Pathwork Lecture 116: Reaching the Spiritual Center – Struggle Between the Lower Self and the Superimposed Conscience

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/

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<table>
<thead>
<tr>
<th>03</th>
<th>Content</th>
</tr>
</thead>
</table>

Greetings,

my dearest friends.

Blessings for

all of you.

Blessed be

this hour [i.e., Blessed be this time we now spend together in this lecture].

In the past working year [i.e., the working year between Lecture 106 Sadness Versus Depression – Relationship, given 9/14/62, through today’s lecture],

all my friends

who have

• really and
• truly

worked on this path

have overcome

the inherent resistance to

• face themselves and
• subsequently change.
You have made considerable progress.

I daresay most of you will feel an extension of awareness, a raising of your consciousness in many respects.

Often, where life previously seemed hopeless because outside solutions seemed evermore beyond your control and unattainable, you now begin to glimpse an occasional shaft of light that suggests a more profound comprehension of your inner disturbances.

You now understand why a certain unhappiness or unfulfillment is a result of inner error and confusion.
This [i.e., This understanding of why a certain unhappiness or unfulfillment is a result of INNER error and confusion], in itself, is bound to bring
• hope and
• security.

It [i.e., This understanding of why a certain unhappiness or unfulfillment is a result of INNER error and confusion] eliminates feeling an innocent victim of circumstances beyond your control.

By • understanding a little more of • cause and • effect in your own life, and • seeing it [i.e., seeing cause for unhappiness as being inner error and confusion] in practice,
• a sense of security is instilled in you,
• a sense that this is not such a bad world to live in, after all.

Such thoughts [i.e., Such thoughts of SECURITY and that this is NOT such a BAD world to live in after all] may not be conscious, but [i.e., but, nevertheless, such thoughts of SECURITY and that this is NOT such a BAD world to live in after all] affect the psyche when sufficient insight has been reached.
Some of you may find yourselves in one of those phases [i.e., in one of those phases of a certain unhappiness or unfulfillment] before an important recognition [i.e., before an important recognition that such unpleasant phases are the result of INNER error and confusion] when all seems doubly confused.

At such times your struggle is often very painful until you have truly come face to face within yourself with something you had wished rather to avoid.

Then [i.e., Then, AFTER you truly come face to face with what you wanted to avoid], as all of you have discovered, the feeling of • liberation and • strength, of • hope and • light, is such a profound experience that its effect [i.e., that the effect of this profound experience of liberation, strength, hope and light] can never leave you.

But while you are engaged in this struggle [i.e., times BEFORE the important recognition that such unpleasant phases are the result of INNER error and confusion AND BEFORE you truly come face to face with what you wanted to avoid], your overall view of your path may be befogged.
It is difficult to evaluate, at such times,

what you have
- accomplished,
what
- remains to be done,
where you
- stand, and
to what degree you have
- fully comprehended
  your inner
  - disturbances and
  - deviations.

Nevertheless,
by now
you have
sufficiently penetrated into
the depths of yourself
to be aware to some degree
of your
- progress and
  of what
- still remains to be accomplished.

To know
specifically
in what respect
you still feel
- unfree and
- obstructed,
- defensive and
- anxious,
is of
  utmost importance.
At certain periods,
you may do well to
gauge
  • your progress,
as well as
  • what remains to be done,
by
  asking yourself
    • in what respect you now
      understand your problems;

  • in what respect you still
    feel resistant to change
    in spite of
      the understanding gained;

  • in what respect you are still
    in the dark
    and therefore
      need further insight;

and
  • in what respect you have
    truly resolved
      certain problems.

Such an occasional
inventory,
  if I may call it that,
is very helpful.

In this final session of the year,
I would like to restate
certain
  • facets and
  • goals
of this path
  of
self-realization.
When you live unto the day without understanding the relationship between
• you
and
• your life,
you must be in despair.

Whether or not you know it, you go through life searching for the answer [i.e., searching for the answer to this question concerning your relationship with your life].

Only too often you seek the answer outside of yourself; and there [i.e., and outside of yourself], as you know, it [i.e., the ANSWER to this question concerning your relationship with your life] can never be found.
Outside search [i.e., Outside search for answers to questions about your relationship with life and finding happiness] can take on various forms.

[1.] You may, through a
• conscious or
• unconscious insistence,
expect that others bend to your will so that you may be happy.

When this fails you become
• angry,
• resentful, and often
• full of self-pity.

However, none of these emotions [i.e., none of these emotions of anger, resentfulness, and self-pity] may be conscious.
[2.] Another form of outside search may be looking for
• theories and
• answers
  in
• philosophy,
• religion,
• science.

You may, indeed,
find many
• valuable and
• valid
  answers
  from such sources.

However,
they [i.e., answers from philosophy, religion, and science] will not truly help,
unless you use
such answers as a guiding light to start an inner search, deep within yourself.

As long as knowledge remains only second-hand information, it will
• not do any good.

It will
• fail to give
  • substance and
  • meaning to your life.
Let me restate
• what I have said so many times and
• what some of my friends have begun to experience –
  be it ever so seldom in the early stages of this work –
  that
  all
  of you
  contain
  within yourselves
  all the
  • knowledge,
  all the
  • wisdom, and
  all the
  • powers
  you can possibly need
  in order to
  live
  a satisfactory life.

I have said this so many times
  that you may be
  bored
  to hear the same words over and over again.

But, unfortunately,
  too few among you
  truly
  realize their significance [i.e., the significance of these words].

They [i.e., These words that state that ALL of you contain WITHIN yourselves
  ALL the knowledge, wisdom, and powers you can possibly need in order to LIVE a satisfactory life]

remain
  a theory
  that has no real impact on you,
  in spite of your
  actually
  moving in the right direction
  on this path
  which leads you into
  the inner world
  of your being.
It is one thing
to go about the work of
self-finding
with the
vague outlook
of becoming a
• happier and
• more fulfilled
person;

it is another [i.e., it is quite another thing to go about the work of self-finding] when
• the goal is clear,
and [when]
• you are aware of
  the powerful fact
  that
  deep within your soul
  you harbor
  a wealth of
  • wisdom,
  • knowledge,
  • power,
  • love
  -- the solution to
  all
  that
  • puzzles and
  • confuses
  you.

• To know this [i.e., To know that you harbor within yourself a wealth of wisdom, knowledge, power, and love – ALL that is needed to solve ALL that puzzles and confuses you]

and
• to move consciously
  into the right direction
  will help you
  to muster the strength
  to overcome the resistance
  that always stands in the way of
  your facing yourself
  in utter candor,
  painful as it may appear at times.
The aim of
• finding,
• understanding, and
• resolving your hidden
  • conflicts and
  • distortions
is to bring you ultimately
  into contact with the
    • innermost core –
    • treasure of divine
      • love,
      • wisdom, and
      • strength
    that lies embedded in all of you.

If this aim [i.e., If this aim in finding, understanding, and resolving your hidden conflicts and distortions, namely, if this aim of bringing you into contact with the innermost core – into contact with the treasure of divine love, wisdom, and strength that lies imbedded in all of you] is clearly defined,

there will no longer be a conflict between
  • spiritual
and
  • worldly interests.

There are two fundamental attitudes among human beings.
One type of personality [i.e., the first of the two types of personality, the SPIRITUAL personality]

searches for
• God and
searches for
• spiritual development,
    wanting to become a better person.

It is
• unhappiness and
• confusion
    that lead this type on to
    a spiritual search.

