

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

1996 Edition, Original Given May 25, 1962

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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¶	<i>Contents</i>
03	<p style="text-align: center;"><i>Greetings, my dearest friends.</i></p> <p style="text-align: center;"><i>God bless each of you.</i></p> <p style="text-align: center;"><i>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</i></p>
04	<p style="text-align: center;"><i>Understanding yourself means finding your real self.</i></p> <p style="text-align: center;"><i>We have discussed from various angles what this real self is.</i></p>

***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.***

	<p><i>Whenever you cannot recapture the • inner meaning and the • living experience of an expression,</i></p> <p><i>be aware of it [i.e., be aware that you have LOST the LIVING EXPERIENCE and the INNER MEANING of the word or expression].</i></p> <p><i>Awareness [i.e., Awareness that you have lost the living experience and the inner meaning of a word or expression] counts so much.</i></p>
05	<p><i>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.</i></p> <p><i>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].</i></p> <p><i>The unfeeling repetition of a word is done by your intellect.</i></p> <p><i>Memory is the will to recapture what was once experienced.</i></p>

	<p>When the recapturing [i.e., <i>When the recapturing of what was once experienced</i>] is done simply by the will [i.e., <i>is done by the will only</i>], the meaning becomes lifeless.</p> <p>[<i>When the recapturing of an experience is done by the will only,</i>] The experience [i.e., <i>The experience that is recaptured</i>] has become a repetitive pattern, and your real self no longer functions.</p>
06	<p>Let us try to get a clearer understanding of • how the real self comes into being and • what obstructs its functioning.</p> <p>The obstruction [i.e., <i>The obstruction to the functioning of the real self</i>] 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., <i>and by your lack of awareness that various layers of</i> <i>personality are in confusion and in error</i>].</p> <p>As you very well know, there is only one way to reach the real self, and that is by knowing yourself.</p>

	<p><i>When you know that there is confusion in you [for example], you are</i></p> <ul style="list-style-type: none">• <i>more aware of yourself [i.e., more AWARE that you are, in truth, confused], and are therefore</i>• <i>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].</i>
<p>07</p>	<p><i>You, in your world, are so conditioned to an overemphasis on</i></p> <ul style="list-style-type: none">• <i>thought process,</i>• <i>intellect,</i>• <i>mind, and</i>• <i>willpower,</i> <p><i>that you believe you can somehow become yourself [i.e., become your real self] by a direct act of</i></p> <ul style="list-style-type: none">• <i>will,</i> <p><i>and by directly using</i></p> <ul style="list-style-type: none">• <i>your thought process to</i>• <i>grow and</i>• <i>develop spiritually.</i> <p><i>For example, you have learned that to</i></p> <ul style="list-style-type: none">• <i>be good and</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>love</i> <p><i>indicates spiritual development.</i></p>

*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.*

08

*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.*

09

*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.

10

*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.

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*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.*

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*The highest stage of development is
the state of
being, in awareness.*

	<p><i>This</i> [i.e., <i>The state of “being, in awareness,”</i>] <i>does not manifest suddenly,</i> <i>after you shed your physical body,</i> <i>but it</i> [i.e., <i>but the state of “being, in awareness,”</i>] <i>can be experienced</i></p> <ul style="list-style-type: none"><i>• occasionally, and</i><i>• increasingly so,</i> <i>while you are still in the body.</i> <p><i>Such experiences</i> [i.e., <i>Such experiences of the state of “being, in awareness,”</i>] <i>depend on how you</i></p> <ul style="list-style-type: none"><i>• use the faculties</i> [i.e., <i>how you use the faculties of intellect and will</i>] <i>which have bred</i> [i.e., <i>which have bred heretofore only</i>]<i>• confusion and</i><i>• suffering</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• avoid using them</i> [i.e., <i>and avoid using the faculties of intellect and will</i>] <i>for what, by nature, they were not destined.</i>
13	<p><i>Humanity</i> <i>now finds itself in the middle stage.</i></p> <p><i>It</i> [i.e., <i>The middle stage that humanity now finds itself in</i>] <i>is the state of becoming, in awareness.</i></p> <p><i>But within this category</i> [i.e., <i>within the middle stage, the stage of “becoming, in awareness”</i>], <i>there are many different</i></p> <ul style="list-style-type: none"><i>• stages and</i><i>• degrees.</i>

*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.**

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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.*

15

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

- *thought process and*

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.

