Pathwork Lecture 50: The Vicious Circle

1996 Edition, Original Given April 24, 1959

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> <i>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
	• this gathering,
	God bless
	• all of you.
04	
	Tonight I shall discuss
	one of the vicious circles
	that is very common among human beings.
	<i>To some degree it [i.e., this particular vicious circle]</i>
	operates in
	every human soul.
	<i>Most of the time it</i> [i.e., <i>Most of the time this particular vicious circle</i>]
	lives in the
	• subconscious,
	although some parts of this circle
	may be
	• conscious.

	It is important in this work that you
	follow the circle
	until you uncover it in its entirety,
	for otherwise
	you cannot dissolve it.
	My words are
	not addressed so much
	• to your conscious mind,
	• to your intellect,
	but
	to the level of your
	emotions
	where this vicious circle exists.
05	
	Even if you are aware of
	 some parts of the vicious circle,
	use these words to search for
	• all the other parts
	you are still unaware of.
	Perhaps there are a few among you
	who are
	utterly unaware of
	any part of this circle.
	In that case
	and to begin with,
	these words
	will guide you
	to make
	at least one part
	conscious.
	This [i.e., Making at least one part conscious]
	will not be so difficult
	because
	many of your
	symptoms
	will easily show you that,
	though unconscious,
	the circle very much
	lives within you.

	Still,
	do not interpret these words to mean that you
	consciously
	• think and
	• react
	according to the vicious circle;
	<i>realize that it</i> [i.e., realize that the vicious circle] <i>is hidden.</i>
	It will be up to
	you
	to make the chain reaction
	conscious
	in your work on this path of
	 self-finding and
	• self-development.
	Becoming
	conscious
	of these hidden currents
	will give you
	• freedom and
	• victory.
06	
	Most of my friends
	realize that an
	• illogical
	way of
	• thinking,
	• feeling, and
	• reacting
	exists in every personality,
	even though
	consciously
	you may know a
	• better logic [i.e., better logic than the illogical way of thinking, feeling
	and reacting that also exists in every personality].

	Everything in the
	unconscious
	is
	• primitive,
	• ignorant,
	and very often
	• illogical,
	although it [i.e., although everything in the unconscious]
	does follow a certain
	Iimited logic of its own.
	innica logic of us on in
07	
	The vicious circle that is my subject tonight
	begins in childhood,
	where all images are formed.
	The child is
	• helpless;
	<i>it</i> [i.e., the child]
	• needs to be taken care of;
	it
	• cannot stand on its own two feet;
	it
	• cannot make mature decisions;
	it
	• cannot be independent of
	• weak and
	• selfish
	motives –
	and therefore
	must depend on
	other human beings to a certain degree.
	Hence
	the child
	is incapable of
	unselfish love.

	The mature adult
	The mature adult
	grows into it [i.e., grows into its capacity to give unselfish love]
	provided
	• the whole personality matures harmoniously
	and
	provided that
	• none
	of the childish reactions
	remain hidden in
	the unconscious.
	If they do [i.e., If some of the childish reactions
	remain hidden in the unconscious],
	only
	• part of the personality
	will
	• grow
	while
	• another part –
	and a very important one at that –
	will remain
	• immature.
	There are
	very few adults
	who are as mature
	• emotionally
	as they are
	• intellectually.
08	
	The child
	• desires
	to be loved;
	in fact, it
	• needs
	to be loved.

	If an adult existed
	who was able to give
	a semblance of divine love,
	the conflict we are discussing here
	would not arise.
	would not arise.
	But even in this case [i.e., But even in the case where an adult existed who was able to give a semblance of divine love to the child],
	the
	inner
	problems of an entity [i.e., the inner problems of the inner child]
	would never be solved.
	For
	nothing can really be solved by what
	another person
	• can
	or
	• cannot
	do!
	That is why
	<i>life</i> [i.e., incarnation]
	on this
	• imperfect and
	• unpurified
	planet
	is necessary
	for every soul
	who is not yet pure.
09	
	The child comes in contact with
	more or less imperfect surroundings
	that bring
	its inner problems
	-
	to the fore.

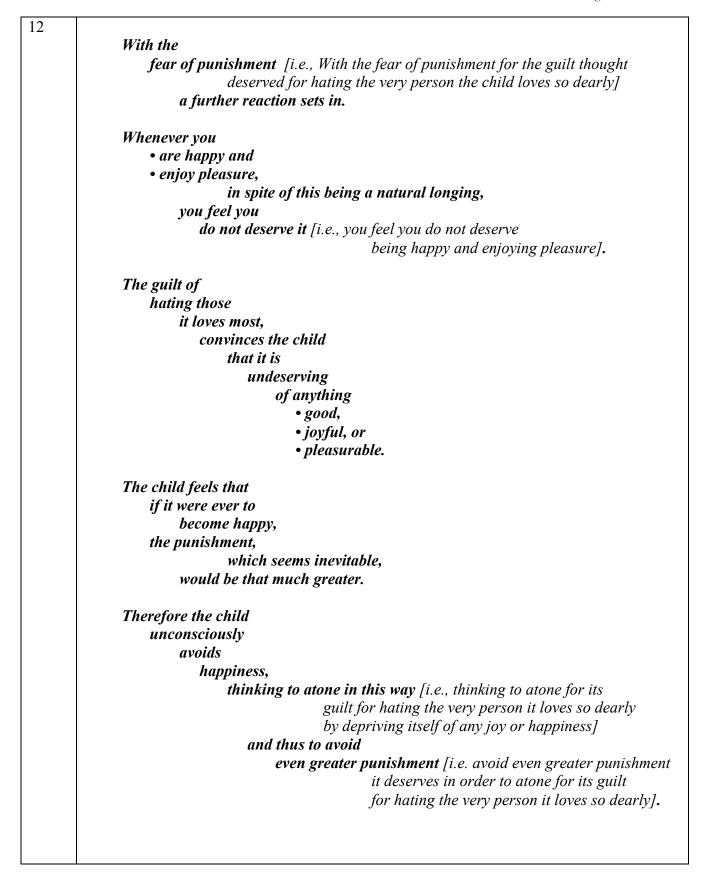
Because of the lack of divine love, the child in its ignorance craves an exclusive love that is neither • divine nor • humanly possible. The love it wants is selfish; it does not want to share love with • others, with • brothers or sisters or even with • the other parent. The child is often unconsciously jealous of both parents. Yet, if the parents do not love each other, the child suffers even more. So the first conflict arises from two opposite desires.

On the one hand • the child wants the love of each parent exclusively; on the other, • it suffers *if the parents do not love* each other. Since the love-capacity of any parent is imperfect, the child misunderstands that, despite the imperfection, most parents are still fully capable of loving more than one person. The child feels • excluded and • rejected *if the parent* also loves others, however. In short, the exclusive love the child craves can never be gratified. Furthermore, whenever the child is prohibited from having its way, *that* [*i.e.*, *that prohibition from having its way and having what it wants*] serves as an additional "proof" to the child that it is not sufficiently loved.

10 **This frustration** [i.e., This frustration at not feeling sufficiently loved as a child] causes the child to feel rejected, which, in turn, causes • hatred. • resentment, • hostility, and • aggression. *This* [i.e., *The child's EMOTIONAL REACTION to feeling rejection and unloved*, namely, the child's hatred, resentment, hostility, and aggression] is the second part of the vicious circle. The need for love that cannot be gratified [i.e., The child's need for love that cannot be gratified since the child believes that it needs EXCLUSIVE love, which *is IMPOSSIBLE for any parent to give] causes* [i.e., evokes the emotional reactions in the child of] • hatred and • hostility toward the very people one loves most. Generally speaking, this is the second conflict of the growing human being [i.e., this conflict of having hatred and and hostility toward the very people one loves most is second to the first conflict in the growing child, which is the conflict of having two *opposite desires – the desire to be exclusively loved by one or both parents* opposed by the opposite desire that the two parents love each other]. If the child • hated someone it did not love at the same time, if it • loved in its own way and • did not desire love in return, this conflict [i.e., this second conflict in the growing child of having hatred and and hostility toward the very people one loves most] could not arise.

