# Pathwork Lecture 50: The Vicious Circle


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

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

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

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<th>03</th>
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<tr>
<td><strong>Greetings,</strong></td>
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<td>my dearest friends.</td>
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<td><strong>God bless</strong></td>
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<td>• this gathering,</td>
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<td><strong>God bless</strong></td>
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<td>• all of you.</td>
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<td><strong>Tonight I shall discuss</strong></td>
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<tr>
<td>one of the vicious circles</td>
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<td>that is very common among human beings.</td>
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<td><strong>To some degree it</strong> [i.e., this particular vicious circle]</td>
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<td>operates in</td>
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<td>every human soul.</td>
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<td><strong>Most of the time it</strong> [i.e., Most of the time this particular vicious circle]</td>
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<td>lives in the</td>
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<tr>
<td>• subconscious,</td>
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<td><strong>although some parts of this circle</strong></td>
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<td>may be</td>
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<td>• conscious.</td>
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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.

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;*

*realize that it* [i.e., realize that the vicious circle]

*is hidden.*

*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.

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**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
• limited logic of its own.

The vicious circle that is my subject tonight begins in childhood, where all images are formed.

The child is
• helpless;
it [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
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.

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.

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
life [i.e., incarnation]
on this
• imperfect and
• unpurified
planet
is necessary
for every soul
who is not yet pure.

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.
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 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 hostility toward the very people one loves most]
could not arise.
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 3) the guilt for this hate toward the very person one loves] until they decide to find out what is hidden in their subconscious.

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, the manifestations [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], will finally lead to the chain reactions I will describe next.
With the fear of punishment [i.e., With the fear of punishment for the guilt thought deserved for hating the very person the child loves so dearly]
a further reaction sets in.

Whenever you
• are happy and
• enjoy pleasure,
in spite of this being a natural longing,
you feel you
do not deserve it [i.e., you feel you do not deserve being happy and enjoying pleasure].

The guilt of
hating those
it loves most,
convinces the child
that it is
undeserving
of anything
• good,
• joyful, or
• pleasurable.

The child feels that
if it were ever to become happy,
the punishment,
which seems inevitable,
would be that much greater.

Therefore the child unconsciously avoids happiness,
thinking to atone in this way [i.e., thinking to atone for its guilt for hating the very person it loves so dearly by depriving itself of any joy or happiness]
and thus to avoid even greater punishment [i.e. avoid even greater punishment it deserves in order to atone for its guilt for hating the very person it loves so dearly].
The avoidance [i.e., The avoidance of the punishment that is required to atone for the 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
fear of happiness [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
they [i.e., as if the actions and patterns, patterns 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, due to this deeply hidden guilt feeling [i.e., due to this deeply hidden guilt feeling for hating the very person one loves so dearly], the stronger one desires happiness, the guiltier one feels.

Many • personal
as well as • mass
images are gathered along the way, all helping to fortify this chain reaction.

Now, the fear of • being punished and the fear of • not deserving happiness create a • further and • more complicated reaction.
The unconscious mind thinks,

"I am afraid to be punished by others, although I know I deserve it.

It is much worse to be punished by others, for then I am really at the mercy of others, be it • people, be it • the fates, be it • God, be it • life itself.

But perhaps if I punished myself I could at least avoid the • humiliation, the • helplessness, and the • degradation of being punished by forces outside myself."

These basic conflicts of • love and • hatred [i.e., the conflict of hating someone one also dearly loves], of • guilt and • fear of punishment exist in every human personality, only the degree varies.
The compulsive desire for self-punishment due to
  • wrong and
  • ignorant conclusions exists in every human being to some degree.

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.
Thus,

if an image exists regarding
• profession and
• career,
  for instance,

it [i.e., this image regarding profession and career]
will be fortified
by the inherent
desire for
self-punishment;

difficulties in this respect [i.e., difficulties in respect to
  profession and career]
will
  constantly
  arise in the person's life.

Or,

if an image connected to
• love and
• marital life
exists,
the same pattern will hold true there [i.e., this self-punishment pattern will bring
difficulties into the person’s life regarding love and marital life].
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.

