

# Pathwork Lecture 90: Moralizing – Disproportionate Reactions – Needs

1996 Edition, Original Given October 13, 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 not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

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03	<p style="text-align: center;"><b><i>Greetings, my dearest friends.</i></b></p> <p style="text-align: center;"><b><i>God bless all of you.</i></b></p> <p style="text-align: center;"><b><i>Blessed is this hour [i.e., Blessed is this time we now spend together in this lecture].</i></b></p>
04	<p style="text-align: center;"><b><i>In the last lecture [See Lecture 89 Emotional Growth and Its Function, given September 29, 1961]</i></b></p> <p style="text-align: center;"><b><i>I discussed the importance of becoming aware of your emotions.</i></b></p> <p style="text-align: center;"><b><i>I spoke about the neglect of emotional development in general.</i></b></p> <p style="text-align: center;"><b><i>I now wish to focus on what you may expect to find once you allow your emotions to reach surface awareness.</i></b></p>

by Eva Broch Pierrakos

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05

**Once you  
stop repressing your emotions,  
you will find  
not only**

- **definite individual negative emotions,  
such as**
- **hostility,**
- **resentment,**
- **aggressiveness, and**
- **envy,**

**but also**

- **certain psychological conditions.**

**It is important to recognize  
their [i.e., recognize these psychological conditions']**

- **existence**

**and  
their**

- **significance.**

**Are they [i.e., Are these psychological conditions]**

- **real?**

**Are they [i.e., Are these psychological conditions]**

- **mature?**

**When you ask these questions,  
you will understand how they [i.e., how these psychological conditions]  
breed the  
negative emotions  
about which,**

- **consciously or**
- **unconsciously,**

**you feel so  
guilty.**

06

**Let me discuss  
three such conditions [i.e., three such psychological conditions].**

*The first [i.e., The first of the three such psychological conditions]  
is*

***a tendency to moralize –  
with***  
*• yourself*  
*and therefore also*  
*with*  
*• others.*

*Often such moralizing  
does not appear  
outwardly at all.*

*In fact,  
outwardly  
the very opposite may appear.*

*But*  
*inward*  
*moralizing*  
*exists to some extent in*  
*all human beings.*

*We have already discussed this  
in connection  
with the*  
*• idealized self-image, and*  
*with the*  
*• excessive*  
*• demands and*  
*• expectations*  
*you have of*  
*• yourself –*  
*and therefore of*  
*• others.*

*But we have  
not discussed  
such perfectionistic expectations  
from a moralistic viewpoint [i.e., from a MORALISTIC viewpoint from  
which you feel GUILTY for NEGATIVE EMOTIONS that arise in you  
from these psychological conditions].*

*For if you expect  
impossible standards of yourself [i.e., impossible moralistic standards],  
moralizing [i.e., moralizing, thereby making yourself feel GUILTY for negative  
emotions – deviations from these impossible standards you hold for yourself]  
is a necessary result.*

07	<p><b><i>I wish to show you</i></b></p> <ul style="list-style-type: none"><li>• <b><i>how such moralizing stifles the living spirit of</i></b><ul style="list-style-type: none"><li>• <b><i>the good and</i></b></li><li>• <b><i>the true</i></b> <b><i>to which you aspire;</i></b></li></ul></li><li>• <b><i>how it [i.e., how such moralizing] makes you</i></b><ul style="list-style-type: none"><li>• <b><i>arrogant and</i></b></li><li>• <b><i>intolerant;</i></b></li></ul></li><li>• <b><i>how it [i.e., how such moralizing] prohibits the humility of self-acceptance and therefore</i></b><ul style="list-style-type: none"><li>• <b><i>keeps you from liking yourself.</i></b></li></ul></li></ul> <p><b><i>Without this [i.e., Without self-acceptance and without liking yourself], self-respect is impossible.</i></b></p>
08	<p><b><i>All this [i.e., All this moralizing and all of its effects] can be found in your emotions.</i></b></p> <p><b><i>It is one thing to</i></b><ul style="list-style-type: none"><li>• <b><i>understand theories,</i></b></li></ul><p><b><i>but it is altogether different to</i></b><ul style="list-style-type: none"><li>• <b><i>experience</i></b> <b><i>these tendencies within yourself.</i></b></li></ul></p><p><b><i>Only</i></b><ul style="list-style-type: none"><li>• <b><i>exploring</i></b> <b><i>the depths of your emotions</i></b></li></ul><p><b><i>and</i></b><ul style="list-style-type: none"><li>• <b><i>clearly understanding</i></b> <b><i>their significance</i></b> <b><i>will make it possible to</i></b> <b><i>change</i></b> <b><i>these harmful tendencies [i.e., these tendencies of moralizing].</i></b></li></ul></p></p></p>

***This moralizing tendency  
may exist  
in many subtle forms,  
even in those  
who appear  
outwardly  
quite rebellious against  
all moralizing***  
• laws and  
• rules.

***Whatever words you use  
to describe this phenomenon [i.e., to describe this phenomenon of moralizing],  
discovering its presence  
definitely indicates progress.***

***I shall take up this subject in more detail now  
and show you  
connections  
you would not have understood before.***

***This [i.e., This psychological condition of MORALIZING that evokes NEGATIVE  
EMOTIONS that 1) produce GUILT, 2) stifle the living spirit of the good and  
the true, 3) make you arrogant and intolerant, 4) prohibit the humility of  
self-acceptance, and 5) keep you from liking yourself]***

***applies also to  
the other two phenomena –***  
• disproportionate reactions,  
and  
• needs –  
***that I shall also discuss.***

09

***What is the meaning of moralizing?***

*Offhand you may ask,*

*"What is wrong with it [i.e., What is wrong with moralizing]?"*

*Aren't we taught  
not only in*

- *religion,*

*but in*

- *all philosophies,  
the importance of  
• goodness,  
• decency,  
• righteousness?*

*Shouldn't we*

*adhere to these rules [i.e., these rules concerning goodness,  
decency, and righteousness]?"*

*Don't we need them?*

*Without them,*

*we might not be such good people."*

*It is true,*

*as I have so often already stated,  
that humanity  
is still*

*far too undeveloped  
to live without  
outer laws.*

*When it comes to*

*conduct [i.e., conduct and actions of individuals],  
such laws*

- *serve as protection*
- and*
- *are necessary.*

***But it is altogether different***

- ***to expect yourself  
to be quite free of  
negative***
  - ***impulses and***
  - ***emotions***

***and***

- ***to reject yourself  
because they exist [i.e., to REJECT YOURSELF because these negative  
impulses and emotions, which exist in ALL humanity as  
it evolves, develops, and matures,]  
exist in  
you.***

***This***

***nonacceptance of  
yourself  
as you still are [i.e., as you still are at this stage of your development]***

- ***induces you to  
hide  
what you disapprove of***

***and***

- ***causes you to have a***
  - ***stringent,***
  - ***rigid,***
  - ***moralizing******attitude about yourself  
whenever  
a crisis  
brings the negative out.***

10	<p><i>It is one thing to know that you are far from perfect.</i></p> <p><i>It is another to</i> • <i>forbid yourself to feel what you cannot help feeling at any given time</i></p> <p><i>and then</i> • <i>dislike all of yourself for it [i.e., dislike ALL of yourself whenever you feel what you cannot help feeling, in your current state of development as a human being, in any given situation], as you so often do, even though you may not be conscious of it.</i></p>
11	<p><i>As long as your "right" conduct is motivated by stringent self-moralizing, based on "good or bad,"</i></p> <p><i>your</i> • <i>goodness or righteousness is not genuine.</i></p> <p><i>It [i.e., Your "goodness" or "righteousness," as long as it is motivated by this stringent self-moralizing]</i></p> <p><i>does not come from</i> • <i>natural insight</i> <i>and</i> • <i>inner growth</i> <i>but from</i> • <i>fear: the fear about your imperfection.</i></p>



*Therefore,*  
*such "goodness" is*  

- *ineffectual,*
- *unconvincing to*
  - *yourself*

*as well as to [i.e., as well as unconvincing to]*

- *others.*

*It [i.e., Such "goodness"]*  
*is a*

- *compulsion,*

*not a*

- *choice.*

*And you*  
*cannot be in reality*  
*when you are*  
*compulsive,*  
  
*for*  
*reality*  
*cannot be evaluated*  
*in the*  
*extreme terms of*

- *good*

*or*

- *bad.*

*When these terms [i.e., When these terms of GOOD or BAD]*  
*cease to apply to anything*  
*but very crass issues,*  
*the borderlines [i.e., the borderlines between GOOD and BAD]*  
*become*

