Greetings, my dearest friends.

Blessings for all of you.

Blessed be your efforts, your progress, and your life as a whole.

May tonight’s lecture again help you advance a step forward on your path.

Perhaps it may also encourage some new friends to enter this path.
This lecture is primarily destined to reach inner areas ready to be uncovered in deep self-exploration.

Your every effort, even if at the moment you feel • discouraged or • hopeless, must be crowned with success if you persevere.

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.

Please remember, when you go through a difficult period, that the difficulty • is not caused by this work, but [i.e., but rather is caused] by your unresolved problems that still exist.

Remind yourself that awareness is the key – becoming aware of what is in you at the moment.
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.

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.
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.
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.
They [i.e., Those who have reached the point of self-admission of having specific aspects and traits they are ashamed of]

<table>
<thead>
<tr>
<th>are way ahead</th>
</tr>
</thead>
<tbody>
<tr>
<td>compared to those</td>
</tr>
<tr>
<td>• who are as yet unaware of their own</td>
</tr>
<tr>
<td>• shame and</td>
</tr>
<tr>
<td>• pretense</td>
</tr>
<tr>
<td>and</td>
</tr>
<tr>
<td>• who therefore believe they are</td>
</tr>
<tr>
<td>• not hiding</td>
</tr>
<tr>
<td>• anything.</td>
</tr>
</tbody>
</table>

But then there is a further step.

This next step will give you a wonderful opportunity to measure your liberation.

[This step is to examine the question:] How freely can you discuss your shame with your helper?

The degree of

| • ease and |
| • emotional comfort |
| with which you can do this [i.e., with which you can discuss that which you are ashamed of with your helper] |

indicates your inner freedom.

This important mark on the path [i.e., This important mark on the path where you can share your shameful aspects with your helper] is often bypassed, and then you gradually forget the significance of what you had admitted to yourself [i.e., to yourself, but NOT to your helper].
As long as the partial admission [i.e., As long as this admission to yourself ONLY but not to your helper] is not fully explored, the pretense continues [i.e., the pretending to be the opposite of that aspect of yourself that you are ashamed of continues]
toward
• the outer world,
and even toward
• the self.

I should like to give 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].

First of all, 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].

The first stage on this particular road within the path is to become aware of what you have so far hidden from yourself.

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], ask yourself if you have
• utilized such findings,
or whether [instead] you have
• allowed them [i.e., allowed such findings] to become hazy again.
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.

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."
In this admission [i.e., 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]

• you are honest.

• You do not use too much force.

Then [i.e., Then in being honest and not using too much force in what you reveal to your helper]

• you do not breed
  • guilt
  and therefore [i.e., and therefore do not breed]
  • resentment.

This is infinitely better than

• speaking out of a
  • dutiful and
  • harried
  self-discipline,
[in other words,]
• doing something
  you are not yet ready for.

Ascertain in
your daily review,

"This or that factor brings me embarrassment.
I feel too uncomfortable to discuss it."

Come to terms with it [i.e., Come to terms with what you are too uncomfortable to discuss with your helper], instead of

neglecting
to face the significance of
your lack of freedom [i.e., lack of freedom brought on because you cannot admit such and such a part of you to your helper].
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.
As you gain
inner comfort
while freely expressing
what seemed to be so shameful,
suddenly
you will see
that your entire shame
was an illusion.

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 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].

Are you aware of what you are ashamed?

• If not [i.e., If you are NOT aware of what you are ashamed of], you will need to find it.

• 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]?

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.
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.
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 certain facts from earlier in your life that you do not wish to be known].

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.
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.

Those who claim that there is no area within themselves they cannot freely and comfortably discuss, have not found it yet.

They do not see to what degree they still live in inhibition and self-deception.

If you discover that you are not as far as you thought, this should not make you uneasy.

If you go about your self-discovery in the way I advise, • accepting your present state and • working on it in a relaxed way, there need be • no compulsion, • no guilt, • no impatience with yourself – only acknowledgement of your good will [i.e., your good will in going about your self-discovery].
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.
Apparently

• favorable and
• positive

Factors in childhood [i.e., Factors in childhood that APPARENTLY seem to be favorable and positive at the time]

can be equally responsible for inner distortions.

Offhand, this may appear quite impossible, for it seems so much the opposite of what is currently believed.

But let us look a little closer at this subject.

You may note that I said apparently favorable conditions.

Your evaluation of what is

• good
  or bad,
• constructive
  or destructive,
• right
  or wrong,
  is often tied in with what is momentarily
  • pleasurable
    or
  • unpleasurable,
  or with what
  • conforms [to]
or
  • is contrary to
    • temporary,
    • superimposed values.
You may deem something
• constructive and
• good
  because
  it seems pleasant to you,

but you may also
  say yes to
  something [i.e., say yes to doing something]
  unpleasant
  because it conforms to
    the
    • superimposed,
    • arbitrary
      value system
        you often follow.

I sometimes mention the
difference
  between
    • eternal values
      as opposed to
    • temporary values.

