

# Pathwork Lecture 57: The Mass Image of Self-Importance

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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/>

Gary Vollbracht

¶	<i>Content</i>
03	<p><b><i>Greetings, my friends.</i></b></p> <p><b><i>God bless all of you, God bless this hour [i.e., God bless this time we now spend together in this lecture].</i></b></p>
04	<p><b><i>We have often discussed</i></b></p> <ul style="list-style-type: none"><li><b><i>• inferiority feelings and</i></b></li><li><b><i>• their true origin.</i></b></li></ul> <p><b><i>This [i.e., Having feelings of inferiority]</i></b></p> <ul style="list-style-type: none"><li><b><i>• is an important trend in human nature and</i></b></li><li><b><i>• needs further understanding in your work of self-finding.</i></b></li></ul>

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***I think you understand clearly by now  
that  
the real reasons for inferiority feelings  
are hidden.***

***Subconsciously  
you do register  
your***

- imperfections and***
- inadequacies***

***and,***

***although you do not want to***

- face them [i.e., do not want to face your imperfections  
and inadequacies]***

***and***

***• come to terms with them,  
your knowledge of them [i.e., your knowledge of your imperfections  
and inadequacies]  
persists.***

***You cannot eradicate that [i.e., You cannot eradicate your knowledge  
of your imperfections and inadequacies].***

***So you***

***seek relief***

***from this unpleasant feeling [i.e., you seek relief from this unpleasant  
feeling of having imperfections and inadequacies].***

***You believe,***

***mistakenly,***

***that this [i.e., that relief from this unpleasant feeling of having  
imperfections and inadequacies]***

***can be accomplished  
by receiving***

- attention,***
- admiration, and***
- approval.***

	<p><i>Many of you have found out by now that no matter how much approval you receive, the relief [i.e., the relief from the unpleasant feeling of having imperfections and inadequacies that you get from approval] is, at best, a very temporary one [i.e., a very temporary relief].</i></p>
05	<p><i>In this connection [i.e., In connection with finding relief from the unpleasant feeling of having imperfections and inadequacies through the approval of others], I would like to discuss a particular mass image about the self.</i></p> <p><i>This mass image [i.e., This particular mass image that I am about to discuss] exists at all times, regardless of</i></p> <ul style="list-style-type: none"><li><i>• civilization,</i></li><li><i>• geography,</i></li><li><i>• historical period, or</i></li><li><i>• environment.</i></li></ul> <p><i>There are other mass images bound to [only] certain</i></p> <ul style="list-style-type: none"><li><i>• times and</i></li><li><i>• civilizations.</i></li></ul> <p><i>[However,] Those [mass images] which</i></p> <ul style="list-style-type: none"><li><i>• are universal and</i></li><li><i>• encompass all humanity are a product of a particular blend of</i></li></ul> <ul style="list-style-type: none"><li><i>• human imperfection</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• humanity's desire to reach perfection.</i></li></ul>

06

***Such a universal mass image [that encompasses all humanity]  
is the following:***

***"If I receive***

- attention or***
- approval or***
- admiration,***

***all my worth is established  
not only in***

- the eyes of the world***

***but in***

- my own eyes.***

***If I cannot get it [i.e., If I cannot get attention or approval or  
admiration from others],***

***then***

***I***

***am***

***inferior."***

***Needless to say that***

***this [i.e., this notion that if I cannot get attention or approval or  
admiration from others then I AM inferior]***

***is***

- a wrong conclusion***

***and***

***not***

- a conscious***
  - thought,***

***but***

- an unconscious***
  - emotional attitude.***

***None of you***

***will fail to verify this emotion [i.e., this emotional attitude of "I AM inferior"]  
within yourself.***

07

*Since this [i.e., Since this emotional attitude of "I AM inferior" if I cannot get attention or approval or admiration from others]*

*is*

- *an image,*

*it is*

- *illusory.*

*The purpose of this work*

*is to free you of*

*the illusory.*

*For*

*no illusion*

*can bring you*

- *harmony,*
- *peace, and*
- *freedom.*

*All*

*that is illusory*

*is bound to create problems for you.*

*The particular illusion*

*of this image [i.e., The particular illusion of this image that "I AM inferior" if I cannot get attention or approval or admiration from others]*

- *has many repercussions*

*and*

- *creates a chain reaction of harmful results*

*for*

- *yourself*

*as well as for*

- *others around you.*

08

*At this point,  
I might emphasize once again –  
so as to avoid all possible misunderstanding –  
that  
the remedy [i.e., the remedy to this image that “I AM inferior” if I  
cannot get attention or approval or admiration from others]  
is **NOT** in  
• defiance and  
• rebellion  
against  
your dependence on  
other's opinions of you.*

*Unconsciously,  
• you rebel [i.e., you rebel against your dependence on other's opinions of you]  
just as frequently as  
• you plead for  
• admiration and  
• approval.*

*Both [i.e. Both your rebellion against your dependence on other's opinions of you  
and your pleading for admiration and approval from others to  
assuage your illusory feeling attitude of “I AM inferior”]  
exist simultaneously  
in many a soul.*

*Both  
• are equally harmful and  
• are the result of  
the same unhealthy basic misconception.*

09

*Let us go back to  
this particular mass image.*

*We, in our world,  
can hear  
your souls  
shrieking for attention.*

*The earth sphere  
produces this loud noise for us.*

	<p><i>When we approach your plane, all souls send forth this loud</i></p> <ul style="list-style-type: none"><li>• <i>calling and</i></li><li>• <i>clamoring, inaudible to your ears.</i></li></ul> <p><i>But you can imagine how noisy it is for us.</i></p> <p><i>The voice of the soul is a loud one.</i></p> <p><i>All emotions produce sounds, but the loud voice claiming self-importance does not produce a very harmonious sound.</i></p>
10	<p><i>The outer manifestation of this mass image [of self-importance] varies according to</i></p> <ul style="list-style-type: none"><li>• <i>temperament and</i></li><li>• <i>individual characteristics;</i></li></ul> <p><i>according to</i></p> <ul style="list-style-type: none"><li>• <i>other trends,</i></li><li>• <i>healthy or</i></li><li>• <i>sick,</i></li></ul> <p><i>which determine the</i></p> <ul style="list-style-type: none"><li>• <i>strength and</i></li><li>• <i>manner</i></li></ul> <p><i>of the manifestation [i.e., of the outer manifestation of this mass image of self-importance]; and</i></p> <p><i>according to</i></p> <ul style="list-style-type: none"><li>• <i>environment and</i></li><li>• <i>education.</i></li></ul>