- *subtle and*
- *hazy.*

*The issue*  
*is no longer capable of being settled*  
*by quick judgment about*  
*what is*

- *good*

*or*

- *bad.*

**Then** [i.e., Then, when issues are such that borderlines  
between GOOD and BAD become subtle and hazy,]  
**the truth can be found  
only**

- **deep within yourself,**

**instead of in**

- **the rigid**
  - **laws and**
  - **rules**

**you borrow  
because you are too insecure  
to delve into  
your own soul.**

**But since  
you  
don't dare to  
find the truth there** [i.e., since you don't dare to find the  
TRUTH deep within your own soul],  
**you adhere to  
ready-made rules,**  
**and the moment you do** [i.e., the moment you adhere to ready-made rules]  
**you  
moralize.**

12

**Any kind of goodness  
that comes from this tendency  
is always a**

- **poor and**
- **shallow**

**imitation of  
the real goodness.**

**Only because you are  
too insecure  
to trust  
yourself  
do you think you need**

- **rules and**
- **regulations**

**to govern you.**

*Moreover,  
you cannot lose  
this insecurity  
because the*

- rules and*
- regulations*

*are mostly  
so inadequate  
that you are left with  
nothing to hold on to.*

*This creates  
another vicious circle.*

13

*In other words,  
if you  
do not trust  
yourself,  
you have to  
borrow a  
rigid structure of morality  
in order to protect yourself  
from  
your untamed  
instincts.*

*You think that  
the alternatives are  
either*

- acting out these*
- untamed,*
- destructive  
impulses,*

*or*

- living according to*
- the rigid outer rules.*

*In reality  
these are  
not feasible alternatives  
at all.*

*The*  
• *healthy,*  
• *constructive*  
*solution*  
*is*  
*inner growth*  
*that must*  
*eventually*  
*make you*  
*outgrow*  
*destructive impulses.*

*But where this*  
*cannot yet happen*  
*because*  
*you simply are not that far developed,*  
*you need*  
• *not*  
*act out those impulses*  
*but should simply*  
• *take note of them [i.e., take note of these destructive impulses*  
*that arise in you at this stage of your development].*

*You can then see them*  
*without falling into*  
*the error of*  
*picturing yourself as*  
*all bad.*

*Exaggerated self-condemnation*  
*is connected with*  
*the second condition [i.e., the second of the three psychological conditions]*  
*we shall discuss, namely,*  
• *disproportionate reactions.*

*One imperfection*  
*has the power*  
*to color your*  
*entire emotional experience*  
*of yourself.*

*This [i.e., This entire negative emotional experience of yourself*  
*from one imperfection]*  
*is not an*  
• *intellectual,*  
• *conscious*  
*judgment,*  
*but an*  
• *emotional reaction.*

14

***This***

- ***extreme,***
- ***negative***

***view [i.e., This extreme, negative view***

***that colors your entire emotional experience of yourself]***

***arising from***

***certain negative***

- ***instincts or***
- ***feelings***

***causes an inordinate fear.***

***The more you  
fear***

***your imperfections,  
the more stringently  
you will  
moralize.***

***The more  
demanding***

***the standards of your idealized self-image,  
the more  
rigid  
your superstructure will be.***

***But this [i.e., But this rigid superstructure built to better meet  
the demanding standards of your idealized self-image]  
is not  
your real nature.***

***Alienation***

***from yourself [i.e., from your real self]  
is***

- both the***
- ***result***
- and the***
- ***origin***

***of this predicament [i.e., of this predicament of having this rigid  
superstructure, built to better meet the demanding standards  
of your idealized self-image, and then finding yourself  
alienated from your real self].***

	<ul style="list-style-type: none"><li>• <b>Rigidity,</b></li><li>• <b>fear,</b></li><li>• <b>insecurity,</b></li><li>• <b>intolerance –</b></li></ul> <p style="text-align: center;"><i>all these exist in you because of this self-alienation.</i></p> <p><i>And this self-deprecation [i.e., all this self-disapproval of yourself] is then often projected on others.</i></p>
15	<p><i>Your idealized self-image is created not only for winning</i></p> <ul style="list-style-type: none"><li>• <i>love and</i></li><li>• <i>approval from others –</i></li></ul> <p style="text-align: center;"><i>as you believe it will – but also serves to protect you from yourself.</i></p>
16	<p><i>Wherever</i></p> <ul style="list-style-type: none"><li>• <i>immaturity and</i></li><li>• <i>emotional disturbance exist,</i></li></ul> <p><i>so does rigid adherence to rules in some form or other, which always brings moralizing in its wake.</i></p> <p><i>This phenomenon [i.e., This phenomenon of moralizing that happens when one strives to rigidly adhere to rules that one cannot attain because of one's immaturity] may often be difficult to detect.</i></p>

***It [i.e., This moralizing phenomenon]***

***may also***

- ***exist only in  
certain isolated areas***

***and***

- ***manifest  
very indirectly,  
requiring a  
keen eye for detection.***

***My advice is:***

***do not labor***

***to find this phenomenon [i.e., to find this phenomenon of moralizing]  
by an***

- ***artificial and***
- ***intellectual  
process.***

***Yet,***

- ***be aware that it [i.e., be aware that this phenomenon of moralizing]  
does  
exist in you,***

- ***expect to find it sometime,***

***and***

- ***your work [i.e., your pathwork]  
will lead you to it,  
sooner or later.***

***You will then [i.e., You will sooner or later in your pathwork]***

- ***become fully aware of it [i.e., become fully aware of your moralizing]  
and***

- ***see***

- ***how***

***and***

- ***where***

***in your inner life***

***it [i.e., how and where in your INNER life your moralizing]  
holds true.***

17

**Verify**

**how you**

- **despise yourself**  
**for not living up to**  
**perfection;**

**how you do**

- **not**
  - **accept and**
  - **like****yourself**  
**because**  
**unsuspected negative trends**  
**exist in you.**

**Instead of trying to**

**whisk away**

**such emotions** [i.e., *Instead of trying to whisk away such negative emotions that still exist in you at this stage of your development and that cause you to not like and not accept yourself*],

**learn to**

- **accept**  
**yourself**  
**in spite of them** [i.e., *in spite of such negative emotions*].

**Learn to**

- **see**  
**your real values**  
**in spite of your destructive trends.**

**It** [i.e., *Learning to ACCEPT yourself AND to SEE your REAL VALUES IN SPITE OF your destructive trends that you also have at this time*]

**is the**

**only**  
**way.**

**Your attempt**

**to do away**

**magically**

**with what still exists in you** [i.e., *in you at this stage of development*]  
**leads to**

- **repression**  
**and therefore to a**
  - **false self-image.**



	<p><i>It [i.e., Your attempt to do away magically with what still exists in you] leads</i></p> <p><i>not only to</i></p> <ul style="list-style-type: none"><li>• <i>self-deception,</i></li></ul> <p><i>but to</i></p> <ul style="list-style-type: none"><li>• <i>alienation from your real self by borrowing ready-made rules.</i></li></ul> <p><i>This condition produces</i></p> <ul style="list-style-type: none"><li>• <i>the moralizing attitude</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>all the rigidity that is tied up with it.</i></li></ul>
18	<p><i>The</i></p> <ul style="list-style-type: none"><li>• <i>rules and</i></li><li>• <i>regulations</i></li></ul> <p><i>you substitute for your real self may not always be general.</i></p> <p><i>They [i.e., The rules and regulations you substitute for your REAL self] vary according to</i></p> <ul style="list-style-type: none"><li>• <i>personality,</i></li><li>• <i>background,</i></li><li>• <i>early teachings,</i></li><li>• <i>circumstances, and</i></li><li>• <i>temperament.</i></li></ul> <p><i>What one person may consider</i></p> <ul style="list-style-type: none"><li>• <i>wrong and</i></li><li>• <i>unacceptable,</i></li></ul> <p><i>another may not.</i></p>

19

***This moral structure  
actually takes the place of  
the self:***

***you trust in***  
***• rules***  
***rather than in***  
***• yourself.***

***This [i.e., This TRUST in the RULES of the moral structure you hold on to]  
is a***

***very shaky trust,***  
***for***  
***such rules***  
***may often be inapplicable***  
***to certain***  
***real situations.***