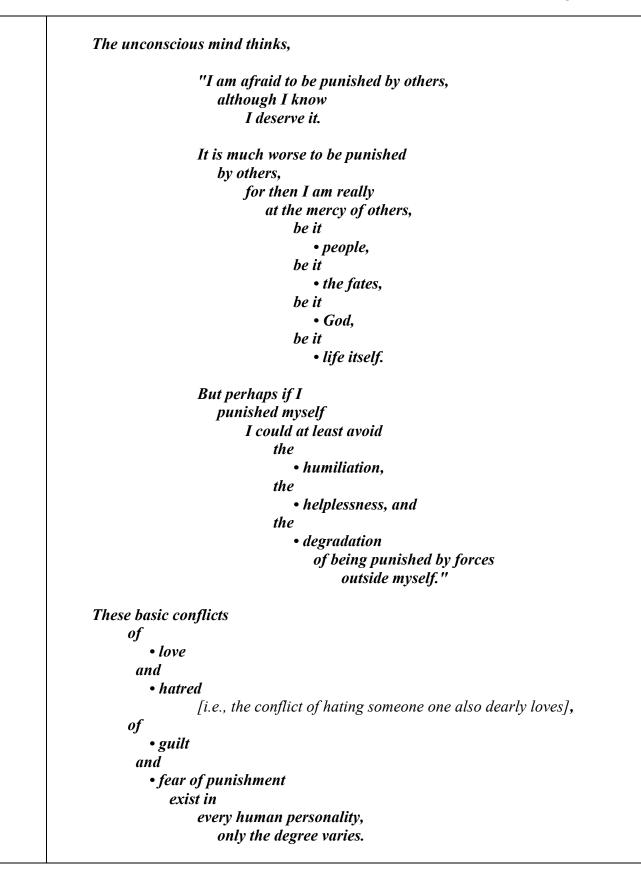
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The very fact that
    hatred exists
         for the very person
            one loves dearly
                 creates an important conflict
                    in the human psyche.
It is self-evident that the child
    feels ashamed of these negative emotions [i.e., feels ashamed that it feels
         the negative emotions of hatred for the very person one loves dearly],
and therefore
    it puts this conflict [i.e., the child puts this inner conflict of hating
                                               and loving the very same person]
         into the subconscious
            where it festers.
The hatred
    causes
         guilt
            because the child is taught early
                 that it is
                    • bad,
                    • wrong, and
                    • sinful
                        to hate,
                           particularly one's parents
                                whom one is supposed to
                                   • love and
                                   • honor.
It is this guilt [i.e., It is this guilt for hating one's parents],
         living on
            and on
                 in the subconscious,
    which
         in the adult personality
            causes all sorts of
                 • inner and
                 • outer
                    conflicts.
```

	Moreover, people are unaware of
	the roots
	of these conflicts [i.e., these conflicts brought on either because 1) the
	child-self wants exclusive love from the parents which is
	in conflict with desiring that its parents love each other
	or 2) the conflicts of hating the very person one loves or
	<i>3) the guilt for this hate toward the very person one loves]</i>
	until they
	decide to find out
	what is hidden
	in their subconscious.
11	
	The guilt [i.e., the guilt for hating the very person the child loves dearly]
	has a
	• further,
	and again
	• inevitable,
	reaction.
	Feeling guilty,
	the unconscious says,
	"I desire
	to be punished."
	Thus a
	fear of punishment
	arises in the soul,
	which again is
	almost always
	completely unconscious.
	However,
	<i>the manifestations</i> [i.e., the manifestations of this fear of punishment for the guilt thought deserved for hating
	the very person one loves dearly]
	can be found in
	various symptoms,
	which, if followed through [i.e. if followed through to their origin],
	which, if johowed inrough [i.e. if johowed inrough to their origin], will finally lead to the chain reactions
	I will describe next.
	1 πια αεροποτε πελι.

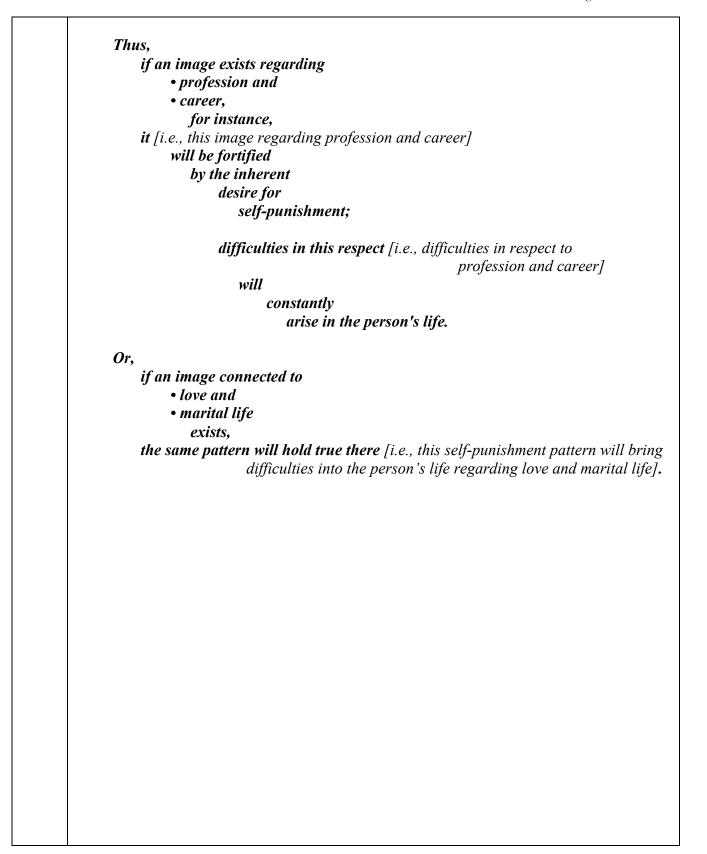


<i>The avoidance</i> [<i>i.e.</i> , <i>The avoidance of the punishment that is required to atone for the</i>
child's guilt for hating the very person it loves so dearly]
creates
• situations and
• patterns
that always seem to
destroy
everything
most dearly wished for in life.
It is this
<i>fear of happiness</i> [i.e. It is this fear of undeserved happiness, fearing that
happiness would result in even greater punishment for
its guilt for hating the very person it loves so dearly]
that leads a person
to all sorts of
unhealthy
• reactions,
• symptoms,
• endeavors,
 manipulations of emotions,
and even to
 actions which indirectly
create patterns
that appear as if
<i>they</i> [<i>i.e., as if the actions and patterns, patterns</i>
that were indirectly created by the actions]
happened
• involuntarily,
 without the personality
being responsible for them at all.
Thus a further conflict
comes into existence.
On the one hand,
the personality is yearning for
• happiness and
• fulfillment,
on the other,
a fear of
• happiness [i.e., a fear of happiness that is undeserved because of the guilt] prohibits the fulfillment.

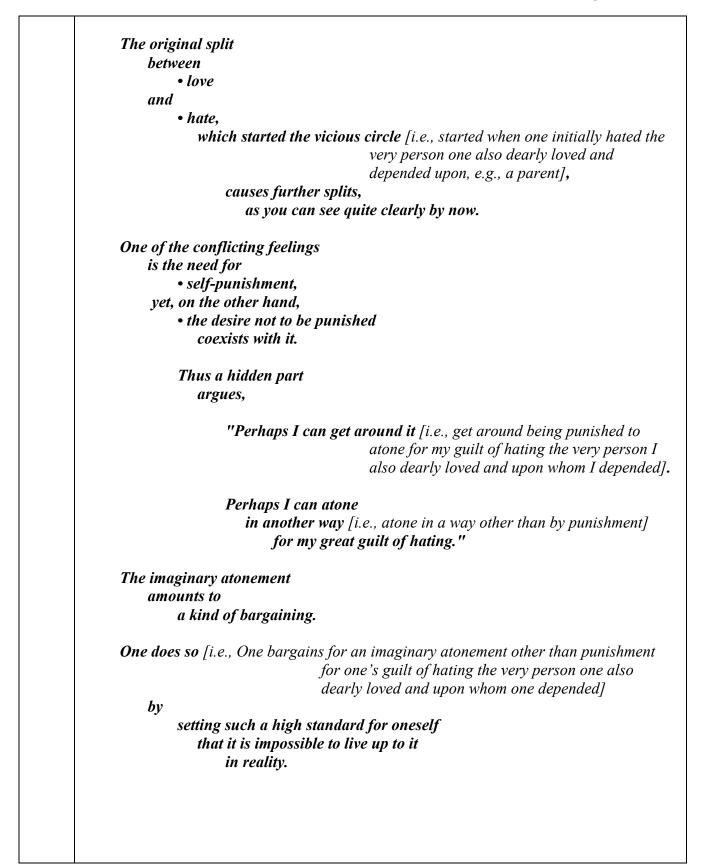
	Although
	the desire for happiness
	can never be eradicated,
	yet,
	<i>due to this deeply hidden guilt feeling</i> [i.e., due to this deeply hidden guilt <i>feeling for hating the very person one loves so dearly</i>],
	the stronger one
	desires happiness,
	the guiltier
	one feels.
	Many
	Many
	• personal
	as well as
	• mass
	images
	are gathered along the way,
	all helping to fortify
	this chain reaction.
14	
	Now, the
	fear of
	• being punished
	and the
	fear of