A further chain reaction in this vicious circle is the personality's split in its desire currents.
The original split between
• love
and
• hate,
which started the vicious circle [i.e., started when one initially hated the very person one also dearly loved and depended upon, e.g., a parent],
causes further splits,
as you can see quite clearly by now.

One of the conflicting feelings is the need for
• self-punishment,
yet, on the other hand,
• the desire not to be punished coexists with it.

Thus a hidden part argues,

"Perhaps I can get around it [i.e., get around being punished to atone for my guilt of hating the very person I also dearly loved and upon whom I depended].

Perhaps I can atone in another way [i.e., atone in a way other than by punishment] for my great guilt of hating."

The imaginary atonement amounts to a kind of bargaining.

One does so [i.e., One bargains for an imaginary atonement other than punishment for one’s guilt of hating the very person one also dearly loved and upon whom one depended]

by setting such a high standard for oneself that it is impossible to live up to it in reality.
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.

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.
If it [i.e., If the guilt you feel for having hated the person you also loved] were really a matter of the past, you would not feel this acute guilt all the time, even though the guilt is not conscious.

You think that by being so perfect you can avoid punishment [i.e., You think “being so perfect” is an “alternative atonement” to the atonement of “being punished” for the guilt you feel for having hated the person you also loved].

In this way [i.e., By needing to be “so perfect” as a substitute for “punishment” for the atonement for the guilt you feel for having hated the person you also loved] a second conscience is being created.

In reality only one conscience does exist:

it is [i.e., the one and only true conscience is]
• the higher self,
  which is
  • eternal and
  • indestructible;

it is [i.e., the one and only true conscience is]
• each human being's divine spark.
Do not confuse this conscience [i.e., Do not confuse this one and only true conscience, the higher self, the divine spark]

with

the second conscience

that has been artificially created

out of

compulsion

to atone

for

* a supposed sin,

or even for

* a real failing.

Neither

* imaginary sins

nor

* real failings

can be atoned for

by the

* artificial and

* over-demanding

conscience [i.e., by the artificial and over-demanding SECOND conscience];

in reality

no one

needs to be

punished.

As you all know by now,

the way to eliminate real failings is

* very different [i.e., very different from enduring punishment or the threat of punishment for your real failings]

and

* much more constructive.

If and when you finally differentiate between these two kinds of conscience [i.e., between the true one and only conscience and the artificially created second conscience], you will have taken a great step forward.
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.

It [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.
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.
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 it [i.e., but perhaps their real and divine conscience] is leading them according to their personal life plan.
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.

On the other hand what your real conscience [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.
So if you have the
  • courage and
  • 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.

Divine law
  is always determined
  first and foremost
  by whether it
  hurts others.
There may be situations in your life
when it is inevitable
to hurt others;

these situations
arise from
your former ignorance.

In such instances you must
• deliberate and
• weigh
carefully,
asking God for enlightenment about
which decision
will bring less hurt
all around.

As you hear
the voice of your divine conscience,
it will give you
• peace and
• freedom.

Let me emphasize again:

your personal
• law and
• plan
can
never be
• immoral or
• unethical
in reality.

At times it may appear to be so [i.e., it may appear that your personal law and plan is immoral or unethical]

according to
human rigid standards,
which always have the tendency to go by
• the letter
and not according to
• the deep meaning.
Rigid standards of humanity must often by their very nature be
• ungodly and
• compulsive
  in the same sense as your
  • second,
  • artificial conscience [i.e., in the same sense as your second conscience is ungodly and compulsive].

For what lives in the
• individual [i.e., what lives in the second conscience of the individual]
always lives in
• humanity as a whole [i.e., always lives in the rigid standards of humanity as a whole].

Only by
• deeply feeling into yourself
and
only by
• complete self-honesty – which you must have learned to some degree – can you grasp the meaning of the
• true and [i.e., true, divine, and]
• real conscience that will guide you right if you do not let the voice of the
• second compulsive conscience overrule the
• real conscience [i.e., overrule the true, divine, and real conscience].
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.
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].
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], you 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]!

