Pathwork Lecture 104: Intellect And Will As Tools Or Hindrances Of Self-Realization

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

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

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

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<table>
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| 03 | Greetings,  
    | my dearest friends.  
    |  
    | God bless  
    | each of you.  
    |  
    | Blessed is  
    | this hour [i.e., Blessed is this time we now spend together in this lecture]. |
| 04 | Understanding  
    | yourself  
    | means  
    | finding  
    | your real self.  
    |  
    | We have discussed  
    | from various angles  
    | what  
    | this real self  
    | is. |

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Original Lecture by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format posted 3/11/14; revised 11/15/19
You may have noticed that I often change terms.

When one uses the same word over and over—be it
- "image,"
- "real self," or
- whatever else—

the meaning behind the word gets lost;
it [i.e., the word] becomes dead.

The moment it [i.e., The moment the word] becomes a label, you repeat the word without really understanding what you are talking about.

Meaning [i.e., The meaning behind and underneath the word, on the other hand] is alive, it [i.e., the meaning behind and underneath the word] is forever a
- fresh,
- spontaneous experience,

and you have to guard yourself against losing it [i.e., against losing the EXPERIENCE of the MEANING behind the word].

Therefore it is sometimes advisable to use an expression that challenges you to try to re-experience the meaning behind the word.
Whenever you cannot recapture the • inner meaning and the • living experience of an expression, be aware of it [i.e., be aware that you have LOST the LIVING EXPERIENCE and the INNER MEANING of the word or expression].

Awareness [i.e., Awareness that you have lost the living experience and the inner meaning of a word or expression] counts so much.

Forgetting the living meaning of a word is a good example of what happens between • the real self and • the superficial layers of your personality.

When you experience the living spirit of a term, it is your real self that does so [i.e., it is the real self that experiences the living spirit of a term].

The unfeeling repetition of a word is done by your intellect.

Memory is the will to recapture what was once experienced.
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| **When**  
the recapturing [i.e., When the recapturing of what was once experienced]  
is done simply by the will [i.e., is done by the will only],  
the meaning  
becomes lifeless.  

[When the recapturing of an experience is done by the will only.]  
**The experience** [i.e., The experience that is recaptured]  
has become a  
repetitive pattern,  
and  
your real self  
no longer functions.  |
| **Let us try to get a clearer understanding of**  
• how the real self  
comes into being  
and  
• what obstructs  
its functioning.  

**The obstruction** [i.e., The obstruction to the functioning of the real self]  
is caused  
• by the various layers of personality  
that are in  
• confusion and  
• error  
and  
• by your lack of awareness  
that this is so [i.e., and by your lack of awareness that various layers of  
personality are in confusion and in error].  

**As you very well know,**  
there is only one way to reach  
the real self;  
and that is by  
knowing  
yourself. |
When you know that there is confusion in you [for example], you are
• more aware of yourself [i.e., more AWARE that you are, in truth, confused],
and are therefore
• nearer to your real self,
even before you know the solution to the problem [i.e., before you know the solution to the problem of your being confused].

You, in your world, are so conditioned to an overemphasis on
• thought process,
• intellect,
• mind, and
• willpower,
that you believe you can somehow become yourself [i.e., become your real self]
by a direct act of
• will,
and
by directly using
• your thought process to
• grow and
• develop spiritually.

For example, you have learned that to
• be good and
• love
indicates spiritual development.
So you

try to be

• good and
• loving

by

• controlling your thoughts,
and

by

• directing your willpower
to be so [i.e., to TRY HARD to BE GOOD and LOVING].

From all our previous work together

you know by now that

this [i.e., that this FORCING yourself to be good and loving]
is not possible.

It [i.e., FORCING yourself to be good and loving]
amounts to

wanting to be something
that you are not.

Your real self
cannot be governed
by

• will or
by

• force.

It [i.e., Your real self]
is a direct manifestation,
not of

• thought and
• will,
but of a

• spontaneous,
• creative

experience

that comes into being

• unbidden,
• when least expected.
This [i.e., This fact that your real self is a spontaneous, creative EXPERIENCE that comes into being unbidden, when least expected, and is NOT a direct manifestation of THOUGHT and WILL]

is

very important
  • to remember and
  • to never keep out of sight.

• Unknowingly,
• unconsciously,
• undeliberately
  – and yet deliberately –
you still
  • hope and
  • strive
to have your
  real self
  manifest
  by acts of
  • thought
  and of
  • will,
  by indoctrinating yourself with
  • concepts –
in other words,
  by
  • intellectual processes.

This [i.e., manifesting your real self by intellectual processes] cannot succeed, my friends.

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The question may arise,
why then use
• intellect,
• thought, and
• will,
in your arduous work on this path at all?
The answer [i.e., The answer as to WHY then you use intellect and will in your work on this path at all]
is that by using your
• mind and
• will
in order to understand the
• confusion and
• error of your
• mind and
your
• misdirected
• will and
• motivations,
you indirectly bring about the birth of the real self.

Here is a brief overall explanation of the stages of spiritual development in this connection [i.e., in connection with bringing about the birth of the REAL SELF].

The most primitive stage of development is a state of being without awareness.

• Animal life,
• plant life,
• mineral life are in a state of being without
• awareness,
without
• self-consciousness.
Primitive man was only little removed from this state [i.e., from this state of being, without awareness and without self-consciousness].

He [i.e., Primitive man] had a brain, of course, but he was functioning mostly on instinct.

Only slowly did the function of the brain, or the intellect, develop.

From mineral life to primitive man, a slow ascendancy in awareness, intellect, and will can be noticed.

The more this development proceeded, the less did the state of unconscious being exist, and the more it [i.e., the more the state of UNCONSCIOUS being, or the state of “being, without awareness”] changed into a state of becoming.
The next stage [i.e., the stage after a state of “being, without awareness”] is a state of becoming, in awareness.

Here the human being is striving, using
• intellect and
• will,
to survive in the material world.

These faculties [i.e., These faculties of intellect and will] are needed to cope with the world of matter.

• Thought and outer will
  • are of matter and
  • are to be used to overcome matter;

they [i.e., thought and outer will] cannot be used to get into a state of being, which is not of matter.

They [i.e., Thought and outer will] can be used, but only to remove the surplus action of
• thought and
• outer will through which
  • error and
  • confusion were created.
They [i.e., Thought and outer will] can be used to deal with their kind of psychic material.

If
- thought and
- will
  - overproduce
  and thereby
- create an obstruction to the state of being,

then
- thought and
- will
  must be used to deal with
  - their own production,
  and never with
  - the state of being – [which is] the real you.

This [i.e., Using thought and will to deal with their own production] means
- first [i.e., first using thought and will for]
  - understanding yourself
  rather than
  - hoping to bring out the real self
    by a direct act of
      - will and
      - thought.

The highest stage of development is the state of being, in awareness.
This [i.e., The state of “being, in awareness,”] does not manifest suddenly, after you shed your physical body, but it [i.e., but the state of “being, in awareness,”] can be experienced • occasionally, and • increasingly so, while you are still in the body.