	<p><i>All this together [i.e., This situation with all these various factors and aspects taken together]</i></p> <p><i>determines just</i> <i>how</i></p> <ul style="list-style-type: none"><li>• <i>noticeable,</i></li></ul> <p><i>how</i></p> <ul style="list-style-type: none"><li>• <i>strong,</i></li></ul> <p><i>how</i></p> <ul style="list-style-type: none"><li>• <i>obvious</i></li></ul> <p><i>the cry for approval is</i> <i>and in</i></p> <ul style="list-style-type: none"><li>• <i>what area</i></li></ul> <p><i>the need of self-importance</i> <i>exists.</i></p> <p><i>If the demand for approval</i> <i>is obvious to other human beings,</i> <i>it does not necessarily mean</i> <i>that such a person [i.e., that a person in whom the demand for approval</i> <i>is more obvious]</i></p> <p><i>is spiritually less developed</i> <i>than another</i> <i>in whom the same trend [i.e., the trend of demanding approval]</i> <i>is</i> <i>more</i></p> <ul style="list-style-type: none"><li>• <i>hidden and</i></li></ul> <p><i>more</i></p> <ul style="list-style-type: none"><li>• <i>subtle.</i></li></ul> <p><i>Rather, it is a question of</i> <i>the degree of suppression [i.e., the degree of suppression of the demand for</i> <i>approval, the degree of suppression being less for one in</i> <i>whom the demand for approval is more obvious to others].</i></p>
11	<p><i>By working on this particular trend [i.e., this trend of demanding approval]</i> <i>all of you</i> <i>will eventually</i> <i>find that part in you</i> <i>that</i></p> <ul style="list-style-type: none"><li>• <i>demands to be elevated to first place,</i></li></ul> <p><i>that</i></p> <ul style="list-style-type: none"><li>• <i>desires to be special.</i></li></ul>



***It is not sufficient to call it [i.e., to call the demand for approval, the demand for being elevated to first place, the demand for being special] pride.***

***You will have to go further than that.***

***Why  
do you  
feel  
a need for pride?***

***Because of  
the wrong conclusion [i.e., the wrong conclusion that "I AM inferior" if I cannot get approval or admiration from others]  
of the image I have just explained [i.e., the mass image  
of self-importance].***

***It [i.e., The wrong conclusion that "I AM inferior" if I cannot get approval or admiration from others, which is the wrong conclusion of the mass image of self-importance]***

***leads you to believe  
that***

- when you are extra-special  
in the eyes of the world,  
your inferiority feelings will vanish;***

***that***

- when others agree with  
what you  
• do,  
• believe, and  
• think,***

***you gain in worth  
in your own eyes.***

***Of course,  
you do not think all this  
consciously.***

***But***

***if you analyze  
the meaning of  
your emotions,***

***this [i.e., others thinking you are special and agreeing with you means  
you are truly worthy]  
is what they amount to [i.e., is what your emotions amount to].***

	<p><i>Thus, you use pride as</i></p> <ul style="list-style-type: none"><li><i>• a defensive measure [i.e., as a defense against feeling your sense of unworthiness],</i></li></ul> <p><i>as</i></p> <ul style="list-style-type: none"><li><i>• a means to an end [i.e., as a means to establish your sense of worthiness in the world].</i></li></ul> <p><i>This [i.e., Because you use pride as a defensive measure and as a means to an end and therefore think you need pride to establish your sense of worthiness] is why the realization that pride exists in you never really helps to eliminate it.</i></p>
12	<p><i>You may not have been aware of your pride before, but after some efforts on this path you discover, perhaps with a shock, that you, too, possess pride.</i></p> <p><i>But no matter how often you then tell yourself,</i></p> <p><i>"This is pride, I must not be proud,"</i></p> <p><i>it does not help [i.e., just knowing that you have pride and should not have pride does not help you eliminate your pride].</i></p> <p><i>You have to go to the next stage of self-understanding by realizing why [i.e., realizing WHY you have pride].</i></p>

	<p><i>You will have to understand fully that you unconsciously believe that your pride serves</i></p> <ul style="list-style-type: none"><li><i>• to gain something for you</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• to save you from some imagined disaster.</i></li></ul> <p><i>When you discover the error of this assumption, you can then get rid of</i></p> <ul style="list-style-type: none"><li><i>• the pride,</i></li><li><i>• the vanity,</i></li><li><i>• the self-importance:</i></li></ul> <p><i>you comprehend that there is no need for it [i.e., there is no need for pride, vanity, or sense of self-importance].</i></p>
13	<p><i>In order to grasp all this [i.e., In order to grasp that there is no need for pride, vanity, or sense of self-importance], it is essential that you become fully aware that the part of your personality where you harbor this wrong conclusion [i.e., the part of your personality where you harbor this wrong conclusion that pride is absolutely needed as a defensive measure against feeling your sense of inferiority and unworthiness and also that pride is absolutely needed to establish your sense of worthiness] indeed exists.</i></p>

***You have to get so far  
that you actually  
hear***

***the inner voice***

- ***shrieking for and***
- ***demanding***

***approval [i.e., shrieking for and demanding approval by those  
around you, approval by those who are important to you].***

***You have to observe  
the occasions***

***when this voice [i.e., when this inner voice shrieking for and demanding  
approval by those who are important to you]***

***speaks up  
louder than usual.***

***You have to question  
emotions***

***that you have never questioned before.***

***What is***

- ***their meaning [i.e., What is the meaning of these emotions] and***

***what is***

- ***the desire behind them [i.e., What is the desire behind these emotions]?***

***Only when you find the answer [i.e., the answer to the question of what is the  
meaning of these emotions you have never questioned before]***  
***will you be aware of***

***the mass image of self-importance  
in  
your own soul.***

14

*In this mass image [i.e., In this mass image of self-importance]  
there is*

- *you*  
*on one side,*
- and*
- *the rest of the world*  
*on the other.*

*Many subtle emotions  
will, upon analysis,  
reveal to you  
that this is exactly  
what goes on in you.*

*This realization  
is of great importance.*

*But again,  
it [i.e., this realization of the mass image of self-importance in you  
in which you see yourself on one side and the rest  
of the world separate from you on the other side]  
is only  
a beginning of continuing search for  
further*

- *understanding and*
- *connections.*

*You will see  
how this image [i.e., how this mass image of self-importance in you  
in which you see yourself on one side and the rest  
of the world separate from you on the other side]  
brings you  
many*

- *conflicts and*
- *problems.*

*As long as  
you do not know  
how harmful  
a condition is,  
you cannot have  
the necessary incentive  
to eliminate  
that condition.*

*And as long as  
you are unaware  
that the condition even exists,  
how can you  
see its effects?*

*First  
you have to become aware of  
this*

- *basic,*
- *universal*

*condition [i.e., become aware of this condition of the mass image of  
self-importance in you in which you see yourself on one side  
and the rest of the world separate from you on the other side]  
in yourself,*

*and then  
you have to  
connect*

- *the effects of this condition*

*with*

- *various conflicts.*

*You will thereby  
come to see  
many of your problems  
in an entirely new light.*

*You will realize  
that many of your difficulties  
need never exist  
if you  
were free of  
this particular misconception.*

15

*This mass image [i.e., This mass image of self-importance in you in which you see yourself on one side and the rest of the world separate from you on the other side]*

