## Pathwork Lecture 97: Perfectionism Obstructs Happiness – Manipulation of Emotions

1996 Edition, Original Given February 2, 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 <u>not</u> bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

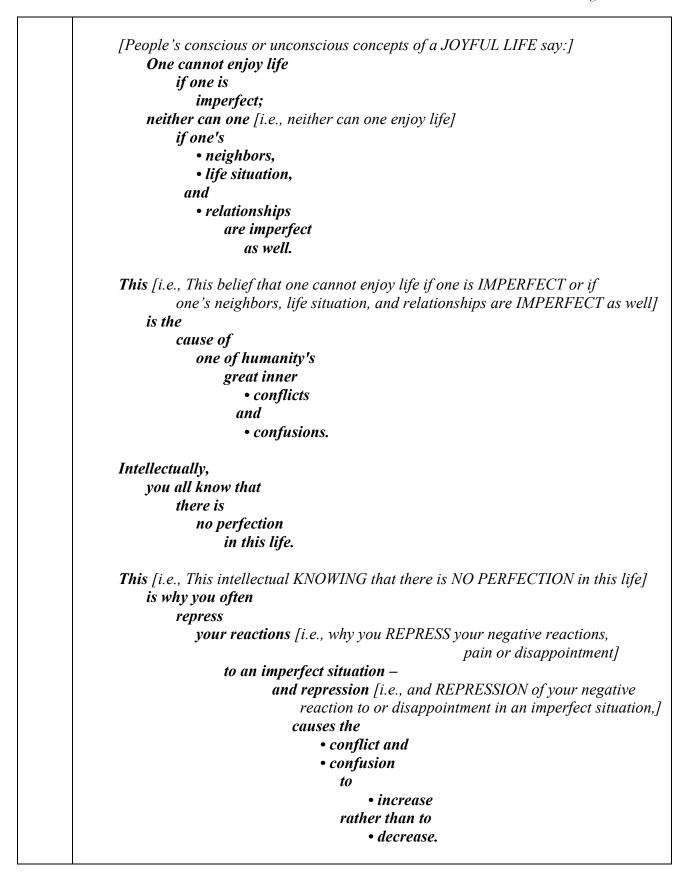
Gary Vollbracht

¶	Content
03	Greetings, my dearest friends. God bless each one of you. Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture]. Blessed is your work.
04	Many people in all sincerity endeavor to find God.

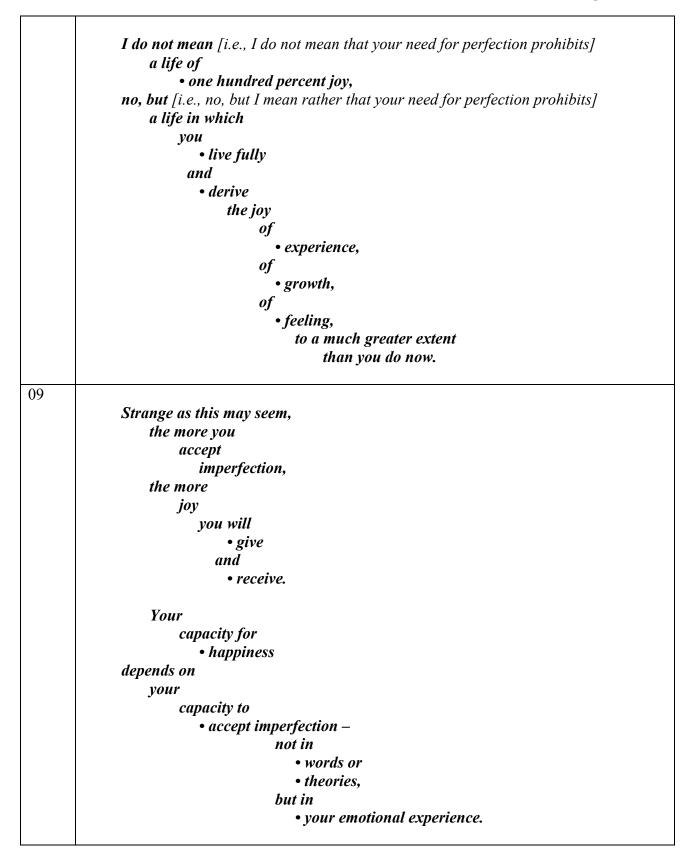
	However,
	if they were asked
	exactly
	• what the search meant [i.e., what the search for God MEANT],
	• how they imagined it [i.e., how they imagined the search for God],
	to take place,
	it would be difficult for them
	to give
	a meaningful answer.
	In such vague
	• hopes
	and
	• endeavors
	people,
	often unconsciously,
	find themselves
	• in an illusion,
	• hazily
	<ul> <li>imagining something</li> </ul>
	that they
	• cannot name.
05	
	Yet, of course,
	there is such a thing as
	"finding God."
	Juning Low
	In
	• reality
	and
	and in
	in
	in • health,
	in • health, this [i.e., this "finding God"]
	in • health,
	in • health, this [i.e., this "finding God"]
	in • health, this [i.e., this "finding God"] is a very concrete process. There is
	in • health, this [i.e., this "finding God"] is a very concrete process. There is nothing
	in • health, this [i.e., this "finding God"] is a very concrete process. There is nothing • hazy,
	in • health, this [i.e., this "finding God"] is a very concrete process. There is nothing
	in • health, this [i.e., this "finding God"] is a very concrete process. There is nothing • hazy, • unrealistic, or
	in • health, this [i.e., this "finding God"] is a very concrete process. There is nothing • hazy, • unrealistic,

When speaking of "finding God," people think of many different things. What finding God actually means is finding the real self. If you find your • self [i.e., your real self] to some degree, you are in • comparative harmony. You • understand and • perceive the laws of the universe. You are capable of • loving and • relating, and • experiencing joy. You are truly • self-responsible. You have the • integrity and • courage to be yourself, even at the expense of giving up approval. All of this signifies your having found God – by whatever name the process may be designated.

	It [i.e., This "finding God"]
	might also be called
	"coming home from
	self-alienation."
06	
	There are many indications of
	true
	selfhood.
	Take for instance
	the capacity
	to
	• experience
	and
	to .
	• give
	joy.
	You cannot
	give
	joy .c
	if you are
	not a jouful parson
	a joyful person.
	How can you
	become
	joyful living
	in a very imperfect world?
07	
	People's
	• conscious
	0r
	• unconscious
	concepts of
	a joyful life
	are
	always connected with a
	perfect life.
	life.



	It is one thing to
	• profess
	a certain knowledge
	on the surface,
	and it is quite another to
	• experience
	<i>it</i> [ <i>i.e.</i> , to EXPERIENCE this KNOWLEDGE that there is
	NO perfection in this life]
	emotionally.
	In the course of this work,
	you have often come across
	discrepancies of this sort [i.e., discrepancies between what you KNOW INTELLECTUALLY and what you EXPERIENCE EMOTIONALLY],
	but you are
	still
	unaware of
	your inner demand for
	perfection.
08	
	<i>I have discussed this subject</i> [i.e., your demand perfection in this life]
	in many connections in the past,
	but consider it necessary to
	connect it now
	to the theme of
	• self-alienation and
	• the denial of joy in life
	through
	perfectionism.
	I venture to say, my friends,
	that
	none of you,
	no matter how much progress you have made,
	are quite aware
	to what extent
	your need for perfection
	• alienates you from
	your true self
	and at the same time
	• prohibits
	a joyful life.



	As you well know, these [i.e., accepting imperfection in WORDS or THEORIES and accepting imperfection in your EMOTIONAL EXPERIENCE] are two very different matters.
	It takes a great deal of • self-search, • systematic work,
	and
	• the utter will to be candid with yourself to
	<i>uncover the discrepancy in you</i> [i.e., to uncover the discrepancy in you between accepting imperfection in WORDS or THEORIES and accepting imperfection in your EMOTIONAL EXPERIENCE]
	and to
	accept it [i.e., and to accept imperfection as an emotional experience] even for the moment.
10	
	Only in
	accepting, let us say,
	an imperfect relationship –
	and this by no means implies [i.e., implies accepting]
	the unhealthy submissiveness
	that is born out of
	fear of
	• loss or
	• disapproval –
	will you
	• derive
	and
	• give
	joy
	in the relationship.
	Only through accepting
	your own imperfection
	can you begin to
	• grow
	and
	• experience the joy
	that comes from your own individuality.

