## Pathwork Lecture 83: The Idealized Self-Image

1996 Edition, Original Given April 14, 1961

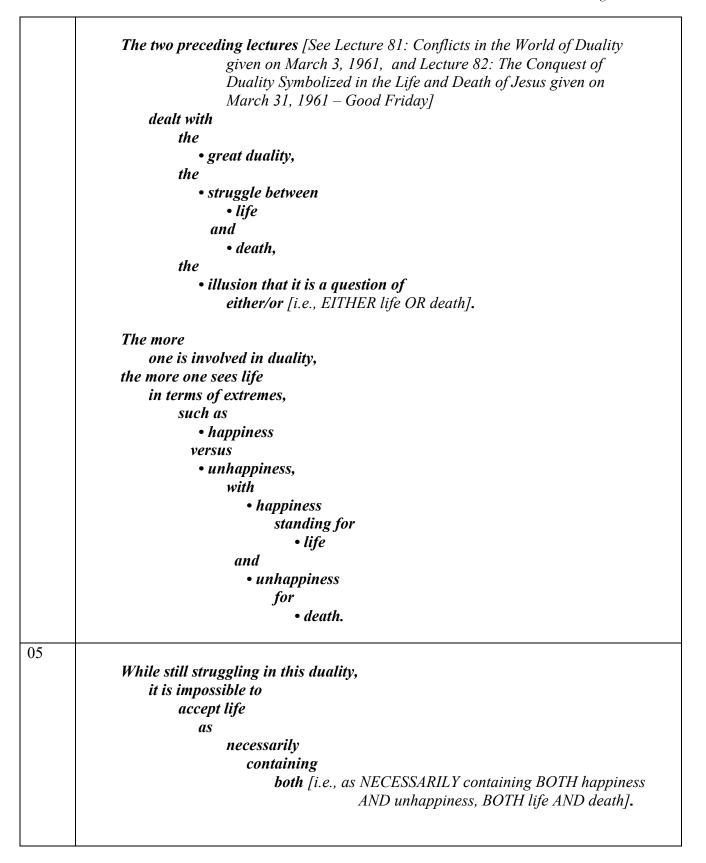
This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation.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

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

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

Gary Vollbracht

¶	Content
03	
	Greetings.
	God bless all of you, my dearest friends.
	Welcome are all my • old and • new friends gathered here.
04	Let us continue within the series of lectures to help you gain further insight into • yourself and therefore into • life.



	• Intellectually
	you may
	• accept and
	• believe
	this [i.e., INTELLECTUALLY you may accept and believe that life NECESSARILY contains BOTH happiness AND unhappiness, and BOTH life AND death],
	but
	• emotionally
	you do not.
	What you
	feel
	is that
	if you are unhappy
	now,
	you will continue to be unhappy
	forever.
	<i>Then</i> [i.e., Then, feeling that if you are unhappy NOW you will continue to be unhappy FOREVER,]
	the
	• tragic,
	• unnecessary, and
	• destructive
	struggle
	against
	• death or
	• unhappiness
	begins.
06	
	Birth
	is a
	painful experience
	for the infant.
	Other painful experiences
	are bound to follow,
	although
	pleasurable experiences
	occur as well.

	But since
	the knowledge of
	• unpleasurable experiences,
	or
	• their possibility,
	is always present,
	ts always present, the fear of them [i.e., the ever-present fear of unpleasurable experiences]
	creates a
	basic problem.
07	
0,	The most significant
	<b>countermeasure</b> [i.e., the most significant countermeasure to the
	ever-present fear of unpleasurable experiences]
	to which people resort
	in the false belief
	that it [i.e., in the false belief that this countermeasure]
	will circumvent
	• unhappiness,
	• unpleasure, and
	• death,
	is the
	creation of the
	idealized self-image
	as a
	universal pseudo-protection [i.e., as a
	universal pseudo-protection from the
	ever-present fear of unpleasurable
	experiences].
	They person people a that
	They never realize that
	this very countermeasure
	not only
	• does not avoid,
	but rather
	• brings on
	the very thing [i.e., brings on the fear of unpleasurable
	experiences]
	that they
	• dread most and
	• fight.

	However,
	if you do not
	fully understand
	your struggle with duality,
	about which I spoke
	in the two preceding lectures [i.e., Lecture 81: Conflicts in the
	World of Duality and Lecture 82: The Conquest of
	Duality Symbolized in the Life and Death of Jesus],
	you cannot
	fully understand
	• the creation and
	• the function
	of the
	idealized self-image.
08	
	I have occasionally used the term
	mask self
	in the past.
	1
	The
	• mask self
	and the
	• idealized self-image
	are really
	one and the same.
	The
	• <i>idealized self</i> [i.e., The idealized self-image or the mask self]
	masks the
	• real self.
	<b>y</b>
09	
	It [i.e., The idealized self-image or the mask self]
	pretends to be
	something you are not.

	The idealized self-image
	is supposed to be a means of
	avoiding
	unhappiness.
	Since unhappiness
	automatically
	robs the child of
	security,
	its [i.e., the child's]
	self-confidence
	is diminished
	in proportion to
	its unhappiness,
	though
	this unhappiness
	cannot be measured
	objectively.
	What
	one personality type
	• may be able to cope with quite well
	and
	<ul> <li>does not experience as drastic unhappiness,</li> </ul>
	another
	• temperament and
	• character
	feels to be
	dismal woe.
10	
	At any rate,
	• unhappiness and
	<ul> <li>lack of belief in oneself</li> </ul>
	are interconnected.

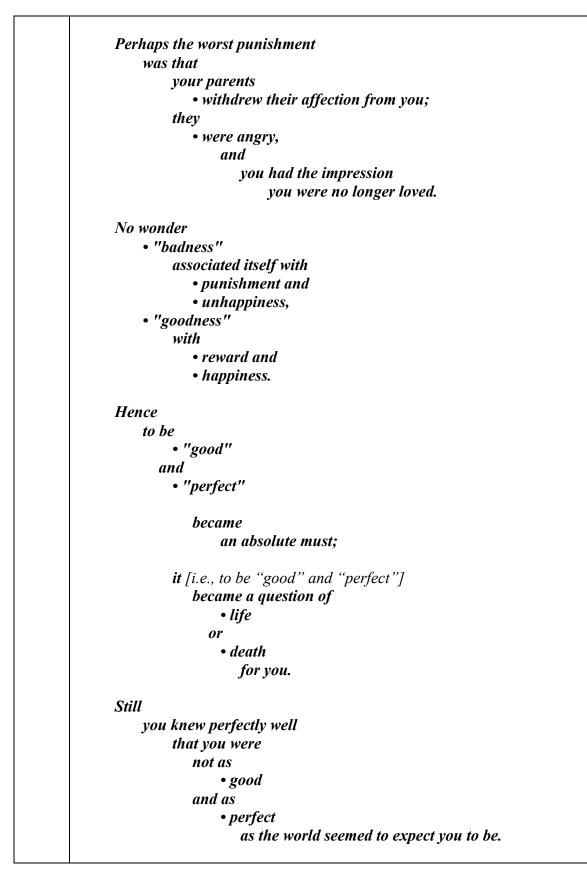
The creation of the	
idealized self-image	
serves to supply the	
<ul> <li>missing self-confidence</li> </ul>	
and to thereby gain	
• pleasure supreme.	
At least	
this [i.e., At least this BELIEF that the idealized self-image serves to missing self-confidence and thereby to offer pleasure sup	
is the	
unconscious	
reasoning process,	
and	
<i>it</i> [i.e., and this unconscious reasoning that the idealized self-image s supply the missing self-confidence and thereby to offer pleasu <i>is not altogether different from</i> <i>the truth.</i>	
11	
In	
• truth and	
• reality,	
• healthy and	
• genuine	
self-confidence	
is	
peace of mind.	
It [i.e., Healthy and genuine self-confidence] • is	
• security and	
healthy independence	
and	
• allows one to achieve	
a maximum of	
happiness	
through	
• developing one's inherent talents,	
• leading a constructive life, and	
• entering into	
fruitful human relationships	
with healthy interdependence.	