*takes on many forms  
in your  
unconscious.*

*Therefore,*

*the outer manifestation [i.e., the outer manifestation of this mass image of self-importance in you in which you see yourself on one side and the rest of the world separate from you on the other side]*

*varies too.*

*People seek*

*admiration  
in various ways.*

*One person*

*may believe that  
material wealth  
will gain him  
greater stature in the eyes of the world.*

*With someone else,*

*other values  
serve to gain that*

- *admiration and*
- *approval.*

*I might say*

*the majority of my friends  
fall into the latter category [i.e., the category where values other than material wealth will be the means by which a person seeks to gain his or her needed admiration and approval].*

*With some people*

*the means [i.e., the means by which these people seek to gain their needed admiration and approval]*  
*might be*  
*a particular*

- *accomplishment or*
- *talent.*

***With others again,  
it may be [i.e., the means by which they seek to gain their needed  
admiration and approval may be]***

- ***good character,***
- ***decency***
- ***loyalty***
- ***intelligence.***

***With most  
the means to get  
• approval and  
• admiration  
is a composite of  
many attributes,  
supposed to serve the same end [i.e., to serve the establishment of  
one's sense of worthiness in the world].***

***There is even a category of people  
who use  
misfortune  
as a means to gain  
sympathy –  
and, of course,  
sympathy  
stands for approval, too.***

***Other sick currents  
also  
• affect the image [i.e., affect the mass image of self-importance]  
and  
• twist it  
into a particular direction.***



	<p><b><i>The image</i></b> [i.e., <i>The mass image of self-importance in you in which you see yourself on one side and the rest of the world separate from you on the other side</i>] <b>says that</b> <b>without</b> <b>the approval of the world around you,</b> <b>• you are lost.</b></p> <p><b>You believe</b> <b>• you lose</b> <b>the firm ground under your feet,</b> <b>that</b> <b>• your whole world</b> <b>• stands</b> <b>or</b> <b>• falls</b> <b>by what other people think of you.</b></p>
16	<p><b>Again, I ask you</b> <b>not to confuse</b> <b>• the opposite manifestation</b> [i.e., <i>the manifestation “I care nothing for what other people think”</i>] <b>with</b> <b>• a healthy reaction.</b></p> <p><b>“I do not care what people say,”</b> <b>is rebellion.</b></p> <p><b>And where there is</b> <b>• rebellion,</b> <b>there is still</b> <b>• bondage.</b></p> <p><b>The rebellion</b> [i.e., <i>The rebellion in “I do not care what people say about me.”</i>] <b>• tries to break loose of</b> <b>the bondage</b> [i.e., <i>the bondage of needing the approval of others in order not to feel unworthy or inferior,</i> <b>but it</b> [i.e., <i>but the rebellion</i>] <b>• chooses</b> <b>the wrong way to go about it</b> [i.e., <i>the wrong way of breaking the bondage of needing the approval of others</i>].</p>

*You believe you  
rebel against*  
• *a world  
that tries to force you  
into behavior patterns.*

*But this, too,  
is an error.*

*You actually  
rebel against*  
• *your dependency on  
the world's opinion.*

*Therefore [i.e., Since you actually rebel against  
your dependency on the world's opinion],  
the remedy  
lies in your discovery*  
• *why  
you are so bound [i.e., discovering why you are so dependent on  
the world's opinion];*

• *what misconception  
leads you to the bondage [i.e., discovering what misconception  
makes you so dependent on the world's opinion].*

*Then, and then only [i.e. Only when you discover WHY you are  
so dependent on the world's opinion],  
can you  
free yourself of the*  
• *bondage and*  
• *compulsion*  
*so that you  
need no longer rebel.*

*Nor do you have to make  
painful efforts  
in an attempt to gain something  
that is  
not  
your salvation.*

*Also,*  
*in such a dependency [i.e., in such a dependency on the opinions of others]*  
*you often become*  
*untrue*  
*to yourself,*  
*and this [i.e., and this being untrue to yourself],*  
*more than anything else,*  
*causes*  
*inferiority feelings.*

*Often,*  
*you cannot*  
*both*  
*• please the world*  
*and*  
*• be true*  
*to your*  
*• innermost self and*  
*to your own*  
*• inner life plan.*

*Nor can you*  
*please*  
*all*  
*people.*

*But*  
*since you are*  
*so dependent on approval,*  
*whenever you*  
*have to take a stand*  
*that makes it impossible*  
*to be approved by*  
*all,*  
*your soul*  
*gets into a turmoil.*

*• These*  
*and*  
*• many other*  
*conflicts*  
*arise out of*  
*the mass image of self-importance.*

17

*You can easily see  
that this mass illusion,  
existing in every human,  
may  
at times  
compel you to  
sell your soul.*

*This [i.e., Selling your soul]  
may happen  
in many subtle ways,  
and I venture to say  
that there is hardly a person  
who has not done so at times [i.e., who has not sold  
his or her soul at times].*

*I can assure you  
that there is  
no exception [i.e., no exception to people selling their souls]  
• among you here, or  
• anywhere else, for that matter.*

*But  
you have to find  
individually  
that part in you  
which is bound by  
the image [i.e., bound by the mass image of self-importance  
where you depend upon the approval of others  
for your sense of self-worth and sell your soul].*

*You will find  
at least some areas in you  
where the image exists [i.e., where the mass image of self-importance  
in which you depend upon the approval of others  
for your sense of self-worth exists] –  
no matter  
how  
• subtly,  
how much  
• hidden or  
• covered up with  
• worthy motives and  
• plausible rationalizations.*

	<p><b><i>The subtler the form of manifestation [i.e. the subtler the form of manifestation of the mass image of self-importance in which an aspect of yourself depends upon the approval of others for your sense of self-worth in that area], the more difficult it will be to find the affected part.</i></b></p> <p><b><i>But find it you will, for sure, if you really want to.</i></b></p>
18	<p><b><i>If you</i></b></p> <ul style="list-style-type: none"><li><b><i>• observe your reactions in your everyday life and</i></b></li><li><b><i>• analyze them honestly, you will come to the very point I am showing you:</i></b></li></ul> <p><b><i>you will recognize the mass image [i.e., the mass image of self-importance in which an aspect of yourself depends upon the approval of others for your sense of self-worth in that area] with which you, too, are inflicted.</i></b></p> <p><b><i>In that part of your being you feel exactly the way I described.</i></b></p> <p><b><i>Try to put your feelings into precise words.</i></b></p> <p><b><i>That [i.e., Putting your feeling into precise words] in itself will be a great relief for your soul.</i></b></p>

