

Pathwork Lecture 66: Shame of the Higher Self

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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/>

Gary Vollbracht

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03	<p><i>Greetings.</i></p> <p><i>I bring you blessings, my dearest friends.</i></p> <p><i>Blessed is this hour</i> [i.e., <i>Blessed is this time we spend together in this lecture</i>].</p> <p><i>Blessed is</i></p> <ul style="list-style-type: none"><i>• each one of you and</i><i>• your dear ones.</i>

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04

I have discussed at length with you the

- *guilt and*
- *shame*

all human beings

feel

about

their

- *lower selves,*

their

- *faults and*
- *weaknesses,*

their

- *misconceptions and*
- *deviations.*

Tonight I should like to discuss

another aspect of the human personality,

the shame about the

- *higher self,*

the

- *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.

05	<p><i>Strangely enough, people are just as ashamed of their faculties of</i></p> <ul style="list-style-type: none">• <i>love,</i>• <i>humility,</i>• <i>generosity –</i> <p><i>the very best they have to offer –</i></p> <p><i>as they are of the</i></p> <ul style="list-style-type: none">• <i>small,</i>• <i>selfish and</i>• <i>ungiving</i> <p><i>part of their nature.</i></p> <p><i>Let us consider what causes this</i></p> <ul style="list-style-type: none">• <i>inner tragedy,</i> <p><i>this</i></p> <ul style="list-style-type: none">• <i>senseless struggle.</i> <p><i>One main factor is responsible, which varies in</i></p> <ul style="list-style-type: none">• <i>extent,</i>• <i>detail and</i>• <i>manifestation</i> <p><i>with every individual.</i></p>
06	<p><i>When a child feels rejected –</i></p> <p><i>and you know that every child does – whether this feeling is</i></p> <ul style="list-style-type: none">• <i>justified or</i>• <i>unjustified</i> <p><i>makes no difference –</i></p> <p><i>in most instances it feels more rejected by</i></p> <ul style="list-style-type: none">• <i>one of the parents</i> <p><i>than by</i></p> <ul style="list-style-type: none">• <i>the other.</i>

*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.*

07

*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."*

	<p><i>Since the rejecter seems</i></p> <ul style="list-style-type: none">• <i>cold,</i>• <i>aloof, and</i>• <i>free of emotions,</i> <p><i>this behavior pattern [i.e., the behavior being cold, aloof, and free of emotions] –</i></p> <ul style="list-style-type: none">• <i>imagined or</i>• <i>real –</i> <p><i>becomes</i></p> <ul style="list-style-type: none">• <i>desirable and</i>• <i>something to be emulated.</i>
08	<p><i>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],</i></p> <p><i>you will again find that although the process is not logical when</i></p> <ul style="list-style-type: none">• <i>analyzed and</i>• <i>the emotions</i> <p><i>are translated into clear-cut thoughts,</i></p> <p><i>it [i.e., the child's inner process] has its own</i></p> <ul style="list-style-type: none">• <i>quite understandable</i>• <i>limited</i> <p><i>logic in the child's mind.</i></p>

*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.*

09

*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].*

10

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.**

11

*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.*

12

*Consider also that
the child
feels
deeply 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.*

13

***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.***

	<p><i>Does not that which you are ashamed of –</i></p> <ul style="list-style-type: none"><i>• the need of your heart,</i><i>• the demonstration of your true self with all its loving generosity,</i> <p><i>as well as</i></p> <ul style="list-style-type: none"><i>• prayer –</i> <p><i>stand for the best in you?</i></p>
14	<p><i>This [i.e., That you are ashamed of the best in you] is another universal conflict.</i></p> <p><i>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.</i></p> <p><i>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.</i></p>
15	<p><i>Certain particular circumstances also</i></p> <ul style="list-style-type: none"><i>• play a role and</i><i>• determine the intensity of this conflict [i.e., determine the intensity of this basic conflict created by being ashamed of the best in you].</i>

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.**

	<p><i>The child then gains the impression that</i></p> <ul style="list-style-type: none">• <i>the loving parent is weak,</i> <p><i>while</i></p> <ul style="list-style-type: none">• <i>the rejecter is strong.</i> <p><i>Therefore</i></p> <ul style="list-style-type: none">• <i>love becomes weakness,</i> <p><i>while</i></p> <ul style="list-style-type: none">• <i>aloofness is a sign of strength, at least in the unconscious.</i> <p><i>The child's desire is to be as</i></p> <ul style="list-style-type: none">• <i>strong as the desirable parent [i.e., as strong as the aloof and unloving parent],</i> <p><i>and certainly not as</i></p> <ul style="list-style-type: none">• <i>weak as the undesirable one [i.e., and NOT as weak as the loving parent].</i>
16	<p><i>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.</i></p> <p><i>It may be completely wrong that</i></p> <ul style="list-style-type: none">• <i>the rejecter is strong,</i> <p><i>while</i></p> <ul style="list-style-type: none">• <i>the loving parent is weak.</i> <p><i>It may be the very opposite [i.e., It may actually be that the rejecter is weak while the loving parent is strong].</i></p>

***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.

17

*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.*

18

*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].*

19

*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.

20

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.