16

- **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.

	<p>Love <i>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]</i> <i>your</i> • <i>errors,</i> <i>your</i> • <i>confusions,</i> <i>your</i> • <i>preconceived ideas, and</i> <i>your</i> • <i>dependency on</i> <i>the opinions of others.</i></p> <p><i>These obstacles [i.e., These obstacles to love – your errors, confusions, preconceived ideas, and dependency on the opinions of others]</i> <i>can be removed</i> <i>only</i> <i>by fully understanding them.</i></p> <p><i>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]</i> • <i>love</i> <i>comes into being</i> <i>by itself,</i> <i>just as</i> • <i>the real self</i> <i>comes into being</i> <i>by itself.</i></p>
17	<p>You cannot make up your mind</p> <p><i>to be</i> • <i>a good person,</i> <i>to</i> • <i>love,</i> <i>and</i> • <i>have</i> • <i>compassion or</i> • <i>humility.</i></p>

*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.*

18

*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*

and

• *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.*

19

*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.

	<p><i>It is the same with the creative manifestation of</i></p> <ul style="list-style-type: none">• <i>the real self,</i>• <i>a genuine feeling of love and</i>• <i>profound understanding,</i> <p><i>[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]</i></p> <p><i>as opposed to the</i></p> <ul style="list-style-type: none">• <i>superficial,</i>• <i>intellectual feeling</i> <p><i>that merely</i></p> <ul style="list-style-type: none">• <i>recites and</i>• <i>repeats –</i> <p><i>either</i></p> <ul style="list-style-type: none">• <i>other people's teachings</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>one's own</i>• <i>previous</i>• <i>genuine experiences.</i>
20	<p><i>Superimpositions hide the real self.</i></p> <p><i>This is obvious.</i></p> <p><i>Superimpositions occur because</i></p> <ul style="list-style-type: none">• <i>mind and</i>• <i>will</i> <p><i>take them on.</i></p>

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”].

21

**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
becoming, 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].*

***Your mind
is responsible for
all the***

- ***images,***
- ***wrong conclusions,***
- ***petrifications,***
- ***generalizations, and***
- ***all that is
crippling in you***

[and these in turn have caused your pain and suffering].

***So you have to
use***

- ***the mind,***
- ***the same instrument***

***[i.e., the same instrument that created all these images,
wrong conclusions, petrifications, generalizations, and all
that is crippling in you],***

to remove

***these conditions [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].***

***This [i.e., This removal of images, wrong conclusions, etc.]
can be done only by
understanding***

- ***fully and***
- ***deeply,***

not just

- ***superficially,***

***how these
false structures [i.e., how these images, wrong conclusions, etc.]
came into being.***

22

*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.

	<p><i>The only way to dissolve the undesirable is to</i></p> <ul style="list-style-type: none">• <i>understand it [i.e., to UNDERSTAND what is undesirable in you],</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>know it [i.e., to KNOW what is undesirable in you],</i> <p><i>and to</i></p> <ul style="list-style-type: none">• <i>own up to it [i.e., to OWN UP TO what is undesirable in you].</i>
23	<p><i>[So] Please do not think I propose to dissolve the mind altogether.</i></p> <p><i>Without it [i.e., Without the mind] you would become an imbecile.</i></p> <p><i>As long as you live in this world, you need the mind.</i></p> <p><i>Dissolve its negative use [i.e., However, dissolve your negative use of your mind] in areas of your being</i></p> <ul style="list-style-type: none">• <i>where the mind is</i><ul style="list-style-type: none">• <i>a hindrance and</i>• <i>a direct cause of your</i><ul style="list-style-type: none">• <i>misery and</i>• <i>confusion,</i>• <i>where it [i.e., dissolve the use of your mind where your mind] prevents the creative process of your real self.</i>

*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.*

	<p><i>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]</i></p> <ul style="list-style-type: none">• <i>artificially and</i>• <i>voluntarily [i.e., Do not try to reproduce them with your intellect and will].</i> <p><i>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]</i></p> <p><i>will not work.</i></p> <p><i>The moment you try to do that,</i> <i>you again use the tools of</i></p> <ul style="list-style-type: none">• <i>mind and</i>• <i>will</i> <p><i>in an area where they</i> <i>cannot be</i></p> <ul style="list-style-type: none">• <i>successful and</i>• <i>functional.</i>
24	<p><i>Of these two areas of thought,</i> <i>meaning</i></p> <ul style="list-style-type: none">• <i>the superficial intellect</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the real self,</i> <ul style="list-style-type: none">• <i>the intellect</i> <i>can be</i><ul style="list-style-type: none">• <i>directed,</i>• <i>manipulated, and</i>• <i>governed</i><i>by</i> <i>the will;</i> <ul style="list-style-type: none">• <i>the real self</i> <i>cannot [i.e., the REAL SELF cannot be governed by the will].</i>

***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.*

25

*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.