	• not deserving happiness
	create a
	• further and
	• more complicated
	reaction.



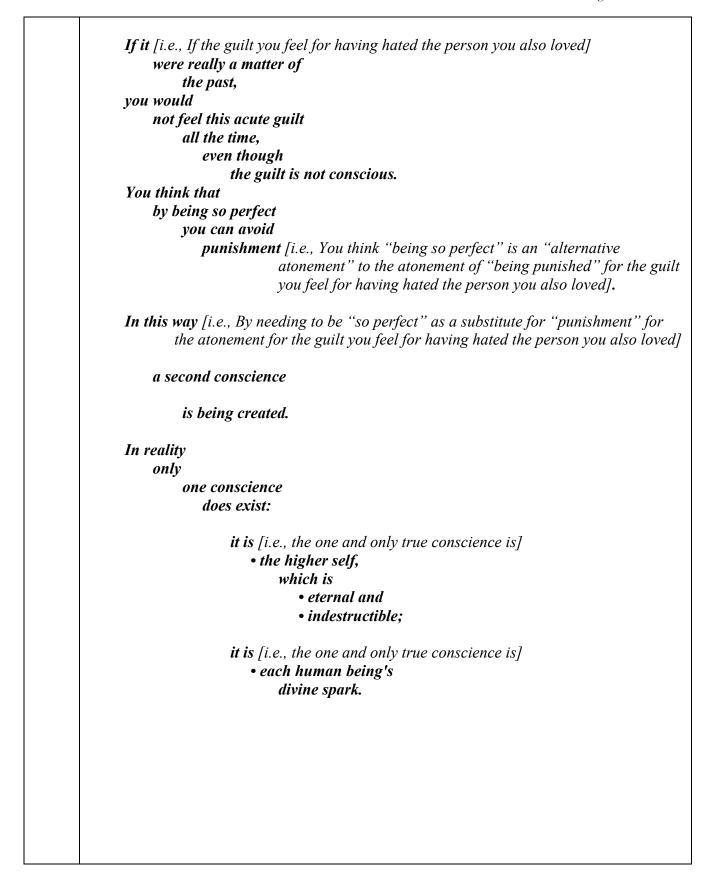
	The compulsive desire for
	self-punishment
	due to
	• wrong and
	• ignorant
	conclusions
	exists in
	every human being
	to some degree.
15	
	Thus
	the personality
	inflicts punishment on itself.
	This [i.e., The personality inflicting punishment upon itself]
	may happen in various ways,
	either by
	• physical disease
	that the psyche produces,
	or by various
	• mishaps,
	• difficulties,
	• failures, or
	• conflicts
	in any area of life.
	In each case
	the area affected [i.e., the area of life affected by the personality inflicting
	punishment upon itself]
	depends on
	the personal image the child has
	• formed and
	• carried around
	during this lifetime
	until it [i.e., until the image]
	is
	• found
	and eventually
	• dissolved.

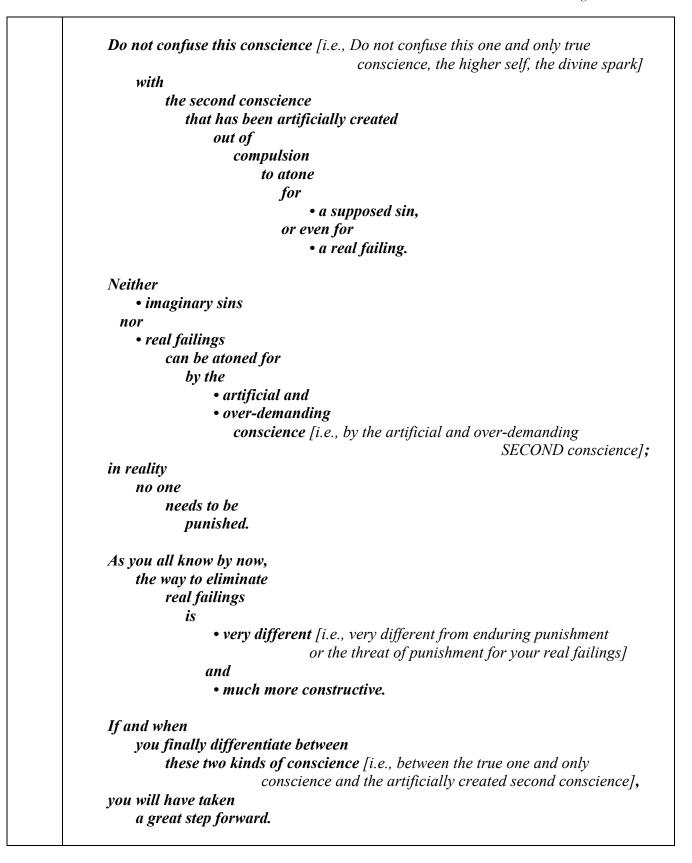


16	
	Hence,
	if
	and
	when
	• you do not succeed in a
	• conscious and
	• legitimate
	desire,
	and
	• looking at your life
	you find the pattern
	that the fulfillment of the conscious desire
	was constantly frustrated,
	as though
	• you had nothing to do with it,
	as though
	• an unkind fate had happened to you,
	you can be sure that
	not only
	•
	• does an
	• image
	and a
	• wrong conclusion
	exist within you,
	but that, in addition,
	• the need for
	self-punishment
	is also present.
17	
17	A further chain reaction
	in this vicious circle
	is the personality's
	split
	in its desire currents.



	This little inner voice [i.e., This voice that seeks an alternative to punishment as a means for atoning for the guilt for having hated the person one also loved] argues,
	"If I am so perfect, if I have • no faults and • no weakness, if I am • the best in everything I undertake, then I can make good for [i.e., then, rather than being punished, I can instead, by being so PERFECT, now atone for] my past • hatred and • resentment."
	And since the little voice was at one point repressed into the unconscious, it did • not die; it is • still alive in the present.
18	You get over something only if you can air it out. That [i.e., Because you have not yet aired out the guilt you feel for having hated the person you also loved] is why the same old hatred [i.e., the same old original hatred of the one you also dearly loved and upon whom you depended] still lingers on in you. That [i.e., Because you have not yet aired out the guilt you feel for having hated the person you also loved]
	is also why you constantly feel guilty.





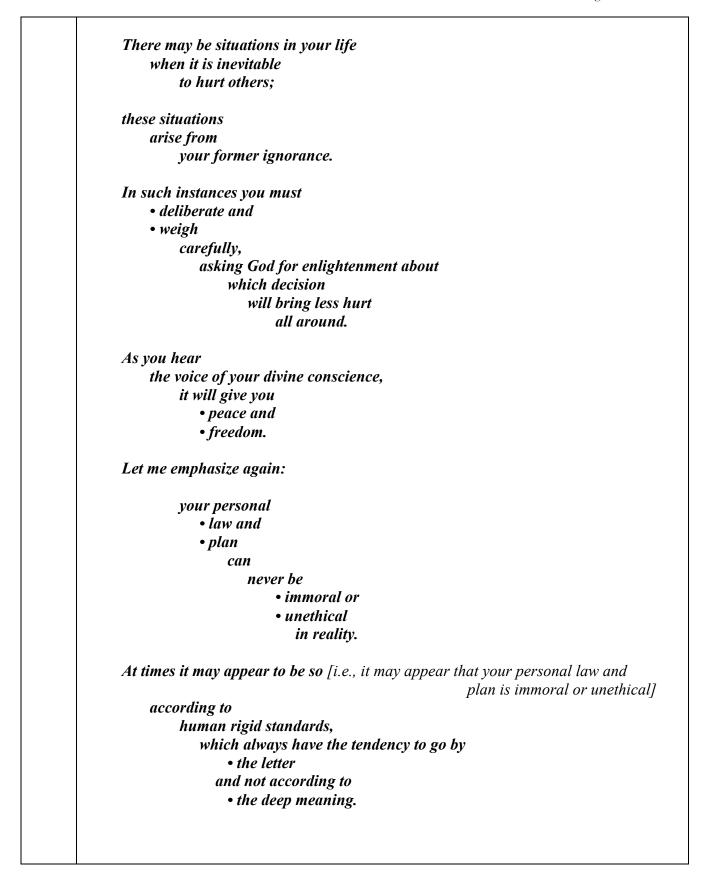
19	
	The
	• good and
	• pure
	divine conscience
	is, of course, concerned
	with
	• your progress,
	with
	• your spiritual development, and
	with
	• the fulfillment of your personal task in life.
	<i>It</i> [i.e., The good and pure divine conscience]
	is also concerned
	with
	• your personal law.
	When I say
	personal law,
	this should not be misunderstood.
	It [i.e., This personal law]
	does not mean
	the kind of behavior that
	• self-willed,
	• primitive,
	• undeveloped or
	• antisocial
	people
	display.
	It [i.e., Personal law]
	does not mean
	living in
	a fortress of separation,
	sometimes by one's
	own law of selfishness.
	Such people
	disregard
	not only
	• the law of their government,
	but also
	• divine law.

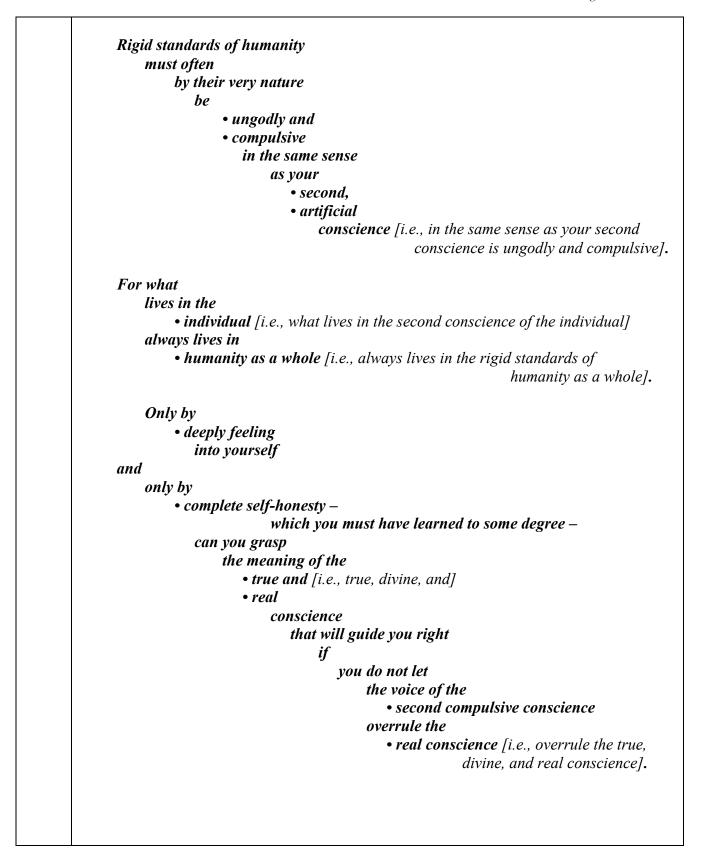
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The personal law
    I refer to
         is part of
            divine law;
it [i.e., this personal law]
    always remains within the framework of
        the divine [i.e., within the framework of the divine law]
  and
         never contradicts it [i.e., the personal law never contradicts the divine law].
Yet
    every child of God
         is different
             in
                • development
          as well as
             in
                • character and
                • temperament.
Each person
    has different
         • qualities and
         • shortcomings.
Therefore,
    every human being
         needs something different
           for
                each life,
         and often something different
           for
                each period
                   within the same life.
What applies to
     • one person
does not necessarily apply to
    • others.
```

