

Pathwork Lecture 117: Shame: A Legacy of Childhood Experiences, Even Favorable Ones

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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, my dearest friends.</i></p> <p><i>Blessings for all of you.</i></p> <p><i>Blessed be your</i></p> <ul style="list-style-type: none"> <i>• efforts,</i> <i>your</i> <i>• progress, and</i> <i>your</i> <i>• life as a whole.</i> <p><i>May tonight's lecture again help you advance a step forward on your path.</i></p> <p><i>Perhaps it may also encourage some new friends to enter this path.</i></p>

by Eva Broch Pierrakos

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	<p><i>This lecture is primarily destined to reach inner areas ready to be uncovered in deep self-exploration.</i></p>
04	<p><i>Your every effort, even if at the moment you feel</i></p> <ul style="list-style-type: none"><i>• discouraged or</i><i>• hopeless,</i> <p><i>must be crowned with success if you persevere.</i></p> <p><i>What may now appear as defeat will soon prove to be victory, [and further, the apparent defeat will prove to be a victory and] an absolutely necessary experience.</i></p> <p><i>Please remember, when you go through a difficult period, that the difficulty</i></p> <ul style="list-style-type: none"><i>• is not caused by this work,</i> <p><i>but</i></p> <ul style="list-style-type: none"><i>• [i.e., but rather is caused] by your unresolved problems that still exist.</i> <p><i>Remind yourself that awareness is the key – becoming aware of what is in you at the moment.</i></p>

*My friends,
you are not yet
sufficiently conscious of
what really bothers you.*

*If you realize this [i.e., if you realize what bothers you, or realize that you are
not aware of what bothers you],
you will know how to proceed
in the right direction.*

*You will not be
in despair,
because
you will*

- *see the missing link and*
- *cease to be*
 - *confused and*
 - *lost.*

05

*Tonight I should like to discuss
two specific topics.*

*At first they will seem unrelated,
but they are not [i.e., but they are NOT unrelated],
and we shall establish
their connection.*

*The first topic is
shame.*

*This [i.e., Shame]
was discussed in the past
in certain connections,
such as the
shame of*

- *the higher self, or*

shame of

- *certain shortcomings.*

*I now will focus on this topic [i.e., this topic of shame]
from a very specific perspective.*

06

*When you pursue this path,
you discover certain areas in yourself
that you are
ashamed to acknowledge,
even to yourself.*

*What you may be ashamed of
may be
faults,*

but

- *not always and*
- *not necessarily.*

*You may be
as ashamed
of*

- *very legitimate needs*
 - as you are of*
 - *faults,*
- or [i.e., or as ashamed]*
- of*
- *assets,*

for that matter [i.e., or as ashamed of assets as you are of faults].

*First you are not even aware
that such shames exist [i.e., that shames of NEEDS or ASSETS exist].*

It takes a considerable amount of

- *time and*
- *effort*

*before you become aware of
those facets within yourself
you are
deeply ashamed to face.*

*You cover these facets [i.e., You cover these facets
that you are deeply ashamed to face]*

*with a pretense
that is
the reverse
of your specific shame.*

07

*Slowly but surely,
as your pathwork progresses in the right direction,
you learn to
admit the shame
to*

- *yourself,*

*but are not yet able
to reveal it
to*

- *others.*

*When this phase is reached [i.e., when you are able to admit shame to YOURSELF],
a certain amount of
self-deception
has been eliminated.*

Whatever your

- *personal particular shame [i.e., Whatever you are particularly ashamed of],*

and

- *consequent pretense [i.e., and consequent pretense – pretending to BE the
opposite of what you are ashamed of]*

*may be,
varies.*

*But whatever it is [i.e., But whatever you are particularly ashamed of
and consequent pretense to be the opposite is],
when you come face to face
with such an aspect,
it takes a
considerable amount of*

- *struggle and*
- *courage*

*to admit
what so far
has been inadmissible.*

*When the struggle [i.e., When the struggle against admitting such a heretofore
inadmissible aspect of yourself to yourself]
is overcome,
a significant amount of*

- *inner freedom and*
- *ease*

has been reached.

Such a struggle [i.e., *Such a struggle against admitting a heretofore inadmissible aspect of yourself to yourself*]
rarely culminates in one ultimate victory.

[Rather]
The process may have to be repeated because usually the psyche is not ready to face all its pretenses at once.

To the degree you
• stop pretending to yourself,
and
• face what you had regarded as too shameful to admit,
you will feel
emotional
• ease and
• comfort.

Those who have reached the point of such self-admission [i.e., *self-admission of having specific aspects and traits they are ashamed of*]
can exactly pinpoint their
• shame [i.e., *exactly pinpoint specifically what they are ashamed of*],
their
• pretense [i.e., *their pretense of appearing to be the very opposite of what they are ashamed of*],
their
• self-deception [i.e., *their self-deception pretending that what they are ashamed of does not exist in them*].

They [i.e., *Those who have reached the point of self-admission of having specific aspects and traits they are ashamed of*]
have indeed reached a major step in self-realization.