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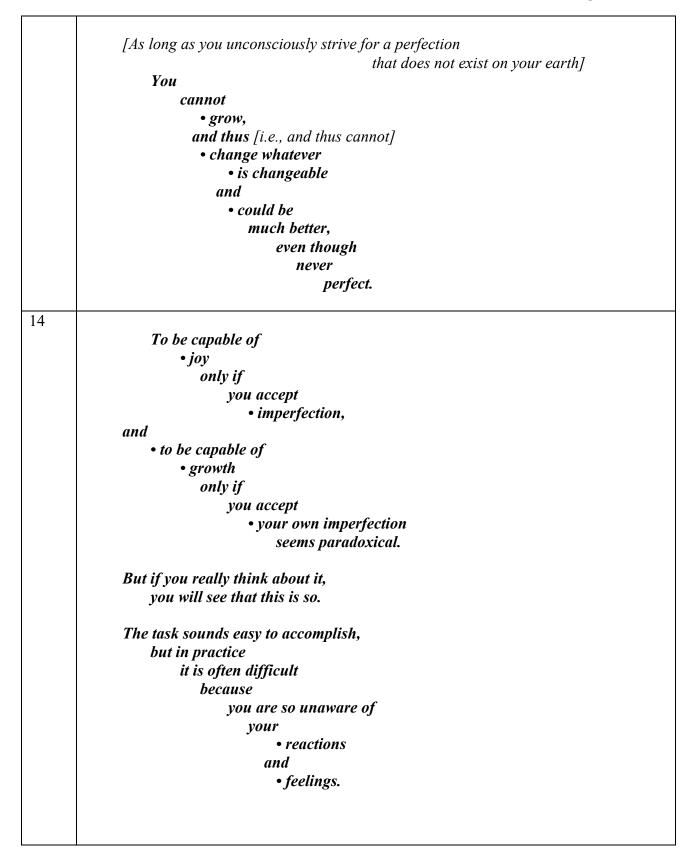
	<b>This</b> [i.e., This statement that only through ACCEPTING your own imperfections can you grow and experience the JOY that comes from your own individuality] is so because
	your demands [i.e., your DEMANDS for PERFECTION rather than ACCEPTING your own IMPERFECTIONS] are incompatible with reality
	<b>as you know it</b> [i.e., the reality you KNOW – that in this life in your world there are imperfections].
11	Most of the time you are not even aware of what falls short of perfection
	in your own perception. This [i.e., Not even being aware of what falls short of perfection in your perception] makes it impossible for you to grow enough
	to be able to accept imperfection.
	You repress your lack: your • unfulfillments, your • frustrations.
	You are not fully aware of them [i.e., You are not fully aware of your unfulfillments or frustrations].
	You vaguely skip over them [i.e., You vaguely skip over your unfulfillments or frustrations], knowing that perfection cannot be had.

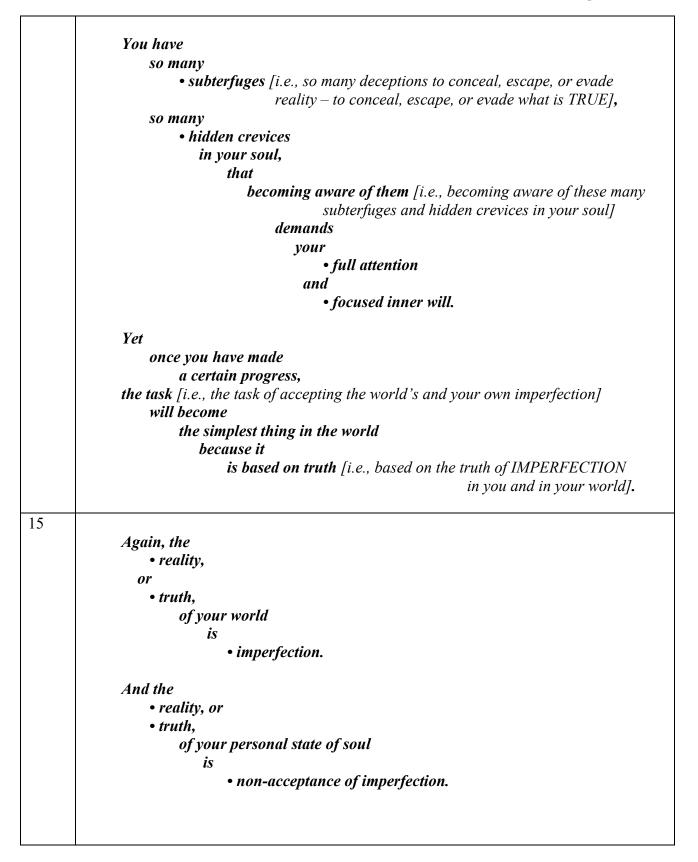
	You do not realize
	how great a
	destructive energy
	you generate
	by being unaware of
	your unfulfillment.
10	
12	<i>The repression</i> [i.e., The repression of your feelings of frustration and unfulfillment in your life]
	is harmful
	for two reasons:
	<b>first, if you had chosen awareness</b> [i.e., awareness of your feelings of frustration and unfulfillment in your life]
	you would see that
	much frustration
	• is unnecessary
	and
	• can be eliminated
	by changing the patterns
	responsible for such frustrations.
	Second, when you
	repress [i.e., when you repress your feelings of
	frustration and unfulfillment in your life]
	you cannot accept
	what is impossible to change –
	namely,
	imperfection as such.
	You must be
	aware
	in order to discriminate
	between
	• changing
	to obtain
	more fulfillment
	and
	<ul> <li>simply wishing to</li> </ul>
	accept
	the status quo
	because this is the easier way.

Τ

	Deep inside,
	you often
	rebel against
	whatever is unchangeable in your world
	merely because
	no perfection can ever exist.
	At the same time,
	your spiritual growth
	stagnates
	because
	your perfectionism
	keeps you from
	changing
	to
	inner patterns
	which would bring you
	much more fulfillment.
13	
	An important step
	is to allow yourself
	the luxury
	of facing
	your
	• desires,
	• unfulfillments,
	• longings,
	your complaints against
	• life
	or
	• fate
	or
	• others
	or
	• yourself.
	Find in what respect
	you feel
	shortchanged.
	snonchungen.

You resent that something in your life is imperfect, yet to fully accept imperfection, you must first become fully aware of your resentment against it [i.e., your resentment against imperfection]. Only when you fully face the resentment against imperfection can you begin to accept it [i.e., begin to accept imperfection]. And only when you accept imperfection can you • lead a joyful life and • derive enjoyment from your relationships. But as long as you unconsciously strive for a perfection that does not exist on your earth, • you cannot accept what is [i.e., you cannot accept what IS on your earth: imperfection], and therefore • your life and • your relationships will be spoiled.





	You will
	not
	have a sound foundation from which to proceed, unless you face the reality of both truths –
	• one in the world [i.e., the world's truth of IMPERFECTION] and
	• the other in your soul [i.e., the truth of your soul's NONACCEPTANCE of IMPERFECTION].
16	Even your progress in the pathwork
	is permeated with this perfectionistic attitude, be it ever so subtle.
	Listen to its voice:
	"I should have resolved my problems already.
	I cannot be happy as long as my problems are unresolved; therefore,
	I must be • impatient, • compulsive,
	and • restless about it [i.e., about solving all my problems].

I cannot live in the present, but must somehow always • look for and • live in the future, when I hope to be perfect, and finally experience perfect • happiness, perfect • love, and perfect • relationships." *This attitude is [i.e., This attitude of always STRIVING for a future perfection is]* never • conscious, never • formulated with such clarity; nevertheless, if your emotions were translated, they would often convey just that. Whenever it dawns on you that you will never resolve all your problems in this life, you have a tendency to be discouraged or even to feel, "What is the use? Why then should I face all these truths about myself?"