***You may often have to***  
***grope***  
***when you find yourself***  
***not knowing what is right.***

***However,***  
***if you cannot***  
***accept yourself***  
***as a human being,***  
***• fallible and***  
***• often confused,***  
***then this***  
***unavoidable confusion [i.e., confusion over not knowing what is right]  
has the power***  
***to***  
***disrupt you completely.***

***You may attribute***  
***the disruption [i.e., the disruption of not knowing what is right]  
to the situation itself,***  
***but in reality,***  
***it stems from***  
***your attitude about yourself [i.e., your attitude demanding perfection now].***

***You will always want to find  
the final solution  
at once.***

*And this urge [i.e., And this urge to find the final solution at once]  
is dictated by  
the false belief  
that you prove yourself  
unworthy  
if you admit  
that you*

- do not know the answer,*
- or simply*
- have*
- negative,*
- undeveloped*

*reactions [i.e., have negative,  
undeveloped emotional reactions].*

20

*So the first thing to learn on this path now  
is the ability to  
accept  
not only your*

- fallibility*

*but that you often*

- do not know the answer.*

*If you*

- learn this*

*and at the same time*

- still like yourself,*

*then slowly but surely*

- your emotions will mature*

*and*

- your reactions will change,*

*and a*

- healthy trust*

*in*

- yourself,*

*in your*

- natural,*
- spontaneous*

*reactions,  
will follow.*

	<p><i>You will</i></p> <ul style="list-style-type: none"><li>• <i>become more lenient with yourself</i></li></ul> <p><i>and will</i></p> <ul style="list-style-type: none"><li>• <i>no longer need perfection as the only basis for respect.</i></li></ul>
21	<p><i>If it is difficult for you to let go of the super-structure of fixed rules, it is only because you cannot accept your human fallibility.</i></p> <p><i>I purposely refrain now from showing you how the</i></p> <ul style="list-style-type: none"><li>• <i>healthy,</i></li><li>• <i>mature, and</i></li><li>• <i>flexible</i></li></ul> <p><i>person will handle</i></p> <ul style="list-style-type: none"><li>• <i>confusions and</i></li><li>• <i>the desire to do the right thing.</i></li></ul> <p><i>This [i.e., Showing you how the healthy, mature and flexible person will handle confusions and the desire to do the right thing] would produce only a</i></p> <ul style="list-style-type: none"><li>• <i>forced,</i></li><li>• <i>insincere</i></li></ul> <p><i>response on your part.</i></p> <p><i>Instead [i.e., Instead of striving after being a healthy, mature, and flexible person who will handle confusions and the desire to do the right thing], you should first learn to accept your imperfection without losing faith in yourself.</i></p>

*Many of you now  
feel so unhappy  
whenever*

- *an issue is foggy*

*and*

- *your known*
  - *rules and*
  - *regulations*

*cannot apply.*

*You first have to  
discover  
what bothers you most [i.e., what bothers you MOST whenever an issue  
is FOGGY and your known rules and regulations cannot apply].*

*This [i.e., This having a FOGGY issue in which your known rules cannot apply],  
in itself,  
is not*

*such an unpleasant situation;  
it [i.e., what IS so UNPLEASANT]  
is rather  
the role  
that you play in it,*

*falling short of  
your ideals,  
which require that you*

*• always  
have perfect reactions [i.e., always have perfect  
emotional reactions]*

*and that you*

*• instantly  
know  
all*

*the answers.*

*When this proves  
impossible,*

*beneath your*

- *bitterness and*
- *self-pity*

*you fail to  
forgive yourself  
for this imperfection.*

	<p><i>You moralize with yourself.</i></p> <p><i>You find yourself</i></p> <ul style="list-style-type: none"><li>• <i>"bad,"</i></li><li>• <i>"wrong,"</i></li></ul> <p><i>even though you may not consciously admit to such opinions.</i></p>
22	<p><i>This subject needs intensive work.</i></p> <p><i>Some of you have begun to discover certain aspects of it [i.e., certain aspects of how and when you moralize].</i></p> <p><i>For some, the discovery [i.e., the discovery of certain aspects of how and when you moralize] has evolved naturally.</i></p> <p><i>Others are not quite that far yet, but certain insights will lead to it [i.e., lead you to see aspects of how and when you moralize], so be watchful.</i></p> <p><i>Detect where you have an unforgiving attitude that makes you moralize with yourself for falling short of perfection.</i></p>

***Discover***

- *where and*
- *how*  
    *you use*
  - *preconceived and*
  - *fixed*  
        *rules to guide you,*  
    *rather than*
    - *your own inner conviction,*  
        *arrived at through*  
        *thorough investigation of*
      - *the situation*
- and
  - *your role in it.*

*Perhaps for some of you*  
*the first steps will be*  
*merely to become aware of*  
*an inner*

- *rigidity*
- and
- *intolerance*
- with
- *yourself and*
  - *others.*

*From there*  
*the road leads to*  
*further insight.*

*It cannot be repeated often enough*  
*that*  
*many a*

- *depression and*
- *despair*

*is based on*  
*expectations of yourself*  
*that are impossible to attain.*

23

*Let us turn now to  
the second topic [i.e., the second of the three psychological conditions we are  
discussing, psychological conditions which breed  
negative emotions about which you feel so guilty]:*

*your*

- *disproportionate reactions*
- and*
- *exaggerations.*

*I have previously mentioned  
how you often  
over-dramatize yourself.*

*But in the past I referred mainly to  
crass  
outer  
manifestations,  
particularly as applied to  
certain personality structures.*

*But this aspect also exists  
in people who are  
outwardly  
very  
undramatic  
about themselves.*

*In other words,  
this tendency [i.e., this tendency to exaggerate and over-dramatize yourself]  
may  
not show.*

*Yet,  
on some level of  
emotional reaction,  
such exaggeration  
always  
exists.*



24

*When you learn to*  
• *allow your emotions*  
*to come to*  
*surface awareness*  
*and then*  
• *determine their significance,*  
*you will*  
*not only find*  
*negative feelings*  
*you had been unaware of,*  
*like the*  
*moralizing attitude.*

*You will also discover*  
*how you*  
*experience*  
• *your reactions and [i.e., experience your emotional reactions and]*  
• *the reactions of others [i.e., the emotional reactions of others]*  
*quite disproportionately*  
*to their*  
*real value.*

*Again,*  
*some of you have already discovered*  
*as a result of your work*  
*that such*  
*exaggerated emotional reactions*  
*exist.*

*You have begun to*  
*sense, at least*  
• *to some degree and*  
• *in isolated instances,*  
*how*  
*overly strong*  
*certain reactions are [i.e., certain emotional reactions are],*  
*relative to*  
*reality.*

*This applies*  
*not only to*  
• *negative*  
*but also to*  
• *positive or*  
• *favorable*  
*incidents [i.e., incidents of emotional reacting].*

25

***This dramatizing [i.e., This dramatizing of certain emotional reactions]  
is based on***

***the childish view of the world as  
either all***

- good and***
  - happy,***
- or completely***
- bad and***
  - unhappy.***

***You have not yet realized  
to what degree***

***this attitude [i.e., this EITHER “all good” OR “all bad” attitude]  
still exists in all of you,  
even those of you  
who have made some discoveries along these lines.***

***This either/or attitude  
is***

***the basis for***

- emotional disturbance,***
- immaturity, and***
- ill-health,***

***but it***

***especially***

***creates the***

- moralizing attitude***

***and the***

- disproportionate emotional reactions,  
although***

- consciously and***
- outwardly***

***this need not be apparent.***

26

***For instance,  
a little compliment,  
in itself unimportant,  
can save the day for you.***

***A passing approval  
may make all the difference  
in your mood.***

***By the same token,***  
• *any little criticism or*  
• *disapproval*  
*may completely*  
*spoil your mood.*

***It [i.e., Any little criticism or disapproval]***  
*may plunge you into*  
• *depression and*  
• *ill humor.*

***The former [i.e., A little compliment or passing approval]***  
*disproportionately*  
*raises your*  
*self-confidence;*

***the latter [i.e., Any little criticism or disapproval]***  
*disproportionately*  
*lowers it.*

***There are many other examples,***  
*but you will have to*  
*discover these reactions*  
*in yourself*  
*as you learn to take*  
*your emotional reactions*  
*out of hiding.*

***In either case,***  
*you*  
• *rise*  
*and*  
• *fall*  
*by one single aspect –*  
*whether true or false –*  
*of how*  
*another person*  
• *thinks or*  
• *feels*  
*about you.*