[With this first type of personality
    who BEGINS life’s work with a strictly SPIRITUAL search,]
The true direction [i.e., The true direction of becoming a better and more whole person in every way]

may often be lost
by collecting
outside
knowledge of spiritual
• theories and
• doctrines,
without taking the decisive step
within one's own soul [i.e., without considering INNER knowledge from self-finding and looking within one’s own soul].
But [i.e., But on the other hand with this SPIRITUAL type of personality]
  • if [i.e., if in this collecting of OUTSIDE spiritual theories and doctrines]
    the mind
    assimilates such knowledge [i.e., assimilates such OUTSIDE spiritual
    theories and doctrines]
    as a [i.e., as merely a]
    preliminary step
    toward
    transcending
    the mind,

• if [i.e., if while collecting of OUTSIDE spiritual theories and doctrines]
  the person recognizes
  that the
  obstructions within
  have to be
  • understood
  and
  • dissolved
  so that
  the spiritual center [i.e., so that the spiritual center
  where the treasure of divine love, wisdom,
  and strength reside in all of you]
  can be reached,

then
  • a life in God
  will no longer be found contradictory to
  • a life of personal fulfillment [i.e., a life of personal fulfillment
  and happiness].
The misconception that personal fulfillment is
• selfish
and
• opposed to spiritual life
often prevails among people who
• search spiritually but
• have not taken the final step of facing their
  • hidden conflicts, their
  • inner confusions.

If they recognize these [i.e., If they recognize these hidden conflicts and inner confusions at all],
• it is only in theory,
and
• they hope such defects to be dissolved by
  • a comfortable intervention of an outside God and
  • spiritual grace.
The other outlook [i.e., the outlook of the second of the two types of personality, the PSYCHOLOGICAL personality (the first being the SPIRITUAL personality)] is that

life is to be lived as
• happily and
• satisfyingly
as possible.

[Here, included with this PSYCHOLOGICAL personality type,]

I do not mean
   the ruthless attitude of
certain
   spiritually undeveloped people
   who
   simply do not care for others.

[Rather,]

I refer to those
   who
   • have standards of decency [i.e., who, say, believe in following the “golden rule”],
   who
   • do not wish to harm others,
   but
   • are [i.e., but who are simply]
     not interested in
     spiritual pursuits.

Through their intelligence,
   • they [i.e., those of the PSYCHOLOGICAL type personality] have recognized
     that the problems
     must lie
     within themselves

and
   • they [i.e., those of the PSYCHOLOGICAL type personality] take steps – possibly through the means of mundane psychology – to
     • find and
     • correct
     distortions.
• If
  • the search [i.e., If the search of this PSYCHOLOGICAL-type personality] is profound enough
  and thereby
  • an inner growth
    is set in motion,
  • if
    • it [i.e., if this inner growth]
      • does not stop halfway
        but
      • is followed through,

the inner center [i.e., then the inner center where the treasure of divine love, wisdom, and strength reside in all of you]

will
  be reached,
  even if
  one never knew it existed.

In finding it [i.e., In finding this inner center where the treasure of divine love, wisdom, and strength reside in all of you],

the reality of God
  is found.

It cannot be otherwise.

This inner experience [i.e., This inner EXPERIENCE of finding this inner center where the treasure of divine love, wisdom, and strength reside in all of you] will show that
  what is taught by conventional religion
    contains a great deal of truth;

and yet it [i.e., and yet this EXPERIENCE of finding this inner center where the treasure of divine love, wisdom, and strength that reside in all of you]

will be so different [i.e., will be an EXPERIENCE SO different from the experience of finding truths in conventional religion].
It [i.e., This inner EXPERIENCE of finding God within in the treasure of divine love, wisdom, and strength that reside in all of you]

will show that
does not mean
to forfeit personal happiness – a misconception that is often held even by the irreligious person.

The
• splits and
• divisions,
the
• contradictions and
• either/ors
  are a product of
  • separation,
  • error and
  • confusion.

In truth,
all is
one,
but let this not be mere theory.

Experience it [i.e., EXPERIENCE the reality that “ALL IS ONE”]
by uncovering the center of your own being, where you
• truly realize yourself and
• discover that incompatibles become one.
For a long time we
• have been concerned,
and
• shall continue to be concerned,
  with finding
  that in you
  which obstructs contact with
  the innermost center
  of your being.

It [i.e., The innermost center of your being, God within, the treasure of
divine love, wisdom, and strength that reside in all of you]
cannot be reached otherwise [i.e., cannot be reached other than by FINDING
and DISSOLVING what OBSTRUCTS contact with it].

There is
no way around it [i.e., no way around
dealing with obstructions to your innermost center].

And, my friends,
you
must
not
imagine
the final reaching
of this treasure [i.e., the final reaching of this innermost
center of your being, God within, this treasure of divine
love, wisdom, and strength that resides in all of you]
to be a
• sudden and
• dramatic
  occurrence.

[Rather.]
It i.e., The final reaching of this innermost center of your being, God within, this
treasure of divine love, wisdom, and strength that resides in all of you]
is, as always,
a gradual process.

Often you may not even be aware
that,
in some respects,
• you have already reached it,
while in other respects
• you are still prevented from doing so
  because of barriers that still exist.
The contact [i.e., The contact with this innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you] may come and go, it [i.e., this contact with this innermost center of your being, God within] may fluctuate until you are sufficiently free and aware so as to function primarily from the inner center.

Do not take this [i.e., Do NOT take this state of functioning PRIMARILY from the innermost center of your being – of functioning from God within] to mean that you are perfect, that you have overcome all your problems and lower instincts, but a deep understanding and complete awareness of them [i.e., but a deep understanding and complete awareness of your problems and lower instincts] will indicate that the inner core of your spiritual self [i.e., that the innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you] is no longer hidden and out of reach.
The more you are
• unhappy and
• lost,
the more you feel
• empty and
• hungry –
  maybe hungry for
  • affection and
  • understanding –
and the less you are in contact with the
• inner,
• real
  self [i.e., the less you are in contact with the inner, real self, the
innermost center of your being, God within, this treasure of
divine love, wisdom, and strength that resides in all of you]
which has the power
to
• nourish you
  constantly,
to
• sustain [you] and
to
• guide you
  so that
    you can
      truly
        fulfill your life.

When you are in contact with
your inner self [i.e., when you are in contact with your inner, real self, the
innermost center of your being, God within, this treasure of
divine love, wisdom, and strength that resides in all of you]
• you will understand
  the true reason for
    your loneliness
and
• its emptiness [i.e., and the emptiness of your loneliness]
  will be filled.
Each life
  has something
    • different
      to fulfill –

and all lives
  have the
    • same
      to fulfill.

Again,
  this may appear as a contradiction,
    but it is not, my friends.

Keep in mind
  that
  the goal of
    this path
      is
        finding
          the center of your being
            which is
              • reality,
                which is
                  • God,
                    and
                      through which [i.e., and through finding
                        the center of your being]
                          you find
                            fulfillment –
                              not in
                                • isolation
                                  but in
                                    • unity.
If you look outside in order to alleviate your isolation, you must become more isolated.

If [i.e., If, on the other hand,] you look inside in order to alleviate it [i.e., in order to alleviate your isolation], you may appear to isolate yourself from others through this process of apparent self-concern, but you will in fact lessen the isolation and separateness that cause so much suffering and loneliness.
Since
  • your
    inner spiritual self

is the same as
  • everyone else's
    spiritual self,

the separateness
  is lifted
    the moment
      you are no longer separate from
        your
          spiritual center.

    • The real you [i.e., Your real self]
      is
    • the other person's real self.