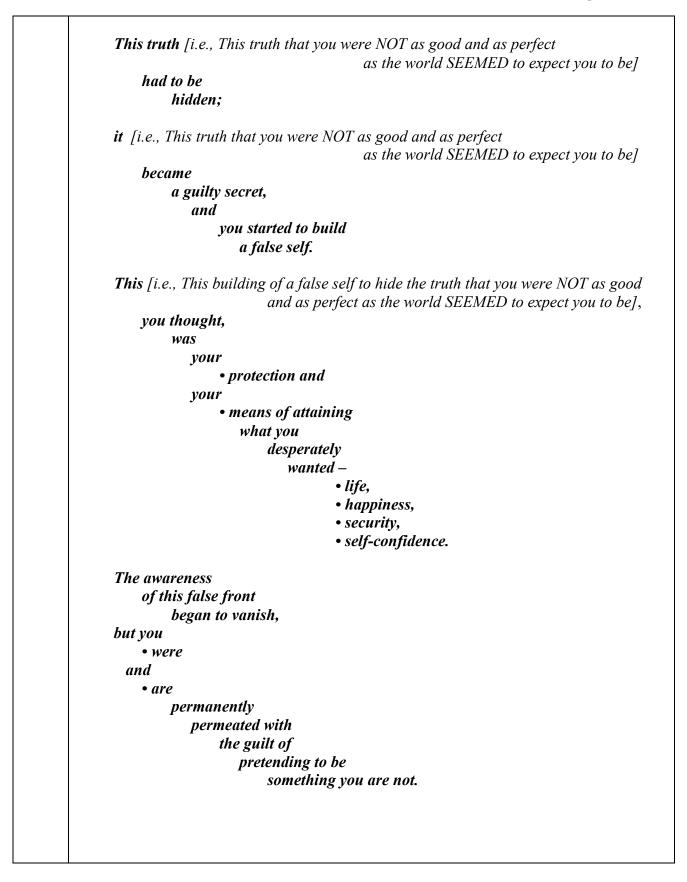
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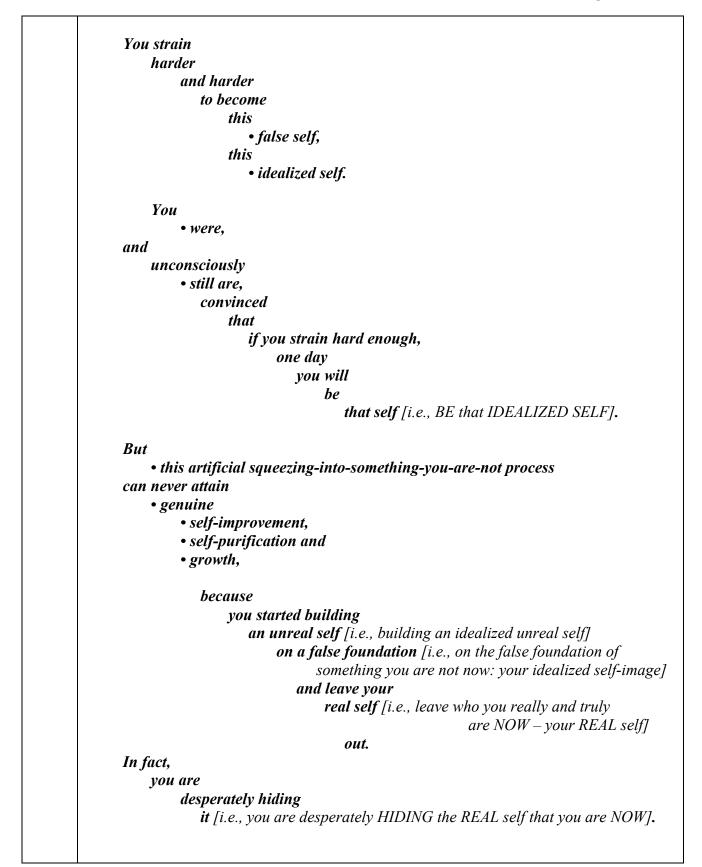
But since the self-confidence established through the *idealized* self is artificial, the result [i.e., the result of this ARTIFICIAL self-confidence established through the idealized self] cannot possibly be what was expected [i.e., the expected GENUINE self confidence]. Actually, the consequence [i.e., the consequence of using the idealized self-image to to establish what can only be an ARTIFICIAL self-confidence] is • quite the contrary [i.e., quite the contrary to the consequence of having GENUINE self-confidence: peace of mind, security, and true happiness attained from developing one's talents, *leading a constructive life, and having fruitful relationships*] and • frustrating because • cause [i.e., having merely ARTIFICIAL self-confidence by relying only on one's idealized self-image rather than *having GENUINE self-confidence from the real self*] and • *effect* [*i.e.*, *unhappiness*, *fear*, *and insecurity*] are not obvious to you. It may take a great deal of • life experience and • inner will to find the truth. Then, and then only [i.e., only when you find the TRUTH of WHY you are unhappy *fearful, and feeling insecure*], will you slowly discover the links between your • unhappiness and your • idealized self-image.

12 You need • to grasp the • significance, the • effects, the • damages that follow in the wake of the *idealized self-image* and • to fully recognize its [i.e., You need to *fully recognize the idealized self-image's*] existence. in the particular way it manifests in your individual case. *This* [i.e., *This full understanding the idealized self-image – grasping its* significance, effects and damages that follow in its wake as well as recognizing its existence in the particular way it *manifests in your individual case*] requires a great deal of work for which all the preceding work was necessary. The dissolution of the idealized self is the only possible way to find your • true self [i.e., to find your true or real self], to find • serenity and • self-respect, and to • live your life fully.

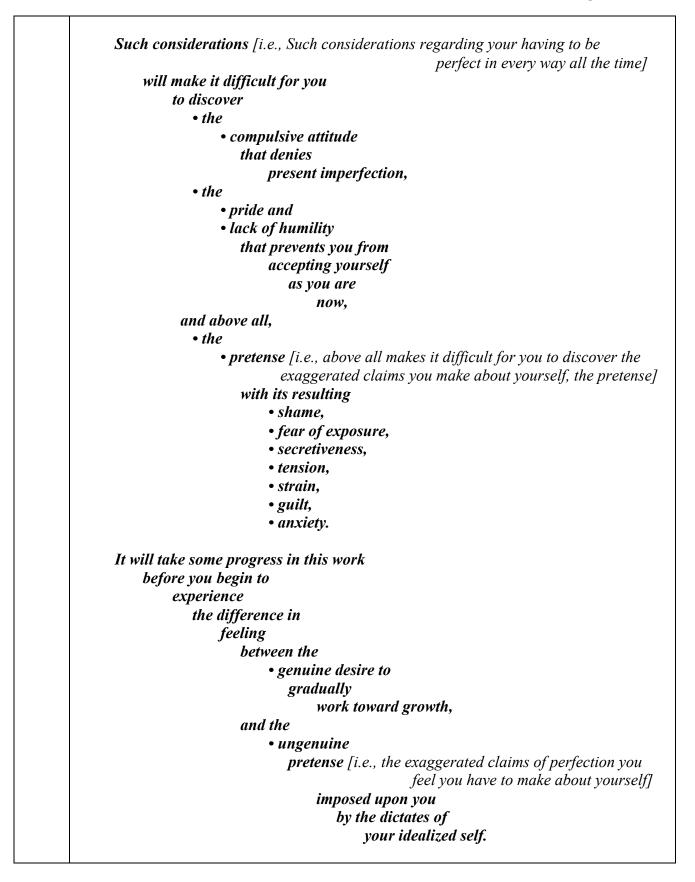
13	
15	There is much to be said about this topic,
	but now I will discuss
	only the barest fundamentals.
	only the barest fundamentals.
	As time goes on,
	I shall
	• be more specific and
	• go into further details,
	but the
	• results and
	• findings
	of your personal work
	in this respect [i.e., the results and findings of your PERSONAL WORK
	in respect to your idealized self-image and its dissolution]
	are more important [i.e., are more important than a more specific
	and more detailed understanding of the
	idealized self-image per se].
14	
14	As a child,
	regardless of what your particular circumstances were,
	you were
	indoctrinated
	with admonitions
	on the importance of being
	• good,
	• holy,
	• perfect.
	F ··· J · ···
	When you were
	not [i.e., When you were NOT good, holy, and perfect],
	you were often
	punished
	in one way or another.
	in one way of another.





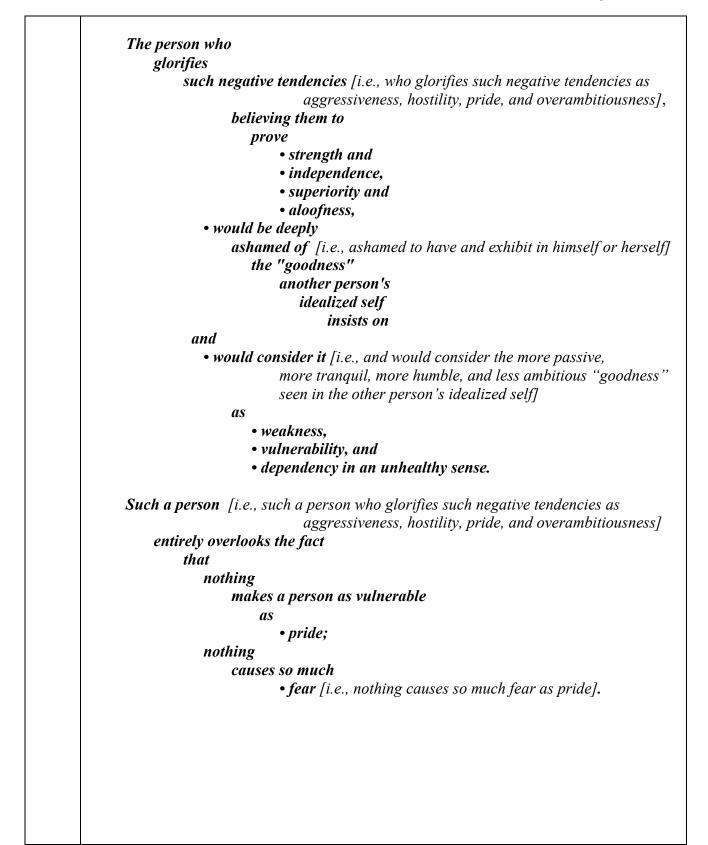


15	
	The idealized self-image
	may assume
	many forms.
	It [i.e., The idealized self-image]
	does not always dictate
	standards of
	recognized
	perfection.
	Oh yes,
	much of the idealized self-image
	dictates
	highly moral standards,
	making it all the more difficult
	to question its [i.e., making it more DIFFICULT to question the
	idealized self-image's]
	validity.
	"But isn't it
	right
	to want
	• to be
	always
	• decent,
	• loving,
	• understanding,
	never
	• angry,
	and
	• to have
	no
	• faults,
	but try
	• to attain
	• perfection?
	Isn't this [i.e., Isn't this STRIVING for PERFECTION]
	what we are
	supposed
	to do?"
1	