	<p><i>You can safely assume that you are not the only one with this image [i.e., this mass image of self-importance] – you share it with all other human beings.</i></p>
19	<p><i>Find your bondage to public opinion, no matter how subtle.</i></p> <p><i>Then find, further, why you need the</i><ul style="list-style-type: none"><li><i>• dependency [i.e., WHY you need the dependency on the opinions and approval of others]</i></li></ul><p><i>and</i><ul style="list-style-type: none"><li><i>• pride,</i></li></ul><p><i>or rather, why you think</i> <i>you need it [i.e., WHY you THINK you need the dependency on the opinions and approval of others and pride].</i></p><p><i>Crystallize the wrong conclusion.</i></p><p><i>Once you get that far, you will have begun to loosen a heavy chain that has held you prisoner of the world of illusion.</i></p><p><i>Then [i.e., Once you have crystalized the wrong conclusion and thereby have begun to loosen a heavy chain that has held you prisoner of the world of illusion] you can begin the process of emerging free.</i></p></p></p>

*This [i.e., This process of emerging free once you have crystalized the wrong conclusion and thereby have begun to loosen a heavy chain that has held you prisoner of the world of illusion]*

*can be done  
only  
by*  

- analyzing,*

*by*  

- understanding  
your reactions.*

*Always  
go behind  
the emotion  
you have just unearthed  
and  
clothe it [i.e., clothe the emotion you have just unearthed]  
in concise language.*

*Ask yourself  
why,  
based on what reasoning,  
you hold  
the particular conviction  
you have just unearthed.*

*Right or wrong,  
find out  
why  
you are convinced of it.*

*If there were  
no conviction,  
you would  
not have held on to it  
for so long.*

*You know  
that your  
unconscious  
reasons too,  
although  
its [i.e., your unconscious'] reasoning  
is often faulty.*

*Now you have to become  
consciously  
aware of  
such [i.e., such heretofore unconscious] reasoning processes.*

*What is important  
is that you  
experience  
the existence  
of this image [i.e., this image of self-importance in which  
an aspect of yourself depends upon the approval of  
others for your sense of self-worth in that area]  
within you.*

20

*When you  
experience it [i.e., When you EXPERIENCE this image of self-importance in  
which an aspect of yourself depends upon the approval of  
others for your sense of self-worth in that area],  
then  
the time is ripe  
for you to understand  
many of your conflicts  
that often involve*

- actions*

*and*

- reactions*

*on the part of the world  
that seem*

- unjust and*
- uncalled-for.*



***I assure you, my friends,  
you can find this image [i.e., you can find this image of self-importance in which  
an aspect of yourself depends upon the approval of  
others for your sense of self-worth in that area]***

***behind  
every  
conflict,  
• outer  
or  
• inner.***

***Sometimes  
the connection [i.e., the connection between this image of self-importance  
and an outer or inner conflict]***

***is  
• indirect;  
at other times,  
• very obvious.***

***Your personal images  
are  
always  
connected with  
the universal mass image of self-importance.***

21

***I would now like to mention  
a very frequent occurrence  
that happens to practically everyone  
at least a few times in their lives,  
in one form or another.***

***This occurrence  
is hardly ever understood,  
and the  
• existence and  
• influence  
of the mass image [i.e., of the mass image of self-importance]  
is rarely connected with it.***

*And yet it [i.e., And yet the understanding this occurrence and its relationship to the existence and influence of the mass image of self-importance] is so vital, for only through such understanding can you find the solution.*

*This example is not directed at anyone in particular.*

*It [i.e., This example] applies to everyone*

- *at certain times,*
- *in connection with certain events.*

22

*There are few people who have not experienced*

- *grief and*
- *disappointment*

*because they felt betrayed.*

*They have displayed utmost*

- *loyalty and*
- *decency.*

*In spite of this, the betrayal took place.*

*Moreover, as it is bound to happen, the offender in turn will claim to have been betrayed to justify himself.*

***The one betrayed [i.e., The one who originally felt betrayed]  
is accused [by the one whom he felt originally betrayed him]  
of having done the very thing  
he has so painfully experienced  
as a victim [in being betrayed originally by the betrayer].***

***Therefore  
the hurt [to the one who originally felt he had been betrayed]  
is double.***

***The betrayal  
would not be half as difficult to bear  
if he were not,  
in addition,  
accused  
of having perpetrated a  
• disloyal or  
• dishonest  
act of some sort.***

***The pain of the accusation [i.e., The pain of being accused of betraying the other]  
is the more gnawing  
of the two [i.e., is more gnawing than the pain of having been betrayed  
by the other].***

***He [i.e., The one who originally felt betrayed but now is accused of  
betraying the other]  
searches within,  
but cannot find  
anything  
to blame himself for.***

***Yet  
a deep uncertainty remains [i.e., a deep uncertainty about whether or not  
he actually betrayed the other in some unconscious way remains].***

***Why [i.e., Why all this uncertainty about who betrayed whom and how]?***

23

*You on this path  
who have benefited from  
many a spiritual  
• truth and  
• teaching  
through  
• this channel or  
• others,  
know that  
no mishap  
can ever occur  
that you have not caused in some way  
yourself.*

*You know  
intellectually  
that this is true.*

*You may even  
confirm it  
through  
personal experiences.*

*Yet  
when certain events occur,  
you do not find  
the connection [i.e., the connection between the mishap and  
how you, in some way, participated in causing the mishap]  
easily.*

*The example cited  
may be one such occasion:  
you simply cannot find  
the point of connection  
between  
• what happened  
and  
• a cause in you.*

	<p><i>[In the example cited]</i> <b>You know</b> <i>you have been</i> <ul style="list-style-type: none"><li>• <i>betrayed and</i></li><li>• <i>disappointed</i></li></ul><i>and on top of it</i> <i>you are accused of having done something</i> <i>that you did not do.</i></p> <p><i>In actual fact,</i> <i>you did</i> <i>nothing</i> <i>that you could be blamed for.</i></p> <ul style="list-style-type: none"><li>• <i>Your actions</i> <i>were correct,</i></li><li>• <i>your intentions</i> <i>were the best.</i></li></ul>
24	<p><i>Now let me show you, my friends,</i> <i>how</i> <i>the particular mass image of self-importance,</i> <i>strengthened by various</i> <i>personal images,</i> <i>may be responsible for</i> <i>such an occurrence,</i> <i>which is</i> <i>especially painful</i> <i>since you do not see</i> <i>how you</i> <i>attracted it.</i></p>

***This mass image [i.e., This mass image of self-importance]  
makes you***

- ***strive and***
- ***fight***  
***to be***
  - ***in the first place,***  
***to be***
  - ***special [i.e., to be in a special place],***  
***so that***  
***you can collect***  
***whatever your soul***  
***thinks***  
***it needs.***

***In order to  
reach***

***that special place [i.e., In order to reach that special place  
that you are striving and fighting to be in],***

***your actions***

- would have to be***  
***anything but***
- ***decent,***
  - ***loyal, or***
  - ***idealistic:***

***they [i.e., your actions]  
would have to be***

- ***ruthless,***
  - ***selfish –***  
***and would often have to***
  - ***betray***  
***the very***
    - ***thing or***
    - ***person***
- you desire to be loyal to.***

***To gain  
this special place of approval,***

***you feel  
tempted***

***to do the very thing  
you in fact***

***abstain from [i.e., you feel tempted to be ruthless to get this special  
place of approval, but you do not in fact give in to this temptation  
to be ruthless to get this special place of approval].***

25

**Being a**

- **decent and**
- **honest**

**individual,**

**you do not give in to**

**the temptation** [i.e., you do not give in to the temptation to be ruthless to get this special place of approval because you are a decent and honest individual].