20	
	Divine law
	is
	• wide and
	• very flexible.
	It [i.e., Divine law]
	knows none of the
	• rigidities and
	• generalizations
	of the human misinterpretations
	of divine law.
	Such misinterpretations
	may
	close in
	some individuals.
	• They [i.e., These individuals who are closed in by the rigidities and
	generalizations of the human misinterpretations of divine law]
	feel acutely
	what is expected of them
	and
	• what they
	consciously
	think is right
	oppresses them.
	Perhaps
	their selfish instincts
	are still so strong
	that their
	real and divine conscience
	has that effect [i.e., has the effect of oppressing them],
	but perhaps
	<i>it</i> [i.e., but perhaps their real and divine conscience]
	is leading them
	according to
	their personal life plan.

21	
	So perhaps
	your surroundings
	lead you to do something
	that in itself
	is right
	and yet that [i.e., and yet your doing that something that is right in and of itself and is in accord with how your are being led by your surroundings]
	may
	not
	be the right thing for
	you.
	<i>you</i> .
	On the other hand
	what your
	<i>real conscience</i> [i.e., what your real or divine conscience]
	wants you to do
	may at first
	appear contrary to the
	• ethical and
	• moral
	law
	of your environment.
	Though this may sound strange to you,
	yet when you think more deeply
	it is not so strange.
	Your divine conscience [i.e., Your divine or real conscience]
	will never be at variance with
	divine
	• ethics and
	• morals.

22 22 Divine law is always determined first and foremost 22 Divine law is always determined first and foremost		So if you have the
 independence to think through what the outer morals are, you will find that in many cases they [i.e., the outer morals of your environment] may conform with the divine law, while in some [i.e., while in some other cases] they [i.e., the outer morals of your environment] may not [i.e., may not conform with the divine law]. Sometimes the outer morals are • rigid and • senseless. By adhering to them [i.e., By adhering to outer morals that are rigid and senseless], you may inflict more harm on • others and • yourself than by following your own personal divine law. 		
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is always determined first and foremost by whether it		Divine law
first and foremost by whether it		
by whether it		
hurts others.		•
		nurts others.





23	
	When your
	real conscience [i.e., When your true, divine, and real conscience]
	speaks to you,
	you will be
	liberated,
	my friends,
	regardless of
	whether your decision turns out to be
	what your emotions desire
	for the moment.
	Here is the difficulty:
	there are no rules.
	At one time
	your
	• real and
	• divine
	conscience
	may tell you
	to do what is
	• unflattering,
	• uncomfortable, and
	• against your selfish desires.
	Then
	your hope
	that your inner voice warning
	against
	your selfish desire
	may be
	your compulsive conscience [i.e., your compulsive second
	conscience rather than your true divine conscience]
	is unjustified.
	is unjusificu.

At times the • right way may be what both your • real and your • compulsive [i.e., compulsive or second] conscience are saying – only the motives [i.e., only the motives of the two consciences] may be different. At other times, your real conscience directs you toward the very thing you desire most, but you have no courage to obey it [i.e., no courage to obey your *real, true and divine conscience]* because your compulsive conscience [i.e., your compulsive second conscience] speaks too loudly. *This voice* [i.e., *This voice of your compulsive second conscience*] says, "I am too guilty. I must not be happy. *I do not deserve it* [*i.e.*, *I do not deserve this very* thing I desire most]."

But when the voice of your divine conscience speaks to you, you must feel • liberated; you must feel *in complete harmony* with • yourself and with • the world. whatever the • decision, whatever the • outcome, whatever the • difficulties may be. Very few people can • penetrate to the voice of the divine conscience at all times and • be conscious of it. They are constantly whipped by the slave driver of their *compulsive conscience* [i.e., by the slave driver of their compulsive second conscience], which has come into existence by the chain reactions I mentioned earlier [i.e., the chain reactions beginning with GUILT for HATING the one that one LOVES, leading to SELF-PUNISHMENT, then FEAR of punishment, then to finding alternatives to punishment for atonement, namely BLOCKING PLEASURE, and setting standards of living at levels of PERFECTION that are impossible to live up to – all leading to the creation of the demanding SECOND CONSCIENCE, which one COMPULSIVELY tries to obey].

24	
	The compulsive second conscience
	makes demands
	that are impossible to fulfill.
	Each time you
	fail to live up to these standards [i.e., the standards of
	the compulsive second conscience],
	уои
	feel
	disproportionately dejected.
	With each
	failure to satisfy the compulsive conscience [i.e., failure to satisfy the compulsive
	second conscience, which was created as a perfect standard of living such that living by this standard of perfection would become a preferred method of atonement and an alternative to punishment as an atonement for the guilt you feel for hating those you most love], you feel more strongly
	that you
	cannot
	avoid punishment.
	You
	feel
	the need for
	punishment
	even more than
	before
	you invented
	this second conscience.
	You say to yourself,
	"If I am not even capable of being
	as
	good and
	as
	perfect
	as I should be with most people,
	then how can I be perfect with
	those I hate?

	Therefore [i.e., Therefore, since I cannot be perfect with most people, let alone with those I hate] I know how much I deserve to be • punished and • despised."
	The bargaining you wanted to do [i.e., the bargain of replacing the PUNISHMENT you clearly deserve with BEING PERFECT and living in accord with your compulsive second conscious to atone for your guilt for hating] did not work out [i.e., did not work out because you were not able to live as perfectly as your compulsive second conscience dictates].
	It [i.e., This bargaining] could never work out.
	So the price you pay for the second conscience is high [i.e., the price of being demanded to be perfect in all ways] – so much higher than the price everyone must pay to live life healthily [i.e., the price of healthy self- acceptance, personal development and purification, NOT the price of being perfect]!
25	What happens when you cannot attain these goals [i.e., these goals of being perfect and living in accord with the exacting demands of the compulsive second conscience]? Inevitably the result [i.e., the result of realizing that you cannot attain these goals of being perfect and living in accord with the exacting demands of the compulsive second conscience] must be a feeling of • inadequacy and • inferiority.

	Since you
	Since you do not know
	that the standards of your
	compulsive conscience [i.e., your compulsive second conscience] are
	• irrational,
	• unreal, and
	• impossible to realize,
	and
	since you
	believe,
	behind your wall of separation,
	that
	• others
	can succeed
	while
	• you alone
	do not,
	you
	feel
	• completely isolated and
	• ashamed,
	with your
	guilty secret of
	not only
	• hating,
	but also of
	• being unable to be
	• good and
	• pure.
	<i>pure.</i>
26	
	You may say,
	"It is
	• right and
	• good
	to become perfect."
	iv vecome perjeci.