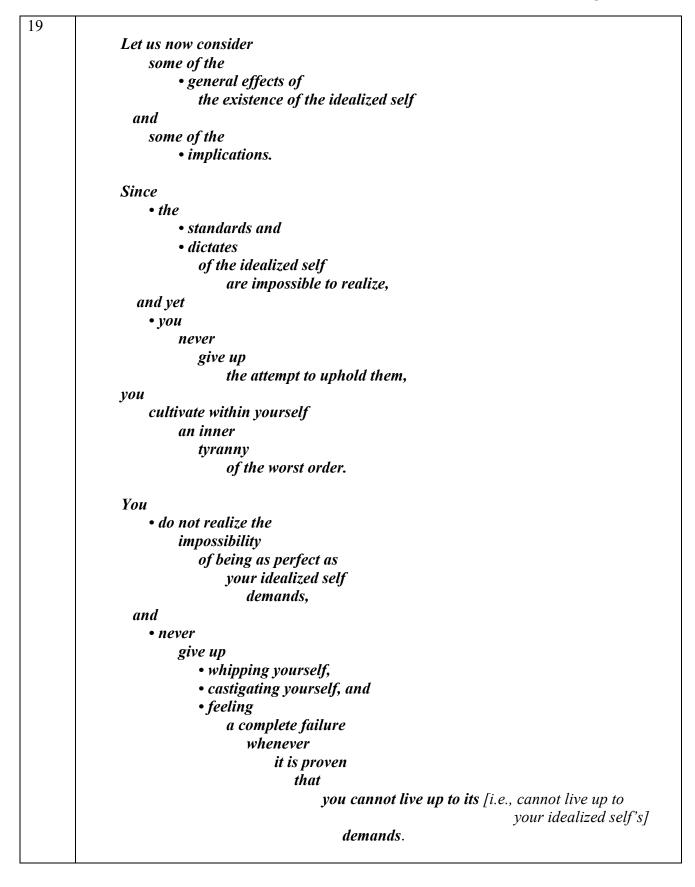


	You will discover
	the deeply hidden fear
	that says
	your world will come to an end
	if you do not live up to
	its standards.
	You will
	• sense and
	• know
	many other
	• aspects and
	• differences
	between
	• the genuine
	and
	• the ungenuine
	self.
	seij.
	And you will also discover
	what
	your
	particular
	idealized self
	demands.
16	
10	There are also
	facets of the idealized self,
	depending on
	• personality,
	• life conditions and
	• early influences,
	which
	• are not
	and
	• cannot be considered
	• good,
	• ethical, or
	• moral.
	- mora.

• Aggressive, • hostile, • proud, • overambitious trends are • glorified, or • idealized. It is true that these negative tendencies [i.e., negative tendencies of aggressiveness, *hostility, pride, and overambitiousness]* exist behind all *idealized self-images. But they* [i.e., But these negative tendencies] are hidden, and since they crassly contradict the morally high standards of the particular idealized self, they [i.e., *[i.e., these negative tendencies of aggressiveness, hostility, pride, and* overambitiousness that are HIDDEN parts of ALL idealized self-images] cause additional anxiety, in that the idealized self will be exposed for the fraud it is.



17	
	In most cases
	these two tendencies [i.e., 1) the tendency of having UNREALIZABLE levels of perfection as standards in POSITIVE traits in one's idealized self-image and 2) the tendency of falsely thinking certain NEGATIVE traits such as pride are positive and hence should be in one's idealized self image] are combined:
	<ul> <li>overexacting moral standards</li> </ul>
	impossible to live up to
	and
	• pride
	in being
	• invulnerable,
	• aloof, and
	• superior.
	The co-existence of
	these mutually exclusive ways
	presents
	a particular hardship for the psyche.
	Needless to say, the conscious awareness of this contradiction is missing
	until this particular work [i.e., until this particular work
	with the idealized self-image]
	is well in progress.
18	
	There are
	many more
	• facets,
	• possibilities,
	<ul> <li>individual pseudo-solutions</li> </ul>
	combining
	all sorts of
	mutually exclusive trends.
	ATL 4. :-
	All this
	has to be found
	individually.

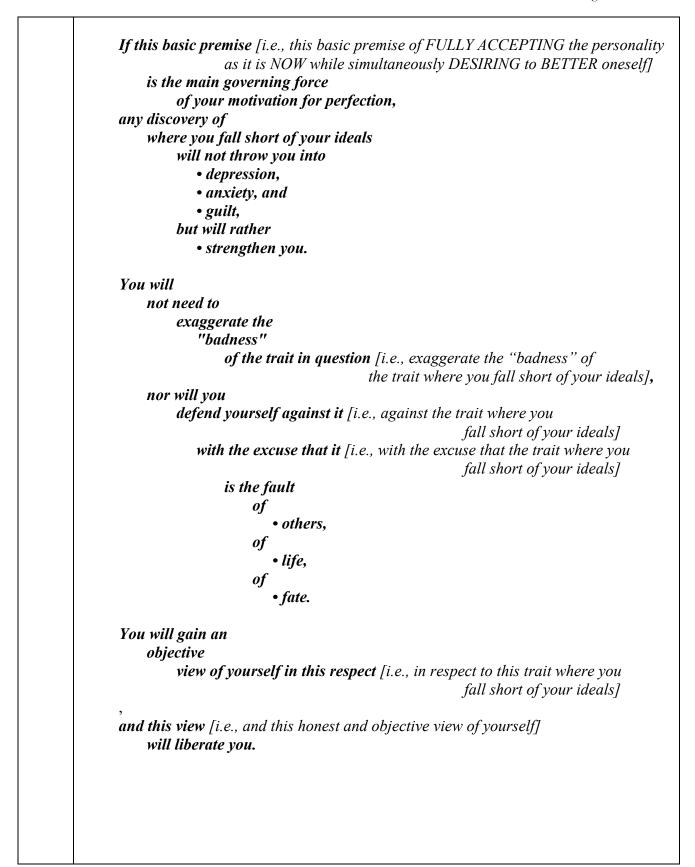


A sense of
abject worthlessness
• comes over you
whenever
you fall short of these fantastic demands
and
• engulfs you in
misery.
This misery
may at times
be conscious
but
most of the time
<i>it is not</i> [ <i>i.e.</i> , most of the time this misery that engulfs you
is NOT conscious].
<i>Even if it is</i> [i.e., Even if this misery that engulfs you IS conscious],
you do not realize
• the entire significance,
• the impossibility
of what you
expect from yourself.
When you try to
hide your reactions to
your own "failure,"
you use
special means
to avoid seeing it [i.e., to avoid seeing your own "failure"].
One of the
<i>most common devices</i> [i.e., One of the most common devices to avoid seeing
your own "failure"]
is to
project
the blame
for "failure"
into the
• outer world,
onto
• others,
onto
• life.

20 The more you try to *identify* with your idealized self-image, the harder the disillusionment whenever life brings you into a position where this masquerade can no longer be maintained. Many a personal crisis is based on • this dilemma [i.e., this dilemma of facing the disillusionment of your idealized self-image with which you are identified], rather than on • outer difficulties. *These difficulties* [i.e., *These outer difficulties*] *then* [*i.e.*, *then*, *encountered while you are still trying desperately* to maintain the masquerade of your idealized self-image,] become an added menace [i.e., an added menace to your life] beyond their objective hardship. The existence of the difficulties is a proof to you that vou are not your idealized self, and this [i.e., and this fact that you now realize that you are NOT your idealized self] robs you of the false self-confidence you falsely tried to establish with the creation of the idealized self.