There is
  no barrier between
    them [i.e., There is NO BARRIER between YOUR REAL SELF and
        the OTHER PERSON’s REAL SELF].

The barrier [i.e., The barrier between you and the other]
  lies only in
    the covering layers [i.e., lies only in the layers covering the REAL SELF].

It has been said by some who follow this path
  that certain facets of the work
    of self-confrontation
      resemble
        mundane psychology.

This may be true
  to some extent.

However,
  one of the major differences [i.e., one of the major DIFFERENCES between
    this path (PATHWORK) and MUNDANE PSYCHOLOGY]
      is
        the well-defined
          ultimate goal.
In mundane psychology,
the goal is
the resolving of
inner conflicts
so as to
function better [i.e., the GOAL in mundane psychology is the
resolving of inner conflicts, but NOT doing so for its OWN
SAKE but rather doing so for the sake of FUNCTIONING
better and being happy and successful in the OUTER world].

As I have said before,
this [i.e. mundane psychology]
must inadvertently, as it were,
bring a person into contact with
his or her
spiritual center.

But
that [i.e., But contact with one’s spiritual center]
is not its [i.e., is NOT mundane psychology’s ultimate]
goal.

Our aim [i.e., Our AIM in this PATHWORK, on the other hand,]
is just that [i.e., IS contact with one’s spiritual center] –

and it [i.e., contact with one’s spiritual center]
must
solve
all
problems
along the way.

On this path [i.e., On this pathwork path],
we are no more concerned with
• creeds,
• dogmas, and
• doctrines
than a worldly psychologist [i.e., than a worldly psychologist is
concerned with religious creeds, dogmas, and doctrines]
when working with his patients.
Any superimposed opinion, whether

• true or
• false,
is a hindrance to self-unfoldment.

But

• on this path [i.e., on this pathwork path],
and
• with this particular guidance [i.e., with this particular guidance in these pathwork lectures],

we are concerned with
the reality of
the inner spiritual center.

When it [i.e., When the inner spiritual center, your inner, real self, the innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you]
is liberated,
there can be
no question of
adhering to [i.e., no question of needing to adhere to]

• theories or
• creeds.

[Rather]

God becomes
a personal experience
that

• stands beyond proof
and
• does not need to be proven.

This reality [i.e., This reality of God]
can be
experienced
only if
all that stands in its way is removed.
As you so well know,
• your personal
  • misconceptions and
  • confusions,
• your
  • erroneous conclusions
    blot out
      this reality [i.e., this reality of GOD as a PERSONAL EXPERIENCE].

In the last analysis,
  all
    • unhappiness and
    • strife
      is the result of
        • ignorance and
        • misunderstanding.

Every
  inner problem
    you uncover
      is
        always
          a distortion of
            reality.

When you are
  governed by
    such distortions
      of
        your
          • immediate,
          • accessible
            reality [i.e., When you are governed by such DISTORTIONS
              of your immediate, accessible but limited REALITY],

you cannot possibly
  grasp
    the extension of
      your
        limited reality
          on a wide scope.
But the
• spiritual reality,
• always and
• only
found as a
personal experience within,

does not contradict the
• accessible reality
if the latter [i.e., IF the accessible, but distorted and hence limited reality,]
is
profoundly penetrated.

For such a
profound penetration [i.e., For such a profound penetration of the accessible,
but distorted and hence limited reality],

• your personal
• attitudes,
• outlooks and
• concepts
must be
• questioned,
• stated and
• restated.

• Your
• automatic,
• unconscious
reactions
must be
investigated
as to the
• meaning and
• significance
of their underlying concepts
so that they can be
• lifted to the surface
and
• evaluated.

By this process
you will understand how much
you are still caught in
unreality.
This understanding [i.e., This understanding of just how much you are still caught in unreality]
will lead you closer and closer to reality in its [i.e., in reality’s] widest possible sense [i.e., in reality’s undistorted and hence unlimited sense – hence enabling access to the inner spiritual center, your inner, real self, the innermost center of your being, God within, this treasure of divine love, wisdom, and strength that resides in all of you].

15

Now I would like to discuss one of the major causes of • inner confusion and of • the battles going on in the psyche.

We have discussed this all-important topic before, but I would like to tackle it again in a more direct way.

16

One of the most tragically futile inner battles is the fight between what we have called • the lower self and • the superimposed conscience.

So often an expression or a term used without truly understanding its deepest meaning finally loses its impact and one uses it like a parrot repeating a word.
This mechanical usage is harmful.

It has the very opposite effect to what we seek to attain –
• independent understanding,
• creative thinking.

Therefore occasionally we need to
• redefine a term,
  to
• bring freshness to it,
  not only to
• avoid confusion,
  but also to
• give more of an impact to our
  • approach and
  • understanding.

So let us briefly determine again what I mean by the lower self.

The lower self is not only that part of human nature where
• faults and
• character-defects lie.

It [i.e., The lower self] also includes something
• more subtle and
• less definable.

The best way to describe it [i.e., to describe the lower self] is as an emotional climate of egocentricity.
Regardless of
• good intentions,
• unselfish acts,
• considerate attitudes,
  this
  inner world of
egocentricity
  continues to exist.

The stronger
  the good intentions,
the more difficult it is
to
• find,
• acknowledge and
• accept
  the existence of
  the
  persisting negativity [i.e., here, the persisting negativity
  of EGOCENTRICITY].

The more the
• childish,
• one-sided
  egocentricity
  is hidden in
• guilt and
• shame,
the less
  can it [i.e., the less can this childish, one-sided egocentricity]
grow out of
  this one-sidedness.

You must become
  acutely aware of its [i.e., acutely aware of your egocentricity’s]
  often preposterous
  self-concern
  to the exclusion of
  [its concern for] all else.
In this area of your being [i.e., In this area of your being, in your lower self, in your child-self where your egocentricity resides]

- you wish to
  rule supreme.

- You do not want to know another's interests
  which you violate at any cost
  so that
    - a small wish or
    - a small gratification of your vanity
      overrules
      more important issues
      for other people.

True,
you do not often act by it [i.e., you do NOT often ACT outwardly by your lower self where your child-self egocentricity resides],

but

in your half-conscious
  - wishes and
  - aims
    you do
    react
    from this
    lower self.

The problem is
much less
  - the existence
    of the lower self
  than [it is]
    - the nature of
      your attitude toward it [i.e., your ATTITUDE toward the lower self].

Your
  - shame and
  - guilt
    [i.e., Your shame and guilt about the LOWER SELF]
    are a result of
    one of those misunderstandings I mentioned
    which prohibit
      - growth and
      - unfoldment.
The misunderstanding comes from the idea that
• you,
  of all people,
  really should have already
  completely overcome the lower self
and
• no such
  • childish,
  • preposterous
  • selfishness and
  • self-concern
  should have a place in you.

Thus you start
an elaborate system of
  • self-deception and
  • pretense
which brings you into
  • vicious circles and
  • inner conflicts
  destroying your
  • happiness and
  • self-respect.

Very few people
are reconciled to
the existence of
their own lower self.

They may do so
in theory [i.e., They may BE RECONCILED to the existence of
  their own lower self IN THEORY],
but are
not reconciled to
actually owning up to
  certain facets of it [i.e., certain unique FACETS or EXPRESSIONS
  of their own lower self]
in themselves.
Yet

only by doing so [i.e., Yet only by actually owning up to certain facets of their own lower self]

can it [i.e., can their own lower self, their child-self egocentricity] gradually be outgrown.