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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
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.

You may say,

"It is
• right and
• good
to become perfect."
You may say,

"Does not
the divine conscience
wish this perfection too?"

Certainly it
does [i.e., Certainly the divine, real, and true conscience also wishes this perfection].

I said before that
at times
the
• divine and
the
• compulsive [i.e., the compulsive second] conscience
may strive for
the same thing.

In the first place, though,
the way it is achieved [i.e., the way the wished for perfection is achieved] differs in each case.

The divine conscience knows
you cannot be perfect yet;

it [i.e., the divine conscience] wants to show you step by step how to attain perfection by degrees, by accepting yourself as you are now without
• guilt and
• fear.
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];

it [i.e., 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.

The divine conscience has time;

it [i.e., the divine conscience] desires its ultimate goal for the purpose of loving better;

it [i.e., the divine conscience] knows that the perfection of divine truth is the only way to give
• love and
• happiness
and to become
• happy
and be
• loved.

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.

Whatever rationalizations you use to explain your inferiority feelings, they [i.e., these rationalizations you use to explain your inferiority feelings] are never the real cause [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.
This [i.e., Your not being as good as others in some traits or in the successes in your life]

never

is the real reason

for your feelings of

• inadequacy and
• inferiority!

This truth [i.e., This TRUTH that your traits and successes in life not being as good as those of others is NEVER the REAL REASON for your FEELINGS of INFERIORITY]

is borne out by the fact that

you see the most

• brilliant,
most
• successful,
most
• beautiful
people

often having worse inferiority feelings than others who are less

• brilliant,
less
• successful, or
less
• beautiful.

This

• inadequacy and
• inferiority

[you feel because you cannot live at the standards of perfection dictated by your compulsive second conscience]

serve to further close the great vicious circle.
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], 
for [i.e., for I now argue that] 
it is possible 
to receive 
now [i.e., now, and from others,] 
what my parents 
have denied 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]"

Naturally, 
these thoughts 
are never reasoned out 
consciously;

yet this is the way 
emotions 
argue 
below the surface.
So the circle
   closes
   where it started,
and
   the need to be
   • loved and
   • admired
   becomes
   much more compulsive
   \( \text{than it originally was} \) [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 \( \text{[i.e., the need to be loved and admired by others]} \)
   much stronger.

Besides,
   there always exists a suspicion
   that the hate \( \text{[i.e., the hate towards one's parents, whom one also loves]} \)
   was unjustified –
   which it was,
   but in a different sense.

The personality
   unconsciously
   feels
   that if such love \( \text{[i.e., if such perfect exclusive love demanded by the child]} \)
   does exist at all,
   then
   • the child
   was
   right \( \text{[i.e., right for demanding that perfect exclusive love from your parents]} \),
and
   • your parents,
   or whoever else it was who did not give it to you,
   were
   wrong \( \text{[i.e., wrong for not giving you that perfect exclusive love]} \).
Thus
the craving for love
becomes
more
and more
• strained and
• tense
with
• weak,
• unhealthy, and
• completely immature
motives.

Since this need [i.e., Since this childish need for perfect exclusive love from parents or anyone else]
can never be fulfilled –
and
the more
this [i.e., the more this fact that this need for perfect love from your parents or from others can never be fulfilled]
becomes apparent,
the greater
the guilt becomes [i.e., the greater the guilt for hating the parents or others becomes]–
all ensuing points
in the vicious circle
become
worse
and worse
as life goes on,
always creating
more
• problems and
• conflicts.
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.

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
  it [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,
it does not know
  how
  to love 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.
When you invest [i.e., When you invest in loving another]

- freely,
- without
  - weak and
  - compulsive motives,

you may not

get the love back

- immediately
- from the same source you invested it in,

yet

eventually

it [i.e., love]

must flow back to you,

this time in a benign circle [i.e., this time in a positive constructive benign circle, rather than a negative destructive vicious circle].

What you give out will

- flow back,
  provided

you do not give

- in weakness,
- with a motive of proving something.
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
    your
    sickness,
so
    your hunger for love
will remain,
    never to be stilled.