**You feel it** [i.e., You feel the temptation to be ruthless]

- **vaguely,**
- **without real awareness of its** [i.e., of the temptation's]
  - **significance and**
  - **meaning.**

**In fact,**

**you are so afraid**

**when you feel**

- **such a temptation** [i.e., such a temptation to be ruthless to get the special place of approval you are striving to get]

**and**

- **such emotions**

**that you cover it up quickly** [i.e., you quickly cover up the temptation to be ruthless].

**You do not want to acknowledge**

**that it** [i.e., that such a temptation to be ruthless and selfish to get the special place of approval you are striving to get] **exists in you.**

**Your conscience**

**neither allows you**

**to act in accordance with the temptation,**  
**nor does it allow you**

- **to become fully aware of it** [i.e., to become fully aware of the temptation].

**In order to**

**counterbalance the influence of**  
**the mass image of self-importance,**

**you overcompensate**

**by scrupulously proving**

- **the decent side in you,**
- **the side you intend to obey.**

26

**What is the result  
of this conflict [i.e., this conflict between wanting to be ruthless on the  
one hand and yet wanting to be decent and kind on the other]?**

**Due to  
the unconscious nature  
of the inner battle,  
the outer happening  
responds to**  
• **your unconscious negative side [i.e., your desire to be ruthless to get  
what you need for approval by others]**  
**and not to**  
• **the positive side [i.e., your desire to be decent and kind],**  
**even though**  
**the positive [i.e., your desire to be decent and kind]**  
**has won out  
in your  
outer actions.**

**This is according to  
an unalterable law [i.e., the unalterable law of cause and effect – it is the  
unconscious cause, not the conscious action, that causes the effects].**

**I have often told you that.**

**You have experienced it [i.e., You have experienced the unalterable law of  
cause and effect]**  
**in some ways  
on your path of self-purification,**  
**but**  
**there are many areas left  
where you are  
as yet  
unable to apply this truth.**



*If the battle you are fighting  
is not  
consciously  
understood  
in its  
full significance,  
outer events  
will follow in such a way  
as if  
the selfish side [i.e., the selfish and ruthless side of you that  
you had so carefully hidden from view]  
had won out.*

*The  
outer result  
**MUST** respond  
to the impulse [i.e., to the impulse or temptation to be selfish  
and ruthless]  
which is  
unconscious.*

27

*The more  
you advance on this path,  
the more  
you will see  
that you are  
not  
asked to accept anything I say  
as a  
dogmatic statement.*

*[Rather,]  
You will  
experience  
the utter truth of these statements  
yourself.*

***But you can do so [i.e., But you can experience the truth of these statements yourself]  
only if  
you have  
the honesty to  
• search for,  
• verify, and  
• acknowledge  
the negative side  
you so bravely battle against.***

***This [negative] side  
will cause you trouble  
until you  
• come face to face with it,  
• acknowledge it,  
• allow it to exist –  
not by  
• giving in to it  
nor by  
• trying to change it  
after you have recognized its existence,  
but by  
• seeing its reality  
at the point where you are.***

***When you do that [i.e., When you see its reality at the point  
where you are on your path],  
you can take the next step  
by asking yourself  
• why  
that negative tendency exists in you.  
  
• Why  
does this temptation exist?***

***You will invariably  
come up with the answer  
that you  
desire an elevated position  
in the eyes of the world  
in order to convince yourself  
that your  
inferiority feelings  
are unjustified.***

*You believe,  
deep in your heart,  
that you need all this [i.e., that you need an elevated position  
in the eyes of the world]  
in order to survive –  
not  
• physically,  
but  
• emotionally.*

*And, to get it [i.e., to get the elevated position in the eyes of the world that you  
think you need in order to survive emotionally],  
it seems necessary  
to  
• betray others,  
to be  
• ruthless,  
• disloyal, or  
• selfish.*

*But as long as  
your good intentions [i.e. as long as your good intentions to be  
a decent and kind human being]  
prevent you from  
even recognizing  
this temptation [i.e., this temptation to be ruthless,  
disloyal, or selfish],  
the outer occurrence  
will, as I said,  
respond to the negative side [i.e., respond to your unconscious ruthless,  
disloyal, or selfish side],  
even though  
you have not given in to it [i.e., even though you have not  
given in to the temptation to be ruthless, disloyal, or selfish].*

*Not knowing this [i.e., Not knowing that the outer occurrence will respond to  
your unconscious negative side],  
it [i.e., the negative outer occurrence]  
seems like  
an injustice to you.*

	<p><i>And it is actually</i></p> <ul style="list-style-type: none"><li>• <i>the injustice that hurts you more than</i></li><li>• <i>the disappointment in a particular person.</i></li></ul>
28	<p><i>This [i.e., This negative outer occurrence you experience at the hands of the other] may still seem unjust to you.</i></p> <p><i>You may think,</i></p> <p><i>"As long as I have not given in to the temptation [to be ruthless, disloyal, or selfish], why do the consequences have to be as though I had actually committed the wrong act?"</i></p> <p><i>Isn't the most important thing that my actions are right?"</i></p> <p><i>No, my friends.</i></p> <p><i>Feelings are actions too, although they [i.e., although feelings] do not manifest</i></p> <ul style="list-style-type: none"><li>• <i>in the same way and</i></li><li>• <i>with the same quick results as outer actions do.</i></li></ul>

*Nevertheless,  
every*

- *thought and*
- *attitude,*

*whether*

- *conscious*

*or*

- *unconscious,*

*is a  
definite act.*

*But  
the more  
unconscious it is [i.e., the more unconscious the act,  
thought, attitude, or feeling is],  
the greater  
the consequence*

*and therefore  
the more  
puzzling the outcome.*

29

*By facing  
the negative side [i.e., the selfish, ruthless side of you],  
you evidence  
the bravest emotion there is:  
that of  
self-honesty.*

*Therefore,  
you do not have to  
be ashamed  
that this battle [i.e., this battle with your negative side]  
is going on in you.*

*It [i.e., This battle with your negative side]  
is to your credit.*

*But you will fight the battle [i.e., you will fight the battle with your negative side]  
much more effectively  
by allowing it [i.e., by allowing your negative side and your battle with it]  
to enter your conscious mind.*

*You will then [i.e., By allowing your negative side and your battle with it to enter your conscious mind you will then]*

*come to understand  
to a fuller degree  
all*

*the laws of*

- *the soul,*

*the laws of*

- *human relationship, and*

*the laws of*

- *the universe.*

*Then [i.e., Then when you come to understand the laws of the soul, of human relationship, and of the universe]*