In denying its [i.e., In denying your own lower self’s] existence,

you overlook

• its manifestations;

• how it [i.e., and overlook how your own lower self] is indirectly expressed in vague emotions, which are instantly

  • covered up and
  • pushed out of sight.

How can you overcome something [i.e., here, how can you overcome your own lower self] if you are not fully aware of its [i.e., here, if you are NOT FULLY aware of your lower self’s] specific manifestation?

Certainly not by a general theoretical knowledge of its existence [i.e., You certainly can NOT OVERCOME your own lower self by a GENERAL THEORETICAL KNOWLEDGE of your lower self’s existence]!
Due to your
  • shame and
  • guilt
    about your lower self
    and
  • the consequent hiding of it [i.e., hiding of your lower self],
• you do everything
  to nourish its [i.e., to nourish your lower self’s, your child-self egocentricity’s] continuance

  with dire effects
    on your personality;

• you prohibit
  the very thing you most want:

    to grow out of it [i.e., namely, to GROW OUT OF your lower self, your child-self’s egocentricity].

What is more,
  due to the self-deception,
  more confusion sets in.

Since all this is an
  unconscious process
  into which
    • discrimination and
    • reason
      cannot enter,
along with
  the actual
    • self-important and
    • destructive
      impulses
        [that you hide]
you also hide
  some of your
    • most creative and
    • inherently constructive
      impulses –

        out of mere misunderstanding.
• Impulses and
• instincts
  which are
    potentially
    • productive and
    • life-giving,

  if they are
    not allowed
    to grow in the sunlight
    of awareness

    remain thwarted
    and, in their current form [i.e., in their current
      distorted and immature form],

    are
      actually
      destructive.

They [i.e., Impulses and instincts which are potentially productive and life-giving]
  could
  grow
  into something beautiful,

  but are
    not allowed to unfold

  because
    you are unconscious of the fact
    that their present form [i.e., their present distorted,
      immature, and undeveloped form]

    is
      not
      the ultimate one.

You then conclude
  that they [i.e., that these impulses and instincts which are potentially
    productive and life-giving if allowed to unfold into their ultimate
    form, but which are actually destructive in their current
    distorted, immature, and undeveloped form,]

  must therefore be ousted
  by
    denying
    their existence.
Now let us recapitulate so as to make this process quite clear.

The repression of the lower self falls in three categories:

(1) repression of
   • the actual lower-self in its
     • distinct and
     • extreme
     • manifestations and
     • character trends,
   as well as [repression] of
   • the subtle overall climate of
     • egocentricity and
     • self-concern to the exclusion of all other interests;

(2) repression of
   • creative and
   • productive
     • aspects and
     • trends;

(3) repression of
   • instincts which are as yet
     • unproductive and
     • self-centered in their immature state,
   but are destined by nature to become
     • creative and
     • constructive if given a chance to grow.
It is important to
• make the distinction [i.e., distinction among all three kinds of repression of the lower self]

and
• realize that
  all three categories
  of inner negative trends [i.e., all three categories of inner negative trends to REPRESS the LOWER SELF, namely, REPRESSING your

  1) actual LOWER SELF and subtle
      climate of EGOCENTRICITY
  2) CREATIVE and productive aspects and trends
  3) POTENTIAL aspects that are destined to be CREATIVE
      but are not yet developed]

need
• acceptance and
• awareness,
  each for its own reason.

Then [i.e., Then, in becoming more aware of all three categories of how one REPRESSIONS one’s lower self,]

it will often be found
  that the most valuable prize
  a human being has to offer to life
  is
  • held in check,
  • denied, and
  • hidden.

Hence
  a vast confusion exists in you.

You suppose
  the confusion
  regarding the
  actual lower-self trends
  will disappear
  when you
  • deny their existence [i.e., when you deny the existence of your ACTUAL lower-self trends]

  and
  • pretend
    opposite
    • intentions and
    • wishes.
In your confusion
[i.e., In your confusion you REPRESS both ACTUAL and POTENTIAL
CREATIVE and productive aspects and trends and thereby]
you deny
the potentially vibrant life-force
the opportunity to function
in its own
• beautiful,
• healthy
way.

The
• healthy
and
• unhealthy
trends
are intertwined
and the personality
is thrown into despair.

All this happens
in a
• vague vacuum,
in a
• no man's land
between
• awareness
and
• unawareness.

It may be a valuable task
for my friends to ponder over all this
during the summer months
in which there are no group activities.

It may give you an
excellent preparation
for our work together next year
when we all hope
to make further progress on this path.
Question yourself, first, not as to
• the actual nature of
  • your lower self, or
• what you consider as such [i.e. or what you CONSIDER to be your lower self].

Rather, begin by
• looking at your attitude toward its existence [i.e., looking at your attitude toward even the possibility of having lower-self aspects].

  • Are you shocked about certain of its [i.e., about certain of your LOWER SELF’S] manifestations?

  • Are you impatient with yourself because of it [i.e., because you have LOWER-SELF ASPECTS]?

  • Do you feel it [Do you feel your LOWER-SELF] should already be gone, thus rejecting your state of being human?

  • Do you also deny something in yourself that could be very constructive if you were to
    • view it afresh and
    • not be influenced by standards you have assumed without ever questioning their validity?
Begin to observe
  the subtle manifestations
  of the lower self
  in certain of your
  • reactions and
  • impulses.

Observe
  how you tend to
  immediately
  push them
  away [i.e., push away subtle manifestations of the LOWER-SELF that are in certain of your reactions and impulses].

Now look at the
  • wishes and
  • attitudes
  in such fleeting reactions [i.e., in such transitory reactions of immediately pushing away subtle manifestations of the LOWER-SELF that are in certain of your reactions and impulses].

Pull them [i.e., Pull your wishes and attitudes behind the transitory reaction to immediately push away subtle manifestations of the LOWER-SELF that are in certain of your reactions and impulses]
  out into the open and
  calmly look at them.

Determine
  your
  • harsh,
  • intolerant
  treatment of yourself in this respect [i.e., your harsh intolerant treatment of yourself in respect to immediately pushing away subtle manifestations of the LOWER-SELF that are in certain of your reactions and impulses],
  your
  • rigid,
  • uncompromising,
  • self-destructive
  severity
  which is way out of proportion [i.e., Determine your rigid, self-destructive severity of judgment against yourself, which is way out of proportion to what is warranted by certain subtle manifestations of the LOWER-SELF that are in certain of your impulses and reactions – accept the limits of being human].
All this [i.e., All this work of determining your rigid, self-destructive severity of determination against yourself which is way out of proportion to what is warranted by certain subtle manifestations of the LOWER-SELF that are in certain of your impulses and reactions] is healthy preliminary work for the phases to come.

This is one side of the battle.

Now what is the other?

The concept of conscience is vastly misunderstood by humanity.

Quite a few years ago, I explained that people have two kinds of conscience: one
- emanating from the real self,
the other
- being superimposed.

It will be useful to review briefly some characteristics of the superimposed conscience.
When religious people speak about conscience, they think of the inner conscience, coming from the divine center of the human spirit.

But they usually [i.e., But religious people who speak about conscience usually] ignore the vast difference between • the inner [conscience] and • the superimposed conscience.

In their eagerness to make the human being a better creature, the forces of society coerce the individual to • follow and • obey moral standards.

Because of this pressure from the outside the • superimposed conscience is • strengthened and the • inner, • real conscience becomes • more covered up.
Yet the superimposed conscience is not necessary to prevent a person from acting out • primitive • destructive instincts.