***In the first case [i.e., In the case of a little compliment or passing approval],  
emotionally,  
you experience yourself  
as***

- ***wonderful,***
- ***good,***
- ***perfect,***
- ***lovable,***
- ***faultless.***

***In the second case [i.e., In the case of any little criticism or disapproval],  
a little criticism  
makes you feel  
• no good at all,  
at least in the eyes of the other person.***

***This is so hard to detect  
because  
intellectually,  
as you well know it [i.e., intellectually you know that this  
disproportionate and exaggerated emotional reacting],  
is all nonsense.***

***Whenever such reactions [i.e., Whenever such exaggerated emotional reactions]  
do appear,  
you  
stifle full evaluation of them.***

***You  
• ascribe  
your strong reactions [i.e., You ascribe your strong emotional reactions]  
to other factors  
that are not half as responsible,  
or you simply  
• ignore  
whatever made you react that way [i.e., react so strongly emotionally].***

***You quickly  
• repress and  
• displace  
the true origin  
of your feelings  
and so  
• move away from reality [i.e., away from YOUR REAL exaggerated emotions].***

	<p><i>You no longer see yourself in relation to the world around you in the light of truth.</i></p>
27	<p><i>The connection between</i></p> <ul style="list-style-type: none"><li>• <i>disproportionate emotional reactions</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>self-moralizing is quite evident.</i></li></ul> <p><i>Both are based on</i></p> <ul style="list-style-type: none"><li>• <i>an either/or attitude,</i></li></ul> <p><i>as well as on</i></p> <ul style="list-style-type: none"><li>• <i>your own</i></li><li>• <i>stringent standards and</i></li><li>• <i>demands of yourself, which develop out of your nonacceptance of being merely human.</i></li></ul> <p><i>Thus</i></p> <ul style="list-style-type: none"><li>• <i>approval and</i></li><li>• <i>compliments</i></li></ul> <p><i>make you feel that you are living up to your own expectations.</i></p> <p><i>They [i.e., Approval and compliments] make the world seem</i></p> <ul style="list-style-type: none"><li>• <i>good and</i></li><li>• <i>right and</i></li><li>• <i>beautiful.</i></li></ul> <p><i>In such childish either/or attitudes,</i></p> <ul style="list-style-type: none"><li>• <i>this is it,</i></li><li>• <i>this is final, until your next disillusionment.</i></li></ul>

*And since the world is*  
• *good and*  
• *beautiful,*  
*you can be*  
*what you think you*  
*should be.*

*On the other hand,*  
• *disapproval,*  
• *criticism, or*  
• *failure*  
*are also final.*

*Now, the world is*  
*all*  
• *black and*  
• *bad.*

*You are*  
*unable to live up to*  
*what you think you*  
*should be.*

*The one fault*  
*distorts*  
*your whole vision*  
*and you are now*  
*all*  
• *bad,*  
• *hopeless,*  
*and consequently,*  
• *crushed.*

*Thus you are*  
*incapable of*  
*taking criticism*  
*in a constructive way.*

*Yes, you may*  
• *make the outer gestures and*  
• *appear to do so [i.e., APPEAR to take criticism in a constructive way],*  
*but your*  
*inner reactions [i.e., but your INNER disproportionate emotional reactions]*  
*believe the appearance [i.e., believe the OUTWARDLY “calm” appearance].*

28

*It is often said  
that one sign of maturity  
is the ability to take*

- criticism and*
- frustration*

*in a*

- relaxed,*
- constructive*

*way.*

*Mature people  
can do this  
because they are in  
reality.*

*They*

- do*

*not*  
*expect*  
*the impossible of themselves*  
*and therefore*

- accept themselves as*
- decent and*
- likable*

*without being perfect.*

*They therefore  
know that  
criticism  
does not make them*

- all*

*bad*  
*and*

- all*

*wrong.*

29

*The work on this path  
now calls for  
awareness of  
what you  
really  
feel,  
letting out  
your true*  

- *emotions and*
- *reactions.*

*Without that [i.e., Without AWARENESS of the disproportionate emotional  
reactions you REALLY FEEL, letting out your TRUE disproportionate  
EMOTIONS and REACTIONS]  
you  
cannot ever find  
what prohibits  
your true growth.*

*This work  
demands  
that you discard  
the outer mask of  
appearance  
and  
that you muster the courage to  
admit to  
such childish reactions [i.e., muster the COURAGE to ADMIT such  
childish disproportionate and exaggerated emotional reactions].*

*The more strongly  
you hold on to  
perfectionistic ideals of yourself,  
not willing to  
give them up [i.e., not willing to give up the perfectionistic  
ideals of yourself],*

*the more you will  
resist  
displaying your emotions [i.e., the more you will RESIST displaying your  
childish disproportionate and exaggerated emotional reactions]  
where it would be  
constructive  
to do so [i.e., constructive to display such emotional reactions].*



30

*Again,  
the procedure is  
simply  
to let these emotions come out  
without trying to change them,  
because  
you cannot do so as yet [i.e., you cannot change them as yet].*

*Simply*  
• *recognize their* [i.e., recognize these immature disproportionate emotions']  
*existence in you*  
*and*  
• *learn to*  
*accept yourself* [i.e., accept yourself even with such exaggerated emotions].

*This* [i.e., learning to accept yourself while recognizing these immature emotions]  
*will do more for*  
*genuine self-respect*  
*than*  
*all the*  
• *forceful,*  
• *insincere*  
*strivings for*  
*an idealized perfection*  
*that is*  
*not*  
*the true aim of growth.*

*By the mere act of*  
*repeatedly*  
*observing your reactions* [i.e., observing your immature  
*exaggerated emotional reactions*],  
*their strength*  
*will lessen.*

*You will become capable of*  
*observing such emotions*  
*without*  
• *self-contempt*  
*and therefore without*  
• *repression*  
*and without*  
• *self-moralizing.*

**The**

- **nagging,**
- **mostly unconscious suspicion that you are incapable of being what you believe you really should be will subside because you begin to accept yourself.**

**Needless to say,**

**this suspicion [i.e., this suspicion that you are incapable of being what you believe you really should be]**

**is well founded, only**

**you do not accept the impossibility [i.e., you do NOT ACCEPT the impossibility of being what you believe you really should be];**

**you still battle against it [i.e., you battle against it being impossible for you to be what you believe you really should be].**

**As**

- **this suspicion [i.e., As this suspicion that you are incapable of being what you believe you really should be]**

**and**

- **your anger with yourself subside,**

**you automatically build**

**on**

- **real,**
- **safe ground –**

**on**

- **what is feasible.**

**Your self-confidence**

**will therefore grow in proportion to your self-acceptance.**

*You will base  
your often unconscious  
opinion of yourself  
on what is*

- *realizable,*
- *possible, and*
- *feasible;*

*thus  
you are secure.*

*When you based your*

- *self-respect*

*and*

- *self-liking*

*on standards that were*

- *unrealizable,*
- *impossible, and*
- *unfeasible,*

*you were  
insecure.*

*You can be  
secure  
only when  
your expectations  
accord with  
what is feasible.*

31

*In other words,  
when*

- *criticism comes your way*

*or*

- *your will is frustrated  
because of*

- *your own or*
- *other people's  
failings,*

*you can  
accept it  
in a relaxed way.*

*[When criticism comes your way, or your will is frustrated]*

**You know  
that**

- **your whole being**  
is  
not  
at stake,
  - that actually**
    - **only one aspect of**
      - **you or**
      - **your life**
- is in question.**

**You will then  
come to**

**trust yourself,  
knowing that  
you  
are capable of  
taking criticism  
with flexibility**

**and**

**are able  
to learn from it [i.e., you are able to learn from criticism].**

**Thus**

**criticism**

- **will not crush you;**
- rather,**
- **will give you  
new insight into**
    - **yourself and**
    - **others.**

**Hence,**

**you will**

**not fear**

- **criticism,**

**nor**

- **frustration,**

**nor**

- **failure**

**as if they were a plague  
against which**

**you constantly**

**have to guard yourself.**

32

**Such**  
**defenses** [i.e., *Such defenses against any criticism, frustration, or failure*]  
**are destructive**  
**in themselves, as you well know.**

**Without these defenses,**  
**your soul**  
**will be**

- **open and**
- **relaxed,**

**always providing you with a**

- **perception and**
- **inner**

**experience**  
**of reality.**

**With such a foundation** [i.e., *With such a foundation of*  
*perception and inner EXPERIENCE of REALITY*]  
**the inevitable outcome**  
**is**