	Such reaction [i.e., Such reaction to the truths of BOTH the world's and your own imperfection AND your soul's nonacceptance of imperfection, a reaction of discouragement and feeling, "Why even try to face these truths"] indicates exactly the attitude of perfectionism about your spiritual growth. Your unconscious expectation
	is
	• complete perfection,
	and
	• not step-by-step growth.
17	<b>X</b> 7 1
	You do
	not have to be
	• problem-free.
	You cannot be.
	You do
	not have to be
	• already perfect
	to
	• live fully,
	to .
	• increase your awareness,
	to • grow steadily
	in your capacity for
	full emotional experience.
	All you have to do is to
	• see into
	yourself
	and
	• evaluate
	what you see,
	then the investories of the second
	• make inner choices, which entail
	which entau the flexibility of
	change.
	chunge.

	In accepting
	imperfection,
	you become
	less
	imperfect.
	For without doing so [i.e., For without ACCEPTING IMPERFECTION]
	you can
	never really
	be flexible enough
	to change.
	Your
	• haste,
	and
	• your shame for
	not being perfect,
	create a
	rigid wall
	that makes
	• growth
	and
	• change
	impossible.
10	
18	The treachle is
	The trouble is
	that people are so often hindered by the either/or attitude.
	ine euner/or unitude.
	They feel
	either
	that they must
	• strive for
	• immediate perfection,
	negating their still existing imperfection,
	or
	that they must
	• give up striving for
	• progress
	entirely.

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To accept imperfection [i.e. To accept imperfection as always present and because
                        of this to give up striving for progress and growth entirely,
                        discouraged because one will never be perfect]
    would then mean to
         • stagnate
       and
         • not even attempt
            any
                • growth
               and
                • change.
These two extremes [i.e., These two extremes of 1) striving for immediate perfection
                        or 2) giving up striving altogether since one will never
                       achieve perfection in this life anyway]
    are interdependent,
        as are
            all extreme attitudes.
Only by
    letting go of
         both attitudes [i.e., Only by letting go of BOTH the attitude of 1) striving
                       for immediate perfection AND the attitude of 2) giving up
                       striving altogether since one will never achieve perfection
                        in this life anyway]
            can the
                • healthy,
                • constructive,
              and
                • productive
                   attitude
                        become
                           an integral part of one's being.
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19 There is another subtle deviation in the wrong attitude of perfectionism; it is your unconscious emphasis on becoming perfect according to standards imposed on you by • the world, by • religion, by • rules – in other words, by • outer authority. This effort [i.e., This effort to become "perfect" according to standards imposed on you by any OUTER authority], be it ever so subtle, • causes and • leads to further self-alienation. The productive approach is to make conscious what you • feel, • desire, • fear, and then to find • your own innermost goal, • the goal of your real self.

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20
              If your focus is
                  on
                      • growth
                  rather than on
                      • perfection,
              you will
                 • live
                      in the
                          now.
              You will
                  • dispense with
                      • superimposed values [i.e., values superimposed by an OUTER authority]
                and
                  • find
                       • your own.
              You will
                  • dispense
                      with
                         • subtle pretenses
                        and
                         • superimpositions
                    and
                       with
                         the
                              • hidden
                            but nevertheless
                              • present
                                 attitude
                                     that you do what you do
                                        for
                                            • appearance's sake,
                                     rather than
                                        for
                                            • yourself.
```

	Finding
	your own values
	leads
	to
	• selfhood
	and
	away from
	• self-alienation.
	This [i.e., Finding your OWN VALUES that lead to SELFHOOD]
	will bring you to a
	state of harmony
	with yourself;
	<i>it</i> [i.e., finding your OWN VALUES that lead to SELFHOOD] <i>will anchor you</i>
	in yourself.
21	Many of you will quickly say,
	"Oh, I do
	not
	pretend;
	I do
	not
	do anything
	for appearance's sake."
	<b>Of</b> course
	I do
	not refer to a
	• crass outer way,
	but to the
	• inner subtleties
	of your
	emotional striving,
	from which not one human being
	is entirely free.
	is enurely free.

22	
22	So
	accept the
	imperfection,
	for only then can you grow.
	The very existence of your
	perfectionism
	• stunts growth,
	• causes
	• rigidity
	and
	• inner extremism.
23	
	You are
	so conditioned to manipulate
	your emotions
	that it will take considerable
	• time
	and
	• attention
	on your part
	to gradually realize
	how you are actually doing so [i.e., how you are
	actually manipulating your emotions].
	Again,
	perfectionism
	leads you to do this [i.e., leads you to manipulate your emotions].
	Since you recognize
	many of your conscious feelings
	as
	imperfect,
	you try to
	forcefully superimpose
	inauthentic emotions
	over them [i.e., over your IMPERFECT conscious feelings that you refuse to accept].
	indi you rejuse to acceptj.

	How can you be
	your real self
	when your
	emotional life
	cannot function
	• naturally
	and
	• organically,
	• unhampered by
	superimposed commands?
	The real self
	always dares to be
	spontaneous.
	Spontaneity
	is out of the question
	when
	emotions
	are hampered.
	It becomes a task in itself,
	possible only after
	much progress in this work,
	to observe
	how your feelings
	are
	not allowed
	to function naturally.
24	
	Tampering with
	the free flow of feelings
	can happen
	in many subtle ways.
	A forceful
	• overemotionalism,
	• overdramatization,
	• exaggeration,
	• talking yourself into stronger feelings than you actually have,
	<i>is an example</i> [ <i>i.e.</i> , <i>is an example of a subtle way in which you</i>
	tamper with your natural spontaneous feelings].

	You might even
	deceive yourself
	that you are
	not
	directing the flow of your emotions at all.
	We will look at this phenomenon in the light of
	self-alienation
	to understand
	why
	this seemingly harmless process [i.e., this seemingly harmless process of directing and manipulating the flow of your
	natural spontaneous emotions]
	is so damaging.
25	But first let us look at
	another way
	you manipulate your emotions:
	L
	by
	• prohibiting their full force, and
	• stultifying their intensity.
	• studijying their thensuy.
	<b>Both procedures</b> [i.e., Both 1) over dramatizing and exaggerating your emotions, and on the opposite side, 2) stultifying your emotions' intensity]
	tamper with
	the natural flow;
	the emotional life
	is
	not trusted
	• to function organically
	and
	not encouraged
	• to grow.

	. A wrong kind of agution
	<ul> <li>A wrong kind of caution,</li> <li>an unrealistic fear,</li> </ul>
	and
	• a forceful will – the forcing current –
	play a role
	<i>in establishing this pattern</i> [i.e., this pattern of 1) over dramatizing and exaggerating emotions, or of 2) stultifying emotions' intensity].
	Both ways [i.e., Both 1) over dramatizing emotions and 2) stultifying emotions] • can be,
	and most of the time
	• are,
	adopted by the same person.
	Which particular way you resort to depends on many factors,
	such as
	your
	• personality structure,
	your • psaudo solutions
	• pseudo-solutions,
	your • life problems,
	and
	so on.
26	
	The forcing current
	comes from
	your strong repressed needs,
	all the more forceful
	because
	you are unaware of
	• them [i.e., unaware of your strong repressed needs],
	or, at least, of
	• their intensity.

The moment you • are fully aware of a need and • understand all its aspects, • the urgency recedes, as does • the compulsiveness, which, at least in part, is responsible for your tampering with your genuine emotions. The urgency of unrecognized needs causes you to build up your emotions out of all proportion. The unconscious reasoning is: "If my emotions are strong enough, I will be gratified." Or, if you happen to be a more • fearful and • pessimistic character, you will not admit • *their existence* [*i.e.*, you will not admit even the existence of your needs] at all, let alone • their urgency, and thus you will squeeze these emotions out of existence out of your awareness that is.

In neither instance [i.e., In neither the instance where you build up your emotions out of all proportions, nor the instance where you squeeze your emotions out of all awareness,] do you afford yourself the luxury of • letting the emotions flow, • observing them, • learning from them and • recognizing the true state of affairs within you. Making your emotions • stronger or • weaker than they actually are is a forceful tampering that cripples their functioning [i.e., cripples the functioning of your emotions]. Your • intuitive,
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of your emotions]. • intuitive,
Your • intuitive,
• intuitive,
• creative, and
• spontaneous
capacities
cannot unfold.
cunnot unjotu.
You substitute
other faculties
for the emotional ones
and thus
• discrepancies
and
• disharmonies
come into existence.
The richness of feeling
is prohibited
and thus
• you impoverish yourself.
• You live on the periphery,
which is the shallow living I discussed earlier.

28	
	Full awareness
	of what you
	really
	• feel
	and
	• want
	is your first aim.
	is your first um.
	Sit back, so to speak,
	and allow
	your feelings
	to reach the surface
	of your consciousness.
	This does not accessarily mean
	This does not necessarily mean
	to act on them,
	but when
	the feelings show themselves
	in .
	• their natural intensity,
	0r
	• their lack of intensity
	compared to what you
	thought you felt before,
	you will get a good inkling of
	what it means
	to be
	your real self.
	This practice
	will give you a
	very different outlook
	on certain problems
	in
	• yourself
	and
	in
	• your life.

29	You recurrently ask the question:
	"How can I tell
	what my real self is?
	I am so used to all
	these • false levels,
	these
	• superimposed,
	• defensive
	layers,
	that • they have become second nature,
	and
	• I can no longer tell
	which is
	• the real me
	and which is
	which is • a protective defense mechanism."
	<i>a protective acjense meenanism.</i>
	I

	By observing
	emotional
	exaggeration
	versus
	• repression
	you will finally see
	how
	the real self
	reacts,
	often in-between
	the two
	• high
	or
	• low
	points,
	and
	how
	your real feelings,
	when they are not manipulated by
	unconscious needs,
	will create a
	very different
	• inner situation
	and therefore eventually a different
	• outer situation.
30	
	<i>This</i> [i.e., <i>This work of finding your real feelings</i> ,
	unmanipulated by unconscious needs,]
	is
	not exactly
	the kind of work you can do
	in your personal work sessions.
	It [i.e., Finding your REAL FEELINGS, unmanipulated by unconscious needs,]
	• <i>may</i> ,
	and
	• <i>will</i> ,
	come up for discussion,
	but such awareness [i.e., such awareness of your real, unmanipulated feelings]
	can be reached
	r r

	Of course,
	<i>the whole process of this work</i> [i.e., of this pathwork],
	• privately
	and
	• in your groups,
	enables you to become
	more aware of
	what really goes on in you.
31	
	The actual discovery of
	your genuine feelings,
	as opposed to
	the manipulated emotions,
	will come when you
	• relax
	by yourself
	and
	• allow
	your true feelings
	to surface.
	When you review
	how you reacted
	to certain incidents,
	you will be able to ask yourself
	whether your
	• fears,
	• desires,
	or
	• the ingrained principles
	you think you have to adhere to
	are responsible for
	• overplaying
	or
	• underplaying
	your emotions.