26

*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]
never
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.*

27

*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.*

28

*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.*

	<p><i>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.</i></p>
29	<p><i>[However,] Do not try to cut out by force the overemphasis on the</i><ul style="list-style-type: none"><i>• outer intellect and</i><i>• will.</i><p><i>Use them [i.e., Use outer INTELLECT and WILL] rather to</i><ul style="list-style-type: none"><i>• see</i><p><i>and</i><ul style="list-style-type: none"><i>• understand</i><p><i>what is in you, and</i><ul style="list-style-type: none"><i>• accept yourself</i><p><i>without moralizing.</i></p><p><i>Do not ignore these tools [i.e., Do not ignore INTELLECT and WILL],</i></p><p><i>but use them [i.e., but use INTELLECT and WILL] to</i><p><i>indirectly bring about</i><ul style="list-style-type: none"><i>• the constant</i><ul style="list-style-type: none"><i>• renewal and</i><i>• regeneration</i><p><i>process,</i><ul style="list-style-type: none"><i>• the direct experience</i><p><i>of</i><p><i>creative spontaneity that only the real self can give.</i></p></p></p></p></p></p></p></p></p>

30

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.

31

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.

32

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.*

	<p><i>I am in some sort of emotional confusion, which I have been intellectualizing.</i></p> <p><i>Will you please suggest an approach to this problem of</i></p> <ul style="list-style-type: none"><i>• self-justification</i><i>and</i><i>• self-condemnation?</i>
<p>33</p>	<p><i>ANSWER:</i></p> <p><i>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].</i></p> <p><i>Would anyone justify what they do not feel needs justification?</i></p> <p><i>If you feel that what you do needs justification, you must</i></p> <ul style="list-style-type: none"><i>• condemn, or</i><i>• judge, or</i><i>• moralize</i> <p><i>[i.e., you must condemn, judge, or moralize that what you are doing is somehow “wrong”].</i></p> <p><i>There can really be no</i></p> <ul style="list-style-type: none"><i>• justifying [i.e., no need for JUSTIFYING what you are doing]</i> <p><i>without</i></p> <ul style="list-style-type: none"><i>• moralizing [i.e., without making what you are doing somehow “WRONG”].</i>

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.*

34

*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.

	<p>That [i.e., <i>That growth and development required to outgrow your problem of immaturity and resulting lack of fulfillment</i>] happens if you accept it [i.e., <i>if you accept your current immaturity</i>] as a part of yourself.</p> <p>When you fully accept it [i.e., <i>When you fully accept your current immaturity</i>], you no longer</p> <ul style="list-style-type: none">• justify or• condemn <p>[i.e., <i>you no longer justify or condemn what you are doing NOW</i>], because you have given up</p> <ul style="list-style-type: none">• the ideal [i.e., <i>you have given up needing to be in an ideal state and rather have accepted your current immaturity</i>], and therefore [i.e., <i>and therefore have also given up</i>]• the outer standards.
35	<p>If someone</p> <ul style="list-style-type: none">• wants something, <p>and</p> <ul style="list-style-type: none">• is not living up to outside <ul style="list-style-type: none">• standards and• preconceived ideas [i.e., <i>not living up to or in accord with OUTSIDE preconceived ideas concerning that something that someone wants</i>], <p>there will be no need for</p> <ul style="list-style-type: none">• self-justification and• condemnation <p>if immediate success [i.e., <i>if immediate success in getting that something that someone wants</i>] is not forthcoming.</p>