Such experiences [i.e., Such experiences of the state of “being, in awareness,”] depend on how you • use the faculties [i.e., how you use the faculties of intellect and will] which have bred [i.e., which have bred heretofore only] • confusion and • suffering and • avoid using them [i.e., and avoid using the faculties of intellect and will] for what, by nature, they were not destined.

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Humanity now finds itself in the middle stage.

It [i.e., The middle stage that humanity now finds itself in] is the state of becoming, in awareness.

But within this category [i.e., within the middle stage, the stage of “becoming, in awareness”], there are many different • stages and • degrees.
Let us make an arbitrary division [i.e., within the stage of “becoming, in awareness”] for the sake of clarity.

In the first half of this cycle [i.e., In the first half of “becoming, in awareness”], it is important to
• cultivate and
• develop
  • intellect,
  • memory,
  • discrimination, and
• willpower.

Without these qualities, as I said, matter could not be mastered.

Human beings need to
• learn,
they need their
• memory,
and they need
• intelligence in order to cope with life.

They also need their
• will to overcome their
  • raw,
  • animalistic,
  • destructive instincts that had slumbered in the state of being in unawareness.
Without
- will and
- intelligence
they [i.e., people in the first half of the stage of “becoming, in awareness”]
could not
- discriminate and
- refrain from
  acting in ways harmful
to
  - others and
to
  - themselves.

In other words,
[during the first half of this stage of “becoming, in awareness cycle”]
their actions
are governed by
- thought,
- intellect, and
- will.

But in the second half of this cycle [i.e., in the second half of this stage of the
“becoming, in awareness” cycle],
people have
fully mastered this stage [i.e., this stage of “becoming, in awareness”].

[Now, in the second half of this stage of “becoming, in awareness cycle]
They are supposed to
approach the threshold of
the state of being, in awareness.

They often realize
that they want something
more than
a life of material satisfactions.

Religious philosophies
tell them
in various terms about
a higher state [i.e., about this state of “being, in awareness”].
**They** [i.e., Those in the second half of the “becoming, in awareness” cycle and who have been exposed to religious philosophies that tell them about a higher state, the state of “being, in awareness”]

*not only* wish for this higher state
because they are
  • unhappy [i.e., unhappy with their current state],
or
because they have
  • heard about it [i.e., heard about the state of “being, in awareness”],
but also
because something deep within
  urges them toward
  a new way of life.

Yet they erroneously
try to use the same tools they needed for
  • material life
to enter into
  • the spiritual life.

**And this** [i.e., And using the same tools they needed for material life to enter into the spiritual life]
does not work.

When they attempt to reach
the higher form of being [i.e., reach the state of “being, in awareness”]
by using the tools of
  • intellect,
  • thought process, or
  • willpower,
they construct
what we call
images of
  • themselves
    as they
      • should be,
and
images of
  • life
    according to
      • their limited past experiences.
Again and again we have discussed this entire condition:
- repression,
- self-deception,
- non-acceptance
  of
    - who you really are [i.e., in a state of “becoming, in awareness”],
      as opposed to
    - who you want to be [i.e., in a state of “being, in awareness”].

All the products
of
  - exerting the will
prove only that
    these faculties [i.e., that all the products of THOUGHT PROCESS
    and EXERTING THE WILL]

  cannot
directly
  bring
    - freedom
    and
    - spiritual growth

  [i.e., cannot DIRECTLY bring you to the state of “being, in awareness”].

[In fact]
When used wrongly,
  - thought and
  - willpower
create
    - confusion and
    - suffering.

When you consider what an image is, you will see that
you have used a superimposed standard [i.e., an idealized self image]
to cover up
  what you really
    - feel,
  what you really
    - are [i.e., to cover up what you really are: your REAL SELF].
In your striving to be something
• more or
• better,
or to attain something
• more or
• better,
you no longer accept
who you
• are
and
what you
• feel.
Both
• thought and
• willpower
belong in the category of
• becoming [i.e., “becoming, in awareness”],
but are often used wrongly,
in the sense of leading away from
• yourself,
from
• what you
• are and
• have now.

The harmonious state of being [i.e., “being, in awareness”]
can come about only
by accepting your state as it happens to be now,
even though it [i.e., even though your state as it happens to be NOW in the state of “becoming, in awareness”] is still disharmonious.
Such acceptance [i.e., Such acceptance of your state as it happens to be NOW in the state of “becoming, in awareness,”]

allows you to go about trying to understand yourself and thereby [i.e., and by understanding yourself] grow out of this state [i.e., grow out of this state you are in now -- the state of “becoming, in awareness”].

You can never struggle out of the state of becoming [i.e., the state of “becoming, in awareness”] by covering up what you happen to be now.

If you insist on trying [i.e., If you insist on trying to cover up what you are NOW], the result will illustrate how the tools of

• intellect and
• will
can be destructive when not used for their proper purpose, as is the general way in your world.

• Thought and will

are temporary tools to give directive to your outer

• actions and
• intent.
They [i.e., Thought and will]
• can and
• should
  be used
    for
      • your physical life,
      for
        • outer actions,
        for
          • deciding to
            know the truth
            about yourself.

But they [i.e., But thought and will]
cannot be used for
spirituality.

Spirituality
  is, above all things,
  love,
  with
    all its derivatives [i.e., Spirituality is LOVE,
    with all of love’s derivatives].

You know very well
  you
cannot
  love
  by forcing yourself.

You may
  believe you do [i.e., You may BELIEVE you do love],
  when in reality
  you do not,
  but that [i.e., But BELIEVING that you love]
  does not mean
  you love.
### Love

*Love can only come into being* [i.e., come into being organically and spontaneously] when you remove [i.e., when you use your mind and will to remove] your
- errors,
your
- confusions,
your
- preconceived ideas, and
your
- dependency on the opinions of others.

These obstacles [i.e., These obstacles to love – your errors, confusions, preconceived ideas, and dependency on the opinions of others] can be removed only by fully understanding them.

Then [i.e., Then, when you have used your mind and will to fully understand and remove these obstacles to love – to understand and remove your errors, confusions, preconceived ideas, and dependency on the opinions of others] • love comes into being by itself, just as • the real self comes into being by itself.

### You cannot

You cannot make up your mind to be
- a good person,
to love, and
- have compassion or humility.
But you can make up your mind

• to find out what causes you not to be all that [i.e., what CAUSES you NOT to be a good and loving person having compassion and humility],

and so

• to remove
  • what prevents you from being a
    • good and
    • loving
    person and
  • what stands between you and
    • a full life,
    of
    being
    your real self.

Can you now perhaps understand a little better why

• thought process,
• intellect,
• mind, and
• will
obstruct the birth of
• the real self,
of
• love,
of
• all the qualities that are called spiritual?
All this [i.e., All this BIRTHING of the REAL SELF, LOVE, and all the qualities that are called SPIRITUAL] happens by itself, as a result of [i.e., as a result of using your mind and will for the purpose of]

- knowing and
- understanding yourself.