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There are other personality types
    who know perfectly well
         that they
            cannot identify with
                their idealized self.
But they
    do not know this [i.e., But they do NOT hold this knowledge that they cannot
             identify with and live up to the standards of their idealized self-image]
         in a healthy way.
They [i.e., Those who know perfectly well that they cannot live up to
                               the standards of their idealized self-image]
    despair.
They believe they
    ought to
         be able to live up to it [i.e., they believe they OUGHT to be able to
                                               live up to their idealized self-image].
Their whole life [i.e., The whole life of those who know perfectly well that they
                        cannot live up to the standards of their idealized self-image]
    is permeated with
         a sense of failure,
while the former type [i.e., while the life of those who never give up their attempt
                                to uphold the standards of their idealized self-image]
    experiences it [i.e., experiences a sense of failure]
         only on
            more conscious levels
                when
                    • outer and
                    • inner
                        conditions
                           culminate in showing up
                                the phantom of the idealized self
                                   for what it really is –
                                       an
                                           • illusion
                                       a
                                           • pretense,
                                       a
                                           • dishonesty.
```

	[For those of this former type who never give up their attempt to uphold the standards of their idealized self-image] It amounts to saying:
	"I know I am imperfect, but I make believe I am not."
	Not to recognize this dishonesty [i.e., NOT TO RECOGNIZE this dishonesty of PRETENDING NOT to be imperfect when one knows one IS in fact imperfect] is comparatively
	easy when rationalized by • conscientiousness, • honorable
	• standards and • goals, and a • desire to be good.
21	The genuine [i.e., GENUINE rather than disingenuous or pretentious] desire to better oneself leads one to accept [i.e., ACCEPT WITHOUT shame or guilt RATHER THAN deny, hide, or experience shame or guilt regarding] the personality as it is now.



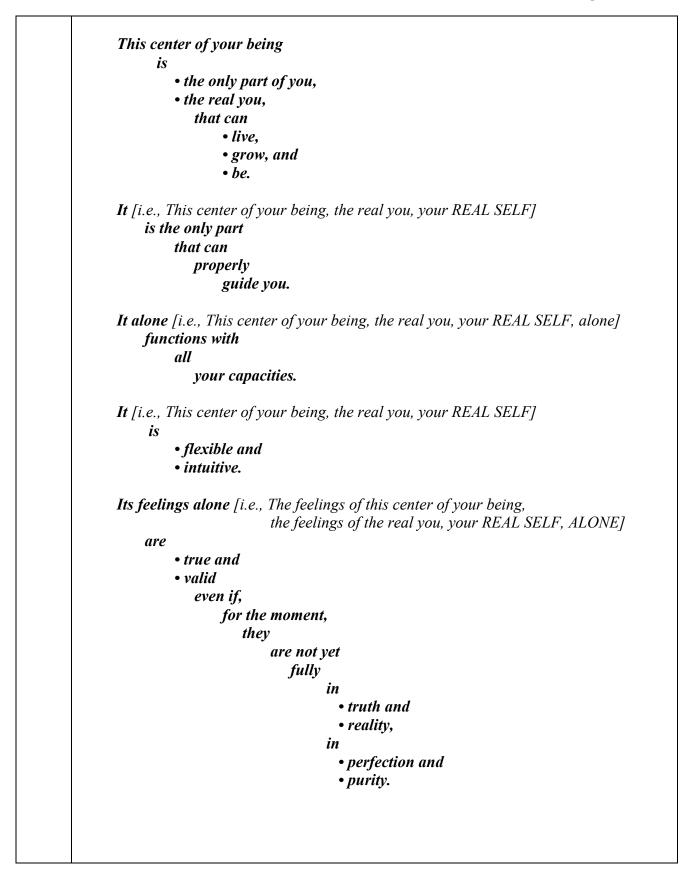
	You will
	fully
	assume responsibility for
	<i>the faulty attitude</i> [i.e., for this faulty attitude, an attitude where you fall short of your ideals],
	being willing
	to take the consequences [i.e., take the consequences of having this faulty attitude
	upon yourself.
	When you
	act out
	your idealized self,
	you dread nothing
	more than
	<i>that</i> [ <i>i.e.</i> , you dread nothing more than assuming responsibility of
	and taking the consequences for having this faulty attitude],
	for taking the responsibility of
	your shortcomings upon yourself
	is tantamount to saying,
	"I am not my idealized self."
22	
22	A sense of
	• failure,
	• frustration, and
	• compulsion,
	as well as
	• guilt and
	• shame,
	are the most outstanding indications
	that your idealized self
	is at work.
	ts ut work.
	<b>These</b> [i.e., A sense of failure, frustration, compulsion, guilt and shame]
	are the
	consciously felt
	emotions
	out of all those [i.e., out of all those emotions]
	that lie hidden underneath.

00	
23	
	The idealized self
	has been called into existence
	in order to
	attain
	self-confidence
	and therefore, finally,
	• happiness,
	• pleasure supreme.
	The stronger
	<i>its presence</i> [ <i>i.e.</i> , <i>The stronger the presence of the idealized self</i> ],
	the more
	genuine
	self-confidence
	fades away.
	Since
	you cannot live up to
	<i>its standards</i> [i.e., the standards of your idealized self-image],
	you think
	even less of yourself
	than you originally did.
	inan you originally ala.
	It is therefore obvious
	that
	genuine
	self-confidence
	can be established
	only when
	you remove
	the superstructure
	which is this merciless tyrant,
	your idealized self.

24	
	Yes,
	you could have self-confidence
	• if the idealized self
	were really you;
	and
	• if you could live up to
	these standards.
	Since
	<ul> <li>this [i.e., Since being the idealized self and living up to its standards] is impossible</li> </ul>
	and since, deep down,
	• you know perfectly well
	you are not anything like
	what you
	think you are
	supposed to be,
	with this "super self"
	• you build up
	additional insecurity,
	and
	• further vicious circles
	come into existence.
	The
	original
	insecurity
	which was supposedly
	whisked away
	by the establishment of
	the idealized self,
	steadily increases.
	<i>It</i> [ <i>i.e.</i> , <i>The original insecurity</i> ]
	snowballs,
	and becomes worse
	and worse.
	unu morse.

```
• The more insecure
    you feel,
• the more stringent
    the demands of the
         • superstructure or
         • idealized self,
• the less
    you are able to
         live up to it [i.e., live up to the more stringent demands
                                              of the idealized self], and
• the more insecure
    you feel.
It is very important to see
    how this vicious circle
         works.
But this [i.e., But seeing how this vicious circle works]
    cannot be done
         until and unless
            you become
                fully aware of the
                    • devious,
                    • subtle,
                    • unconscious
                        ways
                           in which
                               this idealized self-image
                                  exists
                                       in your
                                          particular
                                              case.
Ask yourself
    • in what
        particular areas
            it [i.e., YOUR idealized self-image]
                manifests.
    • What
         • causes and
         • effects
            are connected with it [i.e., connected with YOUR idealized self-image]?
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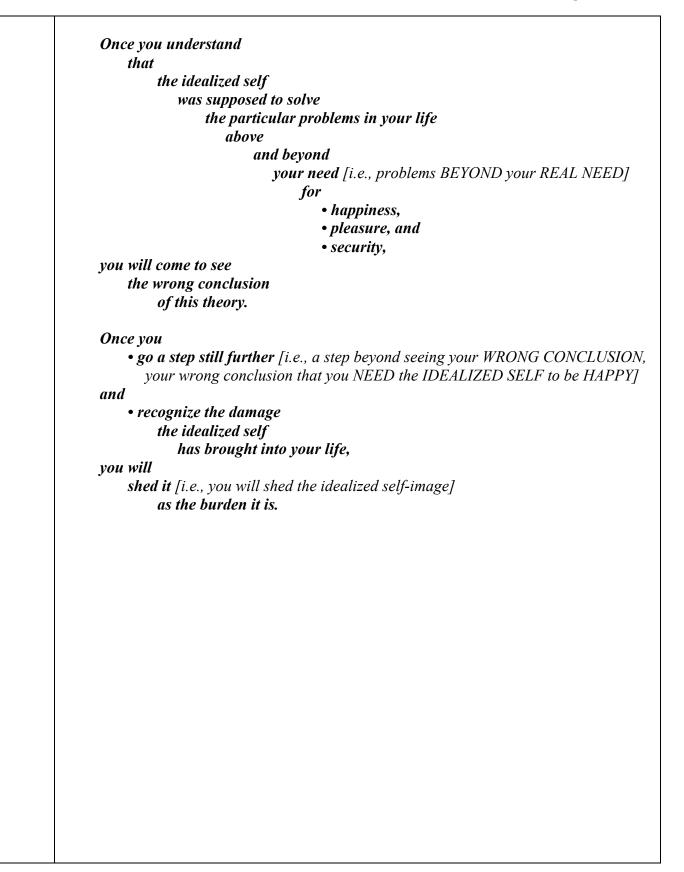
25	
	A
	• further and
	• drastic
	result of this problem [i.e., this problem of striving for
	the standards set by your idealized self-image]
	is the constantly increasing
	estrangement from
	the real self.
	The idealized self
	is a falsity.
	It [i.e., The idealized self]
	is a
	• rigid,
	• artificially constructed
	imitation of
	a live human being.
	You may invest it [i.e., You may invest the idealized self]
	with many aspects of
	your real being;
	nevertheless,
	<i>it</i> [ <i>i.e.</i> , nevertheless the idealized self]
	remains
	an artificial construction.
	The more
	you invest
	your
	• energies,
	your
	• personality,
	your
	• thought processes,
	• concepts,
	• ideas, and
	• ideals
	into it [i.e., into the idealized self],
	the more
	strength you take from
	the center of your being,
	which
	alone
	is amenable to growth.
	is umenuole lo growin.
1	



	But the feelings of
	the real self
	function in perfection
	• relative to what you are
	now,
	<ul> <li>not being able to</li> </ul>
	be more,
	in any given situation of your life.
	The more
	you take out of that live center
	in order to invest into
	the robot you have created,
	the more
	estranged you become from
	the real self
	and the more
	you
	• weaken and
	• impoverish
	<i>it</i> [i.e., the more you weaken and impoverish the REAL SELF].
26	
	In the course of this work,
	you have sometimes come upon the
	• puzzling and
	• often frightening
	question:
	"Who am I really?"
	This [i.e., Having this puzzling and often frightening question
	come up: "Who am I really?"]
	is the result of the
	• discrepancy and
	• struggle
	between
	• the real
	and
	• the false
	self.