	<p>To</p> <ul style="list-style-type: none">• find and• stop <p>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]</p> <p>is important</p> <p>not because</p> <ul style="list-style-type: none">• 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], <p>but mostly because</p> <ul style="list-style-type: none">• you suffer from it [i.e., YOU suffer from your inner betrayal of him or her] <p>much more than you realize.</p> <p>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]</p> <p>weighs you down with</p> <p>guilt.</p> <p>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]</p> <p>is</p> <p>the deepest</p> <p>of your guilts.</p>
21	<p>Only the other day we discussed</p> <p>guilt feelings,</p> <p>and I spoke about</p> <p>how often</p> <p>people</p> <ul style="list-style-type: none">• create <p>imaginary guilts,</p> <p>or</p> <ul style="list-style-type: none">• blame themselves <p>for very unimportant shortcomings</p> <p>in order</p> <p>not to face</p> <p>their main guilt.</p>

***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].***

22

***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.***

23

*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.*

24

*The problem, in its simplest terms,
is based on
the following wrong conclusion:*

- *Love*
is
 - *weakness;*
- *withholding*
 - *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.

	<p><i>Find in you the part which believes that strength is</i></p> <ul style="list-style-type: none">• <i>aloofness or</i>• <i>coldness.</i> <p><i>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.</i></p>
25	<p><i>By finding</i></p> <ul style="list-style-type: none">• <i>the wrong concepts</i> <p><i>and then, little by little, adopting</i></p> <ul style="list-style-type: none">• <i>the right concepts,</i> <p><i>you will cease to fear that</i></p> <ul style="list-style-type: none">• <i>love</i> <p><i>is</i></p> <ul style="list-style-type: none">• <i>humiliating;</i> <p><i>that</i></p> <ul style="list-style-type: none">• <i>humility,</i>• <i>generosity,</i>• <i>affection, and</i>• <i>a demonstration of your true self</i> <p><i>are signs of</i></p> <ul style="list-style-type: none">• <i>weakness.</i>

*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.

26

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.*

27

*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.*

28

***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.***

	<p><i>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.</i></p> <p><i>It is most easily found in the love relationship between the sexes.</i></p>
29	<p><i>You can see where this particular phase of the work will lead you.</i></p> <p><i>By</i></p> <ul style="list-style-type: none">• <i>finding and</i>• <i>understanding</i> <p><i>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.</i></p> <p><i>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</i></p> <ul style="list-style-type: none">• <i>to evolve,</i>• <i>to come out in the open.</i> <p><i>This work [i.e., This purification work that allows your real self to evolve and come out in the open] is not</i></p> <ul style="list-style-type: none">• <i>as easy</i> <p><i>as it may seem, nor is it</i></p> <ul style="list-style-type: none">• <i>as difficult</i> <p><i>as it may appear to some of you.</i></p>

30

*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.*

	<ul style="list-style-type: none">• <i>The awareness that this [i.e., The awareness that this shame of the higher self] exists in you</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the constant observation of how it manifests in [i.e., how this shame of the higher self manifests in] your daily emotional reactions</i> <p><i>will bring you nearer to the removal of your prison bars, so that you can liberate the real you.</i></p>
31	<p><i>The real you will rejoice.</i></p> <p><i>You will then see</i></p> <ul style="list-style-type: none">• <i>clearly and</i>• <i>without a doubt</i> <p><i>that it was wrong to have thought</i></p> <ul style="list-style-type: none">• <i>that you have to hide</i> <p><i>the best in you,</i></p> <ul style="list-style-type: none">• <i>that it [i.e., that the best in you, including your capacity to love,] is something shameful.</i> <p><i>You will see</i></p> <p><i>what an unnecessary burden it was to keep your real self hidden.</i></p> <p><i>One person will hide it [i.e., will hide the real self] behind a mask of</i></p> <ul style="list-style-type: none">• <i>aloofness and</i>• <i>pseudo-strength.</i> <p><i>Another will hide it [i.e., will hide the real self] behind</i></p> <p><i>a superimposed layer of something</i></p> <p><i>that resembles the real self in all its best aspects, but is not quite it.</i></p>

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.

32

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.

33

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?

34

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].*

35

*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.

36

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.

37

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.

38

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?

39

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.*

	<p><i>[If human were certain about being immortal in spirit]</i></p> <ul style="list-style-type: none">• They might<ul style="list-style-type: none">• <i>prefer to develop</i> <i>in a slower way or</i>• <i>be satisfied with</i> <i>a slightly raised consciousness,</i> <i>affording them</i> <i>better conditions,</i> <p><i>but</i></p> <ul style="list-style-type: none">• <i>they would</i><ul style="list-style-type: none">• <i>lack the incentive</i> <i>of freeing themselves</i> <i>completely</i> <i>so as to enter</i> <i>sooner</i> <i>into a state of unity.</i> <p><i>The entire Plan of Salvation</i> <i>would come to fruition</i> <i>so much later</i> <i>if people would</i> <i>not</i> <i>hold on to earth life</i> <i>because they have no certainty yet [i.e., hold on to earth life</i> <i>because they have no certainty about being</i> <i>immortal in spirit].</i></p> <p><i>The prohibition of</i> <i>this knowledge [i.e., The prohibition of knowledge and lack of certainty</i> <i>about being immortal in spirit]</i> <i>speeds development.</i></p>
40	<p><i>On the other hand,</i> <i>if the</i></p> <ul style="list-style-type: none">• <i>inner sense and</i>• <i>conviction</i> <i>of immortality</i> <i>comes as a result of</i> <i>the hard labor of development,</i> <i>it [i.e., the conviction of immortality gained from the hard work of development]</i> <i>will</i> <i>not reduce</i> <i>the will to live on earth.</i>

***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,
of
• 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.*

41

*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.*

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*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!***

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