]
    • origin,
and so
you will
• realize
  its [i.e., realize the error’s]
    very temporary effect.

Actually,
• error, or
• sin,
  has no effect
    on reality at all;
it [i.e., error or sin]
only affects those
who still live in
unreality
  while
    they live in it.
QUESTION:
I would like to ask a question about Genesis.

In the Garden of Eden, the two trees:

- I understand why the fruit of the Tree of Knowledge was forbidden – because we have to get it [i.e., we have to get knowledge]
  * slowly
  * by ourselves,
  instead of having it [i.e., instead of having knowledge] served us on a silver platter.

But I don't understand the other, the Immortality [i.e., the tree of life – see Genesis 3:22: “He must not be allowed to reach out his hand and take also from the tree of life and eat, and LIVE FOREVER.” – hence the tree of Immortality].

After all, as spirits we are immortal anyway, so we have already eaten the fruit.

Why is it forbidden?

ANSWER:
It [i.e., The other tree, the Tree of Immortality] refers to your life on earth, of course.

It [i.e., The Tree of Immortality] applies, just like the Tree of Knowledge, to the incarnated spirit.
The meaning of both trees
could not possibly apply to
the liberated spirit
who lives in the
absolute reality
of the spirit world.

If human beings
were born with
• the inner conviction,
• the inner certainty,
not brought about by
the labor of self-development,

that they are
immortal in spirit
while they are not yet purified,

their instinct for
survival
would be too weak.

They have to have
the uncertainty
to the extent that
they still have to solve their
inner
• problems and
• confusions.

This [i.e., This uncertainty about being immortal in spirit]
is for their own protection.

[If human were certain about being immortal in spirit]
• They would
not undertake
the difficulty of earth life;

• they would be lazy.
[If human were certain about being immortal in spirit]

- They might
  - prefer to develop in a slower way or
  - be satisfied with
    a slightly raised consciousness, affording them better conditions,
  but
  - they would
    - lack the incentive of freeing themselves completely so as to enter sooner into a state of unity.

The entire Plan of Salvation would come to fruition so much later if people would not hold on to earth life because they have no certainty yet [i.e., hold on to earth life because they have no certainty about being immortal in spirit].

The prohibition of this knowledge [i.e., The prohibition of knowledge and lack of certainty about being immortal in spirit] speeds development.

On the other hand, if the

- inner sense and conviction of immortality comes as a result of the hard labor of development, it [i.e., the conviction of immortality gained from the hard work of development] will not reduce the will to live on earth.
On the contrary [i.e., In contrast and contrary to reducing the will to live on earth], developed beings will then [i.e., will then, having done the hard work of development and hence, having a conviction about being immortal in spirit,] welcome life on earth in another sense, and even more than before, when they simply held on because they were uncertain [i.e., welcome life on earth even more than before when they were uncertain about being immortal in spirit].

The joy of life on earth in the knowledge that there exists a much better state is a byproduct of
- spiritual development,
- a higher state of consciousness.

Those who have succeeded in working themselves through to a higher consciousness know they are immortal.

They know so [i.e., They KNOW they are immortal] because in the sweat of their labor they have freed themselves of error.
They will then [i.e., When they have freed themselves from error and know they are immortal they will then]

find beauty in earth life,
not because they think
• this [i.e., not because they think this earth life]
  is the only form of life
  and they have to hold on to it,
but just because
• they
  know
  there is more.

The lack of this raised state of consciousness may make life on earth difficult;

the outlook is rather gloomy because you still live in
• the illusion of
  • evil and
  • sin,
in
• error and
• misconception.

But no matter how hard you find it [i.e., no matter how hard you find life on earth], if self-destructiveness is not abnormally strong, you will hold on to life –

and this is [i.e., and holding on to life]
• good and
• important.
However,

if

without

the organic growth

of self-development,

the inner conviction of immortality –

I do

not speak of belief –

were given to humans

"on a silver platter," as you put it,

they would

not

hold on to life.

I do not say that

such people

would necessarily commit suicide,

but

• their struggle
  to keep their joy in life
  alive,
  even if it manifested only rarely,
• their capacity
  to see beauty in it [i.e., their capacity to see beauty in life]
  would
  not be awakened.

My dearest friends,

I will withdraw into my world

and leave you again

with

• divine blessings,

with

• love and

• strength,

with

• all the help we can give each one of you
  who is on this path.
May this will of yours
to work yourself through to
real freedom
bring you
the joy
• you are entitled to have
and
• which you can have
through your self-liberation.

Be blessed,
my dear ones,

be in peace,

be in God!