```
Is one of your
    "shoulds,"
        regarding
            • the other person
          or
            • yourself,
                responsible for
                  your tampering with
                       your natural genuine feelings?
The truth
    about your feelings
        cannot ever be ascertained
           by anyone but
                yourself.
As you condition yourself
    to observe
        your real feelings
            without manipulation one way or another,
                a new
                   • strength,
                a new
                   • certainty
                       will arise out of you,
                          because
                              these real feelings,
                                     unmanipulated,
                                 come from
                                     your real self.
But this [i.e., But this new strength and certainty arising
               from feeling your real feelings coming from your real self]
    happens
        only after
           you have gone through
                the maze of
                   experiencing
                       all sorts of other emotions
                          that are superimposed
                              by your
                                  • pseudo-solutions
                                and
                                  • defense mechanisms.
```

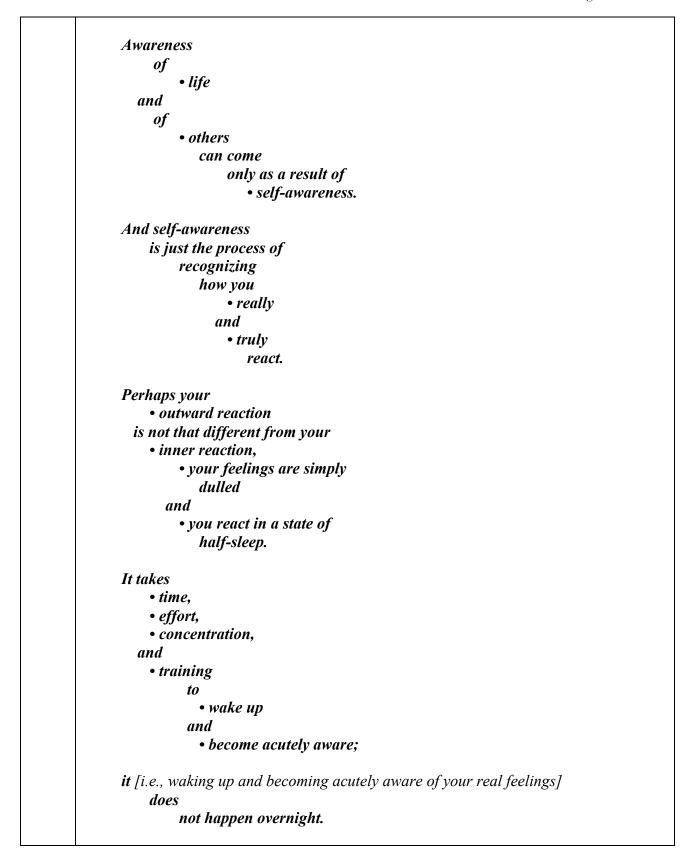
If you dare not experience *these painful emotions* [*i.e.*, *these painful emotions superimposed on your* real emotions by your defenses and pseudo-solutions] perhaps because you shy away from feeling a slight pain, or you think you should already be above all that, being already perfect how can you • discover *what is responsible for them* [*i.e.*, *responsible for these painful emotions*] and • come to know the greater depth of the reality of your being? How then can you convince yourself of the utter truth that all these painful emotions whether • exaggerated or • repressed – are illusions, and that you really do not feel that way at all, even though you are now in the throes of • destructive, • painful emotions? You have conditioned yourself into them [i.e., these destructive, painful emotions], but that does not make them real.

20	
32	<i>The discovery of their</i> [i.e., <i>The discovery of these destructive, painful emotions'</i> ]
	unreality
	is a tremendous relief,
	but you cannot come to it
	if you are not willing
	to
	• sit back
	and
	• let your feelings
	come to the fore
	and
	• ask yourself
	pertinent questions.
	Dare to
	feel
	what you
	feel,
	regardless
	of
	• right or
	• wrong,
	of
	• what you think you should feel
	you should feel, of
	• what you think
	you are
	expected to feel,
	or, if you overdramatize,
	• what you think
	another person
	should
	• feel or
	• do.
	<i>For this [i.e., For what you think</i>
	another person should feel or do] <b>is usually</b>
	the main reason for exaggerating
	the intensity of your feelings.
	It is a measure of
	forcing another.

All of you have
both these ways of manipulating your emotions [i.e., both OVERDRAMATIZATION and REPRESSING of your emotions and feelings].
The overdramatization
is connected with the pseudo-solution of
• power.
The repression of feelings
is connected with
the pseudo-solution of
• withdrawal,
• false serenity,
• escape from
• living
and
• experiencing.
<b>Both alternatives</b> [i.e., Both the alternative of POWER and the alternative of WITHDRAWAL, false serenity, and escape from living and experiencing]
lead to
• shallowness,
and not to
• real experiences.
Offhand, you may say that
the one who
• exaggerates his feelings
and
• makes them stronger than they actually are
does, in fact,
experience
very acutely.

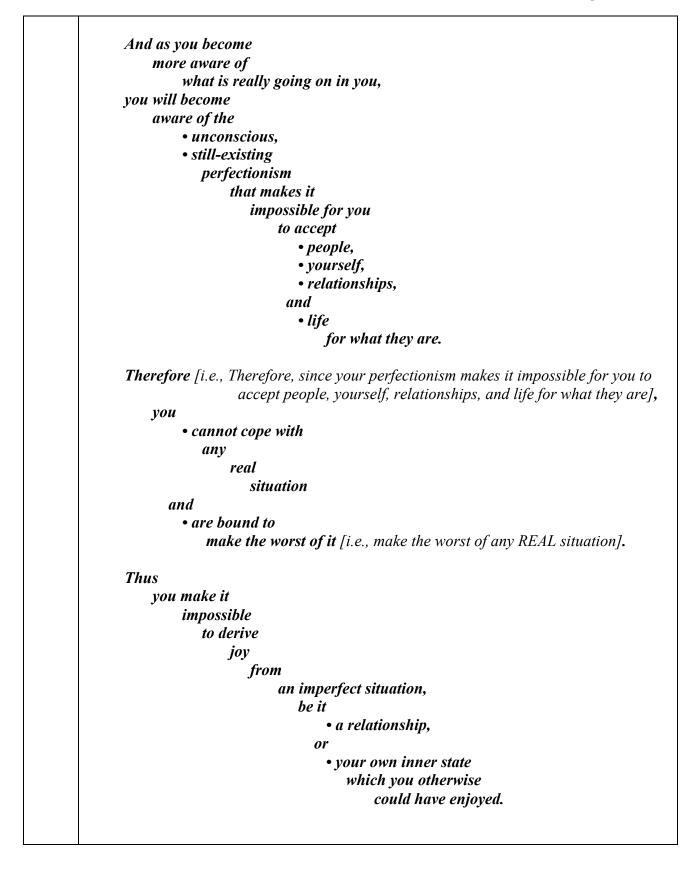
And I say, my friends, that	
everything that is	
not genuine	
is	
• conducive to,	
and	
• results in,	
• self-alienation,	
and therefore	
• shallowness.	
Even if you	
seem to	
thrive on	
emotionalism,	
this is	
not	
the real experience	
of your soul.	
Уои	
put on the overemotionalism,	
perhaps because,	
quite unconsciously,	
you thus wish to	
bend	
• life,	
and	
• others,	
to your needs.	
It [i.e., Putting on the overemotionalism]	
is, in the true sense,	
a manipulation.	
As for choosing	
withdrawal,	
which is connected with	
underplaying	
what you really feel,	
the outcome is obvious.	

34	
<b>C</b> .	Do concentrate on this now, my friends [i.e., Do concentrate NOW, my friends,
	on discovering both where you OVERDRAMATIZE emotions and
	feelings and where you REPRESS emotions and feelings].
	It will yield
	most important results.
	Ask yourself
	what you
	• really
	and
	• truly
	feel.
	jeen.
	Seeing it [i.e., Seeing what you really and truly feel]
	may sometimes
	not be so easy,
	because
	you may skip over an incident,
	• leaving it vague
	and
	• not registering
	any particular reaction.
	In neglity there
	In reality, there is
	a reaction on your part.
	This process of
	ignoring
	your true reactions
	is a
	universal phenomenon
	that causes
	• diminished
	awareness
	of
	• life
	and
	• self,
	as well as
	• self-alienation.



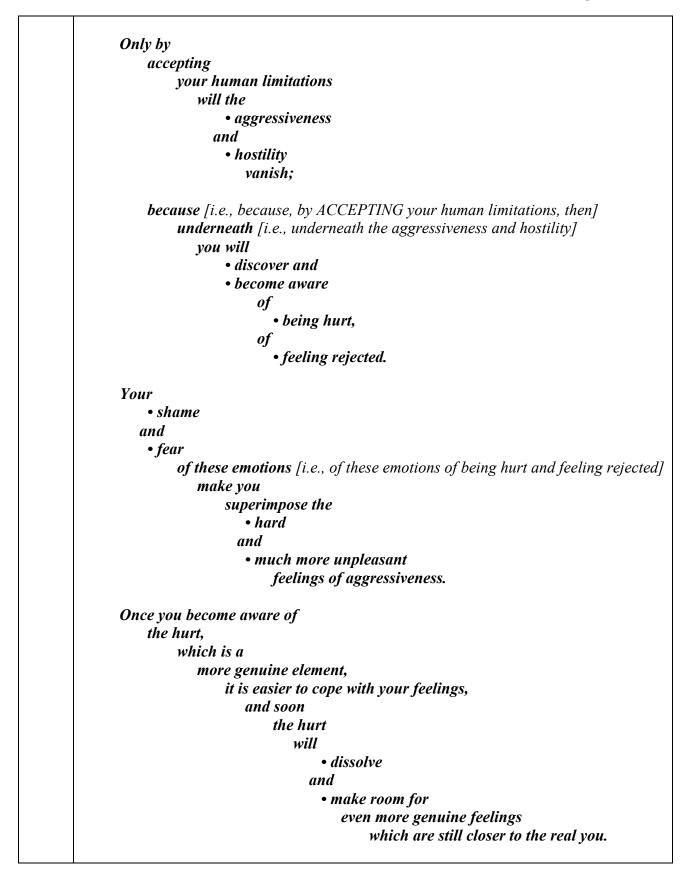
35 Once you get started on this particular segment of your path, you will often find that you become aware of a certain reaction on your part perhaps only a few days after the event. Your first impulse will be to be angry at yourself for noticing only so much later what you "should" have been aware of instantly. *This [i.e., Becoming aware of a reaction to an event, BUT doing so only days after* the event instead of instantly at the time of the event, and then even noticing also your anger toward yourself for the delay in your awareness,] indicates progress, however, because until now you might never have become aware of your real reaction. You might have *passed it by* [i.e., You might have passed by your reaction to the event] in utter blindness. **Delayed** reaction is certainly progress compared with no conscious reaction.

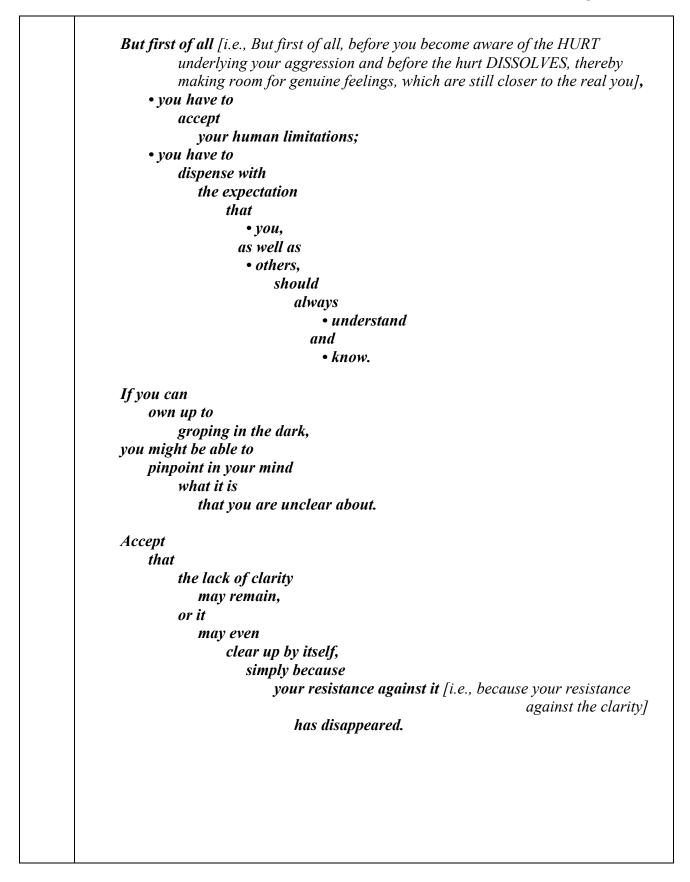
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In this respect, too [i.e., In respect to your DELAYED reaction, too],
    only if you
        accept your imperfection -
                                 that you cannot, all at once,
                                     become perfectly aware -
           will you
                • rejoice in your growing process
             and thus
                • proceed further
                  to shorten the interval
                       between
                          • the incident
                       and
                          • the awareness of your reaction.
The synchronization of these two factors [i.e., The synchronization of the
        INCIDENT itself with the AWARENESS of your REACTION to the incident]
    can come
        only after
           a step-by-step development.
Only with the
    awareness
        that
           most of the time
               you are blind to
                  your own reactions
                       can the blindness
                          gradually
                              vanish.
```