For those whose inner conscience is not sufficiently developed to restrain them from committing destructive acts, the mere existence of social laws would serve • as well, or • better, than the superimposed conscience.

The latter [i.e., the superimposed conscience] only does harm.

As explained before, in the first phase of this inner struggle [i.e., in the first phase of this inner battle to see, accept, and transform LOWER-SELF aspects]

the superimposed conscience hides the lower self; instead of bringing it [i.e., instead of bringing the LOWER SELF] out into the open.

Thereby it [i.e., By HIDING the lower self, the superimposed conscience] eliminates the possibility of the lower self’s growing out of [i.e., the superimposed conscience’s HIDING of the lower self prevents it from being seen so it can grow out of] the infantile state.
But

the superimposed conscience
hides also

• the most
  • constructive and
  • creative
    life-force

and

• the impulses
  that would
    free the life-force.

It [i.e., The superimposed conscience]

is an

• unnecessary
• artificial
  creation

instilling an
  unrealistically distorted view
  of
    • oneself
      as well as
        • the way one believes
          one would have to be.

It [i.e., The superimposed conscience]

creates

• self-punishment and
imposes

• shackles
  which prohibit
    the manifestation of
      every divine quality
        inherent in the soul.
It [i.e., The superimposed conscience]
certainly
never
prevents
• crime or
• destructive actions.

In fact, it [i.e., In fact, the superimposed conscience]
causes the opposite to happen [i.e., CAUSES destructive actions and crime].

By
• repressing and
• hiding
  them [i.e., by repressing and HIDING lower-self forces
  that cause crime or destructive actions],

the forces [i.e., these lower-self forces]
that could easily be dealt with
on the surface of consciousness
[instead, fester inside, and over time]
• germinate
  and
• accumulate
  and
• create great inner
  • tension and
  • pressure.

You are
then often
driven
into acts
you cannot help committing
if only because
you have
too long
used
• the superimposed conscience [i.e., used the
superimposed conscience to guide you],

instead of
giving yourself the chance
to finally contact
• the inner conscience
  which is part of the spiritual center.
Last, but not least,
whenever a person
rebels against
• laws and
• all standards of
  • ethics and
  • morals,
he or she does so
because of
the harsh
• superimposed conscience
  which knows
    • no mercy;
  which is
    • inflexible in its demands and
    [which] is
      • blind in its evaluation.
Yet one
never
rebels against the
real,
• inner conscience.

Understand, my friends, that
what stands
between
• you
and your
• inner,
• real,
self
is not only
your
• errors and
  • misconceptions,
your
• false images and
• distortions,
your
• lower self,
but also
• the superimposed conscience.
It is the latter [i.e., It is the superimposed conscience] that
• creates so much confusion
and often
• prevents you from reaching
  • freedom and
  • truth.

It is the superimposed conscience that
induces you
to reject yourself
as a
human being.

Between
• its demands [i.e. Between the demands of the superimposed conscience]
and
• the demands of the
  • primitive,
  • self-centered
  child
  you still harbor within,
you are
torn apart
in the storm
raging inside of you.

As long as this conflict is
not
out in the open,
you
cannot master it [i.e., you CANNOT MASTER this STORM raging inside of you].

You cannot possibly extricate yourself from both these
unrealities [i.e., both the unreality of the SUPERIMPOSED CONSCIENCE and the unreality of the PRIMITIVE, SELF-CENTERED CHILD within].
You cling to
the superimposed conscience
in the false belief
that
it alone [i.e., that the superimposed conscience alone]
can prevent you from
acting upon
your lower-self instincts [i.e., from acting out the
lower-self instincts of the primitive, self-centered
child you still harbor within].

Therefore [i.e., Therefore, because of your false belief that only the superimposed
conscience can save you from acting out your primitive child within]
you can
never
come to a
• healthy,
• secure
trust in
yourself,
because
you do not give yourself
the chance.

Healthy self-respect
can come
only
from your
real self,
from which
you alienate yourself further
by clinging to
the superimposed conscience.

You find yourself
in one of those
vicious circles
we have so often mentioned.
| As long as one has not found • the real self, one must cling to • the superimposed conscience, • obeying, • conforming, • appeasing, and • blindly following it.  

Never developing the independent faculties of • thinking and • discriminating, one becomes • weaker and • more dependent, • less able to stand on one's own two feet. |

| The outer action in question • may or • may not be the same [i.e., The OUTER ACTION in question may or may not be the same when following the REAL SELF as it is when following the SUPERIMPOSED CONSCIENCE]. |

| 27 |
But there is a tremendous difference between
• acting out of
  • bondage and
  • fear –
    • in other words [i.e. acting out of bondage and fear]
      by following the
        superimposed conscience –

and
• following
  the voice of
    your
      real conscience
        in a spirit of
          freedom,
            derived out of
              your own
                • inner struggle,
                  your
                    • intuition
                      your
                        • reason,

even if the result [i.e., even if the RESULT of following your
  REAL conscience]

be the same [i.e., be the same as following the
  SUPERIMPOSED conscience].

If you
  rebel against
    the superimposed conscience,

you are no more free
  than if you
    obey it.
If you obey the superimposed conscience, and the result of such a decision is not to your liking, the corroding effects will be
- rebellion,
- self-pity, and
- putting the blame on
  - life and
  - the world.

[By contrast] If you obey your real conscience, you will take all the responsibility upon yourself and
- even a negative outcome will not throw you into despair.

You will soon see that the pleasant or unpleasant result [i.e., the pleasant OR unpleasant RESULT from obeying your REAL conscience] is not as vital as you may believe it to be, because in either alternative [i.e., in either PLEASANT OR UNPLEASANT outcome] you have equal possibility for growth if your actions and decisions are derived from
- yourself and
- your own standards.
The fight between

* superimposed conscience

and

* primitive,
* self-centered,
* destructive
  child

is a tragic one –

tragic

only because of

your lack of awareness of it [i.e., your lack of

awareness of this FIGHT].

For it [i.e., For this FIGHT

between

* the superimposed conscience

and

* the primitive, self-centered, destructive child]

is so superfluous.

Of course,

education

has a great deal to do with it.

When humanity

* becomes aware of these things

and

* guides young people
  into
  the right direction,

much harm

will be

eliminated.
[Regarding this matter of educating young people]

It is important to know, however, that it is not only ignorance and poor guidance that are responsible for the struggle within yourself, for you are not enmeshed in this struggle [i.e., for you are NOT enmeshed in this STRUGGLE between the superimposed conscience and the primitive, self-centered, destructive child] in every aspect of your being.

In some areas of your psyche you are quite free and function without clinging to superimposed demands, standards, or rules as they [i.e., as superimposed demands, standards and rules] may actually exist or are believed to exist.
It is noteworthy that you
• adhere to
  the superimposed conscience
and
• do not accept
  your
• shortcomings or
  your
• lower-self aspects –
  whether
• real or
• imaginary –
only
  in the realms
where your
• personal,
• specific
inner problems
  hold sway.

When you consider
• these problems [i.e., When you consider your
  personal specific inner problems]
in the light of
• this specific struggle [i.e., in the light of your specific STRUGGLE
  between
  • the superimposed conscience
  and
  • the primitive, self-centered, destructive child],
you will understand how
• your inner problems
  and
• this particular struggle [i.e., and this particular STRUGGLE
  between
  • the superimposed conscience
  and
  • the primitive, self-centered, destructive child]
are connected.
Personality
• problems and
• deviations
    come, as you know,
    from
    childhood
    • hurts and
    • frustrations –
      • real or
      • imaginary.