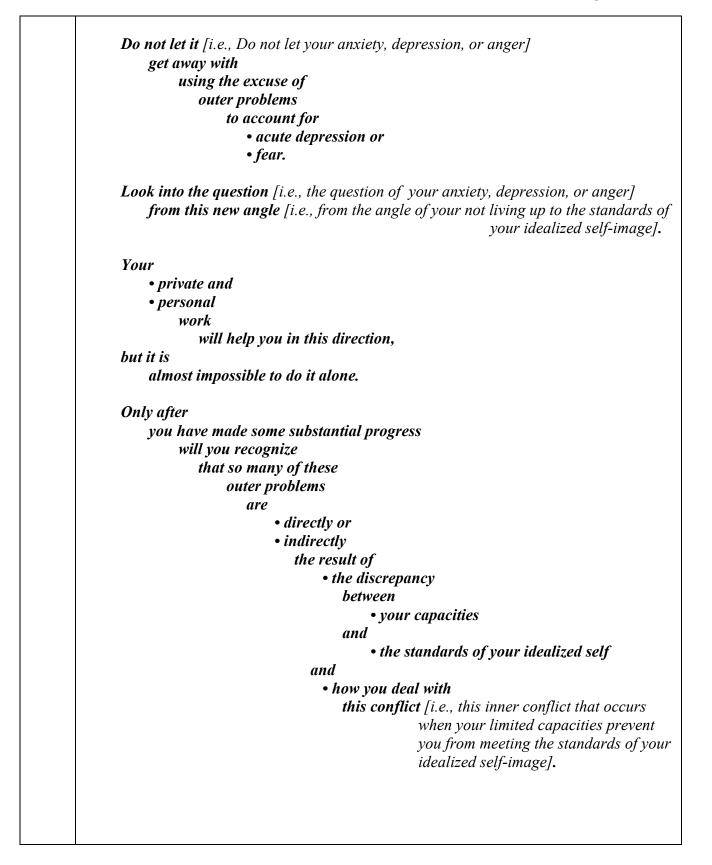
Only upon solving this most • vital and • profound *question* [i.e., Only in solving this most vital and profound question: "Who am I really?"] will your • live center • respond and • function to its full capacity, will your • intuition begin to function to its full capacity, will you become • spontaneous, • free of all compulsions, will you • trust in your feelings because *they* [*i.e.*, *because your true inner feelings*] will have an opportunity to • mature and • grow. • Feelings will become every bit as reliable to you as your • reasoning power and your • intellect.

27	
_ /	All this [i.e., All this:
	-
	1) your LIVE CENTER responding and functioning to its full capacity,
	2) your INTUITION functioning to its full capacity,
	3) being SPONTANEOUS and FREE OF ALL COMPULSIONS,
	4) TRUSTING your FEELINGS so that they can continuously mature]
	i) incontrol your i ElEntros so that they can continuously maturej
	is the
	final
	finding of self [i.e., the final finding of your REAL SELF].
	Before this can be done,
	a great many hurdles
	5 ·
	have to be overcome.
	It seems to you
	that this [i.e., that this living from your LIVE CENTER and INTUITION, being
	SPONTANEOUS and FREE of COMPULSIONS,
	and TRUSTING your FEELINGS – being your REAL SELF]
	is a
	life or death
	struggle.
	You still believe you need
	the idealized self
	in order to
	• live and
	• be happy.
	Once you understand that
	<i>this</i> [i.e., that this belief that you need the idealized self in order to live
	and be happy]
	is not so,
	you will be able to
	give up the
	5 1
	pseudo-defense
	that makes the
	• maintenance and
	• cultivation
	of the idealized self
	seem
	necessary.
	necessury.

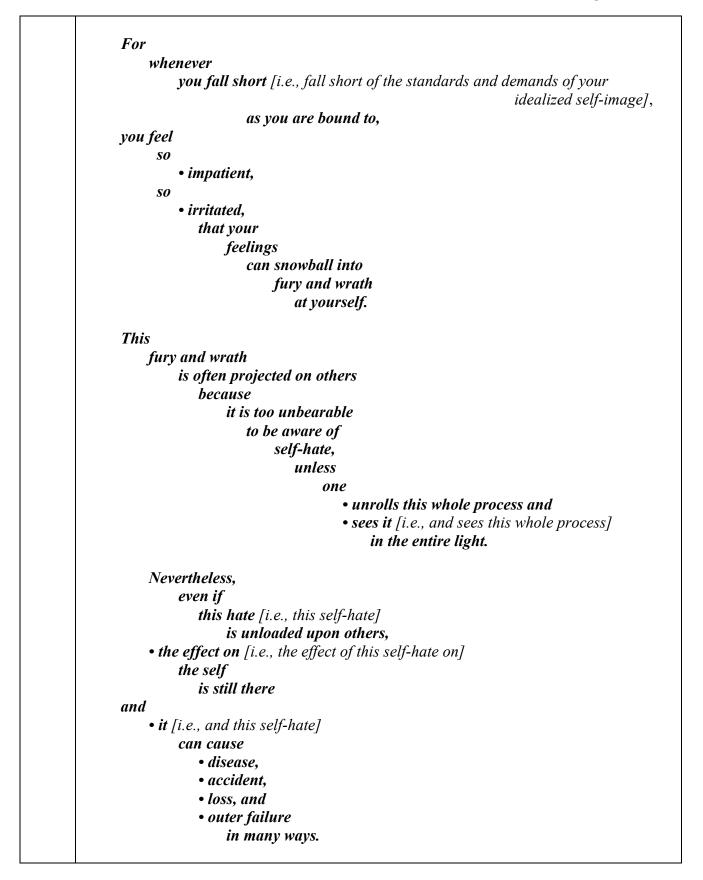


	NY
	No
	• conviction,
	• theory, or
	• words you hear
	will
	make you
	give it up [i.e., will MAKE you give up your idealized self-image],
	but
	the recognition of
	what
	• specifically it was supposed to solve [i.e., recognition of what
	SPECIFIC PROBLEMS the idealized self was supposed to solve,
	problems connected with false needs and hence problems that were
	BEYOND your REAL NEED for happiness, pleasure, and security]
	and
	what
	• damage it [i.e., what damage your ideal self-image]
	• has done and
	• is continuing to do
	0
	will enable you to dissolve this
	image of all images.
28	
	Needless to say,
	you also have to recognize
	<ul> <li>most particularly and</li> </ul>
	• in detail
	what your
	specific
	• demands and
	• standards
	are,
	and, further,
	you have to see
	their
	• unreasonableness [i.e., see the unreasonableness of your demands
	and standards that are associated with YOUR idealized self-image],
	their
	• <i>impossibility</i> [i.e., see the impossibility of your demands
	and standards that are associated with YOUR idealized self-image].