- *you will no longer  
feel*

*that an injustice has been done to you*

*and*

- *your hurt  
will be alleviated  
to a considerable degree.*

*Also,*

*there is a good chance  
that no further*

- *betrayal and*

- *accusation  
will occur.*

*Because*

*once the negative side  
of your battle*

*has become conscious,*

*it [i.e., the negative side of your battle]  
will lose power.*

30	<p><b><i>But if such an outer event [i.e., if a painful or negative outer event] does recur, you will feel very differently about it.</i></b></p> <p><b><i>You</i></b></p> <ul style="list-style-type: none"><li><b><i>• will learn a lot from such an event [i.e., such a painful or negative outer event]</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• will be</i></b><ul style="list-style-type: none"><li><b><i>• strengthened rather than</i></b></li><li><b><i>• weakened.</i></b></li></ul></li></ul> <p><b><i>You</i></b></p> <ul style="list-style-type: none"><li><b><i>• will feel something very constructive about it, and you</i></b></li><li><b><i>• may be able to turn the course of events in a positive direction.</i></b></li></ul>
31	<p><b><i>When you</i></b></p> <ul style="list-style-type: none"><li><b><i>• experience the existence of this mass image [of self-importance] in you – not just</i></b><ul style="list-style-type: none"><li><b><i>• intellectually</i></b></li></ul></li><li><b><i>but also</i></b><ul style="list-style-type: none"><li><b><i>• emotionally –</i></b></li></ul></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• recognize the underlying erroneous concept that has thus far governed you [i.e., The erroneous concept that “I AM inferior” if I cannot get approval or admiration from others, which is the wrong conclusion of the mass image of self-importance], you will have made a major step forward in the direction of inner freedom.</i></b></li></ul>

32

*The example I gave [i.e., the example regarding betrayal]  
is just one of many possible ones.*

*Believe me, my friends,  
whenever you  
experience  
something  
that*

- *hurts and*

*that*

- *you do not understand,*

*whenever you  
feel unjustly treated  
because*

*you cannot find*

*any wrongdoing on your part,*

*search*

*in this direction [i.e. in the direction of the mass image of self-importance].*

*Bring out*

*the mass image of self-importance.*

*You can only do so [i.e., You can only bring out the mass image of self-importance]  
by*

- *feeling*

*the need to be special, and*

- *understanding that*

*you feel so [i.e., that you feel the need to be special]*

*not*

- *out of malice,*

*not*

- *because you wish to belittle others –*

*who must automatically become smaller*

*if you succeed in becoming bigger –*

*and not*

- *out of pride*

*for the sake of pride,*

*but*

- *out of the mistaken idea*

*that*

*being special*

*means*

*survival for you.*



*When you  
recognize this trend [i.e., this trend where you feel your need to be special  
for your emotional survival],*

*you will also*

*free yourself from*

*destructive self-accusations [i.e., self-accusations that you are trying to  
belittle others or that you are operating out of malice or pride].*

*You will simply know*

- *that you have harbored  
a wrong concept, and*

- *that your emotional survival  
does not*

*depend on*

- *other people's opinion of you,*

*but*

*[depends] solely on*

- *your own opinion of yourself.*

*The more*

*you cater to*

*the opinion of others,*

*the less*

*you think of yourself,*

*deep in your soul.*

*Hence*

*a vicious circle,*

*always built on a false premise,*

*is activated within you.*

33

*Again, I say:*

*all this cannot be understood*

*on a purely intellectual level;*

*it will benefit*

*only those*

*who develop the habit*

*of questioning the significance*

*of their various emotional reactions.*

	<p><i>Yet these words [i.e., the words of this lecture]</i></p> <ul style="list-style-type: none"><li>• <i>may leave valuable impressions</i> <i>in others too [i.e., in those who have not yet developed the habit of questioning the significance of their various emotional reactions]</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>may come to fruition</i> <i>at a later time,</i> <i>when the path is voluntarily undertaken.</i></li></ul>
34	<p><i>Before we turn to your questions,</i> <i>I would like to say a few words</i> <i>to some friends</i> <i>who have never</i></p> <ul style="list-style-type: none"><li>• <i>found their way here and</i> <i>who have never</i> <i>had any personal contact with</i> <i>this group,</i></li></ul> <p><i>but</i> <i>who</i></p> <ul style="list-style-type: none"><li>• <i>read the lectures with interest.</i></li></ul> <p><i>Attention has been brought to us</i> <i>that some of them</i> <i>try, on their own,</i> <i>to reach the depth of their souls</i></p> <ul style="list-style-type: none"><li>• <i>by themselves, or</i> <i>with some friends.</i></li></ul> <p><i>Their good intent is appreciated.</i></p> <p><i>But I should like to tell them</i> <i>that it is not really possible</i> <i>to succeed</i></p> <ul style="list-style-type: none"><li>• <i>by oneself,</i> <i>or even</i> <i>with someone else</i> <i>who has not had</i> <i>personal experience</i> <i>in this particular method.</i></li></ul> <p><i>The method of the work itself</i> <i>cannot be conveyed by the lectures.</i></p>

*The lectures  
serve as*

- *general material,*

*but they  
cannot give*

- *the method itself.*

*You will do  
no harm  
in working by yourself,  
but you will  
not really get very far.*

*I would therefore suggest to those friends [who only read the lectures  
with interest, working by themselves or with friends],  
do not hesitate  
to get in touch with those members of this group  
who are qualified to help.*

*If they [i.e., If those who are working by themselves]  
are really interested in  
using this method,  
whether*

- *for others*

*or*

- *for themselves,*

*this [i.e., working with members of the group who are qualified to help]  
will be necessary.*

35	<p><i>And now, my friends, let us turn to your questions.</i></p> <p><i>Do you have any questions about this lecture?</i></p> <p><b>QUESTION:</b> <i>I cannot understand which alternative to take between</i></p> <ul style="list-style-type: none"><li><i>• being dependent on other people's opinion and leaning too much in the direction of catering for approval,</i></li><li><i>or</i></li><li><i>• going to the opposite extreme [i.e., disregarding all opinions of others].</i></li></ul> <p><i>I cannot see how to compromise.</i></p>
36	<p><b>ANSWER:</b> <i>It is not a compromise.</i></p> <p><i>You have difficulty in finding the right middle way perhaps? {Yes.}</i></p> <p><i>Let me try to show you how this comes about [i.e., how finding the right middle way comes about] in a very natural way.</i></p>
37	<p><i>You are not expected to decide what the right middle way is.</i></p> <p><i>You couldn't do that [i.e., You could not "decide" what the right middle way is].</i></p> <p><i>The moment you would have to do that [i.e., the moment you would have to "decide" what the right middle way is], there would already be something compulsive about it.</i></p>

*There cannot be  
a choice  
for you,  
such as:*

*"I go that far  
in this direction,  
and then I go this far  
in the other direction."*

*This [i.e., This "choosing" which direction and how far to go in a particular matter]  
would be something  
• forced and  
• unnatural.*