Thought and will can only produce
- thought
- will,

they [i.e., thought and will] cannot produce something that has nothing to do with them [i.e., that has nothing to do with thought and will].

- Love,
- transcendent understanding,

and all other qualities of the real self, have nothing to do with
- thought and
- will.
Anyone who has gone through a creative process will readily admit that genuine creation is not determined by an • act of will or by a • thought directed into the channel you think might bring forth such a creative experience.

[Rather] Creation comes • unbidden and is • unexpected.

[In other words.] When you expect it [i.e., When you expect creation] least, it [i.e., creation] is there.
It is the same with
the creative manifestation of
• the real self,
• a genuine feeling of love and
• profound understanding,

[i.e., all these creative manifestations of the real self, of a genuine feeling of love, and of profound understanding come unbidden, are unexpected, and come when you least expect it]

as opposed to the
• superficial,
• intellectual feeling
  that merely
  • recites and
  • repeats –
    either
    • other people's teachings
    or
    • one's own
      • previous
      • genuine experiences.

Superimpositions hide
the real self.

This is obvious.

Superimpositions occur
because
• mind and
• will
take them on.
Without
  • the mind
to decide
and
  • the will
to go through with it,

no superimpositions
could occur.

You superimpose
because you
strive
for
  • happiness,
for
  • recognition,
even in the very process of
spiritual development.

The state of becoming [i.e., The state of “becoming, in awareness”]
is
striving.

If one is not in a state of becoming [i.e., If one is
NOT in the state of “becoming, in awareness”],
there is
no striving,
therefore
there is
no danger of
  • confusion and
  • suffering
[i.e., there is NO danger of confusion and suffering when one
is NOT in the state of “becoming, in awareness”].
Take the
lowest stage of development,
mineral life.

It [i.e., The lowest stage of development, mineral life,]
has the
least
• awareness,
• will,
and the very least of
• mind.

There is
no misery.

In the state of being [i.e., Here in the state of “being, without awareness”]
there is
no misery.

Misery,
however,
will exist
as you grow into [i.e., as you grow into, but before you get to]
the state of
being in awareness,
unless
you have learned
to go through
the state of
becoming [i.e., state of
coming, in awareness,]
by first using
• mind,
• intellect,
• thought, and
• will
in an
organic way [i.e., in a
natural way].
When, however, you have used your
• mind and
• will
in an
• inorganic,
• unnatural
way,
[i.e., When you have used your mind and will in an inorganic, unnatural way while going through the state of “becoming, in awareness” on the way to the state of “being, in awareness”]

it becomes necessary to remove that surplus of
• mental and
• voluntary
activity that has caused the misuse of these faculties [i.e., misuse of these faculties of mind and will while going through the state of “becoming, in awareness” on the way to the state of “being, in awareness”].

One cannot say that
• mind,
• intellect, and
• will
cause [i.e., DIRECTLY cause]
• suffering and
• misery,
but using them [i.e., but using mind, intellect, and will] when they should not be used does have that effect [i.e., does result in suffering and misery].
<table>
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<tr>
<th>Your mind</th>
<th>is responsible for all the</th>
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<tbody>
<tr>
<td>images,</td>
<td>wrong conclusions,</td>
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<td>petrifications,</td>
<td>generalizations, and</td>
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<tr>
<td>all that is crippling in you</td>
<td>[and these in turn have caused your pain and suffering].</td>
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<tr>
<th>So you have to use</th>
<th>the mind,</th>
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<td>the same instrument</td>
<td>[i.e., the same instrument that created all these images, wrong conclusions, petrifications, generalizations, and all that is crippling in you],</td>
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<tr>
<td>to remove these conditions</td>
<td>[i.e., use the MIND to REMOVE these images, wrong conclusions, petrifications, generalizations, and all that is crippling in you and that have caused your pain and suffering].</td>
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<tr>
<th>This</th>
<th>can be done only by understanding</th>
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<tr>
<td>fully and deeply, not just superficially,</td>
<td>how these false structures [i.e., how these images, wrong conclusions, etc.] came into being.</td>
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</table>
There are many religious systems which realize the danger of the mind. They try to eliminate mind and will functioning, but this cannot work [i.e., eliminating the mind and will functioning cannot work for reaching higher levels of awareness since the mind and will are needed to understand and remove the very images, distortions, and misunderstandings the mind and will have created and which block higher levels of awareness].

Do not accept my word for it, my dear ones.

I always ask you not to do that [i.e., I always ask you NOT to merely take my word for some truth that I share with you].

But think about it [i.e., But think about what I have said here about needing the mind and will to UNDERSTAND what blocks awareness and causes your misery] and you will see for yourself that this is so [i.e., that the mind and will must be used for this understanding of what blocks awareness].

When you artificially cut out the mind [i.e., When you artificially cut out the mind that is a needed tool for UNDERSTANDING images, distortions, and misunderstandings.] by exercise and discipline, what happens?
[When you cut out the mind by exercise and discipline]

You repress

what still exists in you [i.e., you repress your images, misunderstandings, and distortions],

and when confronted with

a crisis [i.e., a crisis brought on by your images and distortions]

to which

you cannot apply these exercises,

what was repressed

reappears on the surface.

So it is

only a question of

how successfully

you can keep out of sight

what still exists [i.e., what still exists in you: your images, misunderstandings, and distortions].

Therefore,

any exercise of cutting out the mind

by cutting out

• thoughts,
• emotions, or
• attitudes

that are not to your liking

• is artificial

and

• can never bring

genuine liberation.

A person

aiming at liberation

does

not have to

fear

negative circumstances.

There is no need to use

• discipline or
• any exercises,

for

what is not there

does not have to be manipulated.

This is simple logic.
The only way to dissolve the undesirable is to
• understand it [i.e., to UNDERSTAND what is undesirable in you],
  to
• know it [i.e., to KNOW what is undesirable in you],
and to
• own up to it [i.e., to OWN UP TO what is undesirable in you].

[So] Please do not think I propose to dissolve the mind altogether.
Without it [i.e., Without the mind] you would become an imbecile.
As long as you live in this world, you need the mind.

Dissolve its negative use [i.e., However, dissolve your negative use of your mind] in areas of your being
• where the mind is
  • a hindrance and
  • a direct cause of your misery and confusion,
• where it [i.e., dissolve the use of your mind where your mind prevents the creative process of your real self.
Many of my friends have experienced this manifestation [i.e., this manifestation of the real self], not only in
• creative art,
but also
• when
  • a profound
  • thought or
  • feeling of love,
or
  • a new way of approaching life,

have sprung from a deep source within.

These motions [i.e., These motions experienced in a manifestation of creative art, or a profound thought or a feeling of love, or a new way of approaching life] come from another area;

when you observe [i.e., when you observe these motions experienced in a manifestation of creative art, or in a profound thought or feeling of love, or in a new way of approaching life]
you will see that it is as though you had another
• brain,
another
• seat of
  • feeling and
  • reacting,
within yourself.