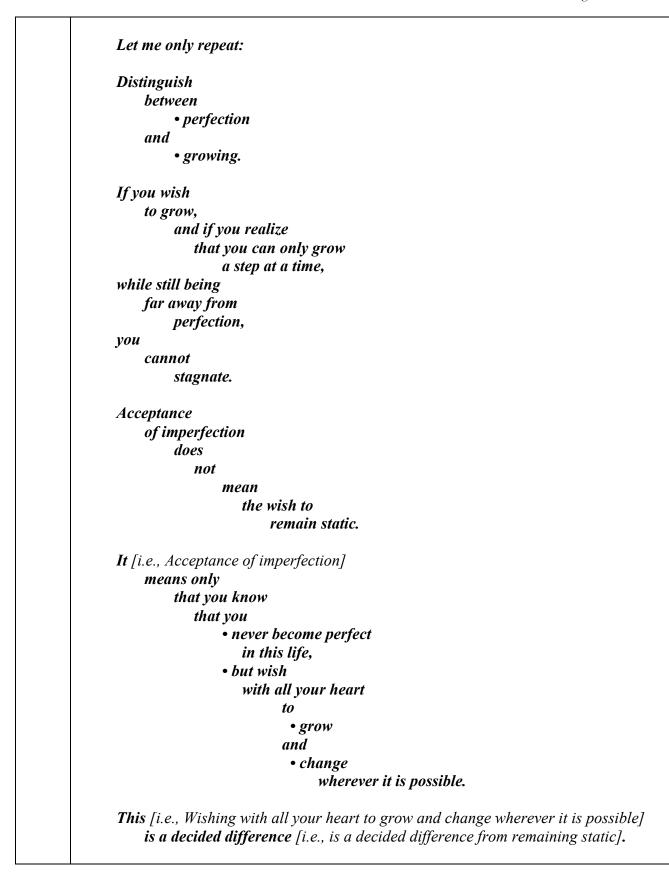
36	
	QUESTION:
	If you have
	an aggressive feeling
	and
	you don't like it,
	but it is
	very strong,
	your common sense
	is telling you
	that you shouldn't feel this way.
	You understand
	with your mind
	that perhaps the person with whom you are angry
	has problems himself,
	but that doesn't help.
	but that abesn't help.
	How do you handle that?
37	
	ANSWER:
	The first step
	is the realization
	that you
	cannot
	yet
	feel differently.
	jeel uijjerenily.
	Here,
	perfectionism comes in,
	because something in you says,
	"I should
	not have
	these feelings of aggression.
	I should
	know better
	because
	he acts out of
	his own unresolved problems."