*The necessity  
for you to  
make a decision  
does not apply to  
• weighing and  
• measuring  
the right middle way.*

*It [i.e., The necessity and process of your "making a decision"]  
applies much rather to  
your  
• facing yourself  
honestly and  
• entirely forgetting,  
for the time being,  
the question:*

*"What am I supposed to do?"*

38

*I might say that  
this "What am I supposed to do?"  
stands in the way of  
arriving at recognitions [i.e., arriving at honest recognitions  
about the self].*

***It [i.e., This questioning, "What am I supposed to do?"]  
prevents you from  
finding the truth about yourself.***

***It [i.e., This questioning, "What am I supposed to do?"]  
blocks you [i.e., blocks you from finding the truth about yourself].***

***First,  
do not think about that [i.e., do not think about, "What am I supposed to do?"]  
at all.***

***The outer action  
may not change at first,  
even after you have made your recognition [i.e., even after you have made  
your honest recognition about what is true about yourself].***

***But  
your inner motives  
will change [i.e., your inner motives will change as you  
come to recognize the truth about yourself].***

***In some cases,  
your outer actions  
will change automatically,  
but this will be fruitful  
only if  
it [i.e., only if the change in your outer actions]  
is a natural result of  
your inner growth.***

***The first thing you should be concerned with  
is understanding  
yourself:  
your  
• emotions,  
your  
• motives,  
your  
• desires and  
• fears.***

***All these can be  
brought to light  
in every incident  
that bothers you.***

39

*Once you have reached  
a certain point in self-recognition,  
you become aware of  
the false concepts  
you harbor unconsciously.*

*Each time  
such a false concept*

- is observed*

*and therefore*

- becomes*

*more*  
*and more conscious,*  
*you will be*  
*less*  
*and less under*

- bondage and*
- compulsion.*

*By understanding  
your*

- wrong conclusion,*

*you will become*  
*more aware of*  
*the*

- right conclusion.*

*If you go on that way,  
you will*

- be increasingly able*

*to observe your*  
*emotional reactions and*  
*you will*

- understand them [i.e., understand your emotional reactions]*

*better.*

*Then*  
*a point will come*  
*where you realize that*  
*your*

- wrong concept*

*is*

- useless and*
- harmful.*

**When it** [*When the point where you realize that your wrong concept  
is wrong, useless, and harmful*]

**comes,**  
**discard it** [*i.e., discard your wrong concept*] –  
**not**

- **outwardly,**
- but truly**
- **within yourself –**

**and**  
**you will be**  
**free.**

**False concepts**  
**are always**  
**held on to**  
**in the mistaken assumption**  
**that they are**

- **useful or**
- **protective.**

**Once you realize**  
**that this is not so** [*i.e., that your false concepts are neither useful nor protective*],  
**you will**  
**no longer**  
**hold on to them.**

**You will then be able to say to yourself:**

**"I no longer**  
**need approval**  
**so desperately**  
**that I sometimes**

- **violate myself,**
- **become untrue to myself,**

**or else**

- **defy dependency**  
**by rebelling against it** [*i.e., by rebelling against my  
sense of dependency for approval*].

**I can now**  
**stand on my own feet.**



**My**  
• **inner life and**  
• **value**  
**is not dependent on others.**

**It [i.e., My inner life and value]**  
**depends on**  
**my own self-respect**  
**which I can**  
• **further and**  
• **live up to**  
**only**  
**by being fully aware of myself."**

**Once you have**  
**gained this freedom,**  
**the right middle way**  
**will not be something**  
**you have to laboriously figure out;**  
**it [i.e., the right middle way]**  
**will develop**  
• **naturally**  
• **without your even thinking about it.**

**The right way**  
**will just be there**  
**because**  
**you no longer**  
**have to prove anything**  
• **to anyone else**  
**or**  
• **to yourself.**

40

*If you have a tendency  
to depend too much  
on other people's opinion,  
it is because  
you have to  
prove something to*  
• *them.*

*And if you*  
• *rebel against this bondage [i.e., against bondage to other people's opinion]*  
*and*  
• *turn into*  
*the opposite extreme*  
*with a defiant*  
*"I don't care" attitude,*  
*then you*  
*prove something to*  
• *yourself [i.e., prove to yourself that you do not care about*  
*the opinions of others].*

*Both extremes*  
*come from an attempt*  
*to prove something.*

*When there is*  
*no longer a need in you*  
*to prove anything,*  
*the right middle way*  
*will be as natural as breathing.*

*Do you think of*  
*having to breathe*  
*less or more*  
*in order to get the proper supply of oxygen into your lungs?*

*No.*  
• *You breathe*  
*automatically.*  
  
• *It [i.e., Breathing]*  
*is a completely natural process.*

	<p><i>[In breathing]</i> <b>You have found the right middle way without having to</b></p> <ul style="list-style-type: none"><li>• <b>deliberate and</b></li><li>• <b>choose:</b><ul style="list-style-type: none"><li>• <b>not too much and</b></li><li>• <b>not too little,</b></li><li>• <b>just enough</b></li></ul></li></ul> <p><b>to give you what you need so as to maintain your health.</b></p> <p><b>The same applies to any soul process.</b></p> <p><b>Do you understand?</b></p>
41	<p><b>QUESTIONER:</b> <b>Well, to a certain extent.</b></p> <p><b>I wonder if all that applies</b></p> <ul style="list-style-type: none"><li>• <b>intellectually</b></li></ul> <p><b>as well as</b></p> <ul style="list-style-type: none"><li>• <b>emotionally?</b></li></ul> <p><b>ANSWER:</b> <b>Very few people think</b></p> <p><b>in terms of this mass image [of self-importance] intellectually, my dear.</b></p> <p><b>It [i.e., This mass image of self-importance] is rarely on the surface, since all images are of an unconscious nature.</b></p>

*You may ask  
anyone, at random,  
whether he believes  
in his intellect  
that his*

- life and*
- happiness*

*depend on  
what other people think of him.*

*Everyone  
prefers  
to be thought well of by others.*

*That is natural.*

*But*

- the degree of dependency [on the opinions of others],*
- its consequences, and*
- the extent to which a person goes  
to meet  
the demands of the image [i.e., the mass image of self-importance]  
is usually  
completely unconscious  
until  
a serious self-search  
is undertaken in this direction.*

42

**QUESTIONER:**  
*I feel*

- consciously and*
- very definitely*

*that other people's opinions  
are very important.*

**ANSWER:**

*I wonder*

*whether you realize*

*consciously*

- *to what degree*

*this [i.e., to what degree the opinion of others]  
is important for you,*

*and*

- *what this dependency*

*causes you*

- *to do or*
- *to forsake.*

**But**

*the more*

*conscious it is [i.e., the more conscious your dependency on  
the opinion of others is],*