	<p><i>They [i.e., Those who have reached the point of self-admission of having specific aspects and traits they are ashamed of]</i></p> <p><i>are way ahead</i> <i>compared to those</i></p> <ul style="list-style-type: none">• <i>who are as yet unaware of their own</i><ul style="list-style-type: none">• <i>shame and</i>• <i>pretense</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>who therefore believe they are not hiding anything.</i>
08	<p><i>But then there is a further step.</i></p> <p><i>This next step will give you a wonderful opportunity to measure your liberation.</i></p> <p><i>[This step is to examine the question:]</i> <i>How freely</i> <i>can you discuss your shame with your helper?</i></p> <p><i>The degree of</i></p> <ul style="list-style-type: none">• <i>ease and</i>• <i>emotional comfort</i> <p><i>with which you can do this [i.e., with which you can discuss that which you are ashamed of with your helper]</i> <i>indicates</i> <i>your inner freedom.</i></p> <p><i>This important mark on the path [i.e., This important mark on the path where you can share your shameful aspects with your helper]</i> <i>is often bypassed,</i> <i>and then</i> <i>you gradually forget the significance of what you had admitted to yourself [i.e., to yourself, but NOT to your helper].</i></p>

	<p><i>As long as the partial admission [i.e., As long as this admission to yourself ONLY but not to your helper]</i></p> <p><i>is not fully explored,</i></p> <p><i>the pretense continues [i.e., the pretending to be the opposite of that aspect of yourself that you are ashamed of continues]</i></p> <p><i>toward</i></p> <ul style="list-style-type: none">• <i>the outer world,</i> <p><i>and even toward</i></p> <ul style="list-style-type: none">• <i>the self.</i>
09	<p><i>I should like to give</i></p> <p><i>specific advice in this respect [i.e., specific advice in respect to your partial admission of your faults to yourself but not admitting them to your helper].</i></p> <p><i>First of all,</i></p> <p><i>keep your attention alert in this direction [i.e., notice what aspects of yourself you are ashamed of but which you are not admitting to your helper].</i></p> <p><i>The first stage on this particular road</i></p> <p><i>within the path</i></p> <p><i>is to become aware of</i></p> <p><i>what you have so far</i></p> <p><i>hidden from</i></p> <p><i>yourself.</i></p> <p><i>When this is done to some degree [i.e., When you become aware of what you have heretofore hidden from yourself and hence have not been aware of],</i></p> <p><i>ask yourself</i></p> <p><i>if you have</i></p> <ul style="list-style-type: none">• <i>utilized such findings,</i> <p><i>or whether [instead]</i></p> <p><i>you have</i></p> <ul style="list-style-type: none">• <i>allowed them [i.e., allowed such findings]</i> <p><i>to become hazy again.</i></p>

***True liberation
cannot come in half-measures.***

Making the

• conscious recognition

• half-conscious

***again [i.e., Making the conscious recognition only half-conscious again]
is due to***

***the specific reason, my friends,
that you may***

not yet be

• ready and

• free enough

to express

to another person –

your helper –

the shame

that you have

finally admitted

to yourself.

And because you cannot

***make yourself admit it [i.e., because you cannot make yourself admit to your
helper that aspect in you of which you are ashamed],***

you

***becloud it [i.e., you becloud that aspect in you of which you are ashamed]
again.***

***The recognition [i.e., recognition of that aspect in you of which you are ashamed]
becomes foggy again.***

10

It would be

• much better and

• vastly more constructive

for you to

admit to yourself,

"I can't yet bring myself to

• reveal and

• discuss

this or that aspect

of my personality."

***Do not force yourself [i.e., Do NOT FORCE yourself to reveal this or that aspect],
because then
your anxiety
will cause
such a strong counter-current
that***

- the benefit [i.e., that the BENEFIT in revealing to your helper the aspect you find shameful]
may be lost***

and

- you would present
the aspect you find shameful
in a***
- slightly distorted,***
- untruthful,***
- colored
way.***

***Hence the gain [i.e., the gain in revealing to your helper
the aspect you find shameful]
would be questionable.***

***This [i.e., Revealing the aspect you find shameful but presenting it
to your helper in a distorted, untruthful, and colored way]
would make you***

- feel guilty***

and, in turn,

- breed
new problems
in the relationship
between***
- yourself***

and

- your helper.***

***This is more harmful
than
the free admission,***

"I am not ready to reveal myself."

	<p><i>In this admission</i> [i.e., <i>In this admission to your helper that you're not ready to reveal to him or her the aspect in you of which you are ashamed</i>]</p> <ul style="list-style-type: none">• <i>you are honest.</i>• <i>You do not use too much force.</i> <p><i>Then</i> [i.e., <i>Then in being honest and not using too much force in what you reveal to your helper</i>]</p> <ul style="list-style-type: none">• <i>you do not breed</i><ul style="list-style-type: none">• <i>guilt</i>• <i>and therefore</i> [i.e., <i>and therefore do not breed</i>]• <i>resentment.</i> <p><i>This is infinitely better than</i></p> <ul style="list-style-type: none">• <i>speaking out of a</i><ul style="list-style-type: none">• <i>dutiful and</i>• <i>harried</i>• <i>self-discipline,</i> <p>[in other words,]</p> <ul style="list-style-type: none">• <i>doing something</i><ul style="list-style-type: none">• <i>you are not yet ready for.</i>
11	<p><i>Ascertain in</i> <i>your daily review,</i></p> <p><i>"This or that factor</i> <i>brings me embarrassment.</i></p> <p><i>I feel too uncomfortable</i> <i>to discuss it."</i></p> <p><i>Come to terms with it</i> [i.e., <i>Come to terms with what you are too uncomfortable to discuss with your helper</i>],</p> <p><i>instead of</i> <i>neglecting</i> <i>to face the significance of</i> <i>your lack of freedom</i> [i.e., <i>lack of freedom brought on because you cannot admit such and such a part of you to your helper</i>].</p>

Find out

- *where you stand,*

- *how far you have come,*

- *what remains to be accomplished
to gain
your freedom
from*
 - *shame and*
 - *pretense.*

***Come to terms with
your***

- *restraint and*
- *inhibition,
and*
tell yourself that perhaps
 - *in a week,*
 - *in a month,*
 - *in a year,**you may get to this point.*