When you
do
not
feel secure
in the
• affection of
  and
• acceptance by
  • one or
  • both
    of your parents,
you
elaborately build
a defense
against this hurt,
trying
later
to correct it [i.e., trying later to correct this hurt of not feeling secure in the AFFECTION OF and ACCEPTANCE BY one or both of your parents].
You have found it to be true that this actual childhood hurt [i.e., that this ACTUAL CHILDHOOD HURT of NOT feeling SECURE in the AFFECTION OF and ACCEPTANCE BY one or both of your parents]

need not burden you for life,
but your defense against it [i.e., but your DEFENSE against feeling this childhood HURT of NOT feeling SECURE],

which you continue to use,

destroys for you the possibility of fulfillment.

All of that you know very well by now, not as
• mere theory,
but from
• personal discovery.

The parent one feels
• uncertain of,
in
• awe
or
• fear
of,

usually stands for the superimposed conscience, because one so desperately tries to win his or her affection.
Not only
  • social rules
    are incorporated in one's
    superimposed conscience,
but also
  • particular rules
    of the superimposed conscience
    of the parent in question.

It may often be the case
  that
    you merely
    believed
      these standards were expected of you
      by this parent.

In this investigation [i.e., In this investigation of the superimposed conscience],
  the
    emotional
      • atmosphere and
      • climate
        are important,
  not
    the
      actuality.

You cannot possibly recognize
  the superimposed conscience
  in its full significance
  unless
    you view it [i.e., unless you view the superimposed conscience]
      in relationship to
        the attitude
          that you have had
            toward your parents;
              • the specific emotions,
              • their attitude toward you,
                as well as
                  • the resultant images,
                  • behavior patterns, and
                  • defense-mechanisms
                    you developed.
Only by seeing
the whole picture
will your struggle
between
your
• superimposed conscience
and
your
• actual and/or
• imagined
lower self [i.e., lower self, which includes the primitive, self-centered, destructive child in you]

• take on a
new meaning
for you and
• furnish you with
the necessary insight
to resolve the struggle [i.e., to resolve the SPECIFIC STRUGGLE
between
• the SUPERIMPOSED CONSCIENCE
and
• the primitive, self-centered, destructive child in you, which is in your LOWER SELF].

The
general
knowledge
of the existence of
this inner condition
can
never alleviate it,
even if
you have actually
come to
observe it.
It is essential that you see it [i.e., that you SEE the SPECIFIC STRUGGLE between
• the SUPERIMPOSED CONSCIENCE
  and
• the primitive, self-centered, destructive child in you, which is in your LOWER SELF]
in relationship to your personal problems.

The fight between
• your lower self [i.e., The fight between your lower self, which includes your immature egocentric child self]
  and
• your superimposed conscience
  may be completely different from the fight of another person in this respect, even though many of its
  • aspects and
  • manifestations may indeed be the same.

As I have said before, in this struggle [i.e., in this STRUGGLE between
• the SUPERIMPOSED CONSCIENCE
  and
• the primitive, self-centered, destructive child in you, which is in your LOWER SELF]
you treat yourself with merciless harshness.
You inflict iron rules 
upon yourself 
• as exercised by the cruelest ruler and 
• far beyond the unreasonable standards which may be exerted by society.

Your blind, excessive standards make it impossible to reach the inner center from which you could be nourished with constantly renewed vigor.
Then [i.e., Then, from your inner center]
there would be

• realistic hopefulness,
  as opposed to
  wishful thinking;

• foresight;

• the ability to
  make mature decisions;

• self-confidence;

• the ability to
  love and
  be loved;

• the ability
  to
  receive and
  to
  give;

• the ability
  to
  relate harmoniously and
  to
  create a life
  which is
  useful
  not only
  in
  • one direction,
  but
  in
  • all
  important areas of living.
Many of you have found a profound sense of
• fulfillment
  in
certain areas of life.

But you are
• unfulfilled and
• lonely
  in
other areas [i.e., in other areas of life].

This is too often rationalized by saying,

"Because I have this great fulfillment,
I have to pay for it by forfeiting
other areas of fulfillment."

This [i.e., This belief that if I have great fulfillment in one area of life then I have to pay for it by forfeiting fulfillment in other areas of life] is not true, my friends.

Deep down, inside of you, you know it [i.e., you KNOW this belief is NOT TRUE].

It need not be that
you fulfill yourself in one area of living at the expense of another.
There is room for all kinds of fulfillment in the healthy soul of a person who truly reaches into the depth of his or her being – not only • partially, but • opening all channels which have been clogged up before.

No form of self-expression needs to suffer at the expense of those forms which have already been freed.

But you feel, deep inside, that you do not deserve all that.

You do not even cultivate a concept of yourself in which you see yourself fulfilled in all directions.

Observe • how you shrink from such a visualization; • how it seems that you are asking too much, despite the actual childish overdemanding that exists on another level.
This proves that

in this struggle [i.e., in this STRUGGLE between
• the SUPERIMPOSED CONSCIENCE
and
• the primitive, self-centered, destructive child
in you, which is in your LOWER SELF]

you have
not

come to terms with yourself.

Something in you says "no"

when you visualize yourself
as being fulfilled in
all
areas of living.

This is due to your
• harsh,
• unforgiving and
• unaccepting
treatment of yourself
that comes from
not
being reconciled with
the self-centered child,

the child in you
which continues to make unfair demands you
• cannot cope with
and [which you]
• push out of sight.
Accept fully the
• primitive,
• selfish,
• destructive child
in order to
 make it
grow up.

The only climate
 in which it can do so [i.e. The only climate in which the primitive, selfish, destructive child in you can grow up]
is in the full knowledge of all its manifestations.

How you accept it [i.e., How you accept the primitive, selfish, destructive child in you]
without losing a sense of proportion [i.e., without forgetting you are merely human and thereby without losing a sense of proportion]
about its "badness"
determines the degree to which you are able to
• perceive,
• experience, and
• accept the highest faculties within yourself.
You can only
lose your sense of guilt
about the former [i.e., lose your sense of guilt about the primitive, selfish, destructive child in you]

• if and
• when
you learn to
  • look at the impulses coming from it [i.e., the impulses coming from the primitive, selfish, destructive child in you]
  and
  • realize that
    • although
      this undesirable side exists,
    • you need not act accordingly.

At least
you
  • do not deceive yourself
    about your own
    state of development [i.e., you do not deceive yourself about still having an, as yet, primitive, selfish, destructive child within]
  and
  you
  • evaluate
    all its dictates
    without
    acting them out.

Then
you will have a chance
to win
in this tragic battle [i.e., you will have a chance to win in this tragic battle between
  • the SUPERIMPOSED CONSCIENCE
  and
  • the primitive, self-centered, destructive child in you, which is in your LOWER SELF].

You will
liberate yourself from
  • the false [superimposed] conscience
and therefore
become capable of hearing the voice of
  • your real conscience.
Are there any questions regarding this topic?

**QUESTION:**
I have a question which I prepared, but it seems to fall right into this lecture.

Is it true that we try not only to squeeze ourselves into our own idealized self-images but we actually try to live up to the idealized selves of our parents as well? Is this correct?

**ANSWER:**
It is absolutely correct.

The child's
- helplessness and
- insecurity makes him strive desperately for acceptance by his parents.

In doing so [i.e., In striving desperately for acceptance by his parents], he believes he has to adopt the standards of the parents.