*the better*

*for you*

*in the sense of  
being able to think about it  
objectively.*

43

**QUESTIONER:**

*I thought it is more difficult*

*if a wrong conclusion*

*goes so far*

*that it is*

*in the*

- *intellect*

*as well as*

*in the*

- *emotions?*

**ANSWER:**

*On the contrary.*

*Your intellect*

*is more accessible to  
reasoning.*

*Once you have  
understood,  
once  
intelligence  
is at work,  
a wrong concept  
can be corrected.*

*But when  
one is consciously  
convinced of  
the right thing,  
it is often difficult  
to break through  
the separating wall  
between  
• reason  
and  
• emotion.*

*The resistance  
to face the fact  
that one holds an opinion  
that does not correspond to  
one's  
• conscious and  
• reasonable  
thoughts  
is an obstacle.*

*However,  
you do not have to struggle with it  
if you admit to yourself  
that your concept is wrong.*

44

**QUESTION:**  
*May I ask  
how this  
mass image [of self-importance]  
affects the individual's  
God-image?*

**ANSWER:**  
**God-images**  
**have many forms.**

**But whatever they may be,**  
**the connection**  
**between**

- **the mass image of self-importance**

**and**

- **the God-image**

**is this:**

*it [i.e., the connection between the mass image of self-  
importance and the God-image]*  
**creates**  
**a further conflict in the psyche.**

**The stronger**

- **the mass image of self-importance**

**and the stronger**

- **the God-image,**

**the more**  
**the personality**  
**will be disturbed,**  
**because**  
**two conflicting**

- **needs and**
- **compulsions**
  - **work against**  
**one another and**
  - **cause**  
**a short-circuit.**

	<p><b><i>In cases that are less crass, where one image [i.e., either the God-image or the mass image of self-importance] is much stronger than the other, the conflict will exist, of course;</i></b></p> <p><b><i>it [i.e., the conflict brought about by the stronger of the two images, either the mass image of self-importance or the God-image] will create many disturbances, but each [i.e., each disturbance] would be due to one particular wrong concept [i.e., either wrong concept due to the God-image or the wrong concept due to mass image of self-importance].</i></b></p> <p><b><i>But when</i></b></p> <ul style="list-style-type: none"><li><b><i>• the God-image</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• the mass image of self-importance</i></b></li></ul> <p><b><i>work against one another, the person who has this conflict cannot handle life any more.</i></b></p>
45	<p><b><i>The existence of these two images [i.e., the God-image and the mass image of self-importance] together causes a vicious circle.</i></b></p> <p><b><i>One current is: "I need to be in first place, I need special consideration."</i></b></p> <p><b><i>Because of religious mass images about God, one feels all the more</i></b></p> <ul style="list-style-type: none"><li><b><i>• guilty and</i></b></li><li><b><i>• inferior</i></b></li></ul> <p><b><i>[i.e., guilty for having to be in "first place" and "special"].</i></b></p>



	<p><b>Guilt</b> <b>cannot remedy</b> <b>this situation</b> [i.e., <i>Guilt cannot remedy your guilt and sense of being inferior to others before God because of your need to be in “first place” and “special”</i>].</p> <p><b>You can only do so</b> [i.e., <i>You can only remedy your sense of guilt and sense of being inferior to others before God because of your need to be in “first place”</i>] <b>if you understand</b> <b>the cause of it.</b></p> <p><b>The guiltier</b> <b>you feel,</b> <b>the less</b> <b>you dare to look into</b> <b>the cause</b> [i.e., <i>the cause of your guilt and the cause of your sense of being inferior to others before God</i>], <b>and</b> <b>the stronger</b> <b>you are compelled</b> <b>to wish a wrong attitude away, so to speak</b> [i.e., <i>wish away a wrong attitude, the attitude, which is the very cause of your guilt and sense of being inferior before God</i>], <b>by looking away from it</b> [i.e., <i>by looking away from this wrong attitude</i>].</p>
46	<p><b>Thus</b> <b>the following vicious circle is created:</b></p> <ul style="list-style-type: none"><li>• <b>the guiltier</b> <b>you feel,</b></li><li>• <b>the more</b> <b>you need approval</b> <b>in the belief</b> <b>that it</b> [i.e., <i>that approval by others</i>] <b>will alleviate</b> <b>your feelings of</b><ul style="list-style-type: none"><li>• <b>guilt and</b></li><li>• <b>inferiority.</b></li></ul></li><li>• <b>And the more</b> <b>you clamor for such approval,</b></li><li>• <b>the guiltier</b> <b>you feel</b> [i.e., <i>the guiltier you feel for clamoring for such approval even more than before</i>].</li></ul>

***This conflict  
arises out of  
two different directions:***

***one direction is***

***• the God-image,***

***the other direction is***

***• the real self in you***

***which***

***• registers and***

***• observes***

***everything and***

***• tries to convey to you***

***• that you are mistaken,***

***• that this [i.e., that trying to relieve your feelings  
of guilt and inferiority before God by getting  
even more approval from others]***

***is the wrong way [i.e., wrong way to relieve your  
feelings of inferiority].***

***But its voice [i.e., But the voice of the real self in you]***

***• is misunderstood and***

***• is identified as***

***the voice of the God-image [instead of the voice of the real self in you].***

***Thus the contrary pull [i.e., the pull from the message that getting approval from  
others is the wrong way to relieve your  
feelings of guilt and inferiority before God],***

***which draws you away from***

***the mass image of self-importance***

***comes from two sides:***

***• the side of the real self [which is the true message]***

***and***

***• the illusory side,***

***where the false God-image rules,***

***[and these two, the real self in you and the false God-image,]***

***• do not coincide,***

***they***

***• are not at peace***

***with one another.***

***Do you understand? {Yes.}***

47

*Receive our blessings.*

*Accept from us  
the strength  
to look for that part in you  
that causes you so much trouble.*

*It is the part in you  
where you  
separate*

- *yourself*

*from*

- *your fellow human beings,*
  - out of*
  - *wrong conclusions,*
- *because of*
- *imagined needs.*

*Find it [i.e., Find that part in you where you separate yourself from your fellow human beings, that part that causes you so much trouble]*

*and*

- *your entire outlook  
will change.*

- *You will  
become objective,*
- *you will  
be in reality.*

*The mere awareness  
of this part of your being,  
where you are caught in the mass image [of self-importance],  
will change your life.*

48	<p><b><i>Receive our</i></b></p> <ul style="list-style-type: none"><li>• <b><i>love and</i></b></li><li>• <b><i>blessings,</i></b></li></ul> <p style="text-align: center;"><b><i>each one of you.</i></b></p> <p><b><i>Continue on this path,</i></b></p> <ul style="list-style-type: none"><li>• <b><i>grow</i></b></li></ul> <p style="text-align: center;"><b><i>in it,</i></b></p> <ul style="list-style-type: none"><li>• <b><i>rejoice</i></b></li></ul> <p style="text-align: center;"><b><i>in it.</i></b></p> <p><b><i>Be in peace,</i></b></p> <p style="text-align: center;"><b><i>be in God!</i></b></p>
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