But in the meantime

- *observe yourself*
- and perhaps,***
- *little by little,*
 - *without forcing yourself,
you will reveal
more than
you thought you could.*

At the beginning [i.e., *At the beginning of revealing to your helper that aspect of
yourself of which you have been too ashamed to discuss with him or her*]
you will be

- *uncomfortable and*
- *anxious,*
- *embarrassed and*
- *inhibited,*

***but each time
it will become easier.***

	<p><i>As you gain inner comfort while freely expressing what seemed to be so shameful,</i></p> <p><i>suddenly you will see that your entire shame was an illusion.</i></p> <p><i>This [i.e., This degree of inner comfort you experience while freely expressing what seemed before to be so shameful] is your yardstick of liberation.</i></p>
12	<p><i>I advise all of you to think about this specific part of the path [i.e., the part of sharing with your helper those aspects of yourself that seem to be so shameful].</i></p> <p><i>Are you aware of what you are ashamed?</i></p> <ul style="list-style-type: none"><i>• If not [i.e., If you are NOT aware of what you are ashamed of], you will need to find it.</i><i>• If you are [i.e., If you ARE aware of what you are ashamed of], to what degree do you tackle the issue [i.e., to what degree to you tackle the issue of sharing these aspects of yourself with your helper]?</i> <p><i>Take it [i.e., Take this issue of sharing these aspects of yourself with your helper] into your self-confrontation, by yourself, and probe deeply, bringing out the issue that causes your shame.</i></p>

**Do not try to find
immediate**

- **reasons and**
- **answers,**
- **explanations and**
- **justifications**

[i.e., Do not try to find immediate reasons, answers, explanations, and justifications behind or for aspects of yourself that cause your shame].

[Rather]

Simply admit

**those aspects [of yourself]
that cause you shame.**

Write down in

- **exact and**
- **precise**
terms

• **what it is** *[i.e., what it is specifically that causes you to feel shame]*

and

• **why you feel**

you need to be ashamed *[i.e., and why you feel you need to be ashamed about that specific aspect of yourself].*

The usual answer is

**that you are afraid of
appearing**

- **less in the eyes of others,**
- **less**

• **lovable and**

• **respectable,
inviting**

• **belittlement and**

• **humiliation.**

**Find how this general observation
applies**

**specifically
to you.**

**Then challenge yourself
to confront the issue**

of discussing it openly *[i.e., of discussing openly
the aspect in you that causes you shame].*

**Observe the increase of inner freedom
as you succeed [i.e., as you succeed in discussing openly with your helper
the aspect in you that causes you shame],
even if [i.e., even if you succeed]
only to a small degree at a time.**

Maintain your awareness.

**Do not
force
your self-revelation
unduly,
though some courage may be necessary.**

**If you decide
to wait [i.e., decide to wait and NOT reveal this aspect of yourself just now],
do not forget the issue;**

**continue to observe
your daily reactions [i.e., your daily reactions to life situations]
from this angle [i.e., from this angle of being ashamed
to reveal these specific aspects of yourself].**

You may be sure that your
• deep-rooted
• unresolved
problems
stand in direct relationship
to
your
• shame,
your
• inhibitions and
your
• daily disharmonious feelings.

13

*Each private session [i.e., Each private session with your helper]
gives you an opportunity
to open this particular door [i.e., open this door of discussing openly
the aspect in you that causes you shame]
a little further.*

*Each time
you will
find it easier to discuss
what was formerly
inadmissible.*

*After each session [i.e., After each session with your helper],
note your reactions,*

- how far have you come,
compared to previous occasions,
in revealing yourself,*
- and*
- how much you still*
 - falsify and*
 - present a different front,
if ever so subtly?*

*Perhaps a good way to begin
would be to discuss with your helper
how you still*

- have restraints and*
- feel that you are as yet*
 - unwilling or*
 - unable*

to give them up.

*In this way [i.e., By discussing with your helper how you are unwilling or unable to
give up restraints that prevent you from openly sharing
aspects of yourself of which you are ashamed]*

*you touch upon
the general area
of your shame,
without as yet
going into details.*

This may

- prepare the way and*
- create the proper climate.*

*It goes without saying that
what is "inadmissible" applies
much less to
certain facts in your
past life
that you do not wish to be known
and much more to*

- an emotional pretense,*
- a falsification of personality.*

*The latter [i.e., What is "inadmissible" to emotional pretense and
a falsification of personality]
is infinitely
more
important and
more
damaging
[i.e., more important and damaging than what is "inadmissible" in
in certain facts from earlier in your life that you do
not wish to be known].*

14

*You cannot begin to know
how important this approach is for
your*

- progress and*
- your*
- inner health.*

*I also advise those of my friends
who are helpers
to be aware of this factor,
not only
in themselves
but also
as an issue in those they are helping.*

*They should remember that
to the degree they are still unfree [i.e., still unfree themselves as helpers]
in this respect [i.e., in respect to their own freedom of self-revelation],
they cannot expect
the freedom of self-revelation
from those whom they help.*

	<p><i>It is so important to remember not to whip yourself with self-condemnation if you do not succeed [i.e., if you do not succeed in self-revelation], but to quietly observe where you stand.</i></p>
15	<p><i>Those who claim that there is no area within themselves they cannot</i></p> <ul style="list-style-type: none"><i>• freely and</i><i>• comfortably</i> <p><i>discuss, have not found it yet.</i></p> <p><i>They do not see to what degree they still live in</i></p> <ul style="list-style-type: none"><i>• inhibition and</i><i>• self-deception.</i> <p><i>If you discover that you are not as far as you thought, this should not make you uneasy.</i></p> <p><i>If you go about your self-discovery in the way I advise,</i></p> <ul style="list-style-type: none"><i>• accepting your present state</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• working on it in a relaxed way,</i> <p><i>there need be</i></p> <ul style="list-style-type: none"><i>• no compulsion,</i><i>• no guilt,</i><i>• no impatience with yourself –</i> <p><i>only acknowledgement of your good will [i.e., your good will in going about your self-discovery].</i></p>