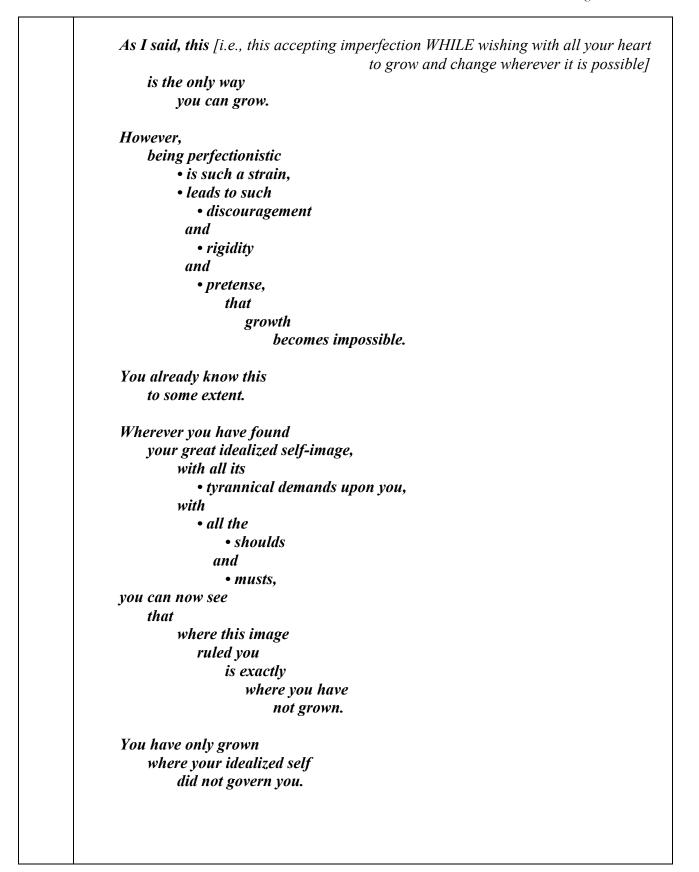
All this [i.e., All this knowing that the other person acts out of his own unresolved problems, and knowing therefore that "I should not" have these *feelings of aggression toward him]* may be true, vet in it is contained the "I should not" of perfectionism. However, if you say to yourself, "I cannot help feeling this way because I grope in the dark, and I, as a human being, often grope in the dark. I do not know many answers. I do not understand other people," then you are in truth. But because somehow you all feel, "I really should understand everyone, everyone else should understand me, and I should know all the answers concerning my • life and mv • personal human relationships," you express the very attitude that makes it so difficult.





	Accept also
	your still existing aggressiveness,
	asking yourself
	whether it is not
	a distortion of hurt.
	Then own up to
	the hurt.
	This way
	you may find the answer
	much sooner than
	through the
	• cramped and
	• compulsive
	drive
	that says that you
	already
	"should not have aggressiveness."
	Do you understand that?
38	
	QUESTIONER:
	Yes.
39	
	QUESTION:
	Isn't this kind of
	joyful acceptance of
	lack of perfection
	conducive to
	a loss of ambition
	for further development?
40	
U	ANSWER:
	ANSWER: Not at all.
	I spoke about this, I believe,
	quite extensively in this lecture.
	yane exempting in mis icenie.
	When you reread it,
	you will understand.
	-



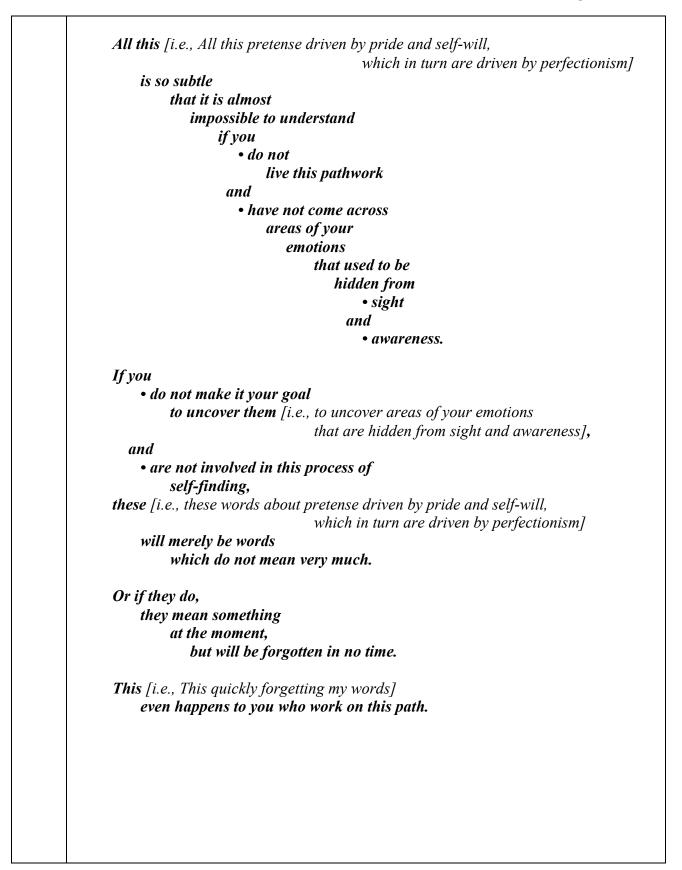


	Perfectionism
	makes for
	• pretense
	and
	• rigidity –
	and this [i.e., and this pretense and rigidity]
	excludes
	• growth
	and
	• development,
	as well as
	• change.
	Only when you
	• can be relaxed about
	your imperfections
	and
	• do not need to
	pretend
	in order to hide them,
	only then
	• do you grow,
	only then
	• is the soil fertile for growth.
41	
	QUESTION:
	May I ask about this subject too?
	To differentiate
	between
	• goal-direction
	and
	• compulsion,
	would you explain how the latter
	falls into the circle of
	• pride,
	• self-will,
	and
	• fear?