- **real,**
- **secure**

**and**

- **self-confidence**

**and**

- **self-respect,**

**not**  
**their counterfeits.**

- **Rigid,**
- **perfectionistic**  
**standards**  
**prohibit**
  - **making mistakes,**
  - **receiving criticism,**
  - **experiencing failure.**

**They** [i.e., *Rigid, perfectionistic standards*]  
**point to your**  
**fallibility,**  
**which you**  
**do not want to accept.**

**Something in you,  
deep down,  
knows perfectly well  
that [i.e., that, as a human being,  
• you are  
not perfect  
and  
that [i.e., that, as a human being,  
you are bound to  
• make occasional mistakes,  
• receive criticism, and  
• fail to have your wishes met.**

**If you  
• deny  
this inner knowledge [i.e., If you DENY this inner knowledge that you are  
a human being, and as such you sometimes make mistakes and fail],  
you  
• deny the truth [i.e., the TRUTH that you ARE a HUMAN BEING]  
and  
• try to base your life on  
false foundations [i.e., false foundations, such as having to be PERFECT].**

**If you  
• accept  
this knowledge,  
you not only  
• accept truth,  
you  
• base your life  
on something that can give you  
real security.**

**When you  
react  
appropriately  
to your own humanness  
with all its failings,  
you  
build on a  
rock.**

**When you  
deny it [i.e., When you DENY your own HUMANNESSESS with all its failings],  
you build on  
sand.**

	<p><b>Your</b></p> <ul style="list-style-type: none"><li>• <b>security and</b></li><li>• <b>self-confidence</b></li></ul> <p><b>are based on these alternatives</b> [i.e., these alternatives of <b>ACCEPTING</b> your <b>HUMANNESS</b> or <b>NOT ACCEPTING</b> your <b>HUMANNESS</b>].</p> <p><b>To observe these emotional reactions</b> [i.e., To observed these <b>DISPROPORTIONATE EMOTIONAL REACTIONS</b> to being <b>HUMAN</b>, your disproportionate emotional reactions to making mistakes, having frustration, and failing to meet your rigid standards of perfectionism] <b>means to</b></p> <p><b>observe your</b> <b>immaturity.</b></p> <p><b>Only by doing so</b> [i.e., Only by <b>OBSERVING</b> your <b>IMMATURITY</b>, your <b>DISPROPORTIONATE EMOTIONAL REACTIONS</b> to being <b>HUMAN</b>] <b>will your</b> <b>maturity</b> <b>grow.</b></p>
33	<p><b>And now we come to a</b> <b>third condition</b> [i.e., we come to a third psychological condition] <b>you will find</b> <b>when you observe your</b> <b>emotions carefully.</b></p> <p><b>And that is</b> <b>the all-important subject of</b> <b>your</b> <b>needs.</b></p> <p><b>As you progress</b> <b>in reaching deeper levels of self-understanding,</b> <b>I can show you</b> <b>a few more links</b> <b>between</b> <b>these various tendencies</b> [i.e., between these tendencies of 1) Moralizing, 2) Disproportionate emotional reactions to human limitations, and 3) Needs] <b>that, in the past,</b> <b>could be discussed only as</b> <b>unconnected trends</b> [i.e., only as three unconnected trends].</p>

34

*First,  
let us briefly recapitulate  
what constitutes  
a need.*

*A need  
can be something*

- *actual and*
- *real*

*or it  
can be something quite*

- *imaginary and*
- *unreal.*

*Let me give you an example of a  
real need  
in the physical realm.*

*If you have not eaten for a while,  
you definitely do need food.*

*If you do not get it,  
you cannot survive.*

*So this [i.e., So this need for food when you have not eaten for a while]  
is a*

- *real need.*

*By the same token,  
you can have a  
false need  
for food.*

*If your body has received  
all the food it needs to remain healthy,  
but if a  
craving for something inessential persists,  
then you have a  
false need.*



	<p><i>Although this false need [i.e., this false “need” for food when you have had enough food for your health and wellbeing] manifests on the physical level, it comes from an</i></p> <ul style="list-style-type: none"><li><i>• emotional</i></li></ul> <p><i>and/or</i></p> <ul style="list-style-type: none"><li><i>• spiritual</i><ul style="list-style-type: none"><li><i>• disturbance or</i></li><li><i>• mismanagement.</i></li></ul></li></ul>
35	<p><i>On both the</i></p> <ul style="list-style-type: none"><li><i>• emotional and</i></li><li><i>• spiritual</i></li></ul> <p><i>levels,</i></p> <ul style="list-style-type: none"><li><i>• real</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• unreal</i></li></ul> <p><i>needs also exist.</i></p> <p><i>If a real need is neglected due to inner</i></p> <ul style="list-style-type: none"><li><i>• disorganization and</i></li><li><i>• mismanagement</i></li></ul> <p><i>of the entire human personality, a false need will appear somewhere.</i></p> <p><i>Unreal needs [i.e., Unreal or false needs] always have the form of</i></p> <ul style="list-style-type: none"><li><i>• compulsiveness</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• craving.</i></li></ul> <p><i>Mismanagement will make people</i></p> <ul style="list-style-type: none"><li><i>• helpless and</i></li><li><i>• dependent on others</i></li></ul> <p><i>to have their needs fulfilled.</i></p>

36

*The difference  
between  
• children  
and  
• adults  
is that children  
are actually dependent on others  
for  
all  
their needs.*

*They are  
incapable of  
supplying their own needs.*

*The truly mature person  
can do so [i.e., can supply their own needs].*

*In a  
mature person,  
an unfulfilled  
emotional need  
does not necessarily mean  
this need is [i.e., does not mean this unfulfilled emotional need is]  
false;*

*it [i.e., a mature person's unfulfilled emotional need]  
may well be  
real.*

*But  
some inner block  
must have made it  
impossible  
to obtain fulfillment of this need.*

*Everyone is endowed with  
the requisite capacities  
to fulfill  
all  
• needs  
on  
all  
• levels.*

	<p><i>If the personality does not function in a healthy way, some of these capacities [i.e., some of these capacities to fulfill one's own needs] will be</i></p> <ul style="list-style-type: none"><li><i>• paralyzed</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• incorrectly channeled.</i></li></ul>
37	<p><i>Since humans tend to be underdeveloped in the emotional arena, it is logical that their unfulfillments are primarily emotional.</i></p> <p><i>But such emotional underdevelopment may also manifest on other levels, so that</i></p> <ul style="list-style-type: none"><li><i>• physical or</i></li><li><i>• spiritual</i></li></ul> <p><i>needs may also originate from emotional disturbances.</i></p>
38	<p><i>When one neglects to satisfy one's real needs,</i></p> <ul style="list-style-type: none"><li><i>• illusory or</i></li><li><i>• imaginary</i></li></ul> <p><i>needs must appear.</i></p> <p><i>These [i.e., These illusory or imaginary false needs that appear] should be regarded as symptoms of a</i></p> <ul style="list-style-type: none"><li><i>• real unfulfilled need.</i></li></ul>

39

*Offhand,  
you may say that an  
inordinate need for  
approval  
is in itself  
unreal [i.e., is in itself an unreal or false need].*

*This is  
not necessarily so.*

*To a certain degree  
every human being  
needs occasional approval,  
let us say,  
in the form of  
encouragement.*

*If an*  

- *inordinate [i.e., If an inordinate, disproportionate, or exaggerated],*

*and therefore*  

- *unreal,*

*need for approval exists,*  
*that is often because*  
*the real need for*  

- *approval,*
- *encouragement,*
- *success*

*has unwittingly been forfeited.*

*But instead of  
resenting the world  
for not supplying  
the desired approval,  
people who work on  
their emotional growth  
will try to discover  
how  
they  
have  
shortchanged  
themselves  
of the satisfaction of a  
legitimate need [i.e., here, have not felt satisfied  
even when the appropriate level of  
approval has actually been given].*

40

*The first step,  
as always,  
must be  
to become aware of  
your needs.*

*Your path  
will help you to become aware of that [i.e., become aware of your needs]  
by bringing out  
your emotions  
at this point [i.e., at this point of your unfulfilled needs].*

*Once  
that happens [i.e., Once you bring out your EMOTIONS related to  
your unfulfilled needs],*

*once  
you can  
• feel  
the emptiness  
caused by an unfulfilled need  
and can  
• pinpoint it [i.e., pinpoint the need that has not been fulfilled],  
you can set out to  
understand  
why  
you have denied yourself  
what you  
truly needed.*