***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].***

36

*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.*

	<p><i>As you become</i> • <i>aware of</i> <i>and</i> • <i>understand</i> <i>your</i> • <i>self-moralizing and</i> • <i>self-justification,</i> <i>they diminish</i> <i>by the act of</i> <i>observing them.</i></p> <p><i>The problem [i.e., The problem of not being able to write]</i> <i>will be resolved</i> <i>by the act of</i> • <i>understanding it [i.e., understanding the problem of</i> <i>not being able to write]</i> <i>and</i> • <i>observing yourself.</i></p> <p><i>But the resolution of the problem [i.e., But the resolution of the problem</i> <i>of not being able to write]</i> <i>cannot come</i> <i>before</i> <i>your dependency on public opinion [i.e., cannot come before your</i> <i>dependency on public opinion that</i> <i>says you should be able to write]</i> <i>is out of the way.</i></p>
37	<p><i>So much unhappiness</i> <i>is caused by</i> <i>the compulsive need</i> <i>to live up to</i> <i>what you think exists.</i></p> <p><i>If you</i> <i>did not know of these</i> <i>outer standards,</i> <i>you would</i> <i>not be</i> <i>unhappy.</i></p>

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.*

	<p><i>Diminishing</i></p> <ul style="list-style-type: none">• <i>the urge and</i>• <i>the compulsion</i> <p><i>to compare</i> <i>will</i></p> <ul style="list-style-type: none">• <i>leave the</i> <i>genuine wish</i> <i>free</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>enable you</i> <i>to be open to</i> <i>understanding</i> <i>the obstructions [i.e., understanding the TRUE</i> <i>obstructions to fulfilling the genuine wish].</i>
38	<p><i>The state that might</i> <i>genuinely</i> <i>make you</i> <i>unhappy</i> <i>cannot be</i></p> <ul style="list-style-type: none">• <i>understood and</i>• <i>dissolved</i> <p><i>as long as</i> <i>you are driven by</i> <i>superimposed standards.</i></p> <p><i>As long as</i></p> <ul style="list-style-type: none">• <i>shame and</i>• <i>pride</i> <p><i>induce</i></p> <ul style="list-style-type: none">• <i>moralizing and</i>• <i>justifying,</i> <p><i>you cannot grow out of</i> <i>the problem [i.e., the problem of not having your genuine needs fulfilled],</i> <i>because</i> <i>you cannot understand it [i.e., because you cannot understand</i> <i>the problem of not having your genuine needs fulfilled].</i></p>

	<p><i>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]</i></p> <p><i>in a calm way,</i> <i>without</i></p> <ul style="list-style-type: none">• <i>haste and</i>• <i>the urge to get over it</i> <p><i>immediately [i.e., and without the urge to have your genuine needs fulfilled IMMEDIATELY].</i></p>
<p>39</p>	<p>QUESTION: <i>I was under the impression that</i></p> <ul style="list-style-type: none">• <i>the mind is the builder,</i> <p><i>but according to what you say, it seems to me that</i></p> <ul style="list-style-type: none">• <i>the emotions are the builders.</i> <p><i>Am I correct?</i></p>
<p>40</p>	<p>ANSWER: <i>Both [i.e., Both the MIND and the EMOTIONS] are builders.</i></p> <p><i>Both can be builders for something</i></p> <ul style="list-style-type: none">• <i>constructive</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>destructive.</i> <p><i>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.</i></p>

**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.**

41

**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?

42

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.***

43

**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.

	<p>Forcing leads only to</p> <ul style="list-style-type: none">• <i>self-deception and</i>• <i>illusion.</i>
44	<p>By</p> <ul style="list-style-type: none">• <i>letting an undesirable aspect be,</i>• <i>letting it [i.e., by letting an undesirable aspect of yourself] float on the surface,</i> you can<ul style="list-style-type: none">• <i>observe it and</i>• <i>learn to understand it.</i> <p>This is <i>the only way, my friends.</i></p> <ul style="list-style-type: none">• <i>Cutting out or</i>• <i>slaying</i> <i>[i.e., Cutting out, slaying, or denying that undesirable aspect of yourself] would be a shortcut,</i> and <i>there is</i> <i>no shortcut to</i><ul style="list-style-type: none">• <i>growth and</i>• <i>genuine</i><ul style="list-style-type: none">• <i>spiritual and</i>• <i>emotional</i><i>health.</i> <p><i>[However,]</i> When you <i>let it be there,</i> <i>in full awareness,</i> then it <i>[i.e., then the undesirable aspect of yourself simply]</i> <i>ceases to be,</i> after <i>the profound understanding</i> <i>has come to you.</i></p>

45

*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"].