42	
	ANSWER:
	Where there is
	perfectionism,
	which
	• prohibits growth
	rather than
	• encourages it,
	all three are present:
	• pride,
	• self-will,
	and
	• fear.
	jean
	There is
	the pride of
	• wanting
	and
	• needing
	to be perfect.
	1 5
	And since a
	part of you
	knows that you are
	not perfect,
	you
	pretend [i.e., you PRETEND to be perfect].
	Again, I emphasize:
	<i>this</i> [i.e., this dealing with perfectionism as related to pride and pretense]
	does
	not concern
	the whole of you.
	There may be
	many sides to your being
	where you
	• are quite
	• relaxed
	and
	• free,
	and
	• do not pretend.

```
But there are
    other areas
        in which,
            emotionally
                   if not intellectually,
                you feel you
                   cannot admit
                       certain things.
What may
    appear
         an imperfection
             to
                • you
may
    not appear as such
             to
                • another person,
                        and
                           vice versa.
You may be
    ashamed of
        not always winning
            in certain areas of life,
                and therefore
                   pretend
                       that you don't care,
                while you
                   do not pretend
                       in others [i.e., do not pretend in other areas of life].
This pretense [i.e., This pretending that you don't care if you do not always win]
    is
        not a
            • crass outer falsification,
        but a
            • much more subtle
                inner strain.
```

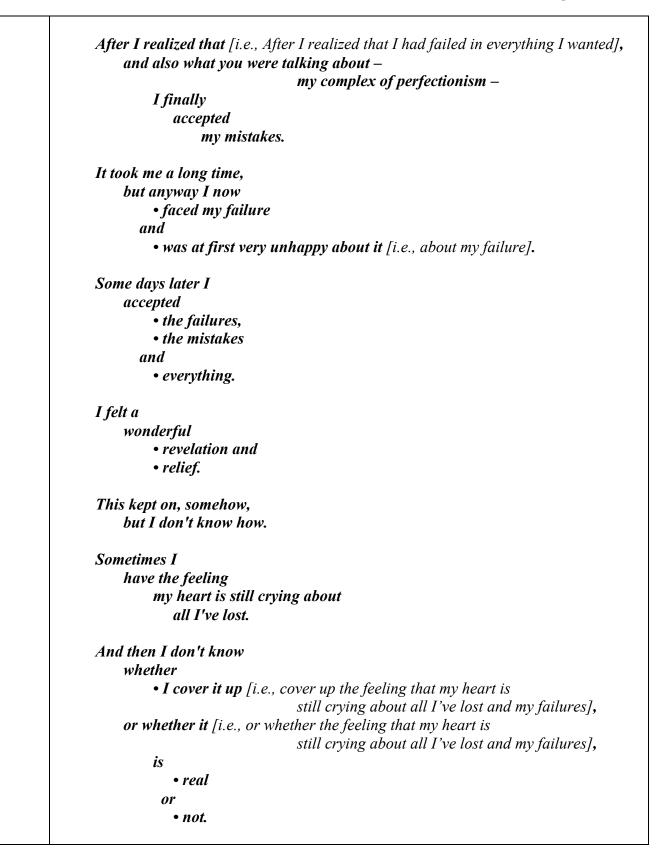
	• Rejection or • failure may subjectively constitute imperfection of which you are ashamed – and where there is such shame, there must be pretense.
	All this implies a fierce pride.
43	The self-will says, "I have to be perfect already."
	Since one knows quite well that this is not true [i.e., one knows that one is NOT perfect at this time], one tries to adhere at least to a superficial perfection.
	<i>Again,</i> <i>this</i> [i.e., this adherence to a superficial perfection] <i>is pretense.</i>
	Both • pride and • self-will lead to pretense.
	<b>Or, to put it in other words, they</b> [i.e., both pride and self-will] <b>lead away from</b> truth.



44	
	<b>The fear</b> [i.e., The fear in the triad of pride, self-will and fear]
	must exist
	in a double way.
	in a ababie way.
	On the one hand
	On the one hand,
	it exists
	because you
	fear that
	"If I am
	not perfect,
	I will be
	• unhappy,
	or
	• disapproved of,
	0r
	• not loved."
	Or, the fear is,
	"If the other person
	is imperfect,
	he or she will
	prohibit
	my happiness."
	my nappiness.
	You try to
	push this constant fear away
	by
	• self-will
	and by
	• the pride of pretense.
	Then there is
	the second fear
	which is a particularly
	poisonous one,
	the fear of
	exposure
	that you are
	not as perfect as
	you think you should be,
	that your pretense [i.e., that your mere PRETENDING
	to be perfect]
	may be shown up.
	muy ve snown up.

	In order to guard against
	exposure,
	you invest valuable
	• energies
	and
	• soul forces
	into the superstructure,
	which
	• impoverishes
	your
	• life,
	your
	• capacity to
	experience
	real feelings,
	and
	necessitates
	• repression
	and
	• self-deception.
	- seij-uccepiion.
45	
	QUESTION:
	In a previous lecture you mentioned
	• secondary reactions and
	• primary reactions.
	Am I correct in assuming that
	• secondary reactions are the ones that come from
	• manipulating emotions [i.e., from exaggerating or stultifying emotions],
	while the
	• primary reactions are from
	• the real self?
	ine rear sey.
46	
	ANSWER:
	Yes,
	you are quite right.
	But it is
	not quite the same
	in that we are now on a
	much deeper level.

	Secondary reactions
	are a result of what we discussed tonight [i.e., a result of manipulating emotions by either exaggerating them or stultifying them].
	<i>They are</i> [i.e., Secondary reactions are] <i>the effect of</i>
	the cause
	<i>now under discussion</i> [i.e., the CAUSE being manipulating emotions by either exaggerating them or stultifying them].
	We have now reached the level in our work
	where we
	begin to see
	• causes, while in the past
	while in the past we dealt much more with
	• effects.
	But you are quite right
	in seeing a connection.
	You see, • secondary reactions,
	or A l l C
	• the lack of primary ones, are due to
	• inhibition,
	• lack of spontaneity –
	and this [i.e., and inhibition or lack of spontaneity]
	is due to
	• manipulation [i.e., manipulation of real emotions by
	either exaggerating them or stultifying them].
47	
	QUESTION:
	It is a very subtle thing I want to ask and it is very hard to explain.
	I went through a long time of
	deep depression
	and then I found that I had
	failed
	in everything I wanted.



48	
	ANSWER:
	Yes,
	you have made an important step forward,
	but you have not continued.
	You have remained there
	and have not seen what follows.
	I hope you will see it [i.e., I hope you will see what follows],
	because
	even if I tell you [i.e., even if I tell you what follows],
	as you know from previous experience,
	this will not help very much
	if you do not
	discover it for yourself.
	II and an an
	However,
	I will tell you.
	Variana
	You see,
	the failures
	are
	exaggerated
	because you tend very much toward
	building up emotions
	out of all proportion.
	It would be important for you
	to investigate this
	and become
	aware
	• that this is so [i.e., that you DO indeed build up out of all
	proportion your emotions about your failures],
	as well as
	• why it is so [i.e., as well as WHY you build up
	out of all proportion your emotions about your failures].
	For there is
	a great exaggeration about
	such
	complete
	failure of
	everything
	you wanted.

	There
	are things
	• you did want
	and
	• which you attained,
	so that you are
	not a failure there.
	You see
	only
	• what you wanted
	and
	• did
	not
	get,
	and forget
	that you also
	wanted
	what you now have.
49	
12	But there is also something else
	responsible for
	your present uncertainty [i.e., uncertainty about whether you cover over
	your feeling of failure and loss or whether this feeling of
	loss or failure is real or not].
	Investigate the
	motivations,
	both
	• healthy
	and
	• unhealthy,
	and ask yourself
	why
	you desired what you failed in.
	you acsirca what you funca in.
	Superficially this [i.e., SUPERFICIALLY your motivations for
	desiring what you failed in]
	may seem obvious,
	yet it is not that simple.