Temporary values
  may remain the same
    for centuries,
but that does
  not make them
    eternal;

they [i.e., values]
  are temporary
    if their essence
      is
        non-eternal.
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.

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
deepest 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.
Temporary values often ignore the eternal ones,

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].

• Love,
• truth,
• wisdom,
• courage – what is
  • good and
  • constructive
    • in the long run,
    and therefore
      • for all concerned –

are the sole criteria of eternal values.

These values [i.e., These eternal values: love, truth, wisdom, courage] are not accessible through blind acceptance.

Eternal values may seem
  • pleasurable while going against the temporary value system, or
they [i.e., or eternal values] may be
  • unpleasurable yet

conform to the temporary value system.
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.
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,

"This is the way it is."

The treatment of children has undergone a drastic change in your society in recent times.

Until a relatively short time ago,
• restriction and
• severity
were generally accepted as the right way [i.e., as the right way to treat and raise children].

[In these earlier times]
The parents' unresolved problems found an outlet in such rules [i.e., in such severe and restrictive rules for treating and raising children]

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].

[By contrast,]
In recent times, the norm [i.e., the norm for treating and raising children] has been
• permissiveness,
• lack of discipline,
• indulgence [i.e., leniency].
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.
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].
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.
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.

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.

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.
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  | **Offhand, you may wonder**  
|     | • what the connection between tonight's two topics  
|     | [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.]  
|     | is,  
|     | and  
|     | • why I have chosen to discuss them in one lecture.  
|     |  
|     | **But once**  
|     | both subjects are more profoundly understood, the connection is quite evident.  
|     |  
|     | **It may be constructive, my friends,**  
|     | if I now let you participate.  
|     |  
|     | **Can any of you see a connecting link?**  
|     | **Who has an idea?**  
| 29  | **PARTICIPANT:**  
|     | I think it would be  
|     | a very shameful feeling  
|     | not to be grateful for what was meant to be good,  
|     | • if you didn't feel it was good, or  
|     | • if you were given something you did not want.
ANSWER:
This may be quite true,

but what I was actually referring to was not that you were given

• something you did not want,

but

• something you very much enjoyed;

however, you may be as unaware of

the damage [i.e., the damage caused by something you enjoyed] as [i.e., as you are unaware of the damage] of a hurt.

PARTICIPANT:
If a girl loves her father very much she may ask for the same love in a man, later.

The child may experience the love for the father, almost in a sexual way, and later she wants the same love [i.e., same love she had for her father, almost in a sexual way] from the man, but can’t get it, then she may have a shame in this respect [i.e., shame about loving the man, as she may have had shame about loving her father, almost in a sexual way].

GUIDE:
This is a good example.
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.

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.

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.
PARTICIPANT:
I know a case of an adopted child where the parents gave the child too much leeway, continuously admiring it.

This was probably due to lack of real love.

Later, when the child was about eighteen years old, he became even more demanding and the parents could not gratify these demands.

I think the child was ashamed of not having his real parents.

GUIDE:
This may be so.

These are partly good examples.

Such participation will help you to assimilate my words better.

Let me now show you, in principle, the connection between
• the damage of pleasurable childhood experience and
• shame.
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].
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.
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
• the deep shame and
which is also
• connected to both
  • pleasant and
  • unpleasant
  childhood conditions.

The consideration of
the exact opposite of
the idealized self-image
should now be taken into this work
by all of you.

Look for
• the shame, and
• how it [i.e., how the shame]
  also connects to
  certain pleasurable circumstances
  in childhood.

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.

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
• self-doubts and
• distortions.

Find what is
specifically significant
for you.
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.
It [i.e., The success of this work of self-exploration] all depends on
• the type of character and
• psychic conditions, as well as
• the attitude to one's problems.

Wherever you stand now, take this into consideration.

Are there any questions pertaining to this lecture?

QUESTION:
If a child was
• a favorite and
• in a privileged position,
is it that later he may unconsciously claim a similar privileged position?

That he wants special consideration?

ANSWER:
Yes, indeed.

This may be absolutely unconscious, for it may be diametrically opposed to one's idealized self.
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.
With
  • asking this question,
  and
  • the light
    that flickered in now,
you are
  almost there.

You will also understand
  your specific
  God-image.

<table>
<thead>
<tr>
<th>43</th>
</tr>
</thead>
</table>

Love streams
to each one of you.

It is a
  vibrant force
  of reality.

May all of you
  who make such valiant efforts
  in self-confrontation
  realize how
  • meaningful and
  • significant
    these efforts are.

Continue —
  all of you!

Life will
  thank you for it [i.e., Life will thank you for continuing
  such valiant efforts in self-confrontation],

but I do not mean this [i.e., but I do NOT mean that Life will thank you] in the sense of a
  • rewarding or
  • punishing
    God.
[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
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!

For information to find and participate in Pathwork activities world wide, please write:
The Pathwork® Foundation, PO Box 6010, Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark
Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright
The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.