46

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.**

47

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.*

48

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?

49

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.**

52

*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.*

53

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?

54

ANSWER:

Creativity

comes from the real self.

To be

wholly your real self takes a great deal

of

- *understanding,*

of

- *observation.*

Yet this

- *understanding and*
- *observation are constantly interrupted by your ingrained habit of*
 - *hiding,*
 - *moralizing, and*
 - *justifying.*

	<p><i>You may succeed</i> <i>once</i> [i.e., <i>succeed once to observe and come to understand what is true about yourself in a particular disturbing situation</i>], <i>but then you</i> <i>forget again</i> [i.e., <i>forget again what you previously observed and what you came to understand as true about yourself in a particular disturbing situation</i>], <i>and</i> <i>the next time you come across</i> <i>a disturbed area</i> <i>you again</i> [i.e., <i>you again fall into your old habits and patterns and</i>] <ul style="list-style-type: none">• <i>repress,</i>• <i>judge, and</i>• <i>strain away from</i> <i>what is</i> [i.e., <i>repress, judge, and strain away from what is true about yourself in a particular disturbing situation</i>].</p>
55	<p><i>This is the difficulty</i> <i>one has to be aware of</i> <i>in order to take on</i> <i>the habit of</i> <ul style="list-style-type: none">• <i>looking,</i>• <i>seeing, and</i>• <i>trying to understand</i> <i>while staying</i> <i>completely free of</i> <i>all preconceived ideas.</i><p><i>Perhaps also</i> <i>the past experience of</i> <i>the real self</i> <i>causes one to</i> <ul style="list-style-type: none">• <i>take it</i> [i.e., <i>take the real self</i>] <i>for granted,</i> <i>thinking it</i> [i.e., <i>thinking the real self</i>] <i>will be there again</i> <i>just as before,</i><p><i>and</i> <ul style="list-style-type: none">• <i>strive</i> <i>to attain it again</i> [i.e., <i>and STRIVE to attain the real self again</i>].<p><i>Yet,</i> <i>striving</i> <i>is the very opposite of</i> <i>what brings out the real self.</i></p></p></p></p>

	<p><i>Past experience [i.e., Past experience of the real self] cannot be duplicated in a direct way.</i></p> <p><i>But your manner of going about it [i.e., your manner of duplicating the real self] – namely,</i></p> <ul style="list-style-type: none"><i>• being free from repression [i.e., free of repression of what is actually there in you]</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• having the willingness to</i><ul style="list-style-type: none"><i>• calmly and</i><i>• unjudgingly</i> <p><i>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].</i></p>
56	<p><i>Your real self is covered by false layers of superimposition.</i></p> <p><i>You may</i></p> <ul style="list-style-type: none"><i>• have begun to remove one area [i.e., one area of a false layer of superimposition],</i> <p><i>and thus</i></p> <ul style="list-style-type: none"><i>• have reached a certain plateau [i.e., a certain plateau in that area of your life],</i> <p><i>but other areas [i.e., but other areas of the various false layers of superimposition] now come to the fore.</i></p> <p><i>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.</i></p>

	<p><i>Having had that experience of the real self a few times will give you great strength.</i></p> <p><i>But do not expect to have it [i.e., do not expect to have that experience of the real self] all the time yet.</i></p> <p><i>Such expectations [i.e., Such expectations to experience the real self all the time] will have a very negative effect.</i></p>
57	<p>QUESTION: <i>But what if you are engaged in creative work and then, suddenly, you cannot do it anymore?</i></p>
58	<p>ANSWER: <i>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.</i></p> <p><i>When [i.e., When in the past] you attained the experience of the real self you were not yet expecting it.</i></p>