16

*The second topic
I wish to discuss
is something we have looked at
only in a fleeting way so far.*

*For a long time,
in this work to*

- *understand and*
- *resolve*
 - *images,*
 - *misconceptions,*
 - *distorted unhealthy attitudes,*

in short,

- *everything breeding problems in your life,*

we concentrated on

- *unhappy,*
- *painful*
childhood
 - *events and*
 - *conditions.*

*We found that they [i.e., We found that these painful childhood conditions]
were responsible for
creating
psychic conditions
damaging to
your self-unfoldment.*

- *Hurts and*
- *frustrations*
in childhood
have been recognized
as the cause for
deeply embedded problems
in the personality.

*Now [i.e., Now, as our second topic in this lecture,]
I would like to shed light
on the exact opposite.*

	<p><i>Apparently</i></p> <ul style="list-style-type: none">• <i>favorable and</i>• <i>positive</i> <p><i>factors in childhood [i.e., Factors in childhood that APPARENTLY seem to be favorable and positive at the time]</i></p> <p><i>can be equally responsible for inner distortions.</i></p>
17	<p><i>Offhand, this may appear quite impossible, for it seems so much the opposite of what is currently believed.</i></p> <p><i>But let us look a little closer at this subject.</i></p> <p><i>You may note that I said apparently favorable conditions.</i></p> <p><i>Your evaluation of what is</i></p> <ul style="list-style-type: none">• <i>good or bad,</i>• <i>constructive or destructive,</i>• <i>right or wrong,</i> <p><i>is often tied in with what is momentarily</i></p> <ul style="list-style-type: none">• <i>pleasurable</i>or• <i>unpleasurable,</i> <p><i>or with what</i></p> <ul style="list-style-type: none">• <i>conforms [to]</i>or• <i>is contrary to</i>• <i>temporary,</i>• <i>superimposed values.</i>

	<p><i>You may deem something</i></p> <ul style="list-style-type: none">• <i>constructive and</i>• <i>good</i> <p><i>because</i> <i>it seems pleasant to you,</i></p> <p><i>but you may also</i> <i>say yes to</i> <i>something [i.e., say yes to doing something]</i> <i>unpleasant</i> <i>because it conforms to</i> <i>the</i></p> <ul style="list-style-type: none">• <i>superimposed,</i>• <i>arbitrary</i> <p><i>value system</i> <i>you often follow.</i></p>
18	<p><i>I sometimes mention the</i> <i>difference</i> <i>between</i></p> <ul style="list-style-type: none">• <i>eternal values</i> <p><i>as opposed to</i></p> <ul style="list-style-type: none">• <i>temporary values.</i> <p><i>Temporary values</i> <i>may remain the same</i> <i>for centuries,</i> <i>but that does</i> <i>not make them</i> <i>eternal;</i></p> <p><i>they [i.e., values]</i> <i>are temporary</i> <i>if their essence</i> <i>is</i> <i>non-eternal.</i></p>

They [i.e., These values whose essence is non-eternal]

- *come into being
because of
the needs of
a particular civilization*

and

- *remain
because of humanity's
limited ability
to grasp
eternal values.*

*The temporary needs
are dictated by
the conditions of a specific society.*

- *Social,*
 - *economic,*
 - *political*
- factors play a role,
as does*
- *geography,*
- as well as the*
- *type of spirit
predominantly incarnated
in the society.*

*For example,
values differ
drastically
in a patriarchy
from those
in a matriarchy.*

*They [i.e., Values]
differ
in a monarchy
and
in a democracy.*

*Many other factors
also contribute
to make up
the value system of a society.*

*Due to people's
inclination to
laziness,
they*

- blindly follow
what is established,*

and

- retain values
long past
their temporary usefulness.*

People's

- self-alienation*

and

- lack of independent thinking
make them
cling to
what is handed to them.*

19

*This is why it is
so important on this path
to*

- question everything you*
 - accept or*
 - reject*

and

- find your own reasons
for doing so [i.e., find your own reasons of accepting or rejecting].*

*This is the only way
eternal values
can be found.*

Each
• *case,*
each
• *incident,*
each
• *issue*
must be
• *tested and*
• *probed,*
• *questioned and*
• *sincerely answered*
from the depth
of one's own convictions.

They [i.e., Each case, incident, and issue]
must be
deeply examined.

Only then
can
divine attributes
be
• *found and*
• *accepted –*
not because
• *everyone says so,*
not because [of]
• *societal standards,*
but because
• *one finds it to be true*
oneself.

The
• *divine attributes and*
• *eternal values*
are unchangeable in themselves,
but their
application
keeps changing.

It is
the exact opposite
with
temporary values.