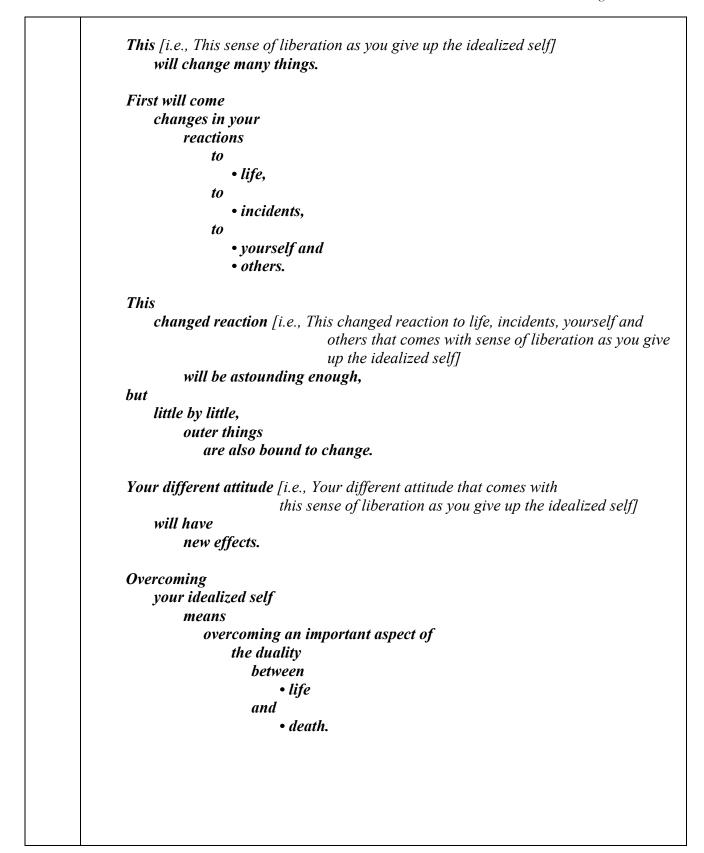
When you have a feeling of • acute anxiety and • depression, consider the fact that your *idealized* self may feel • questioned and • threatened, either bv • your own limitations, by • others, or by • life. Recognize the *self-contempt* [i.e., *self-distain*, *self-despising*] that underlies the • anxiety or • depression. When you are compulsively angry at others, consider the possibility *that this* [*i.e.*, *that this compulsive anger at others*] is but an externalization of your anger at vourself for not living up to the standards of your false self [i.e. standards of YOUR idealized self].

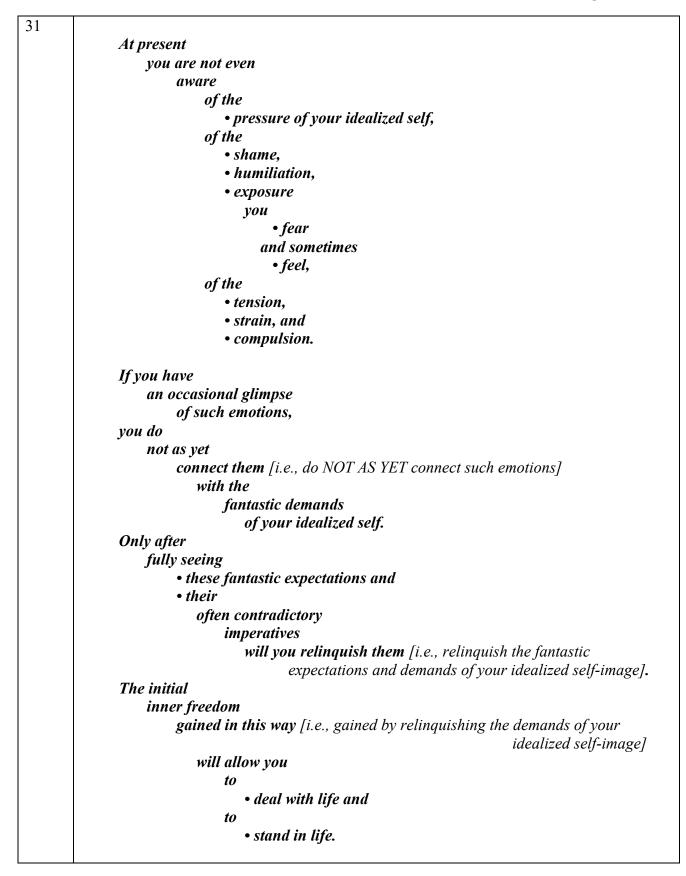


29 So, as you proceed in this particular phase of the work [i.e., this phase where you work with your idealized self-image], you will come to understand the exact nature of your idealized self: *its* [*i.e.*, YOUR idealized self's] • demands, its [i.e., YOUR idealized self's] • requirements of • self and • others in order to maintain the illusion [i.e. maintain the illusion that you ARE your idealized self]. Once you fully see that what you regarded as • commendable is really • pride and • pretense, you will have gained a most substantial insight that enables you to weaken the impact of the idealized self. *Then, and then only [i.e., When, and only when, you FULLY realize that what you* regarded as commendable is NOT commendable but is in fact pride and pretense and have, by this realization of the truth, weakened the impact of the idealized self], will you realize the tremendous self-punishment you inflict upon yourself.



30 When you make the very first steps toward giving up the idealized self, vou will feel a sense of liberation as never before. *Then* [i.e., *Then, in feeling this sense of liberation as you give up the idealized self,*] vou will be truly born again; your real self will emerge. *Then* [*i.e.*, *Then*, *in feeling this sense of liberation as you give up the idealized self*,] you will rest within your real self, centered within. Then [i.e., Then, in feeling this sense of liberation as you give up the idealized self,] you will truly grow, not only on the outer fringes that may have been free of the idealized self's dictatorship, but • wholly and • fully free in every part of your being.

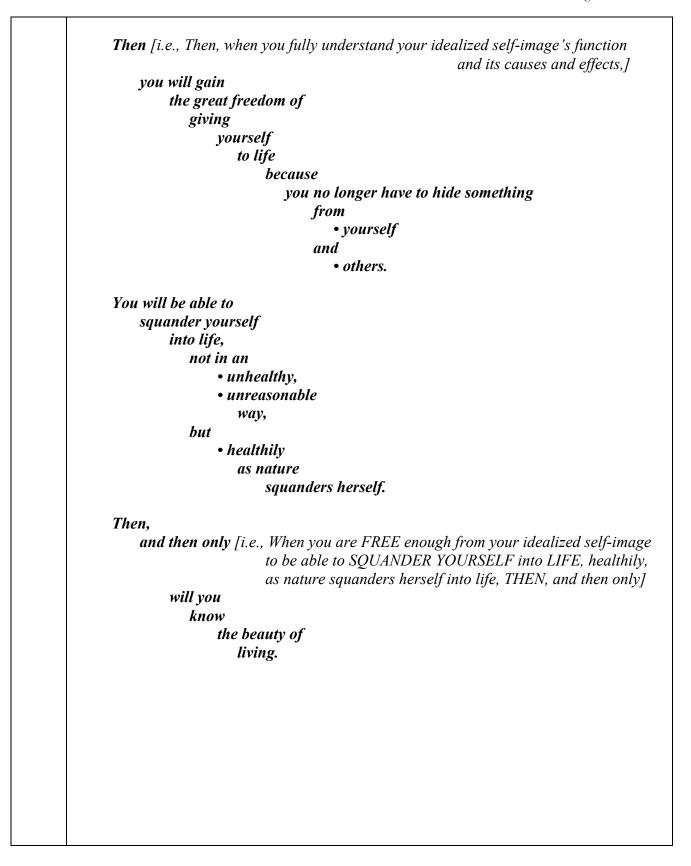




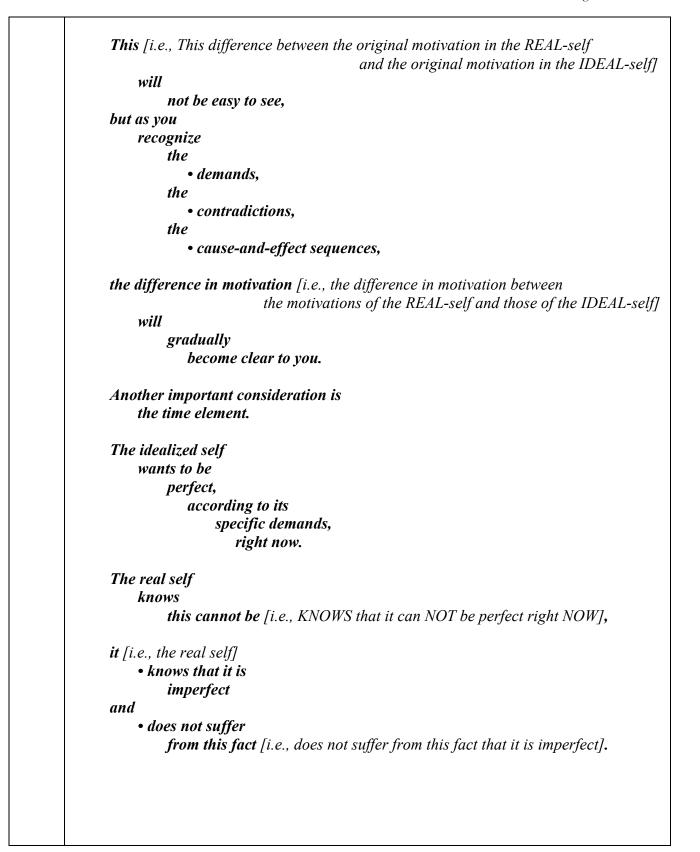
You will no longer have to hold on frantically to the idealized self. The mere inner activity of holding on *so frantically* [i.e. holding on so frantically to the idealized self-image] generates a pervasive climate of holding on in general. *This* [i.e., *This pervasive climate of HOLDING ON in general*] is sometimes lived out in • external • attitudes. but most often it is an • inner • quality or • attitude. As you proceed in this new phase of your work, you will • sense and • feel this inner tightness and gradually you will • recognize the basic damage it causes [i.e., recognize the basic damage this inner tightness causes]. It [i.e., This inner tightness from the demands of your idealized self-image] makes the letting go of many an attitude *impossible*.