At the beginning, it [i.e., At the beginning, such a manifestation of creative art, or of a profound thought or feeling of love, or of a new way of approaching life] does not happen often,

but
its manifestation will increase in
• frequency and
• duration
as you understand yourself more thoroughly.
**Do not try to reproduce them** [i.e., Do not try to reproduce such creative art, or a profound thought or feeling of love, or a new way of approaching life]

- artificially and
- voluntarily [i.e., Do not try to reproduce them with your intellect and will].

**It** [i.e., Reproducing such creative art, or a profound thought or feeling of love, or a new way of approaching life artificially and voluntarily with your intellect and will]

will not work.

The moment you try to do that, you again use the tools of

- mind and
- will

in an area where they cannot be

- successful and
- functional.

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Of these two areas of thought, meaning

- the superficial intellect and
- the real self,

- the intellect can be
  - directed,  
  - manipulated, and  
  - governed by  
  the will;

- the real self cannot [i.e., the REAL SELF cannot be governed by the will].
The real self [i.e., The real self; in contrast to the superficial intellect.] is
much more
• intelligent,
much more
• certain,
and
much more
• reliable.

It [i.e., The real self] is always constructive.

[With the real self]
You never even have to make a choice.

It [i.e., The real self] just is there as the
• one and
• only
truth,
without any
• question or
• doubt.

• Questions and
• doubts are part of the superficial intellect.
But the real self is
  • the product,
  • the result that is being born in you through
    • your understanding and
    • accepting yourself as you happen to be now.

As you accept the reality of your actual state now, the real self can manifest.

An intrinsic quality of the real self is that it reacts in forever new ways to each
  • experience and
  • aspect of life.

It [i.e., The real self] is never governed by the past.

Therefore, its [i.e., Therefore, the real self’s] way of experiencing life is as poignant [i.e., is as deeply affected and felt] as a child’s [i.e., as a child’s way of experiencing life].
But when your impressionable mind
• has made an image out of an experience [i.e., out of a past experience],
• has petrified this onetime experience into a general
  • rule [i.e., into a general rule of life] and
  • law [i.e., and LAW, which it thinks governs all of life],
then your
• present and
• future ability to experience the new
  is limited by its [i.e., is limited by the new experience’s] tie to
  the past experience.

• The freshness goes out of it [i.e., The FRESHNESS goes out of the NEW experience], and often even
• the truth [i.e., and often even the TRUTH as well goes out of
  the NEW experience],
because
the present [i.e., the present experience] has, in reality,
  no resemblance to
  the past [i.e., to the past experience],
or would not have any [i.e., or would NOT have any resemblance to the past experience]
  if you did not mold it [i.e., if you did not mold and distort the present experience]
  according to your image.
Perhaps you will now understand better what we have
• examined and
• worked on
all this time.

The only way
• to dissolve
  past experiences
  which are
deeply imprinted on your
• conscious or
• unconscious
  mind,

and
• to free yourself of
  the mind’s
• limiting and
• erroneous
  structures,

is to
• become aware of them [i.e., is to become AWARE of your IMAGES – PAST EXPERIENCES that are deeply imprinted on your conscious or unconscious mind AND your mind’s limiting and erroneous STRUCTURES],
• look at them [i.e., and to really LOOK AT your IMAGES – PAST EXPERIENCES that are deeply imprinted on your conscious or unconscious mind AND your mind’s limiting and erroneous STRUCTURES],

and
• understand them [i.e., and to UNDERSTAND your IMAGES – PAST EXPERIENCES that are deeply imprinted on your conscious or unconscious mind AND your mind’s limiting and erroneous STRUCTURES]

in their full
• scope and
• depth.
This [i.e., This becoming aware of, looking at, and understanding in their full scope and depth your IMAGES – PAST EXPERIENCES that are deeply imprinted on your conscious or unconscious mind AND your mind’s limiting and erroneous STRUCTURES]

can be done
only if
you are truly willing to
• face yourself
  in absolute candor,
and
• dispense with
  any hankering after
    what you
    • should be,
  as opposed to
    what you
    • are.

I repeat:
this cannot be done
if you moralize with yourself.

Constant self-moralizing,
which often happens in
• subtle,
• devious,
• hidden
ways,
keeps you from
understanding
that which causes misery in your life.

The misery is
always
self-produced;
it [i.e., the misery]
ever
comes from outside,
no matter
how much it may appear so [i.e., no matter how much it may appear that the misery comes from outside]
on the surface.
Often,
people are basically ready
to enter
• the second half of the cycle [i.e., the second half of the cycle of “becoming, in awareness”],
approaching the threshold of
• the state of being in awareness,

yet they oppose
the organic growth into it [i.e., they oppose the ORGANIC growth into the second half of the cycle of “becoming, in awareness”]
by artificially holding on to
an overemphasis on the
• mind,
• intellect,
and the
• outer will.

They believe that they can
• attain growth
and
• experience the real self
by
• curbing the will,
by
• manipulating thought,
by
• disciplining emotions.

When they achieve
a temporary state of
precarious peace,

they easily believe
that they are on
the right road.

But when their
smoldering inner reality
disrupts
this false peace,
they
despair.
If only you would
let go of
trying
to live up to ideals
that you are
inwardly
not yet ready for,
you would
not
misuse the tools of
• intellect and
• will,
[by which misuse you are]
creating
[even] more obstructions.

If only you could
attribute
lesser importance to
• the concepts [i.e., the concepts you hold in your intellect]
than to what you
• really feel,
you would
not obscure
the jewel of
the real self.

You all hold on to these tools [i.e., these tools of INTELLECT and WILL]
because
you feel unsafe without them.

You do
not trust yourself
to be without [i.e., to be without these tools:]
• rules,
• laws,
• concepts, and
• ideals
from outside.
Without the knowledge of what is
• right and
• good,
you unconsciously think that you
cannot let go of superimposed standards,

ignoring the fact that if only you looked at yourself as you really are, you would have nothing to fear.

In order to do so [i.e., In order to look at yourself as you really are], you would have to see first that the superimpositions do exist;
and, second, determine why they [i.e., WHY the superimpositions] exist.

You then would come to see that the need for security plays a role here [i.e., SECURITY plays a role here when superimpositions exist].

But holding on to security cannot bring the real self into being.
If you follow this procedure [i.e., this procedure laid out in this lecture]
step by step,
you will
not
obstruct the growth
that you are inherently ready for.

[However,]
Do not try to
cut out
by force
the overemphasis on the
• outer intellect and
• will.

Use them [i.e., Use outer INTELLECT and WILL]
rather to
• see
and
• understand
what is in you,
and
• accept yourself
without moralizing.

Do
not
ignore these tools [i.e., Do not ignore INTELLECT and WILL],

but use them [i.e., but use INTELLECT and WILL]
to
indirectly
bring about
• the constant
• renewal and
• regeneration
process,
• the direct experience
of
creative spontaneity
that only
the real self
can give.
What you find
• within yourself
may very well be the same as
• the superimposed standards
  you adopt from the outside.