	<p><i>Temporary values often ignore the eternal ones,</i></p> <p><i>but even when temporary values appear to result in the same outer actions [i.e., result in the same outer actions as actions coming from the eternal values], their climate [i.e., the climate of temporary values] is very different [i.e., is very different from the climate of eternal values].</i></p>
20	<p><i>• Love, • truth, • wisdom, • courage – what is</i></p> <ul style="list-style-type: none"><i>• good and</i><i>• constructive</i><ul style="list-style-type: none"><i>• in the long run,</i> <p><i>and therefore</i></p> <ul style="list-style-type: none"><i>• for all concerned –</i> <p><i>are</i></p> <p><i>the sole criteria of eternal values.</i></p> <p><i>These values [i.e., These eternal values: love, truth, wisdom, courage] are not accessible through blind acceptance.</i></p> <p><i>Eternal values may seem</i></p> <ul style="list-style-type: none"><i>• pleasurable</i> <p><i>while going against the temporary value system, or they [i.e., or eternal values] may be</i></p> <ul style="list-style-type: none"><i>• unpleasurable</i> <p><i>yet</i></p> <p><i>conform to the temporary value system.</i></p>

**However,
if you**

- **act according to
true values [i.e., according to eternal values]
only because
they [i.e., only because the eternal values]
conform to
the temporary value system**

and

- **remain unaware of
the eternal values,
you will
not be at peace with yourself.**

- **Any personal**
 - **choice and**
 - **decision,**
 - **any**
 - **action or**
 - **emotional**
 - **direction or**
 - **attitude,**
- is dependent on
whether or not
the decision [i.e., whether or not the choice and decision,
any action or emotional direction or attitude]
derives from**
- **one or**
 - **the other**
- value system [i.e., derives from the temporary OR
the eternal value system].**

There is no formula.

**You cannot come into selfhood
by**

- **adhering to
unexamined values,**

but by [i.e., but rather, you can come into selfhood only by]

- **examining [i.e., examining values],**
- **feeling, and**
- **living according to your own perception.**

	<p><i>Then [i.e., Then, when you can come into selfhood by examining your values, feeling, and living according to your own perception,] you can say,</i></p> <p><i>"This is the way it is."</i></p>
21	<p><i>The treatment of children has undergone a drastic change in your society in recent times.</i></p> <p><i>Until a relatively short time ago,</i></p> <ul style="list-style-type: none"><i>• restriction and</i><i>• severity</i> <p><i>were generally accepted as the right way [i.e., as the right way to treat and raise children].</i></p> <p><i>[In these earlier times]</i></p> <p><i>The parents' unresolved problems found an outlet in such rules [i.e., in such severe and restrictive rules for treating and raising children]</i></p> <p><i>and they [i.e., and the parents] acted out their pent-up hostility by following the existing value system [i.e., by following the value system of severe and restrictive rules for treating and raising children].</i></p> <p><i>[By contrast,]</i></p> <p><i>In recent times, the norm [i.e., the norm for treating and raising children] has been</i></p> <ul style="list-style-type: none"><i>• permissiveness,</i><i>• lack of discipline,</i><i>• indulgence [i.e., leniency].</i>

*This [i.e., The parent's normal values in recent times being permissiveness,
lack of discipline, and indulgence]*

*does not mean that
the parents' pent-up hostility
does not communicate itself
to the child.*

They [i.e., the parents]

*follow the new values [i.e., follow the new values that are opposite to old values]
by using*

- *indulgence and*
 - *permissiveness*
- to compensate for
their latent hostility.*

*Conforming to the new rules [i.e., Conforming to the new rules of indulgence and
permissiveness, which are opposite to the rules of earlier times]*

*may
outwardly
appear
as love.*

[And]

*Real love may certainly
exist as well,*

*but to the degree it [i.e., to the degree the parents' real love]
is diluted*

- by*
- *guilt for the hostility
which is not recognized,*

*as well as
by*

- *the guilt for not really
conforming to present values [i.e., to the present values of love],*

the [parents']

- *pleasurable indulgence and*
 - *permissiveness*
- will create*

as many

- *problematic conditions
in the child's psyche*

as

- *hurts and*
 - *frustrations*
- do.*

22

If parents

- *are not sufficiently motivated by love*

and

- *are not farsighted enough to restrict the child, if necessary,*

then their

- *guilt,*
- *confusion and*
- *inability to cope with the problems that a child represents*

will create

an inner disturbance [i.e., an inner disturbance in the parent].

To atone for

having common human failings, such as

- *impatience or*
- *irritation,*

parents may

- *overindulge and*
- *pamper their child.*

The child may experience this [i.e., this overindulgence and pampering] as

- *favorable and*
- *pleasurable at the moment, but there may be a negative effect.*

It is not

- *the act or*
- *its consequences alone*

that create the damage,

but the [i.e., but rather the damage to the child is created by the]

- *guilt,*
- *confusion and*
- *conflict of the parents.*

The identical act [i.e., The identical act by the parents]

may derive from

- **overindulgence [i.e., false love in being overly lenient and indulgent to compensate for parents' guilt],**

or from a

- **clear,**
 - **unconfused**
- psyche [i.e., from real love].**

The effect on the child

depends on

whether

it is one

or

the other [i.e., on whether the parents' behavior is motivated by overindulgence and leniency to compensate for the parents' guilt OR real love from the parents' clear, unconfused psyche].

Moreover,

the child's

- **inborn health or**
- **its lack [i.e., or the child's lack of inborn health] determines whether [or not] it is affected by the parents' unresolved problems.**

This [i.e., The fact that the child's inborn health or lack thereof determines

whether or not the child is affected by the parents' unresolved problems]

applies

not only to

- **inflicted hurt,**

but equally to

- **pleasurable overindulgence.**

It [i.e., the parent's behavior due to its own problems]

too will have

no adverse effect on the child's psyche

if

no corresponding problems exist [i.e., no corresponding problems exist in the child's psyche].