It [i.e., Your hunger for love]
is like a bottomless well.

Thus
    the circle [i.e., the destructive vicious circle]
closes.

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.

All this [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 your 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.
You also have to
• learn to be
tolerant
with your
negative emotions.

You have to
• understand them [i.e., understand your negative emotions].

You have to
• discover
where you deviate
in your
emotional
• tendencies,
• requirements, and
• desires
from your
conscious knowledge.

You may
• know perfectly well,
and even
• preach,
that
you have to
• give love
and not be so concerned with
• receiving [i.e., not be so concerned with receiving love].

But
all of you,
in your
emotions,
still deviate from
such intellectual knowledge.
The discrepancy [i.e., The discrepancy between your conscious intellectual knowledge of some truth and your emotional tendencies, requirements, and desires relative to that truth]

has to be made

fully conscious

before

you can hope

to break the circle.

Only after you have
• realized and
• fully absorbed
  all that,
and after you have
• thought about
  the irrationality of
  certain hitherto hidden emotions,
will they [i.e., will your hitherto hidden emotions]
begin to
change,
• slowly,
• gradually,
• when you do not expect them to change
  the very moment
  you understand
  their lack of reason.

• Giving them [i.e., Giving your hitherto hidden emotions]
  • leeway,
and
• realizing that
  they [i.e., realizing that your hitherto hidden emotions]
  are habit-bound

will do it [i.e., will begin the process of changing these hitherto hidden problematic emotions and hence begin the process of breaking apart the links of the destructive vicious circle].
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.
All this [i.e., All this: that in your EMOTIONS you 1) want to receive more love than you give, 2) want to be loved exclusively, and 3) believe that if a dear one loves someone else then he or she must love you less] is

- immature and
- based on entirely wrong conclusions.

Only by lifting these emotional reactions into consciousness can you realize this.

Then you will become aware, point by point, of the great vicious circle.

After the emotions have come to the surface, you will be able to think them through, considering

- how and
- why they are wrong.

When you face them – their

- ignorance,
- selfishness, and
- immaturity – without being ashamed,

and apply your conscious knowledge to them, catching yourself whenever you fall back into

- old,
- bad emotional habits,

your subconscious will gradually reveal more and more wrong conclusions.
**Each act of recognition** [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.

---

**The human soul**
contains
all the
• wisdom,
all the
• truth
deep down.

**But**
all the wrong conclusions
cover it up [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
working them [i.e., and then working all the wrong conclusions]
through
point by point,
you will
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
  your
  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?

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

ANSWER:
Outer manifestations [i.e., Outer manifestations of hatred and hostility] often occur in children.
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.
### 37

**QUESTION:**
Would you be kind enough to tell us the difference between:
- soul
- 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.
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 it [i.e., cannot see and touch this matter 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."

Actually it [i.e., Actually this way you think about such matters] is not so.

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.
As development continues
to the highest degree,

- the soul-body [i.e., the soul-body or the feeling body] –
  as well as all other bodies –
  dissolves,
  and only
  - the spirit,
  - the original being,
    remains.

The spirit
is

- indestructible,

the

- eternal,
  which
  lives in you,
  containing the
divine conscience
  I have spoken about tonight.

It [i.e., The indestructible, eternal SPIRIT, which LIVES IN YOU, containing the DIVINE CONSCIENCE]
contains

all the

- wisdom,

all the

- truth,

and

all the

- love,
  but it is covered up
  by these many layers.

QUESTIONER:
Thank you very much.
**QUESTION:**
When a person is sleeping, does the soul
• stay with the body
or does it
• leave temporarily for revitalization?

**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.
If the **feeling-body** [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?

---

**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.

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

**QUESTIONER:**

I have known some people who can relax for ten minutes and be thoroughly refreshed.
**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.

**QUESTION:**
Another spirit
told me once

  that it is good to have a

very long

  - prayer and
  - meditation.

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?

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,
since [i.e., since through prayer and meditation]
• 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.
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.
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.

This [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.
For information to find and participate in Pathwork activities world wide, please write:

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Visit: www.pathwork.org

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