Yet there is a
world of difference
  between the two [i.e., BETWEEN what comes from within yourself
  AND the superimposed standards you adopt from outside yourself].

Only what comes
genuinely
  out of yourself
is of value.

You cannot find
what is
genuinely
  within you,
  behind
  all the destructive
  • patterns and
  • images,
if you are
not ready to
  • dispense with the
  • superimposed,
  • intellectualized
    concepts,
  and thus
  • look at yourself
  • naked.

No matter how
true
  a concept
may have
  once been for the person who has experienced it,
the authenticity
of the experience
gets lost when
  • thoughts and
  • actions
  are repeated mechanically.
What I am saying here is
• old wisdom, and
much of it [i.e., much of what I am saying here]
• I have said before.

But
very little of it [i.e., But very little of what I am saying here]
has been
truly
understood.

So I am trying now
to say it again
in different words.

The phase most of my friends are approaching now [i.e., the phase of
“being, in awareness”]
requires
the awareness of
everything
that I have said tonight.

And now to your questions.

QUESTION:
In my work on myself I have found that
because I need to
• justify myself
for what I do,
I
• condemn myself
as well.

I realize that this [i.e., this JUSTIFYING and CONDEMNING myself for what I do]
is a
defense-mechanism
that has to do with my
wrong
• conclusions and
• images.
I am in some sort of emotional confusion, which I have been intellectualizing.

Will you please suggest an approach to this problem of
  • self-justification and
  • self-condemnation?

**ANSWER:**

As you become aware of justifying yourself [i.e., justifying yourself for what you do], ask yourself why you are doing so [i.e., ask yourself **WHY** you feel a **NEED** to justify yourself for what you do].

Would anyone justify what they do not feel needs justification?

If you feel that what you do needs justification, you must
  • condemn, or
  • judge, or
  • moralize [i.e., you must condemn, judge, or moralize that what you are doing is somehow “wrong”].

There can really be no justifying [i.e., no need for JUSTIFYING what you are doing] without moralizing [i.e., without making what you are doing somehow “WRONG”].
Then ask yourself clearly,

• what is it exactly that you condemn [i.e., exactly what is it that you condemn in what you are doing]

and

• why you condemn it [i.e., WHY you condemn THIS in what you are doing].

It will be easy to see that you condemn not because of

• an innate knowledge [i.e., NOT because of an innate knowledge from within you, from your real self],

but mainly because

• your society and
• environment condemns;

so you do too.

Now, it may very well be that you wish to be without this tendency [i.e., without this tendency to justify and condemn yourself in what you are doing] because you feel, for many reasons, that you would lead a

• fuller and
• more constructive life

without resorting to condemnation.

But before you can be aware of your own innate desire [i.e., before you can be AWARE of your TRUE desire coming from your real self], you have to separate

• your true wish [i.e., your TRUE wish coming from your real self, deep inside] from

• your dependency on public opinion [i.e., from your wish to satisfy public opinion coming from the outside].
Then, in order to resolve
the problem
that hinders
your
full unfoldment,
you have to
first
• accept and
• understand
  it [i.e., accept and understand the problem that hinders your full unfoldment].

But you can do so [i.e., But you can accept and understand the problem that hinders your full unfoldment]
only if
  you stop
• justifying and
• condemning
  yourself [i.e., only if you stop justifying and condemning yourself for what you are doing].

I have said this
so many times,
but it is always forgotten.

You cannot find
the truth about the
existence of
your problem
when you approach it [i.e., when you approach your PROBLEM that HINDERS your full unfoldment]
with an attitude of
• right versus
• wrong,
• good versus
• bad.
The mere fact that you wish to be without your problem [i.e., that you wish to be WITHOUT your PROBLEM that HINDERS your full unfoldment]

would not automatically bring
• justification and
• condemnation
[i.e., would NOT automatically bring justification and condemnation for what you are doing].

That [i.e., Justification and condemnation of what you are doing]
only happens when you wish to live up to superimposed
• standards and
• ideals;
you do it [i.e., you justify and condemn yourself]
because you
• cannot accept yourself as you happen to be now,
and
• want to be different [i.e., want to be different from who you are] already [i.e., already, without the needed growth and development].

You run away from what you are which keeps you from outgrowing your problem.
That [i.e., That growth and development required to outgrow your problem of immaturity and resulting lack of fulfillment]

happens
  if you accept it [i.e., if you accept your current immaturity]
    as a part of yourself.

When you
  fully accept it [i.e., When you fully accept your current immaturity],
  you no longer
    • justify or
    • condemn
      [i.e., you no longer justify or condemn what you are doing NOW],
        because
          you have given up
            • the ideal [i.e., you have given up needing to be in an ideal state and rather have accepted your current immaturity],
              and therefore [i.e., and therefore have also given up]
                • the outer standards.

If someone
  • wants something,
    and
      • is not living up to outside standards and
        • preconceived ideas [i.e., not living up to or in accord with OUTSIDE preconceived ideas concerning that something that someone wants],
  there will be no need for
    • self-justification and
    • condemnation
      if immediate success [i.e., if immediate success in getting that something that someone wants] is not forthcoming.
Let us suppose that someone wants to write, but cannot.

The mere wish [i.e., The mere wish to be able to write] will not cause self-condemnation [i.e., self-condemnation for not yet being able to write].

If, however, society proclaimed that everyone who does not write • commits a crime or • is inferior, then, in addition to the simple wish to write, this person would begin to condemn himself – and therefore start • justifying, • warding off the brunt of the self-condemnation.

Finding • excuses and • explanations [i.e., Finding excuses and explanations as to why he or she cannot write] would be a cover-up for the self-condemnation [i.e., a cover-up for the self-condemnation for not being able to write].
Now, separate these two aspects.

[1] Become aware of your dependency on public opinion.

Find out why you want to resolve your problem [i.e., Find out that the reason why you want to resolve your problem of not being able to write is because you depend on public opinion that says you should be able to write].

[2] Then be aware that whenever you look at the problem [i.e., the problem of not being able to write], you are

• condemning and
• justifying [i.e., be aware that you are condemning and justifying yourself for not being able to write because of your dependence on outside opinion that says you should be able to write].

The more you become aware [i.e., The more you become aware of your

1) dependency on public opinion that says you should be able to write and
2) your condemning yourself for not meeting public opinion requiring you to be able to write to be accepted]

the less will you

• justify and
• condemn.

And that [i.e., And that awareness of dependence on public opinion and seeing the self-justification and self-condemnation that result from it] is the beginning of understanding.
As you become aware of and understand your self-moralizing and self-justification, they diminish by the act of observing them.

The problem [i.e., The problem of not being able to write] will be resolved by the act of understanding it [i.e., understanding the problem of not being able to write] and observing yourself.

But the resolution of the problem [i.e., But the resolution of the problem of not being able to write] cannot come before your dependency on public opinion [i.e., cannot come before your dependency on public opinion that says you should be able to write] is out of the way.