Т

```
You will find a curious mixture of the
    • healthy
   and

    unhealthy

                [i.e., healthy and unhealthy motivations for
                                      desiring what you failed in].
You will find that,
    partly,
        your motivations in wanting something
            that in itself was
                perfectly all right
                   were governed by
                        • superimposed,
                        • immature
                           • reasons,
                               • crutches,
                             rather than
                               • the reality of
                                  your own being.
On the other hand,
    you will find that
        the healthy motivations
            you did not allow to function
                were put aside
                   due to your
                       perfectionism.
You prohibited
    your own creative unfoldment
        just because of
            your perfectionism,
                so that
                   both the
                        • healthy [i.e., the healthy motivations, which were not
                                   allowed to function due to your perfectionism,]
                   and the
                        • unhealthy
                           motivations
                               contributed to
                                  • the unfulfillment,
                                or
                                  • the "failure."
```

	You chose the goal out of • partly unhealthy motives, and you prohibited yourself from reaching the goal entirely out of unhealthy motives.
	This may appear like a paradox, but do you follow what I mean?
50	QUESTIONER: A hundred percent! It is so right!
51	ANSWER: Now, if you • investigate and • analyze that fully, you will come across a new • insight, • finding, contrary to your present emotions, that it is never too late. The same factors, if transposed into healthy currents, can still give you fulfillment, perhaps not exactly in the same way [i.e., not exactly fulfillment in the same way you desired], but not any less [i.e., but nevertheless not any less fulfillment].

	You know that now [i.e., You know now that you can have the same or perhaps even more fulfillment than you originally desired], in your • intellect, but • emotionally you cannot accept it.
	You will not be able to
	accept it [i.e., accept EMOTIONALLY the fact that you can have fulfillment] <ul> <li>until</li> </ul>
	and
	• unless you completely understand
	what I am indicating here.
52	QUESTIONER: Yes,
	I understand that entirely.
53	
	QUESTION: You were speaking about our • true self and our • fulfillment, our • closeness to God. Can you say a word about an individual making progress along this path by just doing the work that is his to do?
	The village blacksmith – I don't know how deeply he has to probe.
	1 uon i know now acepty ne nas to probe.
	He makes good horseshoes.
	He has unhappiness in his life.

	He seems to be quiet.
	Brother Lawrence in the kitchen.
	The surgeon may come home and say,
	"I skipped a stitch."
	But he saved a man's life.
	He did good surgery.
	Is it necessary for a person to proceed in this rather • deep and
	• involved search of the subconscious when he • feels he is doing God's work
	and • has fulfillment on that level?
54	ANSWER: The human entity is a • deep, • involved, • complex being. Therefore, in order to be • undivided and • unified, these levels [i.e., these deep, involved, and complex levels] have eventually to be reached by some • process or • method.

```
It is entirely possible that
    someone is fulfilled
        in one way,
    while
        another aspect of his being
            waits for
                • unfoldment
              and
                • growth
                   that cannot be reached
                       merely by doing
                          good work.
Yet, a number of people on this earth
    may not be
        spiritually mature enough
           for such deep probing.
    • In their life work
and
    • in meeting their daily problems as best as they can,
         without
            the awareness of
                their deeper feelings,
                   they do
                       the most they can.
On the other hand,
    there are isolated beings
        who are
            • spiritually
          and
            • emotionally
                so mature
                   that in their own way
                       they follow such a path [i.e., a path such as pathwork],
                          even though
                               it may appear
                                  different in
                                      • method
                                    and
                                      • organization,
but
    the end result
        is the same [i.e., the result is the same as that of a path such as pathwork].
```

```
But for those
    who are somewhere in-between on the scale,
        it is necessary
            to become aware of
                what goes on in the
                   • deep,
                   • involved,
                 and
                   • complex
                       levels of their soul,
                          in order to attain
                              the maximum development
                                  in
                                      • all areas of their personality,
                                  not only in
                                      • one or two aspects of life.
For this [i.e., For attaining maximum development
                              in ALL areas of their personality],
    • a certain help
        is necessary,
    • some sort of
        organized method,
           for working alone
                one is usually
                   too involved
                       to see clearly.
Overemphasis
    on those aspects of the personality
        that function smoothly
            may lead the person
                to overlook
                   • what is not in order yet
                 and
                   • what could be brought out.
```

```
55
              However,
                  the work should
                      never be approached
                          in a spirit of
                              "God demands it of me."
              Then it [i.e., Then, if done in the spirit of "God demands this of me," the work of
                                     growth, purification, development, and transformation]
                  would
                      • be compulsive
                     and
                       • indicate,
                              somewhere in the psyche,
                          a wrong approach
                               to
                                 • God,
                               to
                                 • universal law,
                             and
                               to
                                 • the self.
             It [i.e., The work of growth, purification, development, and transformation]
                  should
                      not be done
                          in a spirit of
                             fulfilling a superimposed duty.
```

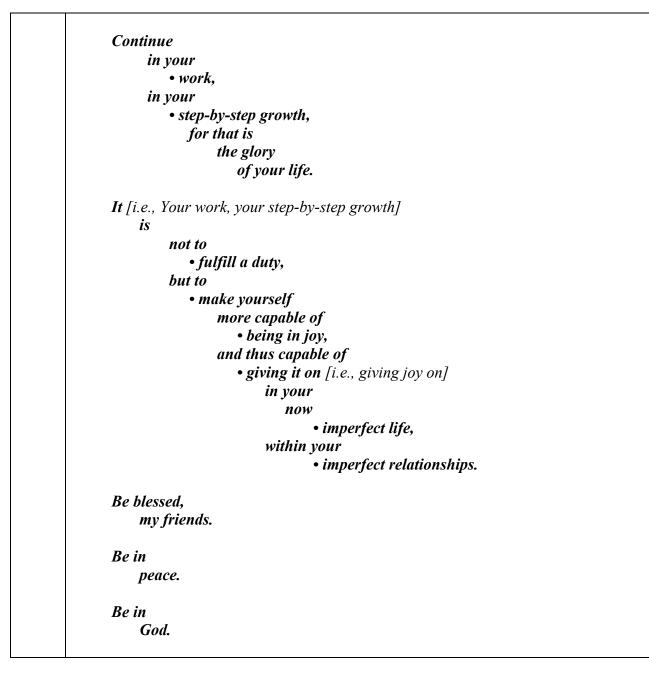
```
The more you
    grow
        into
            • life
       and
         into
            • yourself,
the more you
    will realize that you
         wish to do it [i.e., you WISH to grow and develop into life and yourself]
            in order to
                • live a
                   • fuller
                 and
                   • happier
                        life,
              and thus
                • give
                   more happiness.
You will
    wish
         to override
            your resistance to
                facing
                   that which you
                        • suspect is there
                     but
                        • wish that it were not.
```

```
It is not so much a question of
    • necessity,
but of

    making

         the
            • best,
         the
            • fullest,
         the
            • most meaningful
                experience
                   out of your life -
                               in
                                   • every possible respect,
                               not just in
                                   • work alone.
Getting to
    know one's
         unconscious mind
            is not something
                entirely unconnected
                    with
                        • the soul,
                   with
                        • one's being.
Quite the contrary!
In the last analysis,
    it is
         not possible
            to grow spiritually
                to the fullest
                   without
                        • psychoanalysis,
                       or
                        • self-search by any other name.
```

	There is no separation
	between • spiritual living
	and
	• psychological processes, if you consider it
	from the point of view of
	seeing
	the truth
	in yourself.
	<i>This</i> [i.e., <i>This "seeing the truth in yourself"</i> ] <i>is so</i>
	• simple,
	even though certainly
	• not easy.
	Good actions
	are fine,
	but there comes a point in one's development
	when more is at stake
	than
	• good,
	• kind,
	• helpful
	• actions
	and
	• fine
	• execution of one's work.
56	QUESTIONER: Thank you.
57	Be blessed, all of you.



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