*You have to reconcile yourself  
to knowing that  
awareness  
of your needs,  
• real and  
• unreal,  
will  
not  
immediately  
fulfill them.*

*You will first have to  
learn to live with  
the frustration of  
an unfulfilled need [i.e., frustration of an unfulfilled real or unreal need].*

***You will see***

- ***that that*** [i.e., *You will see that living with the frustration of an unfulfilled need*]

***is***

- ***possible***

***and***

- ***that you can still be quite happy***

***and***

- ***self-respect.***

***This*** [i.e., *This living with the frustration of an unfulfilled need*]

***is the ability to take frustration with the mature attitude that unfulfillment is not an abyss.***

***Only with this attitude*** [i.e., *Only with this attitude that an unfulfilled need is not an abyss, and hence it can be borne*]

***can you then find***

- ***why and how***

***you***

***caused this unfulfillment.***

***This*** [i.e., *This finding WHY and HOW YOU caused this unfulfillment of a need*]

***is a slow process.***

***If you approach it***

***with the perhaps unexpressed attitude***

***that***

***immediate improvement must occur in your life,***

***you will make it***

***impossible to find***

***what you need to know about yourself.***

41

*As you proceed in this direction [i.e., in this direction of finding and accepting unfulfilled needs in your life by examining your emotions, and then patiently coming to understand WHY and HOW you are creating this unfulfillment] you will become aware of your needs.*

*Then you will learn to distinguish between*

- real*

*and*

- unreal needs*

*by discovering that*

- real needs can be borne,*

*while*

- false needs have an*
- excessive and*
- compulsive force.*

*Because of this [i.e., Because of this excessive and compulsive force that false needs create] you often repress them [i.e., repress false needs];*

*they [i.e., these false needs] are so strong that when they are denied, they make you feel as if you were dying.*

42

*Now let us find the link between the*

- two emotional aspects previously discussed [i.e., between 1) Moralizing and 2) Disproportionate and exaggerated emotional reactions]*

*and the*

- unfulfilled needs.*

**First, you can surely see that  
all three [i.e., 1) Moralizing, 2) Disproportionate and exaggerated emotional  
reactions and 3) Unfulfilled needs]  
share the  
common denominator of the  
childish  
either/or attitude.**

**It is  
impossible to  
withstand the frustration of  
an unfulfilled need  
if you regard the frustration as a  
permanent state.**

**In that case [i.e., In that case when frustration of an unfulfilled need is believed  
by the child part of you to be a PERMANENT state]  
you feel that  
nothing  
• good and  
• favorable  
can  
ever  
be experienced.**

**Children feel that  
any  
momentary situation  
is  
permanent.**

**And  
your childish emotions,  
despite your intellectual understanding,  
still  
feel that way.**

**You exaggerate  
the importance of  
your current situation.**

**You are permeated with  
a momentary lack  
and you know  
nothing else,  
emotionally.**



43

**Second,**  
**an unfulfillment**  
**points**  
**to your**  
**• imperfection,**  
**to your**  
**• vulnerability**  
**as a human being.**

**Your perfectionism**  
**does not allow for this** [i.e., *Your perfectionism does not allow you to be human, to 1) have any imperfections and, 2) be vulnerable*].

**The more you are**  
**engulfed in**  
**this emotional deviation** [i.e., *emotional deviation from being perfect*],  
**the more you**  
**repress**  
**• your**  
**real needs,**  
**• the awareness of**  
**your unfulfillment** [i.e., *the awareness of the unfulfillment of your real needs*],  
**and the**  
**• constructive search** [i.e., *search for the fulfillment of your real needs*]  
**derived from it** [i.e., *derived from your awareness of your real needs and your unfulfillment of them*].

**Therefore** [i.e., *Therefore, because you repress your real needs, and hence must repress any of the necessary awareness of their unfulfillment, all this preventing you from the constructive search for their fulfillment,*]  
**unfulfillment**  
**• increases,**  
**• regenerates itself,**  
**and**  
**• becomes more stringent.**

44

***Let us take the following example:***

***To the extent that you are  
incapable of***

- giving  
mature***
- love and***
- affection,***

***you will have a***

***compulsive need [i.e., a compulsive, disproportionate, exaggerated false need]  
to***

- receive***
- love and***
- affection.***

***Or if your need for  
approval***

***is***

***inordinately strong [i.e., inordinately strong, exaggerated, and  
compulsive, making your need for approval dependent on others],***

***it is in proportion to***

***your disapproval of yourself [i.e., your disapproval of yourself blocks your  
ability to receive the legitimate level of approval you may be receiving].***

***Because you***

***cannot live up to your  
stringent standards***

***you continue to***

***moralize  
with yourself.***

45

***It is very important  
that you become aware of  
your needs [i.e., your real and unreal needs].***

***You cannot do so [i.e., You cannot become aware of your real and unreal needs]  
through the  
intellect.***

***You can do so [i.e., You can become aware of your real and unreal needs]  
only if  
you allow yourself to  
feel.***

*As you learn to do so [i.e., As you learn to allow yourself to feel],  
you will be amazed to discover  
what needs you have.*

*You will then  
evaluate  
what has kept you from  
fulfilling your own needs.*

*The more you gain  
real insight into this [i.e., The more you gain real insight into what has kept  
you from fulfilling your own needs],  
the less  
stringent  
the false needs become  
and  
the more capable you become of  
fulfilling  
your real needs.*

*Needless to say,  
this [i.e., this having the capability to fulfill your real needs]  
• lessens your dependency  
on others  
and consequently  
• increases  
your self-confidence.*

46

*You will find  
trust in your own  
• strength and  
• resourcefulness  
in handling your difficulties.*

*But all this  
necessitates  
first  
accepting yourself  
as you are.*

	<p><b><i>It is self-evident</i></b> <b><i>that in thus entering a benign circle [i.e., in thus entering this benign circle where you accept yourself as you are now and trust in your own strength and resourcefulness in handling your difficulties],</i></b> <b><i>negative emotions</i></b> <b><i>such as</i></b></p> <ul style="list-style-type: none"><li><b><i>• self-pity,</i></b></li><li><b><i>• helplessness,</i></b></li><li><b><i>• hostility,</i></b></li><li><b><i>• guilt, and</i></b></li><li><b><i>• resentment</i></b></li></ul> <p><b><i>are bound to</i></b> <b><i>decrease</i></b> <b><i>until</i></b> <b><i>they finally disappear.</i></b></p>
47	<p><b><i>These three issues of</i></b></p> <ul style="list-style-type: none"><li><b><i>• moralizing,</i></b></li><li><b><i>• disproportionate reactions [i.e., disproportionate emotional reactions],</i></b></li></ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"><li><b><i>• needs [i.e., unfulfilled needs],</i></b></li></ul> <p><b><i>remain to be</i></b></p> <ul style="list-style-type: none"><li><b><i>• found and</i></b></li><li><b><i>• experienced</i></b></li></ul> <p><b><i>emotionally,</i></b> <b><i>my friends.</i></b></p> <p><b><i>You should</i></b> <b><i>experience</i></b> <b><i>the</i></b></p> <ul style="list-style-type: none"><li><b><i>• depth,</i></b></li><li><b><i>• width, and</i></b></li><li><b><i>• far-reaching significance</i></b></li></ul> <p><b><i>of these emotions.</i></b></p> <p><b><i>Then,</i></b> <b><i>and only then,</i></b> <b><i>will you enter into a</i></b></p> <ul style="list-style-type: none"><li><b><i>• benign circle,</i></b></li></ul> <p><b><i>after having broken a</i></b></p> <ul style="list-style-type: none"><li><b><i>• vicious one.</i></b></li></ul>

48	<p><b>QUESTION:</b> <i>What is the difference between</i> <ul style="list-style-type: none"><li>• <i>moralizing</i></li></ul><i>and</i> <ul style="list-style-type: none"><li>• <i>righteousness?</i></li></ul></p>
49	<p><b>ANSWER:</b> <i>It depends how the words are used.</i></p> <p><i>It is a matter of interpretation.</i></p> <p><i>"Righteousness"</i> <i>is often used,</i> <i>for instance in Scripture,</i> <i>as</i> <ul style="list-style-type: none"><li>• <i>doing the right thing and</i></li><li>• <i>being good.</i></li></ul></p> <p><i>But in more recent times,</i> <i>this word [i.e., this word "righteousness"]</i> <i>has taken on a</i> <i>different meaning for many people.</i></p> <p><i>When they use it,</i> <i>they think</i> <i>of</i> <ul style="list-style-type: none"><li>• <i>self-righteousness,</i></li></ul><i>of</i> <ul style="list-style-type: none"><li>• <i>the very moralizing character I have discussed.</i></li></ul></p> <p><i>In fact,</i> <i>this usage</i> <i>is appropriate</i> <i>because</i> <i>righteousness</i> <i>is often actually</i> <i>self-righteousness</i> <i>because</i> <i>it stems from the wrong attitude</i> <i>we have just discussed in detail.</i></p>