1

It [i.e., This inne	r tightness from the demands of your idealized self-image]
makes it	
•	difficult
0	o through
	any change that would allow
	life
	to bring forth
	• joy and
	• a spirit of vigor.
You keep yo	ursalf
contain	
	in yourself
and thereby	
you go	
against	
in or	ne of its most fundamental aspects.
32	
The	
<b>words</b> [i.e., 2	The WORDS "keeping yourself contained" and "going against life" when you experience inner tightness because of the demands of your idealized self-image]
are insu	ufficient;
you have to	
sense	
-	i.e., rather you have to SENSE]
wnai	t <b>I mean</b> [i.e., sense what I mean by these words].
You will	
-	<b>y</b> [i.e., exactly what I mean]
•	ou have weakened your idealized self
	illy understanding
	<ul> <li>its [i.e., by fully understanding your idealized self-image's]</li> <li>function,</li> </ul>
	<i>its</i> [i.e., by fully understanding your idealized self-image's]
	• causes and
	• effects.

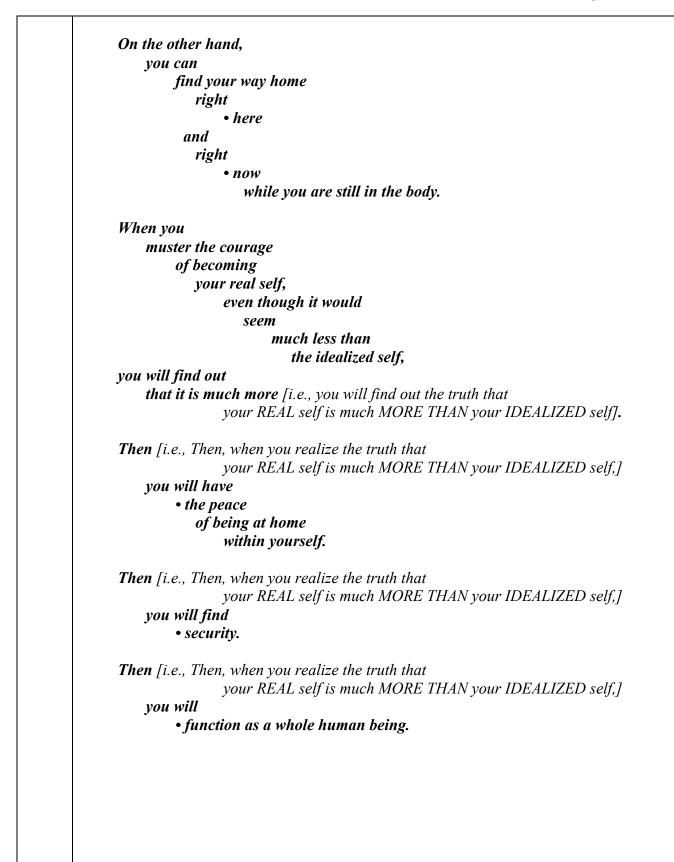


33	
	You cannot approach
	this most important part of your inner work
	with a
	general
	concept.
	As usual,
	your most insignificant daily paretiens
	most insignificant daily reactions,
	considered from this viewpoint [i.e., from the point of view of your
	idealized self-image],
	will yield
	the necessary results.
	So
	continue
	your self-search
	out of these new considerations
	and
	do not be impatient
	if it takes
	• time and
	relaxed
	effort
2.4	
34	
	One more word:
	The difference
	between the
	• real
	and the
	• idealized
	self
	is often
	not a question of
	• quantity,
	but rather of
	• quality.
	quanty.
	That is, the
	original
	motivation
	is different
	in these two selves.



25	
35	The weat self
	The real self is a
	complex
	of everything
	you are
	at the moment.
	Of course
	you have your basic
	egocentricity,
	but if you
	own up to it [i.e., if you own up to your basic egocentricity], you can cope with it.
	You can
	learn to
	understand it [i.e., to understand your egocentricity] and therefore
	diminish it [i.e., diminish your egocentricity]
	with each new insight.
	Then you will
	truly
	experience
	the truth
	that
	the more
	• egocentric you are,
	the less
	• self-confident you can be.
	The idealized self
	The idealized self believes
	just the opposite [i.e., the idealized self believes that the more egocentric
	you are, then the MORE self-confident you can be].
	Its [i.e., The idealized self's]
	claims for perfection
	are motivated by
	purely egocentric reasons,
	and
	this very egocentricity
	makes
	self-confidence
	impossible.

36 The great freedom of coming home, my friends, is finding your way back to the real you. The expression "coming home" has often been used in spiritual • literature and • teachings, but it [i.e., but the expression, "coming home"] has been much misunderstood. It [i.e., The expression, "Coming home"] is often interpreted to mean the return into the spirit world after physical death. Much more is meant by coming home. You may die many deaths, one earth life after another, but if you have not found your real self, you cannot come home. You may • be lost and • remain lost until you do find the way into the center of your being.



Then [i.e., Then, when you realize the truth that your REAL self is much MORE THAN your IDEALIZED self,] you will have • broken the iron whip of a taskmaster whom it is impossible to obey. Then [i.e., Then, when you realize the truth that your REAL self is much MORE THAN your IDEALIZED self,] you will know what • peace and • security really mean. You will cease once and for all to seek them [i.e., cease once and for all to seek PEACE and SECURITY] by false means.

37	
57	Are there any questions?
	QUESTION:
	So
	• the real self
	does not have two souls,
	• no duality?
38	
	ANSWER:
	Of course not.
	The duality
	ceases to exist
	once you
	accept
	yourself
	as
	part
	• good and
	part
	• <i>bad</i> ,
	as consisting
	partly of the
	• higher and
	partly of the
	• lower
	self.
	<i>These two sides</i> [i.e., <i>The higher self and the lower self</i> ,
	the good part and the bad part]
	will
	• be integrated and
	<ul> <li>live in peace with each other</li> </ul>
	once you
	accept
	yourself
	as having both.
	voin.
·	

```
And only then [i.e., only when you ACCEPT yourself as having BOTH
                the higher self and the lower self, the good part and the bad part]
    can the
         lower side
            gradually
                • develop and
                • grow out of its blindness.
But
    as long as you
         • do not reconcile yourself
            to being
                both
                   • good
                and
                   • bad,
    as long as you
         • battle against this "badness"
       and
         • believe you cannot tolerate it [i.e., cannot tolerate this "badness"],
duality exists.
By
    accepting
        your lower self
           you can
                gradually
                   overcome
                       • it [i.e., gradually overcome your lower self]
                     as well as
                       • the duality
                          between the
                               • higher
                          and the
                               • lower
                                  self.
By nonacceptance [i.e., By nonacceptance of your lower self]
    you
        increase
            the duality.
```