23

*Now let us examine
what
the specific effects of
apparently
pleasurable circumstances,
such as
growing up in a*

- permissive,*
- pampering,*
- indulgent
environment,
are.*

*The psyche
gets accustomed to it [i.e., accustomed to living in a permissive, lenient,
indulgent environment],
and
when life later
prohibits
similar gratification,
the personality
is driven to seek
to duplicate
the pleasurable state
it once enjoyed.*

*He or she
seeks
what was experienced as
love
during childhood,
over and over again,
but cannot find it [i.e., but cannot find such love – leniency, permissiveness, etc.]
because
other people [who, unlike the child's parents, are],
not bound by guilt [i.e., not bound by the guilt that motivated the
parents to create a permissive and indulgent
environment for the child to atone for their own guilt
feelings, and hence these other people that come into
the child's and later the adult personality's life],*

- will have no need to atone for it [i.e., no need to atone for
the guilt that the parents felt]*

and therefore [i.e., and therefore other people]

- will not provide such pampering.*

***The inability to repeat [i.e., The inability to repeat as an adult]
what one once had [i.e., what one once had as a child – permissiveness, etc.]
causes [i.e., causes in the adult]***

- ***hurt,***
- ***anger and***
- ***hostility.***

***The insistence
on having***

- ***the protection [i.e., protection from life's inevitable
pains and disappointments],***

and

- ***the real [i.e., the real love]***

as well as

- ***[the] pseudo-love
enjoyed in childhood,
is connected with the
• hurts and
• frustrations
suffered [i.e., suffered as an adult later in life].***

***In other words,
just as the***

- ***parent***

***may overindulge [i.e., may be excessively lenient and forgiving to]
the child***

***to substitute for
feeling***

- ***irritated [i.e., for feeling irritated with the child],***

and

- ***unwilling to tackle the problems the child has,***

so may the

- ***child***

use the compulsive need

for overindulgence [i.e., need for being treated with leniency]

to compensate for

the negative currents [i.e., currents of irritation, etc.]

in the parents

that it

unconsciously

- ***feels –***

and sometimes even

consciously

- ***experiences.***

24

*It is time, my dear friends,
to examine those aspects in your childhood
which you experienced
in a pleasurable way.*

*It took considerable insight into yourself
to uncover the*

- *hurts and*
- *frustrations.*

A child is apt to take

- *for granted, and*
- *as a permanent condition,
what it experiences.*

*If the child is hurt,
it may*

- *suffer from it,*
- *rebel against it,*

*but a child
cannot evaluate
its life circumstances
in objective terms.*

*The same holds true with
the pleasurable aspects.*

*Both [i.e., Both painful AND pleasurable aspects of experiences]
are part of
the general climate
the child
does not question.*

*Therefore
you need considerable*

- *probing and*
- *self-examination*

*to become
specifically aware of
these elements [i.e., of these painful AND pleasurable elements] .*

*The experience of the work
that some of you have already done in the past,
pertaining to the*

- *hurts and*
- *pain*

during childhood,

*will now prove useful in that
it will be easier to become aware of*

- *the opposite [i.e., the opposite of hurts and pain],*
- *the pleasure.*

*This [i.e., This work with the apparently POSITIVE aspects of childhood experiences]
will require*

- *attention,*
- *concentration, and*
- *self-examination.*

25

*When you make some headway in this respect,
you will discover*

- *how important it is
to understand
the totality of
your present personality,*
- *how much
the past
plays a role in your*

- *mental and*
- *emotional
makeup.*

*You will see how you
strive to
reproduce
not only
your feelings about
what you*

- *did not have,*

*but also
[your feelings] about
what you*

- *did have.*

***In other words,
you not only
attempt to***
 • *correct*
 *what you lacked
in your childhood,*
***but you also
try to***
 • *re-create*
 *what you did have
then [i.e., what you DID HAVE in your childhood].*

***This angle [i.e., This angle of trying to re-create
what you DID HAVE in your childhood]
is vastly overlooked
in the exploration of
human psychic disturbances.***

26

***I again emphasize that
[outer] conduct alone
does not indicate
whether
the action taken is***
 • *right and*
 • *constructive.*

***[Rather,]
The inner***
 • *conditions,*
 • *motivations and the*
 • *underlying unification of the psyche
make all the difference.*

***In one instance
it may be right to***
 • *be lenient,*

***in another [instance]
[it may be right] to***
 • *restrict*
 and even
 • *punish.*

*Those who depend on
outer rules
to tell them
what alternative to choose
on what occasion,
must be*

- *lost and*
- *confused,*

and their actions will prove

- *unsuccessful.*

But those who

- *know themselves*

and

- *understand their inner problems*

*will also
know*

*what choices to make,
even long before
their inner problems
are completely resolved.*

*One is then [i.e., When one knows themselves
and understands their inner problems, one is then]*

in a position

- *to act and*
- *to be*

*in accord with
eternal values.*

*This [i.e., Being in a position to act and to be in accord with ETERNAL VALUES
when one knows oneself and understands his or her inner problems]*

applies

- *to the treatment of
children*

as well as

- *to any other*
- *human relationship or*
- *situation.*

Confusion

*always signals that
knowledge about the self
is missing.*

27

*So, my friends,
examine this new angle [i.e., This angle of trying to re-create
what you DID HAVE in your childhood].*

*Be on the lookout for
the following:
to the degree you*

- felt unloved [i.e., felt unloved by the parent and therefore in pain],*

to that degree

- guilt-driven-pseudo-love [i.e., guilt-driven-pseudo-love
from the parent]*

will have damaged you.