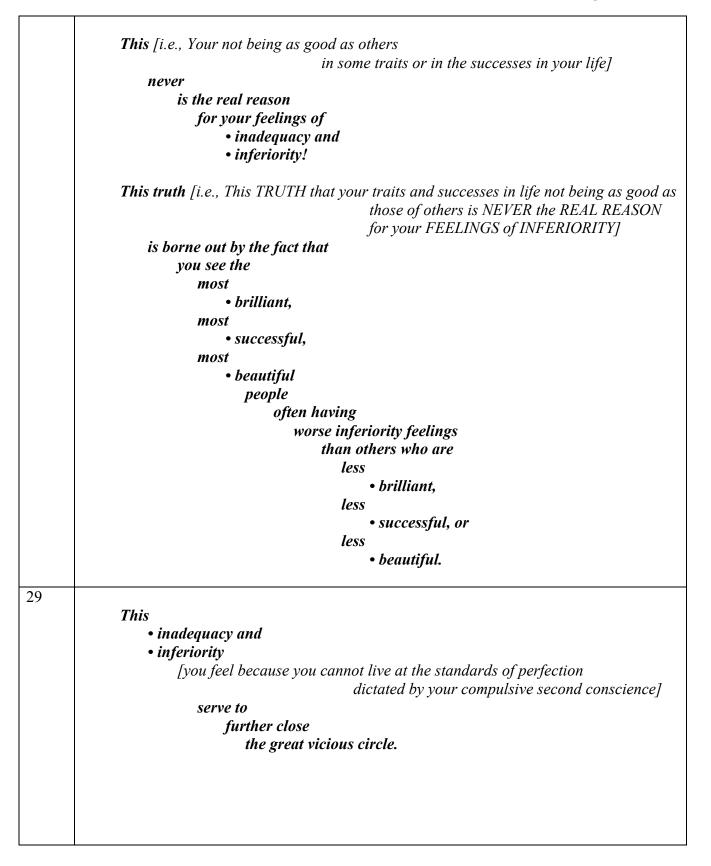
	"Does not the divine conscience wish this perfection too?"
	<i>Certainly it</i> <i>does</i> [i.e., Certainly the divine, real, and true conscience also wishes this perfection].
I said before	
at times	
the	
	• divine and
the	• compulsive [i.e., the compulsive second]
	conscience
	may strive for
	the same thing.
In the first p	place, though,
the way	<i>it is achieved</i> [i.e., the way the wished for perfection is achieve fers in each case.
The divine c knows	conscience
	a cannot be perfect
-	yet;
<i>it</i> [i.e., the d	ivine conscience]
wants to	o show you
	p by step
	how to attain perfection
	by degrees,
	by accepting yourself
	as you are now
	without • guilt and
	• fear.
	• 1841.

	The compulsive conscience [i.e., The compulsive second conscience] does not know anything of the kind [i.e., does not know anything about attaining perfection by degrees, or about accepting yourself as you are now without guilt and fear];
	you are now without guilt and fearjy,
	<i>it</i> [<i>i.e.</i> , the compulsive second conscience]
	has to be perfect [i.e., says that you have to be perfect]
	now.
	Furthermore,
	the motives
	of these two voices vary.
	of mese two voices vary.
	The divine conscience
	has time;
	nus time,
	<i>it</i> [<i>i.e.</i> , the divine conscience]
	desires its ultimate goal
	for the purpose of
	loving better;
	it [i.e. the divine conscience]
	<i>it</i> [i.e., the divine conscience] <i>knows that</i>
	the perfection of divine truth
	is the only way to
	give
	• love and
	• happiness
	and to
	become
	• happy
	and
	be
	• loved.
27	
	The second conscience
	is motivated by
	• weakness and
	• fear.

```
It [i.e., The compulsive second conscience]
    bargains;
it [i.e., the compulsive second conscience]
    wants to avoid something
        that
            may or may not
                be
                   • good,
                   • healthy, and
                   • deserved -
                        it [i.e., whether this "something" being avoided by the
                               compulsive second conscience is good, healthy, and
                               deserved]
                           depends [on] how you look at
                               so-called punishment.
It [i.e., The compulsive second conscience]
    is too proud
        to realize that
             you simply cannot be perfect yet.
It [i.e., The compulsive second conscience]
    is also too proud
         to let you
            accept yourself
                as you are now.
[i.e., Because you are too proud to realize that you simply cannot be perfect yet
                               and too proud to accept yourself as you are now]
    You must therefore
        feel
            inferior
                because you are not able
                   to live up to your high standards.
```

	All inferiority feelings in human nature
	can be reduced to this common denominator [i.e., namely, that, in your humanity, you are NOT ABLE to live up to the high standards of your compulsive second conscience].
	As long as this fact [i.e., As long as this fact, the fact that, in your humanity, you are not able to live up to the high standards of your compulsive second conscience,] is not • felt and
	• experienced, you cannot shed inferiority feelings.
	You have to • uncover the whole vicious circle and • see its lack of reason;
	you have to • live through the emotions that led you to create it.
	Only then will you • dissolve this chain reaction
	point by point and • create
	new concepts within your emotional self.
28	Whatever rationalizations you use to explain your inferiority feelings,
	<i>they</i> [i.e., these rationalizations you use to explain your inferiority feelings] <i>are never</i> <i>the real cause</i> [i.e., NEVER the REAL CAUSE of your inferiority feelings].

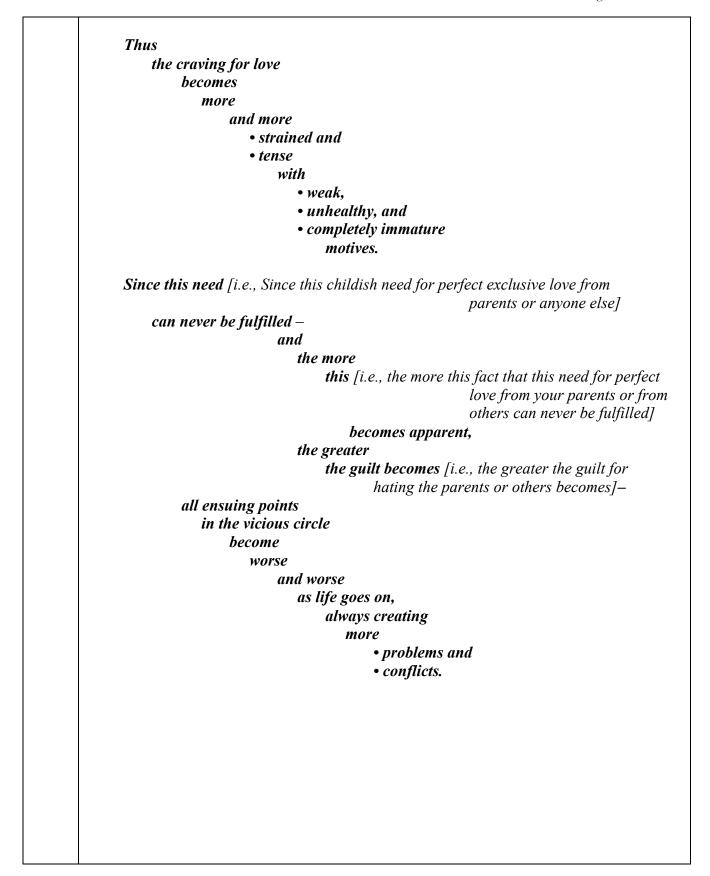
Others may indeed be more successful in one way or another, but this by itself could never make you feel inferior. Without your artificially high standards [i.e., without the artificially high standards of your compulsive second conscience], • you would not feel the need to be • better than or at least • as good as others in every realm of your life. • You could accept with equanimity that others • are better or • do better in some areas of life while you have advantages that others may lack. • You would not have to be as • intelligent, as • successful, as • beautiful as other people are.



Again, your unconscious little voice argues, "I have failed. I know I am inferior, but perhaps, *if I could just receive* a great amount of • love and • respect and • admiration from others this [i.e., this receiving NOW this love, respect, and admiration FROM OTHERS] would feel like the same gratification which • I originally yearned for and which • was withheld from me back then, thereby forcing me into the position of • hating [i.e., hating the parents I also loved] and • creating this entire circle.