	This is also the case with • life and • death.
	By accepting death, the duality
	between <ul> <li>life and <ul> <li>death</li> <li>is gradually decreased</li> <li>until it [i.e., until the duality between life and death]</li> <li>disappears altogether.</li> </ul> </li> </ul>
	By struggling against death, as you struggle against your lower self, the duality increases.
39	QUESTION: Could you tell us what Goethe meant by saying, "Two souls dwell in my breast"?
40	ANSWER: It [i.e., The expression "Two souls dwell in my breast"] can be interpreted to mean • the higher and • the lower self.

```
And it [i.e., and, "Two souls dwell in my breast"]
    can also be interpreted to mean
         the duality
            between the
                 • idealized
            and the
                • real
                    self.
The lack of peace
    between the
         • higher
    and the
         • lower
            self
                brings the
                    idealized self [i.e., the idealized self, or the mask self, as the
                                                       idealized self is also called]
                        into existence.
These two dualities [i.e., 1) the duality between the HIGHER self and the LOWER
         self and 2) the duality between the IDEALIZED self and the REAL self]
    are interdependent.
You see,
    the more
         • the idealized self [i.e., the more the idealized self, or the mask self,
                                               as the idealized self is also called]
            is put
                 between
                    • the real self
                 and
                    • life,
    the less
         • can life
            • grow,
    the more
         • it [i.e., the more life]
            • shrinks and
            • is prohibited from functioning.
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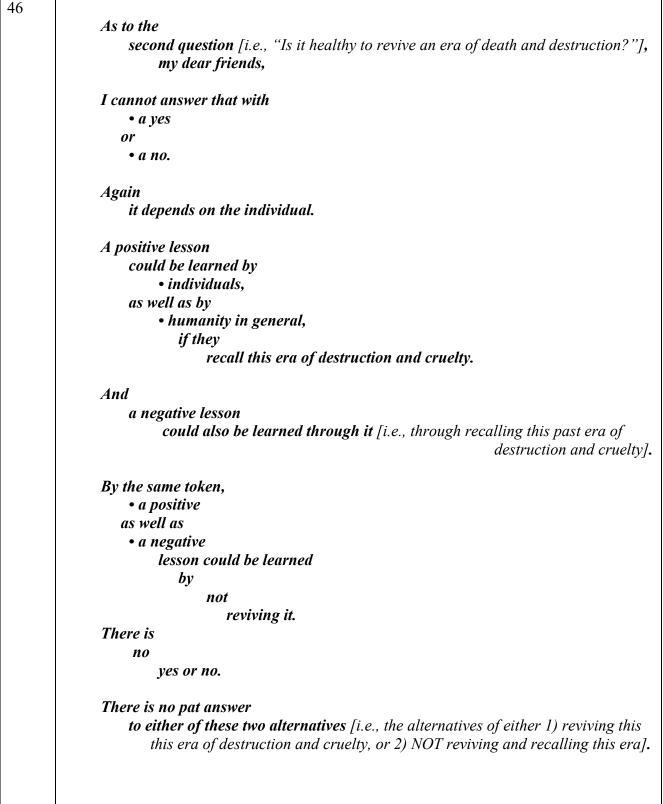
41	
	QUESTION:
	In modern psychology
	we frequently hear the word
	schizophrenia
	applied to people who are
	psychotic.
	<i>p</i> system
	According to your talk,
	tonight and previously,
	we are
	all
	• fragmented and
	• split.
	Spreed Spreed
	<i>Is this duality</i> [i.e., Is this duality, this fragmentation that all people experience,]
	only
	a matter of degree?
42	
	ANSWER:
	<b>Yes, it</b> [i.e., Yes, this duality, this fragmentation that all people experience,]
	is a matter
	of
	• degree,
	of
	• intensity,
	and
	of
	<ul> <li>how many areas of the personality it includes.</li> </ul>
	<b>F</b> or
	For
	• the clinical psychotic,
	the areas
	where the self
	is not accepted
	are overwhelming.
	For
	• a more normal person
	who can function in life,
	the idealized self
	may pervade the whole personality,
	but there is still
	a certain sense of reality.

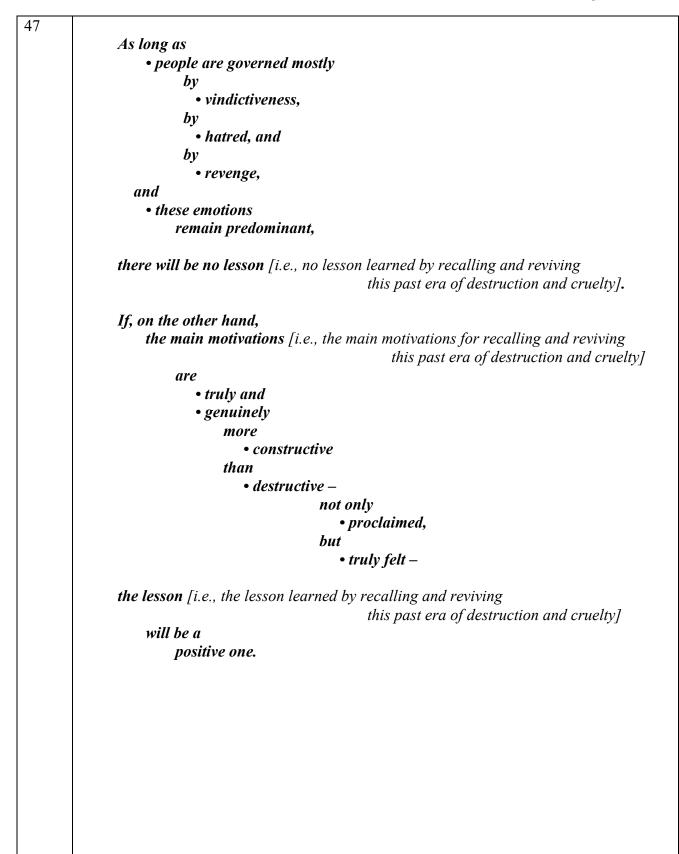
43	
	QUESTION:
	<i>In the last lecture</i> [See Lecture 82: The Conquest of Duality Symbolized in the Life
	and Death of Jesus given on March 31, 1961 – Good Friday]
	we learned that
	it is important for us
	to face death
	in order
	to live fully.
	There is, at present, great publicity given to
	the trial of Adolf Eichmann.
	My questions are,
	one,
	• can we, and
	• should we,
	try to face
	the death of these millions of unfortunates
	in order to
	learn something for ourselves individually?
	tearn something for ourselves inatviaually.
	Two,
	• is it healthy
	to revive an era of
	• death and
	• destruction?
	• destruction:
	Three,
	• can any positive lesson be learned by mankind
	through reviving this [i.e., through reviving and recalling this era of
	death and destruction]?
I	

44 **ANSWER:** Answering first the question: Can any lesson be learned about • life and • death, or • any other topic, for that matter? That depends entirely on you, the individual, whether or not you • can or • want to learn a lesson. But as to the lesson of death, I venture to say that every individual has to go through that [i.e., go through death] personally, whether it be • actual physical death, or • the many little everyday dyings I discussed recently.

45	
	I think it would be
	very dangerous
	to assume that
	one person
	can learn
	through the tragedy of another
	in this particular sense.
	<i>It would be dangerous [i.e., It would be dangerous to assume that one person can</i>
	learn through the tragedy of another]
	because
	it would make for a smugness
	<i>in that individual</i> [i.e., in that individual who assumed that he or she could learn through the tragedy of another],
	which could possibly
	wind up in
	• passive,
	or eventually even in
	• active,
	cruelty.
	Such a person might
	condone cruelty
	in an
	• insidious and
	• subtle
	way.
	Certain things
	one can learn
	only
	by going through them
	oneself.
	There are
	other ways
	in which one could,
	at least theoretically,
	learn through
	through
	other people's
	experiences,
	if one is open.

However, experience shows that most individuals have to learn their own lessons through their own mistakes, not by the mistakes that others make, and not by the experiences others have. If in isolated cases this [i.e., learning from the mistakes and experiences of others] does occur, all the better. But there is no general law that can proclaim one particular happening as more conducive to learn from than another. Theoretically, one could learn from any occurrence in life. Mostly it is easier to learn a lesson from • one's own • tiny insignificant disappointments than from • another person's • tragedy.



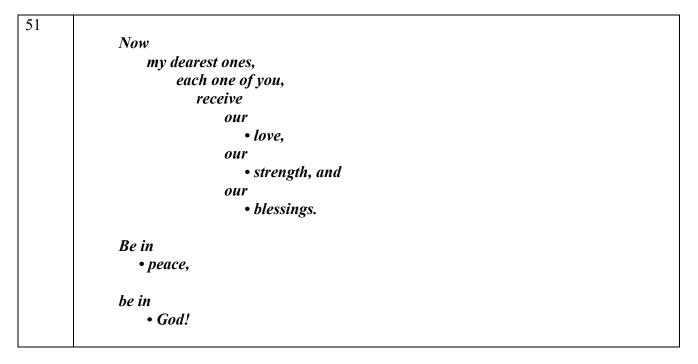


On the other hand. *not reviving it [i.e., NOT recalling and reviving* this past era of destruction and cruelty] could also happen out of negative motives, such as • cowardice, • fear, • indifference, • opportunism, • resignation. This would then be a negative lesson. Not reviving it [i.e., NOT recalling and reviving this past era of destruction and cruelty could as well come out of a true wisdom that knows that the laws of the divine world take care of everything. **But this** [i.e., But this fact that the laws of the divine world take care of everything] certainly does not mean that criminals should not suffer the consequences. The approach of • taking it upon oneself to punish another human being is a very different one from the approach of • making further cruelty impossible, while healing criminals of their disease *if they are at all willing* to accept the necessary help.

48	
	QUESTION:
	To what extent should humans
	take it upon themselves
	to punish a criminal?
49	
	ANSWER:
	It is
	not
	up to human beings
	to punish.
	Your course of action
	• should be,
	and one day
	• will be,
	to also take upon yourself
	the responsibility
	that any crime can happen
	through
	wrong • values,
	wrong
	• systems,
	wrong
	• education,
	wrong
	• attitudes.
	With that recognition
	the weight
	will be shifted
	from
	• punishment
	to
	• healing.

	But
	the possibility of perpetrating further crimes by such people
	should be strictly avoided
	by curtailing
	their
	• outer freedom,
	while helping them to gain their
	• inner freedom
	through treatment.
	<i>This</i> [i.e., Curtailing criminals' OUTER freedom while helping them to gain their INNER freedom through treatment and eventual healing]
	would feel like
	punishment
	anyway
	for the criminal,
	for
	• the infringement of
	personal freedom,
	as well as
	• the painful process of
	healing the soul,
	may be every bit as difficult as
	• death or
	• life in prison,
	only it would be
	much more constructive.
	A11 /1 *
	All this
	will come about one day.
50	
30	May you all find
	• truth and
	• help and
	• further enlightenment
	through the words I gave you tonight.

However, you should • understand and • expect that a theoretical understanding, especially now, will avail you nothing. As long as these words remain theory vou will not be helped by them. When you • begin or • continue to • work in this direction and • allow yourself to • feel and • observe your emotional reactions connected to your idealized self, then you will make substantial progress in your own • liberation and • self-finding in the truest sense of the word.



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