So much unhappiness is caused by the compulsive need to live up to what you think exists.

If you did not know of these outer standards, you would not be unhappy.
Unhappiness often comes from • comparison [i.e., comparison to others or to outer standards], and therefore is • not genuine.

Take a primitive example:

Let us suppose some people are poor; they are not starving, but they have less than their neighbors.

If everyone else were to live like them, they would not be unhappy, yet because others have more, they suffer.

Is that real unhappiness?
If it is not [i.e., If others having more is NOT REAL unhappiness],
then it [i.e., then this unhappiness] comes
from
• the mind,
from
• superimposed ideas,
from
• outer knowledge –
    and therefore it [i.e., and therefore, because it comes from OUTER knowledge, this kind of unhappiness]
    leads
    away from
    the real self.

It might be well worth your consideration to look at your unhappiness from that point of view [i.e., from the point of view of whether or not your unhappiness comes from OTHERS having more].

Even though some of your genuine needs might not be met,
you would see that your unhappiness is aggravated by comparing yourself to others.
Diminishing
  • the urge and
  • the compulsion
  to compare
  will
    • leave the
genuine wish
    free
    and
  • enable you
  to be open to
understanding
  the obstructions [i.e., understanding the TRUE
  obstructions to fulfilling the genuine wish].

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The state that might
genuinely
make you
unhappy
cannot be
• understood and
• dissolved
  as long as
  you are driven by
superimposed standards.

As long as
  • shame and
  • pride
  induce
    • moralizing and
    • justifying,
you cannot grow out of
the problem [i.e., the problem of not having your genuine needs fulfilled],
because

you cannot understand it [i.e., because you cannot understand
the problem of not having your genuine needs fulfilled].
**So, look at all this** [i.e., look at all this matter of having to have your genuine needs fulfilled so that you can be happy]

- in a calm way,
- without
  - haste and
  - the urge to get over it immediately [i.e., and without the urge to have your genuine needs fulfilled IMMEDIATELY].

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**QUESTION:**
I was under the impression that
  - the mind is the builder,
  - but according to what you say, it seems to me that
    - the emotions are the builders.

*Am I correct?*

---

**ANSWER:**

*Both* [i.e., Both the MIND and the EMOTIONS] are builders.

Both can be builders for something
  - constructive
  - or
    - destructive.

If they [i.e., If the MIND or the EMOTIONS] are used for something they are not organically designed for, then they [i.e., then the MIND or the EMOTIONS] will be destructive.
If the mind wants to build a spiritual state, hiding the actual emotions, it [i.e., the MIND] is • destructive.

If [i.e., If, on the other hand,] the mind builds on what it finds out about its own distortions, it [i.e., the mind] will be • constructive.

Emotions of which you are aware [i.e., of which you are AWARE and CONSCIOUS], even if negative, cannot build anything destructive.

But unconscious negative emotions are bound to build destructive results.

Positive emotions [i.e., Positive emotions, conscious or unconscious,] build constructive results.

If the mind is used for building material things, it is constructive, because this [i.e., because building MATERIAL things] is what the mind is for.
[For spiritual growth toward a state of “being, in awareness”]

You need
  the mind
  to form the intent
  to remove
  what it [i.e., to remove what the mind]
  has built up negatively.

There is
  no strict borderline
  between
  • mind
  and
  • emotion.

They [i.e., Mind and emotions]
  intermingle.

Both
  • thought and
  • emotions
  can be of
  the mind.

Another region of your being –
  the real self –

produces
  a different kind of
  • thought
  and
  a different kind of
  • feeling.

**QUESTION:**
I would like to ask
  two questions,
  in connection with
  yoga.
[1] *Is what you said tonight the same as what yoga calls "becoming the mirror of reality?"*

[2] *Also that
  • the mind should become the slayer of
    • the mind in order to reach reality?*

**ANSWER:**
Yes, it is the same, only it is very often used wrongly.

*It [i.e., The mind] is used as a force,
  • superimposing and
  • forcefully cutting out something.*

*Even the word "slayer" suggests this
  • deep and
  • unfortunate misunderstanding.*

*A wrong process is implied in it.*

*If you try to slay
  the mind,
it [i.e., the mind] merely hides.*
It [i.e., The mind] can only dissolve by a process of understanding.

Confusion [i.e., Confusion of the mind] is not eliminated by a forceful act of tearing it out [i.e., of tearing out the confusion of the mind].

This [i.e., Trying to tear out the confusion of the mind] only makes you repress the awareness of confusion's existence.

But if you [i.e., But if you use your mind rightly in order to] look at confusion without
  • compulsion,
without
  • haste,
without
  • moralizing,
without
  • denial,
then you can hope for the understanding [i.e., the understanding of the confusion] that is necessary to grow out of it [i.e., that is necessary to grow out of the confusion].

"Slaying" [i.e., “Slaying” the confusion of the mind] suggests
  • compulsion,
  • haste, [i.e., impatience]
  • moralizing – so that [i.e., so “slaying” the mind] cannot be the way.
Haven't most of you on this path experienced this phenomenon [i.e., the phenomenon of needing to understand your mind and its confusions rather than “slaying” the mind] already?

Whenever you come across an aspect [i.e., an aspect of yourself]
that you
• do not like
and
• are impatient to get rid of,
it [i.e., that aspect of yourself that you do not like]
always reappears in one form or another, sooner or later.

But when you calmly look at it [i.e., calmly look at this aspect of yourself you do not like],
• you reach a deeper level of understanding
and, slowly,
• this aspect [i.e., this aspect of yourself that you do not like] truly begins to lose
  • force and
  • impact.
Whenever it [i.e., Whenever this aspect of yourself that you do not like] still reappears

and

• you
  • do
  not
  become impatient,
  • but [i.e., but rather]
  try to recognize
  more about yourself
  from
  the persistence of this aspect [i.e., from the PERSISTENCE of this aspect of yourself that you do not like],

you [then] become

• calm and
• peaceful,

but certainly not by

• "slaying" it [i.e., not by “slaying” this undesirable aspect of yourself],
  which is just another word for
  • whisking it away.

That [i.e., “slaying” it, or whisking it away] can only produce

• repression,
  and
  • repression is
  • self-deception.

You think you do not have it [i.e., do not have this undesirable aspect of yourself] because [i.e., because, now by repressing it,]
you are not aware of it.

But that [i.e., But repressing the aspect you do not like about yourself] is not getting rid of anything.
Forcing leads only to
• self-deception and
• illusion.

By
• letting an undesirable aspect be,
• letting it [i.e., by letting an undesirable aspect of yourself] float on the surface,
you can
• observe it and
• learn to understand it.

This is the only way, my friends.

• Cutting out or
• slaying [i.e., Cutting out, slaying, or denying that undesirable aspect of yourself] would be a shortcut, and there is no shortcut to
• growth and
• genuine
• spiritual and
• emotional health.

[However,]
When you let it be there, in full awareness, then it [i.e., then the undesirable aspect of yourself simply] ceases to be, after the profound understanding has come to you.
Those spiritual teachers who have made the statements you mentioned have perceived certain truths.