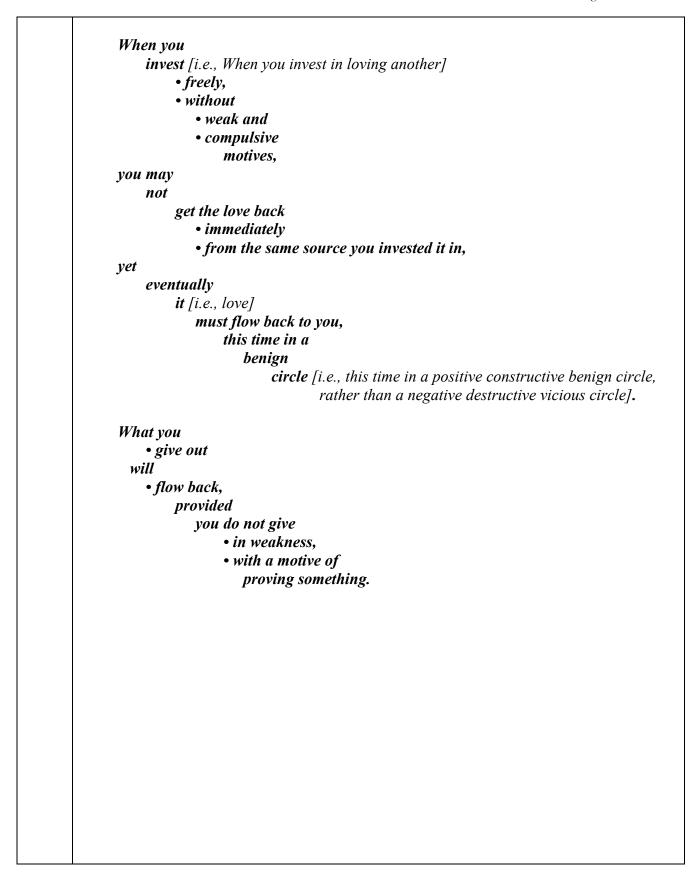
	The
	• admiration and
	• respect
	from others
	would also
	be
	the proof
	that I was justified [i.e., justified in creating
	this entire circle],
	<i>for</i> [i.e., for I now argue that] <i>it is possible</i>
	to receive
	<i>now</i> [i.e., now, and from others,]
	what my parents
	have denied me.
	nuve aentea me.
	But it [i.e., But this admiration and respect from others I receive now] will also show that
	I am not as
	worthless as I suspect
	when I
	fail to live up to
	the standards of my compulsive conscience.
	[i.e., the standards of PERFECTION
	demanded by my compulsive second
	conscience]"
2.0	
30	
	Naturally,
	these thoughts
	are never reasoned out
	consciously;
	yet this is the way
	emotions
	argue
	below the surface.
	below the surjuce.

```
So the circle
    closes
         where it started,
and
    the need to be
         • loved and
         • admired
            becomes
                much more compulsive
                    than it originally was [i.e., than it was when the vicious circle first
                        started because you did not receive the exclusive love of your
                        parents that, though impossible, you demanded as a child].
All the various points of these chain reactions
    make the need [i.e., the need to be loved and admired by others]
         much stronger.
Besides.
    there always exists a suspicion
         that the hate [i.e., the hate towards one's parents, whom one also loves]
            was unjustified -
                        which it was,
                           but in a different sense.
The personality
    unconsciously
        feels
            that if such love [i.e., if such perfect exclusive love
                                                      demanded by the child]
                does exist at all,
                   then
                        • the child
                           was
                               right [i.e., right for demanding that perfect exclusive
                                                              love from your parents],
                   and
                        • your parents,
                               or whoever else it was who did not give it to you,
                           were
                               wrong [i.e., wrong for not giving you that perfect
                                                                     exclusive love].
```



	Only when
	• you desire love in a
	• healthy and
	• mature
	way
	which does not cover
	sick motives,
	and
	only when
	• you are willing to love
	to the same degree
	as you desire to
	be loved,
	thereby taking the
	"risk of life,"
	will love be forthcoming.
31	
51	Remember that
	the sick personality
	in which
	this vicious circle
	is strong
	can never take that risk [i.e., that risk of loving, that risk of life]
	as long as
	<i>it</i> [i.e., as long as this sick personality]
	continues to desire
	immature childish love.
	As long as it [i.e., As long as the sick personality caught in this vicious circle]
	cannot risk
	anything for love
	for love, it does not know
	how
	to love maturely.
	to tove maturely.
	• The child
	is not supposed to take that risk;
	yet
	• the adult
	is.

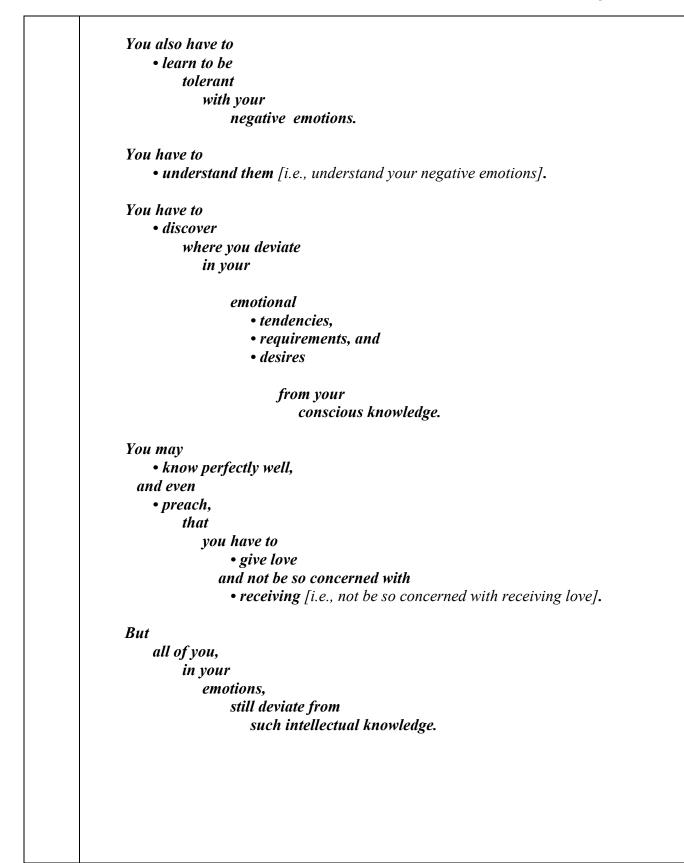
The inner child • has only the immature • desire and • craving for love, and • wants to be • loved and • cherished, • cared for and • admired even by people the individual has no intention to love in return. And with those people who may have the intention to love in return, to some degree, the proportion between their • willingness to give and their • compulsive need to receive is very uneven. Because of this basic unfairness, such a scheme cannot work. For, divine law is always • just and • fair. You never • receive more than you • invest.

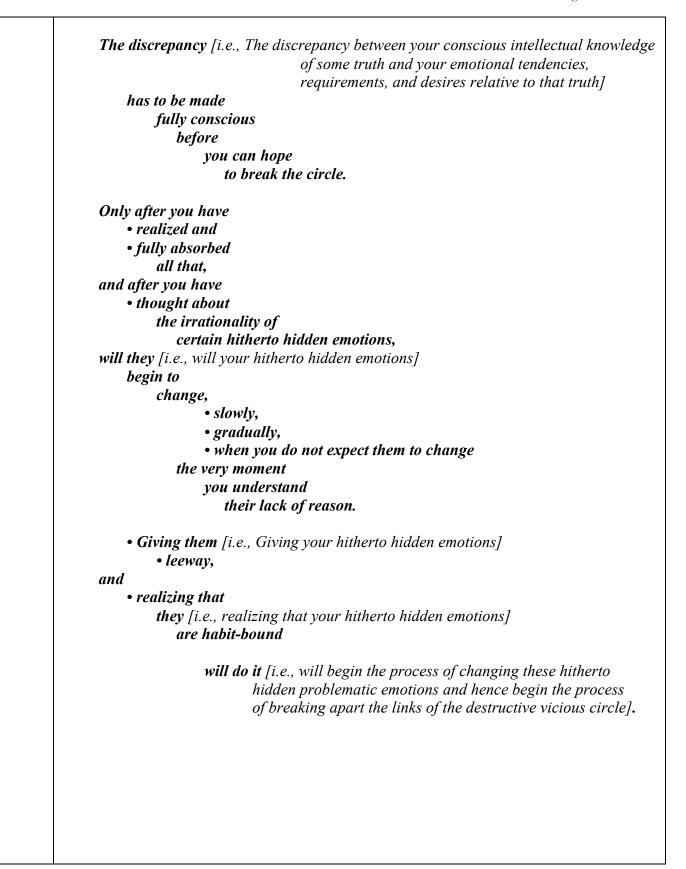


If the motives for the
limited love
you give
are unconsciously based on
the great vicious circle,
you can
never
receive love in return,
even if by chance
you come across a person
who would basically
be capable
to love more maturely
than it is possible
in the environment
you usually attract
by your hidden currents.
Let us suppose, for argument's sake,
that
all your needs in receiving love
could be gratified
while you invest
only a minimum of emotion.
Even then
your need [i.e., your need for love]
could never be gratified.
This is because of the simple reason
that
your inner suffering
needs a different answer [i.e., needs an answer different from love].