*Both [i.e., Both guilt-driven pseudo-love and the absence of love]
play a role
only because
psychic unrealities
were already in you
before you were born into this life.*

*You will see that
a great deal of*

- anger and*
- resentment*

exist
not only
in connection to

- what you*
- did not have,*

but also
in respect to

- what you*
- did have and*
- wish to continue having.*

28	<p>Offhand, you may wonder</p> <ul style="list-style-type: none">• what the connection between tonight's two topics<ul style="list-style-type: none">[1. Shame about aspects you do not want to see about yourself and are afraid to share with your helper or with others.][2. How factors that were apparently favorable and positive in childhood can be as responsible for inner distortions as factors that were painful in childhood.] <p>is,</p> <p>and</p> <ul style="list-style-type: none">• why I have chosen to discuss them in one lecture. <p>But once both subjects are more profoundly understood, the connection is quite evident.</p> <p>It may be constructive, my friends, if I now let you participate.</p> <p>Can any of you see a connecting link?</p> <p>Who has an idea?</p>
29	<p>PARTICIPANT:</p> <p>I think it would be a very shameful feeling not to be grateful for what was meant to be good,</p> <ul style="list-style-type: none">• if you didn't feel it was good, or• if you were given something you did not want.

30	<p>ANSWER: <i>This may be quite true,</i></p> <p><i>but what I was actually referring to was</i> <i>not that you</i> <i>were given</i> <i>• something you</i> <i>did not want,</i> <i>but</i> <i>• something you</i> <i>very much enjoyed;</i></p> <p><i>however,</i> <i>you may be</i> <i>as unaware of</i> <i>the damage [i.e., the damage caused by something you enjoyed]</i> <i>as [i.e., as you are unaware of the damage]</i> <i>of a hurt.</i></p>
31	<p>PARTICIPANT: <i>If a girl</i> <i>loves her father very much</i> <i>she may ask for</i> <i>the same love</i> <i>in a man, later.</i></p> <p><i>The child may</i> <i>experience the love</i> <i>for the father,</i> <i>almost in a sexual way,</i> <i>and later</i> <i>she wants the same love [i.e., same love she had for her father,</i> <i>almost in a sexual way]</i> <i>from the man,</i> <i>but can't get it,</i> <i>then she may have</i> <i>a shame in this respect</i> <i>[i.e., shame about loving the man, as she may have had</i> <i>shame about loving her father, almost in a sexual way].</i></p>
32	<p>GUIDE: <i>This is a good example.</i></p>

33

PARTICIPANT:

*If parents are neglectful in some ways and,
through their guilt,
are particularly indulgent toward a child
when it is sick,
the child will
want the sickness
in order to get the love.*

Later in life,

*when the person is sick,
he will be*

- disappointed and*
- hurt*

when the love is not forthcoming.

At the same time,

*he will be ashamed
for using sickness
to get love.*

34

GUIDE:

This is a good example, too.

PARTICIPANT:

*You may also be ashamed
when you
are told you are loved as a child,
but don't feel it.*

GUIDE:

Yes.

QUESTION:

*Shame is always
connected with
guilt,
isn't it?*

ANSWER:

Not always.

It is also possible to feel

- *shame*

without

- *guilt,*

and

- *guilt*

without

- *shame.*

35

PARTICIPANT:

*When the child receives an allowance
and he feels guilty for keeping it,
while not actually deserving it,
he later feels shame
for receiving a salary.*

GUIDE:

*Such a case requires
further understanding
of why
this*

- *guilt and*

- *shame*

*for having received an allowance
exists.*

36	<p>PARTICIPANT: <i>I know a case of an adopted child where the parents gave the child too much leeway, continuously admiring it.</i></p> <p><i>This was probably due to lack of real love.</i></p> <p><i>Later, when the child was about eighteen years old, he became even more demanding and the parents could not gratify these demands.</i></p> <p><i>I think the child was ashamed of not having his real parents.</i></p>
37	<p>GUIDE: <i>This may be so.</i></p> <p><i>These are partly good examples.</i></p> <p><i>Such participation will help you to assimilate my words better.</i></p> <p><i>Let me now show you, in principle, the connection between</i></p> <ul style="list-style-type: none"><i>• the damage of pleasurable childhood experience</i><i>and</i><i>• shame.</i>

38

If a human being wants to reproduce pleasurable childhood conditions in later life,

it indicates

- *a desire to remain a child.*

It indicates

- *greed and*
- *lack of self-responsibility.*

This may be difficult for some to admit,

particularly for those who

pride themselves on being mature adults.

Most people

- *wish to be regarded as mature, while at the same time*
- *desiring the advantages of childhood.*

The

- *desire to be a child [i.e., to be a child and to receive the pleasure received as a child],*

as well as

- *anger for the frustration [i.e., anger for the frustration in not receiving the pleasure received as a child when one is an adult], must create shame.*

This tendency

completely contradicts

the ideal [i.e., the ideal of being mature and receiving pleasure as an adult] which

- *is superimposed [i.e., which is then superimposed as a mask over the personality]*

and

- *is presented*
 - *to the world and*
 - *to the conscious self*

[i.e., pretending both to be mature and to receive pleasure as an adult and presenting this mask to the world and to the conscious self].