	<p><i>Because it</i> [i.e., <i>Because in the past an experience of creativity from the real self</i>] <i>came</i></p> <ul style="list-style-type: none">• <i>unbidden,</i>• <i>inadvertently,</i> <p style="padding-left: 40px;"><i>as it were,</i></p> <p><i>you had</i></p> <p style="padding-left: 40px;"><i>the right attitude</i> [i.e., <i>you had no expectation of such a creative experience</i>].</p> <p><i>Without it</i> [i.e., <i>without this right attitude, namely without the right attitude of having NO expectation of such a creative experience coming from the real self</i>] <i>this experience</i> [i.e., <i>this experience of spontaneous creativity from the real self coming unbidden, inadvertently, as it were,</i>] <i>is lost again.</i></p> <p><i>Instead</i> [i.e., <i>Instead of this right attitude of having NO expectation of such a creative experience coming from the real self</i>], <i>there is</i></p> <ul style="list-style-type: none">• <i>an expectation</i> [i.e., <i>there is an attitude of expectation of creativity</i>] <p style="padding-left: 40px;"><i>and therefore</i></p> <ul style="list-style-type: none">• <i>a striving away from what is.</i>
59	<p><i>QUESTION:</i> <i>You were talking about superimposed standards.</i></p> <p><i>How should we educate our children?</i></p> <p><i>At this stage,</i> <i>every</i> <i>standard we give to our children</i> <i>is superimposed.</i></p>
60	<p><i>ANSWER:</i> <i>Well, my dearest ones,</i> <i>this is a chapter that goes too far</i> <i>for an answer now.</i></p> <p><i>All I can say is that</i> <i>human education, at this point,</i> <i>is so wrong.</i></p>

*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.*

61

*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.

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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.

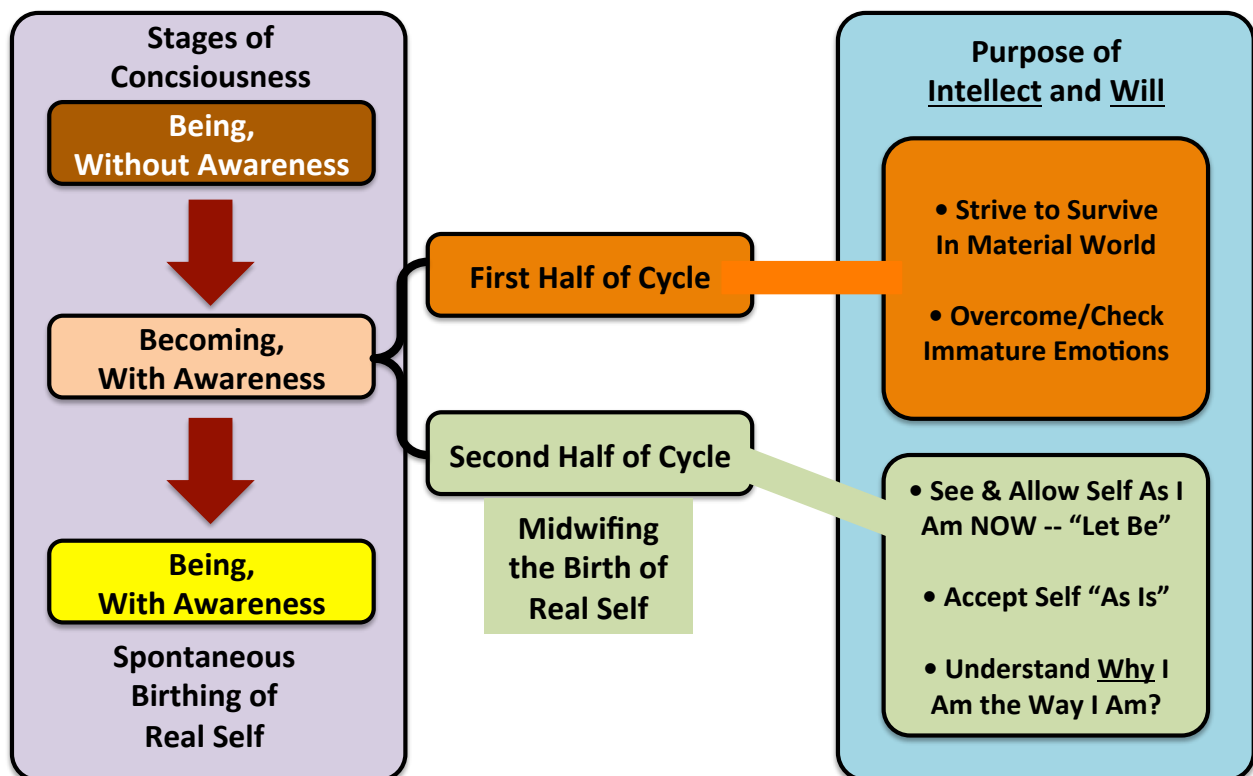
Be in God!

Epilogue by Gary Vollbracht (11/14/2019) – Pathwork on
The Spiritual and Psychological Meaning of Midlife

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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