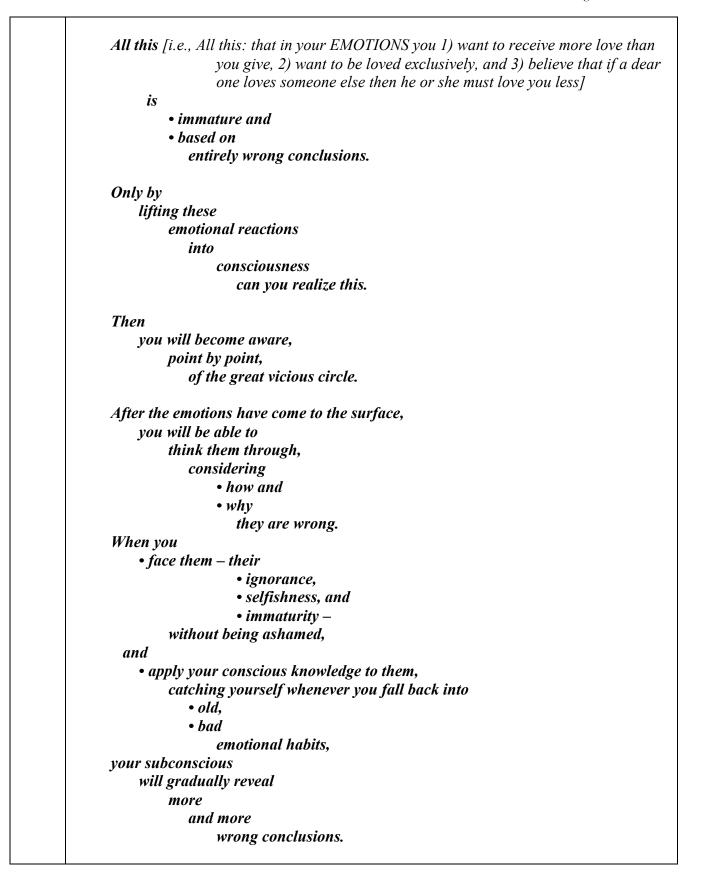
	The love you crave in the mistaken idea that it will set you right is not the answer.
	In other words, you look for a remedy [i.e., the remedy you seek is the love you crave, a remedy] that is
	no remedy for vour
	sickness, so
	your hunger for love will remain, never to be stilled.
	It [i.e., Your hunger for love] is like a bottomless well.
	<i>Thus</i> <i>the circle</i> [i.e., the destructive vicious circle] <i>closes.</i>
32	It is your work on this path to
	• find this circle [i.e., to find this destructive vicious circle] within yourself,
	to experience it [i.e., to EXPERIENCE this destructive vicious circle], particularly as to where,
	 how, and in respect to whom it lives
	within you.
	<i>All this</i> [i.e., All that is involved in finding and experiencing all these facets of this destructive vicious circle that lives within you]
	has to become a personal experience
	before you can really dissolve it [i.e., dissolve this vicious circle within].

If you let this circle [i.e., If you let this destructive vicious circle that lives within you] be only an intellectual knowing, without emotionally reliving it, *the knowledge [i.e. the knowledge about this vicious circle that is merely intellectual, theoretical, and conceptual knowledge*] will not help you. To repeat: if you cannot identify the various points of the vicious circle in your emotions, the existence of the chain reaction [i.e., the existence of the chain reaction *comprised of the various points and links of this vicious circle*] will just be another piece of theoretical knowledge you have absorbed, entirely separated from vour emotions. Therefore, once you find this circle in your personal work you can break it [i.e., you can break this destructive vicious circle], but only after realizing where the wrong premises are. You will have to see that as a child you were justified in having certain • feelings, • attitudes, • needs and • incapacities which are now obsolete.





```
If you discover
    their wrong trends [i.e., If you discover the wrong trends of these
                heretofore hidden problematic, childish, and immature emotions]
         again
            and again,
                long after you have
                   initially
                        understood their childishness,
then,
    and then only,
         will these emotions [i.e., will these heretofore hidden
                                      problematic, childish, and immature emotions]
            slowly
                begin to
                   mature.
So far
    you have not realized
         that your
            emotions
                have often claimed that
                   you wanted to
                        • receive
                   more than you were willing to
                        • give.
They [i.e., Your emotions]
    also
         insisted
            that you be loved
                exclusively.
And you still live -
                unconsciously -
    with the
         wrong conclusion
            that
                if a dear one
                   loves someone else,
                he or she
                   necessarily
                        loves you
                           that much less.
```



	<i>Each act of recognition</i> [i.e., Each act of recognizing that emotional reactions giving rise to the vicious circle operating in you are immature and based upon wrong conclusions]
	will help you further to break
	your personal vicious circle.
	Thus [i.e., By thus breaking your personal vicious circle] you will become • free and
	• independent.
33	
	The human soul
	contains
	all the
	• wisdom, all the
	an the • truth
	deep down.
	But
	all the wrong conclusions
	<i>cover it up</i> [i.e., cover up all the deep-down wisdom and truth].
	By making them [i.e., By making all the wrong conclusions] conscious
	and then
	<i>working them</i> [i.e., and then working all the wrong conclusions] <i>through</i>
	point by point,
	you will Gradui
	finally reach the goal
	of unfolding
	your inner voice of wisdom
	that guides you
	according to
	• the divine conscience,
	according to
	• your personal plan.

When the divine laws – • general as well as • personal – are violated in your • inner and • outer reactions, your divine conscience leads you inexorably in such a way as to • restore order and • balance in your life. Situations will occur that seem like • punishment, while they are actually • the remedy to set you on the right track. • Wherever and • whenever you deviate, the balance must be reestablished, so that through your difficulties you will finally get to the point where you change vour inner direction.

	You will
	change,
	not necessarily in your
	• outer and
	• conscious
	actions,
	but in your
	• unconscious
	• childish
	• requirements and
	• aims.
34	
	So, my dear friends,
	• work through
	this vicious circle
	and
	• experience
	how it [i.e., EXPERIENCE how this vicious circle]
	is active
	in your personal life.
35	
	Are there any questions?
	OUESTION.
	QUESTION:
	What happens to a child whose
	• hatred and
	• hostility
	breaks out in the open?
	Would such a child
	still have a guilt feeling?
36	
50	ANSWER:
	Outer manifestations [i.e., Outer manifestations of hatred and hostility]
	often occur in children.
	often occur in chuuren.

Г

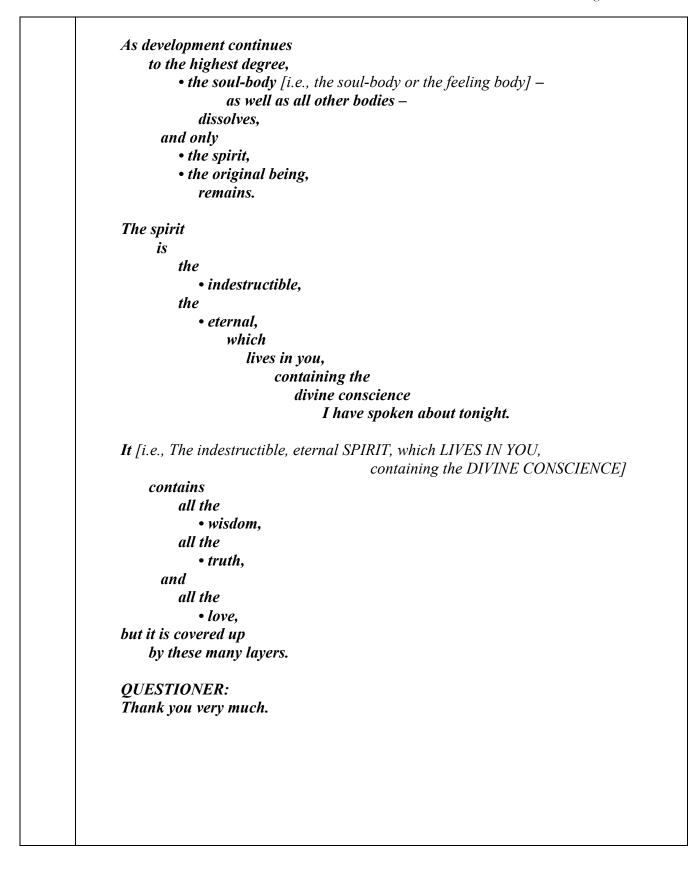
Whenever a child has a so-called temper tantrum, *these emotions* [*i.e.*, *these emotions of hatred and hostility*] do break out into the open. But invariably the child • is scolded and • learns how "bad" this is. *That* [i.e., *The child's being scolded and learning how "bad" it is to have its hatred* and hostility break out into a temper tantrum] fortifies the need to keep the true meaning of such tantrums hidden. And even if hatred is at times entirely conscious, later it is often suppressed. **Then** [i.e., Then when the hatred is suppressed later in the adult] the same tantrums • may continue inwardly in the adult with no age limit, and • cease only when the vicious circle is made conscious. Some people may • develop a sickness which will be a form of childish temper tantrum, or they may simply • make life difficult for those around them.

```
By their unhappiness
    such people [i.e., people experiencing such "inner temper tantrums"]
         constantly
            inflict hardship on others
                with the aim of
                   forcing
                        • their will and
                        • their compulsive childish need
                           to receive the child's utopia
                               of perfect
                                  • love and
                                  • care.
This [i.e., This inflicting hardship on others through acting out
                                       their childish inner temper tantrums]
    may happen to various degrees.
Sometimes it [i.e., Sometimes this acting out of their childish inner temper tantrum]
    is very obvious,
at other times it
    is much more
         • subtle and
         • hidden.
What people say
    when they indulge in such behavior [i.e., when they indulge acting out of their
                                                     childish inner temper tantrum]
         is,
                "I am unhappy, you see.
                You have to
                   take care of me.
                You have to
                   love me."
That is a temper tantrum
    without the
         outer
            manifestation of the child.
```