As I said before, it does not matter whether
- these standards actually are those of the parents or
- the child merely believes that [i.e., or the child merely believes that such standards are the parent’s standards].
So the child begins a process of
- false,
- pretended,
- superficial adherence to certain standards
  without inner conviction [i.e., without INNER conviction about those standards being appropriate and valid for him].

Doing so [i.e., Adhering to standards without INNER conviction about those standards being appropriate and valid for him]

alienates him from his real self, which thereby becomes weaker.

He
- becomes doubly resentful and
- feels cheated when this mode of
  - living and
  - being [i.e., when the mode of living and being is one of adhering to external standards without INNER conviction about those standards being appropriate and valid for him]
  does not bring the hoped-for results, as certainly it cannot.

As you all know, there is in all of you, to a greater or lesser degree, a desire
- not to give up being a child, despite the equally strong wish
- to grow up.
The insistence on remaining a cared-for child necessitates your holding on to
• the superimposed standards
and thus [holding on] to
• the superimposed conscience.

With it [i.e., With holding on to the superimposed conscience], you hope to
• appease,
• coerce and
• force,
  as it were,
• your parents or
• the parent-substitutes
to belatedly give you what you missed.

Thus you perpetuate the process until and unless you fully recognize it [i.e., until and unless you fully RECOGNIZE this process operating in you of holding on to the superimposed conscience in order to force your parents or parent-substitutes to belatedly give you what you missed as a child] in all its
• intensity and
• various side-effects.
**QUESTION:**

Would it be possible to give us a specific example, as sometimes you have done in the past, of one of those instincts that is really constructive, but which we treat as though it were not?

**ANSWER:**

People so often deliberately clog the channel of their intuition. They are afraid of it [i.e., afraid of their intuition] because its messages may diverge from the way prescribed [i.e., the way prescribed by the superimposed-conscience – by EXTERNAL parental or social norms].

They wish to avoid
- confrontation and
- [making a] decision between the two sources of knowledge [i.e., between knowledge from the REAL conscience (their intuitions arising from WITHIN) and “knowledge” from the SUPERIMPOSED-conscience imposed from OUTSIDE].

They fear to risk disapproval if they follow their intuitions [i.e., if they follow their real conscience].

This is a very, very frequent occurrence.
Another example [i.e., Another example of one of those INSTINCTS that is really constructive, but which people treat as though it were not]

is the
• sexual and
• erotic
instinct
which
in its nature
is
entirely
• creative and
• unitive
if it [i.e., IF the sexual and erotic instinct]
be allowed to
grow [i.e., be allowed to
GROW and MATURE].

Only
in its
immature
manifestation
is it [i.e., is the sexual and erotic instinct]
self-centered.

Society's emphasis
on its sinfulness [i.e., Society’s emphasis on the SINFULNESS
of the sexual and erotic instinct]
so often
causes this
creative instinct
to remain
• self-centered,
• in hiding
and, if expressed at all,
to come out
• in a self-centered way [i.e., in an IMMATURE way],

while the person
feels
• guilty and
• sinful –
often very much
unaware
of such emotions [i.e., unaware of feelings of guilt and sinfulness].
If society's rules were, at least, directed to the real "evil," they would
- emphasize all forms of self-centeredness [i.e., ALL forms of self-centeredness, NOT JUST the IMMATURE SEXUAL and EROTIC forms of self-centeredness] as being destructive
and
- stress the need to grow out of separateness [i.e., the need to GROW UP and grow out of ALL forms of separateness and self-centeredness].

By thwarting this creative instinct [i.e., By thwarting this creative sexual/erotic instinct], not only
- is emotional fulfillment hindered and impaired,
and
- the ability to relate hampered by it [i.e., hampered by thwarting and holding back this creative sexual/erotic instinct],
but
a paralysis of the general life-force with all its
- healing,
- regenerating effects
is the result [i.e., is the result of thwarting and holding back this creative sexual/erotic instinct].
This [i.e., This paralysis of the life-force by thwarting sexual/erotic instincts] holds true
not only
in extreme cases
such as are surely familiar to all of you.

[But also]

In a subtle way
this [i.e., In a subtle way this paralysis of the life-force
by thwarting and holding back sexual/erotic instincts]
may hold true
with
the most enlightened people as well
who would
never dream
that they harbor
similar unconscious attitudes
[i.e. never dream that they paralyze
the life-force by harboring
unconscious attitudes thwarting and
holding back their sexual/erotic
instincts].

The destructive influence
of this factor [i.e., The destructive influence of this factor concerning paralysis
of the life-force by thwarting and holding back sexual/erotic instincts]
often manifests
in a disturbance
of the relationship
between the sexes.

Such a disturbance [i.e. Such a disturbance of the relationship between the sexes
as a result of paralyzing the life force by thwarting sexual/erotic instincts]
may be as
• subtle and
• hidden
as the very misconception itself [i.e. as subtle and hidden as the very
misconception itself about sexual/erotic
instincts is subtle and hidden].
It [i.e. Such a disturbance of the relationship between the sexes as a result of paralyzing the life force by thwarting sexual/erotic instincts] may create a pattern of:
- continuous disruption of relationships;
- never being able to maintain a relationship;
- never even fully establishing relationship in its true sense.

Human beings can only truly become human — and therefore eventually divine — if:
- man accepts his manhood
- woman [accepts] her womanhood.

But inner disturbances always make people fight against their manhood and womanhood.
All human beings are endowed with both
• masculine
and
• feminine
tendencies.

In the healthy person, both these aspects [i.e., BOTH the masculine AND feminine aspects in a healthy man or woman]
• work together in harmony and
• make
  • the man more masculine and
  • the woman more feminine.

The tendencies of the opposite sex [i.e., the feminine tendencies in a man or the masculine tendencies in a woman]
• are not fought against, nor artificially bolstered up out of fear of not being what one is [i.e., the feminine not artificially bolstered up in a man because of his fear that in bolstering up his feminine aspects he would not be considered masculine enough or the masculine not artificially bolstered up in a woman because of her fear that in bolstering up her masculine aspects she would not be considered being feminine enough].
Therefore [i.e., Since in a healthy person the opposite sexual tendencies are neither fought against nor exaggerated],

the compatibility of
• masculine and
• feminine
aspects
makes
• the man
  more of a
  man
and
• the woman
  more of a
  woman.

A great deal can be said on this subject [i.e. on this subject of the opposite sexual tendencies in both men and women],

and will be said later on.

We cannot possibly cover all of it now.

Let me merely touch upon the most vital aspects of this question.

In thwarting natural instincts, man so often thwarts his manhood.

He is frightened of independence because he thereby [i.e., because by being FULLY INDEPENDENT he] seems to renounce the privilege of being loved, which he erroneously believes is given only to
• women or
• children.
In fighting against independence [i.e., In fighting against independence because he erroneously believes that if he were fully independent he would have to renounce the privilege of being loved],

he

• fights against his manhood.

But in denying his need for love due to the misconception that then [i.e., due to the MISCONCEPTION that if he dares to acknowledge his need for love, then]

he is not manly,

he also

• fights against his masculinity.

Moreover, he fights against it [i.e., fights against his masculinity] out of the mistaken fear that all his

• male and
• healthy aggression is the same as

his

• unhealthy
• aggression and
• hostility – [a belief that is] the result of an accumulation of hurts which he cannot cope with.

So he often finds himself in a double bind.

The

• real,
• healthy male aggressiveness is confused with
hostility

for which he feels guilty.
So he feels guilty also [i.e., So he feels guilty not only for UNHEALTHY male aggressiveness and hostility but also feels guilty]

for healthy male

• aggression and
• energy.