39

*As you know,
the idealized self-image
denies
all limitations.*

*It [i.e., The idealized self-image]
pretends
possessing all that the personality
feels is lacking.*

*The pretense of
the idealized self
is the crux of the matter.*

*The pretense [i.e., The pretense of the idealized self – pretending both to be mature
and to receive pleasure as an adult]
not only hides*

- what the child felt to be missing in its life [and hence what was painful],*
- but also [hides]*
 - what it did have [i.e., what it did have and what and was pleasurable]*
- and*
 - what it wants to continue having.*

*If you examine your
idealized self,
this double pretense [i.e., The pretense of pretending BOTH to be mature
AND to receive pleasure as an adult]
must be found.*

*Underneath [i.e., Underneath your idealized self that pretends
BOTH to be mature AND to receive pleasure as an adult]
lies its opposite [i.e. lies the desire to be a child – not an adult -- and the desire to
receive the pleasures it had as a child – not pleasures of a mature adult].*

*To reveal it [i.e., to reveal the desire to be a child – not an adult -- and the desire to
receive the pleasures it had as a child – not pleasures of a mature adult]]
seems a dreadful admission.*

*You cannot discover
the shame
if you do not
envisage
the exact opposite
of your pretense.*

	<p><i>It is this opposite [i.e., It is this opposite to the mask of being an adult, namely, the desire to remain a child and to receive the pleasure of its childhood] which creates</i></p> <ul style="list-style-type: none"><i>• the deep shame and</i> <p><i>which is also</i></p> <ul style="list-style-type: none"><i>• connected to both</i><i>• pleasant and</i><i>• unpleasant</i> <p><i>childhood conditions.</i></p>
40	<p><i>The consideration of the exact opposite of the idealized self-image should now be taken into this work by all of you.</i></p> <p><i>Look for</i></p> <ul style="list-style-type: none"><i>• the shame, and</i><i>• how it [i.e., how the shame] also connects to certain pleasurable circumstances in childhood.</i> <p><i>Perhaps you were praised for some real qualities [i.e., qualities you actually had to some degree, but] you suspected you did not possess to the same degree your parents claimed.</i></p> <p><i>Or maybe you still think these qualities [i.e., these qualities you actually had to some degree] are absent, because they are diluted with your various</i></p> <ul style="list-style-type: none"><i>• self-doubts and</i><i>• distortions.</i> <p><i>Find what is specifically significant for you.</i></p>

If you

- *study this lecture and*
- *work through it,*
I promise that your
 - *liberation and*
 - *progress**will be considerable.*

This will indeed be

- the crux of understanding*
- *what makes you suffer,*
of [understanding]
 - *what alienates you from*
 - *life and*
 - *yourself,**of [understanding]*
 - *what makes you*
 - *puzzled and*
 - *confused.*

With this approach

- you have*
a direct key,
my dearest friends,
 - *each and every one of you,*
 - *each in a different way.*

For some friends

this exploration
may be premature.

Many other aspects
may have to be explored first.

It is not always a matter of

the length of time, though [i.e., the length of time on the path, though].

Occasionally,

someone who has been on the path
a shorter period
may discover certain aspects
[that] another individual
will come across
only after more extended work.

	<p><i>It [i.e., The success of this work of self-exploration] all depends on</i></p> <ul style="list-style-type: none"><i>• the type of character and</i> <p><i>on</i></p> <ul style="list-style-type: none"><i>• psychic conditions,</i> <p><i>as well as</i></p> <p><i>on</i></p> <ul style="list-style-type: none"><i>• the attitude to one's problems.</i> <p><i>Wherever you stand now, take this into consideration.</i></p>
41	<p><i>Are there any questions pertaining to this lecture?</i></p> <p>QUESTION: <i>If a child was</i></p> <ul style="list-style-type: none"><i>• a favorite and</i><i>• in a privileged position,</i> <p><i>is it that later he may unconsciously claim a similar privileged position?</i></p> <p><i>That he wants special consideration?</i></p>
42	<p>ANSWER: <i>Yes, indeed.</i></p> <p><i>This may be absolutely unconscious, for it may be diametrically opposed to one's idealized self.</i></p>

*If the child
held this special position
because
it was
a good child,
being good
then becomes
an integral part
of the idealized self.*

*Goodness
means also*

- *self-sacrifice and*
- *unselfishness.*

*Yet this [i.e., Yet self-sacrifice and unselfishness]
contradicts the claim
for
special treatment.*

*In this inner confusion
so much is*

- *obscure and*
- *repressed.*

When all the various

- *inner demands and*
- *attitudes*

*are out in the open,
the*

- *clarification,*
- *liberation and*
- *relief*

must be great.

*I tell you, my friend,
you are*

- *on the way,*

you are

- *almost there.*

	<p><i>With</i></p> <ul style="list-style-type: none">• <i>asking this question,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the light</i> <i>that flickered in now,</i> <p><i>you are</i> <i>almost there.</i></p> <p><i>You will also understand</i> <i>your specific</i> <i>God-image.</i></p>
43	<p><i>Love streams</i> <i>to each one of you.</i></p> <p><i>It is a</i> <i>vibrant force</i> <i>of reality.</i></p> <p><i>May all of you</i> <i>who make such valiant efforts</i> <i>in self-confrontation</i> <i>realize how</i></p> <ul style="list-style-type: none">• <i>meaningful and</i>• <i>significant</i> <p><i>these efforts are.</i></p> <p><i>Continue –</i> <i>all of you!</i></p> <p><i>Life will</i> <i>thank you for it [i.e., Life will thank you for continuing</i> <i>such valiant efforts in self-confrontation],</i></p> <p><i>but I do not mean this [i.e., but I do NOT mean that Life will thank you]</i> <i>in the sense of a</i></p> <ul style="list-style-type: none">• <i>rewarding or</i>• <i>punishing</i> <p><i>God.</i></p>

*[Rather,]
The cosmic forces
with which you come into harmony
by truthful self-examination [i.e., The cosmic forces with which
you come into harmony through your faithful continuation
in such valiant efforts of self-confrontation]
respond
according to law,
while
• self-deception and
• lack of awareness
cannot
bring you into harmony
with the cosmic forces.*

*Be blessed,
every one of you,
so that your
continuous efforts
will be strengthened,
so as to become
• freer and
• happier.*

*Be in peace,
be in God!*

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