	The mere fact that the hostility may at times break out in the open
	during childhood does not necessarily mean that it [i.e., that the hostility behind the temper tantrum that
	breaks out in childhood] might not be suppressed later.
37	QUESTION: Would you be kind enough to tell us the difference between • soul and • spirit?
38	ANSWER: You have not only a • physical body, but • several subtle bodies. Each subtle body represents a certain aspect of the human personality. The higher your development, the more of these subtle bodies dissolve, until finally only the original spirit body
	remains.

39	
	The various subtle bodies
	differ in degree of
	density.
	The densest
	is
	• the human form,
	• the physical body,
	at least from
	your sphere upwards.
	There are
	lower spheres
	before the cycle of incarnations begins,
	where matter
	is even denser than yours.
	It is so dense
	that you cannot
	• see and
	• touch
	<i>it</i> [<i>i.e.</i> , <i>cannot see and touch this matter</i>
	that is denser than matter in your sphere].
	As far as you are concerned [i.e., The way you consider and think about things], what is
	• unseeable and
	• untouchable
	would all fall into the same category of
	"subtle matter."
	<i>Actually it</i> [i.e., <i>Actually this way you think about such matters</i>] <i>is not so.</i>
	There is matter
	that is
	so dense that you,
	with your physical perception,
	can no more see it
	than you can see
	• real subtle matter,
	• [i.e., matter] subtler than your own.

```
You could
    walk through it [i.e., You could walk through this matter
                                       that is so much denser than your own]
        just as a spirit
            who is not incarnated
                can walk through your matter.
But on
    your plane of perception,
         • the densest matter
       is
         • physical matter.
For each life on earth
    you
         need
            this physical matter,
but you shed it [i.e., but you shed this physical matter]
    after each earth life.
You also shed,
    soon after the so-called physical death,
         another body of matter
            subtler than
                the physical one.
Then
    • the soul-body or
    • the feeling-body
         remains.
In this body [i.e., In this SOUL-BODY or feeling body]
    are all your
         • emotions,
         • impressions,
         • attitudes and
         • trends,
    in other words, your
         • true,
            inner
                personality.
```



40	
	QUESTION:
	When a person is
	sleeping,
	does the soul
	• stay with the body
	or does it
	 leave temporarily for revitalization?
41	
	ANSWER:
	It [i.e., The soul, or the feeling body, as the soul is also called]
	leaves temporarily.
	There are
	various subtle bodies
	that leave
	the physical body
	in different states of
	unconsciousness.
	Usually in sleep
	the feeling-body [i.e., the feeling-body or the SOUL]
	is removed from
	the physical body,
	sometimes
	• more,
	sometimes
	• less.
	It [i.e., The feeling-body or the SOUL]
	produces
	-
	the pictures
	that you translate into
	symbols
	in a dream.

r

	<i>If</i> • <i>the feeling-body</i> [i.e., If the feeling-body or the SOUL]
	remained during sleep in
	• the physical body, sleep
	would not be profound; it [i.e., sleep] would be
	disturbed sleep.
	But during deep sleep your
	• feeling-body or • soul is out of • the physical body.
	That [i.e., When your soul, your feeling body, is out of the physical body, that] is the physical rest.
	The feeling-body can expand • nearer [i.e., expand but remain nearer to the physical body] or
	• farther [i.e., or expand farther out from the physical body]. Is that clear?
42	QUESTION: Yes.
	Does one have to be sound asleep for relaxation
	or does a light sleep suffice [i.e., or does a light sleep suffice for relaxation]?

43	
	ANSWER:
	The sounder
	• the sleep,
	the more
	• relaxation.
	You know that
	when you wake up.
	mich you mike up.
	When you had
	a sound sleep,
	you will feel
	much more refreshed
	than when you had a light sleep.
	The sounder
	the sleep,
	the more
	removed
	is
	• the feeling-body
	from
	• your physical body.
44	ALIESTIONED.
	QUESTIONER:
	I have known some people who can relax for ten minutes
	and be thoroughly refreshed.
	una be inorougniy refresnea.

45	
	ANSWER:
	If the sleep
	is profound enough,
	a ten-minute sleep
	will give you
	more rest
	than a whole night of
	• fitful and
	• disturbed
	sleep,
	when,
	because of your tensions,
	your feeling-body
	cannot leave completely.
	QUESTIONER:
	Thank you.
	Inank you.
46	
- 0	QUESTION:
	Another spirit
	told me once
	that it is good to have a
	very long
	• prayer and
	• meditation.
	After some vegge
	After some years
	this [i.e., this practice of having a very long prayer and meditation]
	became very much a habit.
	Some time ago, when I asked you about it,
	you said
	• that this [i.e., this practice of having a very long prayer and meditation]
	may not be good
	because there is
	• a rigidity and
	• a habit
	in such prayer
	and
	• that we should try to
	unlearn
	what we did at that time.

	I was wondering
	why was it
	that we were told by
	a supposedly developed spirit
	to fall into this habit-pattern?
47	
	ANSWER:
	When a person first comes to
	a spiritual path of development and is
	not at all used to
	• praying
	and perhaps in addition
	not used to
	• concentrating his thoughts,
	such meditation
	is a good discipline [i.e., is a good discipline to have a
	long prayer and meditation practice].
	It is favorable
	to learn
	• concentration
	through
	• prayer and
	• meditation,
	<i>since</i> [<i>i.e.</i> , <i>since through prayer and meditation</i>]
	• your thoughts
	go through a certain cleansing process
	and
	• you build a
	certain consciousness.
	• You learn to cultivate
	unselfish thoughts.
	• Your thoughts
	are elevated
	in prayer,
	thus clearing the way for
	a later stage of your development.

So the power to • concentrate can be combined with cultivating • constructive and • unselfish thoughts, as in • prayer. Certainly, concentration could be learned in connection with any subject, *but it is better to learn it* [*i.e.*, *to learn concentration*] in *this way* [*i.e.*, *in connection with prayer*] than in *mundane matters* [i.e., than in connection with mundane matters]. So you see, both the cleansing of the thought process as it happens in • prayer, and • concentration are necessary on this path. **Both** [i.e., Both prayer and concentration] could be learned separately, but it is just as well to combine them. *Once the discipline [i.e., the discipline of prayer combined with concentration]* is learned, one has to guard against the routine of prayer which makes it • rigid and • devoid of aliveness.

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	Different
	• activities and
	• attitudes
	apply to
	different phases of one's development.
	Once you have reached a certain point,
	it would be
	harmful in many respects
	to remain in
	a rigid routine.
	If your prayer
	does not vibrate any more,
	it is better to have
	short prayers
	that change
	according to your
	 needs at any stage of your present development,
	also
	paying attention to your
	 present difficulties and
	• inner obstacles.
	The power of concentration you have learned
	can then be used
	for the purpose of
	self-finding
	in all the work you do on this path.
	That [i.e., changing your PRAYERS according to your needs, present difficulties, and
	inner obstacles, and then using the power of CONCENTRATION for
	the purpose of self-finding in all the work you do on this path]
	is much more productive
	than rattling off in one's mind
	the same thing
	over and over again.
	Children
	in first grade
	learn something different
	than
	what they learn later.

49	
	Be blessed
	• every one of you,
	• all who are here,
	• all my friends who read these words,
	• all your dear ones, and
	• your family and friends.
	Take these blessings with you,
	let them strengthen
	your
	• courage
	and
	your
	• willpower
	on the path of self-finding.
	<i>This</i> [i.e., This path of self-finding]
	is the only liberation possible,
	liberation from all your
	 wrong conclusions,
	liberation from your
	 compulsive high standards
	which make you
	feel
	• guilty and
	 undeserving of what
	God
	wants
	you to have:
	• happiness,
	• light,
	• love.
	Be in peace,
	my dear friends.
	Be in the Lord.

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