But I doubt that anyone who has
• perceived and
• experienced the truth can advocate "slaying."

Those who do [i.e., who do advocate “slaying”]
• have adopted someone else’s experience
and
• sell out their own insights.

It is also possible, of course, that wrong terms are being used by
• translators and
• others who try to give to the world what one person [i.e., what one other person] experienced.

Such concepts as "slaying" lead further away from the real state of being [i.e., real state of “being, in awareness”].

They [i.e., Such concepts as “slaying”] may, however, lead to an
• illusory,
• imaginary state of being [i.e., state of “being, without awareness”].
The great spirits of all times
  • have said, and
  • will say,
    what I have been trying to tell you for a number of years,
    from different
      • approaches and
      • points of view.

They [i.e., These great spirits of all times]
  may have used
different words,
  but
    the essence
      always
    remains the same.

Jesus spoke of
  not resisting evil.

This is what he meant:

If you
  resist
    • evil,
    • the confusion and
    • the distortions,
you only
  drive them underground.

If you
  do not resist
    them [i.e., If you do NOT resist evil, the confusion,
    and the distortions],
you can
  recognize them.
[In your real self]

You automatically have the humility to not try to be more than you are,

and thereby you have the basic prerequisite [i.e., the basic prerequisite of accepting what is in you]

* to outgrow the evil and
* be reborn into your real self.

• Cutting out,
• forcing,
• disciplinary action,
• slaying,

are all forms of resisting.

* When you judge, you resist.

* When you justify, you resist.
QUESTION:
What then is the right self-discipline?

ANSWER:
I believe that
• this lecture,
as well as
• all previous ones,
amply answer your question.

One of the points I make again and again is that
disciplinary action is
• force,
and therefore leads away from
• self-knowledge.

The intent to look at yourself
• as you are,
and not
• as you want to be
does lead to self-knowledge,
yes.

But discipline [i.e., DISCIPLINE, in contrast to INTENT,] connotes
• compulsion,
• suppression,
• repression, and
• forceful action – all
• shortcuts,
all
• illusions,
all
• measures to strengthen the idealized self-image.
As I have said in this lecture,
• intellect,
• will, and
• discipline
  are necessary
  for your
  • outer actions,
  for your
  • physical life,
  for
  • preventing destructive impulses to manifest.

But
  when it comes to
  the growth
  of your inner being [i.e., growth of your real self from the state of
  “becoming, in awareness” to the state of “being, in awareness”],
  discipline
  is very harmful.

If you
• discipline
your
• thoughts and
• emotions,
you force them
  to be something
  other than they are.

If you [i.e., If, on the other hand, you]
• intend
  again and again
  to look at yourself
  in truth,
  this [i.e., this INTENTION to look at yourself in TRUTH]
  is not discipline.

Rather
  It is an
  intention
  which you follow through.
If you use your will for the purpose of "I want to know myself," that is • good, • constructive, and • realistic.

But when you use your will [i.e., use your will to force your behavior and actions] to be something you are not yet, how can that be real?

If you look at yourself • calmly without • moralizing, without • justifying, without • complaining or • resenting, then you do not discipline yourself.

[Rather] You simply look at what is there.

Do you understand?
QUESTION:  
I don't know  
how a person  
can live  
without  
self-discipline.

ANSWER:  
That [i.e., Living without self-discipline]  
is something  
completely different.  

I made this  
so clear  
• in this lecture,  
as well as  
• in previous ones,  
for that matter,  
that I believe  
if you  
• calmly reread  
what I said  
and  
• open your mind,  
you will see what I mean.  

Of course  
the immature soul  
has  
many destructive  
impulses  
which  
can only be checked [i.e., which can be halted,  
rather than acted out, only]  
by self-discipline.  

But I do not speak about that [i.e., But here I do NOT speak about proper use of  
self-discipline in growing from the state of “being, without awareness”  
into the first half of the state of “becoming, in awareness”].
I speak [i.e., Rather, I speak here about the second half of the state of "becoming, in awareness" that leads to birthing of the state of "being, in awareness," that is, I speak]

about
• the inner life;

about
• growing out of these very destructive impulses [i.e., impulses from the state of "being, without awareness"].

I talk about
the birth
of
• the real self,

of
• love.

Can love come into being by
• discipline,

by
• an act of will?

Can any creative process come into being by
• discipline?

Can you be a good person by
• discipline?

Certainly not.

Do you understand a little what I mean?
| 50 | QUESTION: There are many different ways of discipline, and this [i.e., this type of discipline that you just mentioned] is not what I had in mind.  
I meant channeling.  
ANSWER: What do you mean by channeling? |
|---|---|
| 51 | QUESTION: The channeling of emotions  
ANSWER: When you channel your emotions, you force them to run according to what you decide with your mind.  
Is that • genuine?  
Can that lead to • reality? |
When you [i.e., When you are living freely and therefore] are off guard and
• do not tell them [i.e., do not tell your emotions] how to run,
• do not channel them,
they [i.e., your emotions] will run as they are – and you will be disappointed [i.e., disappointed with how your real and free emotions show up] because you thought your channeling disciplinary action has made
• them [i.e., has made your emotions] into what you want them to be,
has made
• you into what you want to be.

But you are not [i.e., But you are NOT yet the person you WANT yourself to be and you are NOT yet the person who has the emotions you WANT to have – emotions such as love, joy, pleasure].

If you were truly changed,
• you would not have to channel anything.

• Your emotions would automatically flow in a constructive way.
The moment you have to channel them [i.e., channel your emotions], you distrust them [i.e., you distrust your emotions] — and rightly so, for they [i.e., for your emotions] are still immature.

How can they mature by being channeled?

Do you channel
• any living organism,
• a growing body?

If you did [i.e., If you did channel or force any living organism or growing body to grow the way you wanted, to become exactly what you wanted it to become] you would cripple it.

And this [i.e., And this crippling] is what happens to emotions if they are channeled.

They [i.e., Emotions] may outwardly "behave," but that does not mean they have grown out of the immature state.
I have discussed this at such length in the past that I really do not have to repeat it here.

I only want to add this:

**Channeled emotions**

are

negative emotions

manipulated.

Only by letting them free [i.e., Only by letting your negative emotions run free] will you be able to transform them through understanding them.

Innately, your feelings are constructive, but how can you come to them [i.e. come to your true, constructive real-self feelings], as long as you do not understand their negative distortions?

By channeling your emotions, and thus [i.e., and thus channeling and disciplining] yourself, how can you be free?

• Selfhood is freedom.

• Discipline and channeling lead away from freedom.
QUESTION:
If one
  • is in the
    state of being [i.e., state of “being, in awareness”],
    which is
      • the real self,
    and
  • is functioning
    on a positive level,
    and then one
  • discovers
    a neurotic trend
    on a deep level,
  the
    • real self
      seems to disappear.