He cannot separate the two [i.e., He cannot separate HEALTHY male aggression from UNHEALTHY male aggression and hostility].

Simultaneously [i.e., Simultaneously, along with his CONFUSION about HEALTHY male aggression and UNHEALTHY male aggression and hostility],

he represses his need for

• affection and
• love,

for he believes them [i.e., for he believes affection and love] to be unmanly.

And at the same time he is reluctant to give up his clinging to childish dependency which

• may never be manifested outwardly but
• does nonetheless exist.
In all these confusions of unconscious ideas,

he thwarts his masculinity in its
• natural and
• healthy form

by trying to manipulate it [i.e., manipulate his natural and healthy form of masculinity] according to circumstances.

Thus it [i.e., Thus his natural and healthy form of masculinity] cannot flow
• naturally and
• spontaneously.
A similar struggle exists with woman.

When the girl-child feels rejected, she feels:
- passive and
- helpless.

The passivity and helplessness, as an aspect of femininity, is then felt as such a humiliation that she fights against it [i.e., fights against femininity] by summoning all her masculine traits as weapons against the femininity that she fears and associates with a state of humiliating helplessness.
She erroneously feels that being hurt and being helpless against it [i.e., and being helpless against being hurt] is femininity and thereby fights against it [i.e., and by feeling being helpless IS femininity she fights against femininity].

At the same time, she also feels that all her creative, active trends are considered unfeminine by the world, and perhaps the same [i.e., perhaps being considered UNFEMININE by the world] is reflected on her intelligence or resourcefulness, or courage.

She then fights against these trends [i.e., fights against trends of creativity, intelligence, resourcefulness, or courage] as well.

This, of course, is interdependent with her fear of real femininity.
To the extent that she
• fights it [i.e., fights her REAL femininity] and
• cultivates masculine trends as a weapon against her femininity [i.e. as a weapon against her REAL femininity],
to that degree may she often, artificially, create a false femininity by repressing her so-called [i.e., so-called but REAL] masculine trends [i.e., repressing REAL SO-CALLED masculine trends that are natural for her – her creativity, intelligence, resourcefulness, or courage].

These trends [i.e., These so-called masculine trends in her of creativity, intelligence, resourcefulness, or courage] are no more • masculine than the man's need for love is • feminine.

• Her • intelligence, • courage and • activity in many areas of life, • the independence of her spirit, could truly enhance her womanhood if allowed to integrate with it [i.e., integrate with her womanhood].
| 45 | But just because she fights her • passivity and • ability to give of herself completely, she has to artificially suppress her activity in order to falsely create the caricature [i.e., create the exaggeration by means of often ludicrous distortion of characteristics] of a woman |
| 46 | These are good examples which can be • used in your self-search and • extended in individual cases. Does that answer your question? |
| QUESTION: | Yes, it helps very much. I think it must be difficult to answer my next question. It may be a foolish one, in a way, but in thinking of the sex angle, when people are • unmarried and • unattached and are • seeking a happy relationship, how much promiscuity do you advocate?
| 47 | **ANSWER:**  
I do not advocate promiscuity at all.  

What do you mean by promiscuity? |
|---|---|
| 48 | **QUESTION:**  
You speak of the sex instinct as  
• natural and  
• right.  

But just how far do you go? |
| 49 | **ANSWER:**  
The only answer, my dear friend, that I can possibly give you – and it would apply to  
• this question,  
as well as to  
• any other, for that matter –  
is that if people do what they feel  
• within their deep inner self  
• uninfluenced by the superimposed conscience, as being right for them,  

then it is right. |
And this [i.e., And doing what people FEEL is RIGHT for them]
does not necessarily
have anything to do with the
• happy or
• unhappy
outcome
of the situation.

• If
they can approach it [i.e., IF they can approach such a sexual relationship]
• wholeheartedly,
• without being divided
• taking full responsibility
  for all consequences
• fully committed to the relationship
  on whatever level it exists,
• if
no
• false morality
• blurs the issues
  and thus
• hampers the
  • real morality,
then
there is no wrong.

There is perhaps
no other subject [i.e., no subject other than SEXUAL RELATIONSHIPS]
in which
so much
• self-responsibility
is shifted to
• the "rules,"
  merely because
  one is
  afraid of
  taking risks.
This world
would be a
very different place
if more people were to
do whatever they do
wholeheartedly,
be it
  • a human relationship,
be it
  • reading a book or
  • taking a walk, or
  • going through a conversation.

This planet
is such an
unhappy
place
because
  • people
    are torn;
  • they do not do
    one
    thing
    without being divided
    in
    • attention and
    • motivation.

There is rarely a
full commitment
in
  anything
  people do.

They serve
  • two,
  • three, or
  • ten
  masters
  at the same time,
but
  not
  their own
  real self.
People want to have everything cut out to perfection, insisting on a guarantee against all mistakes, knowing perfectly well that this [i.e., that having a guarantee against making ANY mistake] cannot be.

The outlook from the plane from which I am talking is so different from yours that the words [i.e., the words I use from this plane] often do not even mean the same thing [i.e., as the words on your plane].

When you raise your consciousness, you will come to a different understanding of
  • concepts,
  • terms, and
  • values.

From our point of view, promiscuity may be
  • one single act,
  • [done] with all the sanctions of human society, if this act does not stem from a complete commitment [i.e., if this one single act, even if done with all the sanctions of human society, does NOT stem from a COMPLETE COMMITMENT, then it IS promiscuity from our point of view].
If we use this word [i.e., promiscuity] at all, it can certainly never apply to the • quantity, but only to the • quality invested.

As long as humanity approaches any question, whether • it is of the type you have asked [i.e., about sexual promiscuity], or • political, • social, • religious, or • relating to any other human • activity or • attitude, from the viewpoint of • ready-made rules in which • one thing is right and • another is wrong, [then] you still live under the yoke of the superimposed conscience which is supposed to make everything so • easy and • simple.
You still are
• torn and
• paralyzed
   by the fight
   between
   • the primitive little child in you [i.e., the lower self]
   and
   • the superimposed conscience.

If you were not
   engaged in this fight [i.e., If you were not engaged in this fight between
   • the SUPERIMPOSED CONSCIENCE
   and
   • the primitive, self-centered, destructive child
   in you, which is in your LOWER SELF],

such questions
   could not even be asked.

Such a question
   is the expression of
   this very condition I mentioned [i.e., the condition of relying on the
   superimposed conscience for rules about right and wrong actions].

I do not want to be misunderstood.

I certainly do
   not
   advocate license.

Maybe in a different way,
   the real self
   might have
   stricter standards
   than those of
   the superimposed conscience.

The real self’s standards
   are often more difficult
   to obey
   because
   they might demand
   that you oppose public opinion.
But
the strictness
may lie
in a different direction.

The real conscience
is very discerning about
any kind of
self-deception.

It [i.e., The real conscience]
is adamant
against cheating
when one tries to
cheat
life,

often using
• the superimposed conscience and
• the ready-made rules
as a
shield against
complete commitment.

May these summer months
prove a fruitful time
during which
the gains of this past year can
• ripen and
• come to fruition.

May this period
be utilized
so that you
• consolidate the past year and
• gain an outlook as to
• where you stand and
• what remains to be accomplished.
The past year has surely brought you nearer to the center of your being.

If you continue in this way, the next year will bring you a further step toward the inner light which is the source of all life.

Be blessed, all of you.

Receive
• the love and
• the strength
flowing forth to you so as to help you from this side to open the channels.

Be blessed again.

Be in peace,

be in God.

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