	<p><i>It [i.e., “Righteousness” used in the sense of “self-righteousness”] is a different way of saying that a</i></p> <ul style="list-style-type: none"><li><i>• false goodness,</i></li></ul> <p><i>a</i></p> <ul style="list-style-type: none"><li><i>• forceful,</i></li><li><i>• insincere</i></li></ul> <p><i>one [i.e., a forceful, insincere “goodness”], produces a moralizing that many people rebel against.</i></p> <p><i>• Genuine goodness, coming out of</i></p> <ul style="list-style-type: none"><li><i>• real growth, will never have this effect [i.e., this effect of moralizing] on others.</i></li></ul>
50	<p><b>QUESTION:</b> <i>What about the people who let their emotions guide their lives without recognizing the ethical laws?</i></p>
51	<p><b>ANSWER:</b> <i>I must say that I expected this question.</i></p> <p><i>In the first place, let us distinguish between</i></p> <ul style="list-style-type: none"><li><i>• morality</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• moralizing.</i></li></ul> <p><i>These are not the same.</i></p>

*In the second place,  
I never proposed  
that people should  
act out  
their destructive impulses.*

*It is one thing  
to be*

- *heedlessly and*
- *ruthlessly*

*destructive,  
and another  
to want to be a*

- *saint;*

*to be*

- *superhuman*

*and  
not accept  
your undeveloped side.*

*Accepting it [i.e., Accepting your undeveloped side]  
does  
not mean*

- *approving of it or*
- *acting it out.*

*Accepting  
merely means  
that you  
know  
without anger*

- *that these*  
*negative aspects*  
*still exist in you,*
- *that you are*  
*not*  
*above them,*

*but you are  
not  
disliking yourself  
for them.*

	<p><i>Such self-contempt [i.e., Such self-contempt with yourself for having negative aspects]</i></p> <p><i>is connected with</i></p> <ul style="list-style-type: none"><li>• <i>expecting too much [i.e., expecting too much from yourself as an inherently imperfect human being]</i></li></ul> <p><i>and therefore with</i></p> <ul style="list-style-type: none"><li>• <i>moralizing.</i></li></ul>
52	<p><i>I might add here that the very people who fling their immorality into the face of the world – perhaps because they cannot distinguish between</i></p> <ul style="list-style-type: none"><li>• <i>true morality</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>self-righteous moralizing –</i></li></ul> <p><i>are often those most strongly afflicted with a sense of guilt.</i></p> <p><i>It [i.e., Their sense of guilt] may not show; they may displace their guilt by even stronger acts of immorality.</i></p> <p><i>It would lead us too far astray now to go into this in detail.</i></p> <p><i>Perhaps at this point the answer can best be summed up by saying that your</i></p> <ul style="list-style-type: none"><li>• <i>still existing,</i></li><li>• <i>actual immorality, which you are unwilling to face, makes you moralize with</i></li></ul> <ul style="list-style-type: none"><li>• <i>yourself and</i></li><li>• <i>others.</i></li></ul>



53

*It is very difficult  
for you to judge  
another person's  
state of*

- *mind*

*and*

- *emotion.*

*You cannot*

- *read*

*someone else's mind,  
but the more developed  
your intuition is,  
as a result of  
freeing yourself of  
your obstructions,  
the more you will*

- *sense it [i.e., the more you will SENSE the other person's mind].*

*This intuition  
cannot come out of  
knowledge  
because you can never have  
sufficient information about these things.*

*However,  
in an intuitive way  
you will  
feel a*

- *certain tolerance and*
- *lack of anxiety*

*about*

- *your own failings*

*and*

- *those of others.*

54

*As you develop  
this moral sense  
in yourself,  
you will perceive  
intuitively  
where others stand.*

*You will finally come to the point  
where*

*real morality*

*is*

- *alive and*

- *flexible*

*in you,*

*and you will then*

*dispense with*

*the practice of*

- *false,*

- *rigid*

*moralizing.*

*Whoever thought that my discussion*

*contained the message of*

*discarding moral codes*

*has not as yet*

*understood its meaning.*

*But in*

- *health and*

- *maturity,*

*these existing codes*

*become*

*your own.*

*By following them*

*blindly,*

- *you take the spirit out of them*

*and*

- *turn them into something*

- *lifeless*

*and*

- *untrue.*

*Do you follow what I mean?*

55

**QUESTION:**

*No, I don't.*

*It seems to me that you used in your lecture,  
before the question came in,  
the word*

- *"moralizing."*

*Now, you used*  
• *"morality."*

*It also seems to be that  
what you now term*  
• *"moralizing"*  
*has a different flavor  
from what you previously called*  
• *"moralizing," or*  
• *"self-righteousness."*

*How can I  
know  
when something is*  
• *right*  
*or*  
• *wrong*  
*if I do not compare it with something, like for instance,*  
• *the Sermon on the Mount,*  
*or*  
• *the golden rule?*

*Is that [i.e., Is the Sermon on the Mount or the golden rule]  
too rigid a rule?*

56

**ANSWER:**  
*In the first place,  
I distinguished,  
in answer to the question,  
between*  
• *living morality*  
*and*  
• *lifeless moralizing.*

*Moreover, I explicitly stated that  
all truths brought to mankind  
by the great ones in history  
remain true.*

*Whether or not  
they*

- *remain genuine or*
  - *become falsified*
- depends on  
humanity's*
- *inner state of being,*
- your*
- *emotions and*
  - *mind.*

*Merely living according to these great truths  
indicates*

*neither*

- *false moralizing*

*nor*

- *true morality  
based on  
inner growth,*

*which is based on [i.e., inner growth is based on]  
the real self.*

*The underlying*

- *motivations and*
- *emotional forces at work*

*indicate that [i.e., indicate whether one's living according to these great  
truths comes from "false moralizing" or from "true morality"].*

*In many sayings of Jesus,  
as well as in words of other great teachers,  
you will find words  
in support of this lecture.*

*These teachers*

*used their own terminology,  
fitting their time,  
but the basic meaning  
remains the same.*

57

*A great part of your question  
is already answered by the foregoing  
and when you study it quietly,  
you will see it.*

*I do not want to be too repetitious now.*

*Let me repeat only this:  
the more you  
need rules,  
the stronger  
the signal is  
that you do  
not  
trust  
yourself.*

*All the truth  
ever*

- *proclaimed and*
- *outwardly taught*

*lives in  
you.*

*If you  
do not dare to go deeply enough  
into your  
real being,  
you will  
never  
come to that part of you  
where you  
discover it [i.e., discover the TRUTH in YOU that was proclaimed]  
for yourself  
and thus  
make it [i.e., and thus you will never make the TRUTH that was proclaimed]  
a living reality [i.e., a living reality within you where  
the TRUTH actually is].*

*You will thus [i.e., You will thus, by NOT daring to go deep into your being  
and there discovering the TRUTH within,]  
continue to  
remain dependent on  
the observation of  
outer rules.*

*No matter how*  
• *true*  
*and*  
• *beautiful*  
*these rules [i.e., these rules and truths you take in from outside yourself]*  
*are*  
*they will*  
*not be*  
• *alive and*  
• *true*  
*in you.*

*In humanity's*  
• *insecurity,*  
*in the*  
• *fear and*  
• *denial*  
*of human imperfection,*  
*people*  
*borrow what*  
• *was once alive*  
*and*  
• *could again be alive.*

*They need only the*  
*courage*  
• *to become*  
*themselves,*  
• *to let go of*  
*the rigid structure of what*  
• *could*  
*and*  
• *should*  
*be alive*  
*within*  
*the self.*

*Do you follow what I mean?*

58

**QUESTION:**  
*Well, I do*  
*and*  
*I don't.*

*For instance,  
if I  
steal apples,  
how can I  
know that I steal  
if I have no way of  
comparing  
this act [i.e., if I have no way of comparing this act of stealing]  
with  
another act of  
not stealing?*