Why can one then [i.e., When one discovers a neurotic trend on a deep level and
the real self seems to disappear, why can one then]
  not pursue
    any creative work?

ANSWER:
Creativity
  comes from
    the real self.
To be
  wholly
    your real self
    takes a great deal
    of
      • understanding,
      • observation.
Yet this
  • understanding and
  • observation
    are constantly interrupted
    by your ingrained habit of
      • hiding,
      • moralizing, and
      • justifying.
You may succeed
once [i.e., succeed once to observe and come to understand what is true
about yourself in a particular disturbing situation],
but then you
forget again [i.e., forget again what you previously observed and what you
came to understand as true about yourself in a particular disturbing situation],
and
the next time you come across
a disturbed area
you again [i.e., you again fall into your old habits and patterns and]
• repress,
• judge, and
• strain away from
  what is [i.e., repress, judge, and strain away from what is true
  about yourself in a particular disturbing situation].

This is the difficulty
one has to be aware of
in order to take on
the habit of
• looking,
• seeing, and
• trying to understand
  while staying
completely free of
  all preconceived ideas.

Perhaps also
the past experience of
the real self
causes one to
• take it [i.e., take the real self]
  for granted,
  thinking it [i.e., thinking the real self]
  will be there again
  just as before,
  and
• strive
to attain it again [i.e., and STRIVE to attain the real self again].

Yet,
striving
is the very opposite of
what brings out the real self.
Past experience [i.e., Past experience of the real self] cannot be duplicated in a direct way.

But your manner of going about it [i.e., your manner of duplicating the real self] – namely,
  • being free from repression [i.e., free of repression of what is actually there in you] and
  • having the willingness to
    • calmly and
    • unjudgingly
      see
        what is, without being in a hurry about it – that can renew the experience [i.e., renew the experience of the real self you had before].

Your real self is covered by false layers of superimposition.

You may
  • have begun to remove one area [i.e., one area of a false layer of superimposition],

and thus
  • have reached a certain plateau [i.e., a certain plateau in that area of your life],

but other areas [i.e., but other areas of the various false layers of superimposition] now come to the fore.

Here [i.e., Here in these other areas of the various false layers of superimposition] the breakthrough [i.e., the breakthrough of these other areas of your real self] has to be accomplished all over again by the same process.
**Having had that experience of the real self a few times will give you great strength.**

**But do not expect to have it** [i.e., do not expect to have that experience of the real self] all the time yet.

**Such expectations** [i.e., Such expectations to experience the real self all the time] will have a very negative effect.

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**QUESTION:**
But what if you are engaged in creative work and then, suddenly, you cannot do it anymore?

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**ANSWER:**
That [i.e., That fact that suddenly you cannot do creative work anymore] is because there are still certain obstructions in you which you have not fully understood.

When [i.e., When in the past] you attained the experience of the real self you were not yet expecting it.
Because it [i.e., Because in the past an experience of creativity from the real self] came

- unbidden,
- inadvertently, as it were,

you had

the right attitude [i.e., you had no expectation of such a creative experience].

Without it [i.e., without this right attitude, namely without the right attitude of having NO expectation of such a creative experience coming from the real self] this experience [i.e., this experience of spontaneous creativity from the real self coming unbidden, inadvertently, as it were.] is lost again.

Instead [i.e., Instead of this right attitude of having NO expectation of such a creative experience coming from the real self],

there is

- an expectation [i.e., there is an attitude of expectation of creativity]
  and therefore
- a striving away from
  what is.

**QUESTION:**
You were talking about superimposed standards.

How should we educate our children?

At this stage, every standard we give to our children is superimposed.

**ANSWER:**
Well, my dearest ones, this is a chapter that goes too far for an answer now.

All I can say is that human education, at this point, is so wrong.
It [i.e., Human education] could be so much more constructive if the child could be educated according to teachings such as this.

If

• self-knowledge
and
• self-understanding,
and
• the honest facing of what is,
were cultivated in the child,

there would be no conflict between two unsatisfactory alternatives:

either
• letting all destructive impulses loose,
or
• incarcerating the living spirit of truth for the sake of right behavior.

The child could be encouraged from the beginning to develop inwardly by facing the truth.

• Outer,
• superimposed standards

would only be a structure for those who are incapable as yet of directing their behavior into constructive actions.
Because education is so far behind what it really could already be at this time, moral laws become
• a whip and
• a prison,
so that
the living spirit of love cannot grow.

I think it will take some time before humanity will change the educational system, although some tentative beginnings have already been made.

Perhaps first only in
• individual homes,
  by
• individual teachers,
but gradually change will become general.

Until such time, many more people will have to find themselves in
• truth and
• reality,
instead of pretending to be
• something different [i.e., instead of pretending to be something different from who they are].
That [i.e., Having more people find themselves in truth and reality instead of pretending to be something different from who they are] is the only way

- confusion,
- pain,
and
- suffering can be removed.

That [i.e., Having more people find themselves in truth and reality instead of pretending to be something different from who they are] is the only way

God can come into being.

- Light,
- love,
- joy – all these are the outcome of truth;

not

- truth far beyond your state [i.e., NOT truth FAR BEYOND your current state],

but [i.e., but rather]

- truth as it happens to be now within yourself.

Blessings for all of you.

May these words sink in,

and even if the effect is but small, they will prove tremendously helpful.
• Think and
• feel
  these words.

Pursue
  these thoughts on your own
  so that you can
  accept them as truth.

Separate yourself
  from
  ideas you cling to
  • merely because
    you have done so for a long time,
    and
  • because
    you still struggle against
    recognizing yourself
    as you are
    now.

  All this [i.e., All this needless struggle against
          recognizing yourself as you are NOW]
  brings nothing
  but strife.

Be blessed, my friends,
  all of you.

Be in peace.

  Be in God!
Nearly twenty-five years ago I took my first seminary course from St. Mary's Catholic Seminary in Cincinnati, OH. This graduate-level course was taught by author and lecturer Sr. Barbara Fiand, Ph.D. The course was a blending of spiritual mysticism (works of Meister Eckhart, et. al.) along with Jungian psychology regarding the various stages of consciousness. I was mesmerized and inspired by the teachings. This was my first exposure to such material. At the time, age 52 or so, I was entering a full-blown midlife crisis phase of my own life, and although I was unconscious of that fact, the title of the course, *The Spiritual and Psychological Meaning of Midlife*, caught my eye and led me to take the course. That course started me on my path of coming to deeper levels of consciousness. My life changed dramatically during the twenty-five years since. I am grateful for this experience.

For the past 20 years I have become increasingly drawn to Pathwork as my spiritual path. Pathwork has provided me with a set of tools for helping me to midwife my birth into the ever-deepening spiritual phase of my life. This lecture, **Pathwork Lecture, #104 -- Intellect and Will as Tools or Hindrances of Self-Realization**, has given me a beautiful framework for how Pathwork is used for a tool of spiritual transformation, especially for those of us going through midlife stages of our lives.

I prepared the following diagram to summarize some of the terms and concepts of this lecture:
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