59

*ANSWER:  
My dear child,  
if you would  
never in your life  
have heard that stealing is wrong,  
you would still  
know,  
as the adult person you are,  
• that you are taking something  
that belongs to another  
and  
• that this is unfair  
to the other person.*

*Even people who are  
not on a path of  
• self-development and  
• growth  
would know this  
if they questioned  
how their actions affect others.*

*Taking account of oneself  
in relationship to  
others  
is bound to bring the knowledge of  
what is  
• right  
and  
• wrong.*

	<p><b><i>This is exactly what I am trying to say:</i></b></p> <ul style="list-style-type: none"><li>• <b><i>Awareness and</i></b></li><li>• <b><i>taking account [i.e., taking account of oneself in relation to others],</i></b></li> <li>• <b><i>thinking further about</i></b><ul style="list-style-type: none"><li>• <b><i>cause</i></b></li></ul></li><li><b><i>and</i></b></li><li>• <b><i>effect,</i></b><ul style="list-style-type: none"><li><b><i>will always yield</i></b></li><li><b><i>what is</i></b><ul style="list-style-type: none"><li>• <b><i>right and</i></b></li><li>• <b><i>true.</i></b></li></ul></li></ul></li></ul>
60	<p><b><i>QUESTION:</i></b> <b><i>But about</i></b> <b><i>moralizing,</i></b> <b><i>you said that</i></b> <b><i>everything is a</i></b> <b><i>rigidity.</i></b></p>
61	<p><b><i>ANSWER:</i></b> <b><i>There is deep misunderstanding here.</i></b></p> <p><b><i>You now seem to believe</i></b> <b><i>that I implied</i></b> <b><i>every moral act</i></b> <b><i>is</i></b><ul style="list-style-type: none"><li>• <b><i>moralizing and</i></b></li><li>• <b><i>rigid.</i></b></li></ul></p> <p><b><i>All I invited you to do</i></b> <b><i>is to find</i></b> <b><i>where these tendencies [i.e., where these tendencies to moralize</i></b> <b><i>according to rigid external rules]</i></b> <b><i>exist in you.</i></b></p> <p><b><i>You now believe</i></b> <b><i>that you should</i></b> <b><i>abstain from</i></b> <b><i>right actions.</i></b></p>



***This [i.e., This belief that you should abstain from right actions]  
is not so.***

***What you  
should do, however,  
is to find out about***

- where you harbor***
- superhuman expectations [i.e., superhuman  
expectations of yourself],***
- standards you cannot really  
live up to  
in your emotional being,***

***and about***

- your nonacceptance  
of yourself  
as a whole  
because of your  
disapproval of these trends.***

***This [i.e., This tendency to not accept yourself as a whole being because of your  
disapproval of those parts of yourself where you do not meet your  
superhuman expectations of yourself or those parts where you do  
not meet standards in your emotional being that are beyond your  
capacity and state of emotional development]***

***is  
the moralizing  
I'm talking about.***

***Moreover,  
such moralizing  
seldom applies to***

- crass issues,***

***but rather to***

- the subtleties of***

***human relationships***

***where matters cannot be evaluated  
simply in terms of***

- good***

***or***

- bad.***

	<p><i>Moralizing also manifests when, emotionally at least, everything is experienced as</i></p> <p><i>either</i></p> <ul style="list-style-type: none"><li>• <i>good</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>bad,</i></li></ul> <ul style="list-style-type: none"><li>• <i>right</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>wrong.</i></li></ul>
62	<p><i>Because you disapprove of the</i></p> <ul style="list-style-type: none"><li>• <i>social or</i></li><li>• <i>immoral instincts</i></li></ul> <p><i>you still harbor [i.e., still harbor at your current level of development], you deny their existence inside of you.</i></p> <p><i>And this denial [i.e., And this DENIAL of the social or immoral instincts you have] leads to moralizing.</i></p> <p><i>Your confusion arises from feeling that</i></p> <ul style="list-style-type: none"><li>• <i>awareness of your immoral instincts</i></li></ul> <p><i>will lead to</i></p> <ul style="list-style-type: none"><li>• <i>acting them out.</i></li></ul> <p><i>You are also confused because you think that disapproval of</i></p> <ul style="list-style-type: none"><li>• <i>your immoral impulses</i></li></ul> <p><i>means disapproval of</i></p> <ul style="list-style-type: none"><li>• <i>yourself as a whole.</i></li></ul>

*Now you may certainly be  
unaware  
that you believe this [i.e., UNAWARE that you believe that disapproval of  
your immoral impulses MEANS disapproval of yourself as a whole],  
yet  
it is true  
for every one of you.*

*Your stringent need  
to be free  
of  
any  
• imperfection,  
of  
any  
• immoral instinct,  
makes you  
hide it [i.e., hide ANY imperfection or immoral instinct].*

*You feel,  
"I should not be like this,"*

*and  
whenever such imperfections  
trickle into your consciousness,  
you  
do not forgive yourself.*

*You  
• hate  
and  
• punish  
yourself.*

*All this may be  
unconscious to a considerable degree,  
but that [i.e., but that fact that you hate and do not forgive yourself for having ANY  
imperfections or immoral instincts is UNCONSCIOUS]  
does not mean  
it  
isn't so.*

63

**You should  
pinpoint  
this tendency [i.e., pinpoint this tendency to hate and not forgive  
yourself for having ANY imperfections and immoral instincts],  
but this does  
not mean  
letting go of  
all  
the moral standards you have lived by.**

**Eventually,  
you will live according to  
these moral standards  
out of  
new**

- **motivations,**
- **desires, and**
- **reasons.**

**And this [i.e., And living according to these moral standards, but doing so out of  
NEW motivations, desires, and reasons]**

**will have  
an entirely different effect  
upon**

- **you and**
- **others**

**[i.e., an effect upon you and others entirely different from the  
effect when you FORCE yourself to live according to these  
moral standards when they are not yet your own].**

64

**Your approach to this subject  
brought the entire question  
into a different area –  
that of doing.**

**I was  
not discussing  
action.**

*When it comes to  
feelings,  
your own  
emotional attitude  
toward yourself,*

*the prerequisite of  
self-respect  
can be based  
only on  
truth.*

*Now the truth is  
that you are  
not yet  
as perfect  
as you want to be.*

*If you cannot  
accept yourself  
as you are,  
in spite of  
the instincts  
you disapprove of [i.e., in spite of the immoral instincts you still  
have at your current level of development and that you  
disapprove of],  
you cannot  
grow out of them.*

165

*I might sum up  
the inner process this way:*

*"If I have  
destructive instincts,*

*I*

- am horrible and*
  - cannot*
    - like or*
    - respect*
- myself.*

	<p><i>Since this [i.e., Since this belief that, if I have ANY destructive instincts, I am horrible and cannot like or respect myself] is too painful to bear, I must</i></p> <ul style="list-style-type: none"><li><i>• look away from my destructive impulses</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• hope that by my looking away they disappear."</i></li></ul> <p><i>Do you now understand a little better?</i></p>
66	<p><b>QUESTION:</b> <i>Yes, I do.</i></p> <p><i>But I still don't see where moralizing comes in.</i></p>
67	<p><b>ANSWER:</b> <i>When one judges</i></p> <ul style="list-style-type: none"><li><i>• a whole</i></li></ul> <p><i>for only</i></p> <ul style="list-style-type: none"><li><i>• a part,</i></li></ul> <p><i>then moralizing occurs.</i></p> <p><i>When the whole becomes "black" due to</i></p> <ul style="list-style-type: none"><li><i>• partly "black" trends, or "white" [i.e., or due to "white" trends] for that matter,</i></li></ul> <p><i>then moralizing occurs.</i></p>

	<p><i>When issues are experienced in terms of</i> • good <i>or</i> • bad, <i>moralizing occurs.</i></p> <p><i>There is so much</i> • leeway, <i>so much</i> • else that has <i>nothing to do with either</i> • black <i>or</i> • white.</p>
68	<p><i>Save your other questions for next time.</i></p> <p><i>I have given you much material.</i></p> <p><i>If out of this material you have sufficient questions for discussion, and you so wish, I shall gladly put in a question-and-answer session next time.</i></p>
69	<p><i>Be blessed, each one of you, in</i> • body, • soul, and • spirit.</p>

	<p><i>May the renewed strength you receive, mainly due to your efforts, enable you to</i></p> <ul style="list-style-type: none"><li>• <i>know,</i></li><li>• <i>accept,</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>like</i></li></ul> <p><i>yourself.</i></p>
70	<p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

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