Greetings, my dearest friends.

God bless all of you.

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

In the last lecture [See Lecture 89 Emotional Growth and Its Function, given September 29, 1961]

I discussed the importance of becoming aware of your emotions.

I spoke about the neglect of emotional development in general.

I now wish to focus on what you may expect to find once you allow your emotions to reach surface awareness.
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.

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.
I wish to show you
• how such moralizing stifles the living spirit of
  • the good and
  • the true
to which you aspire;
• how it [i.e., how such moralizing] makes you
  • arrogant and
  • intolerant;
• how it [i.e., how such moralizing]
  • prohibits the humility of self-acceptance and therefore
  • keeps you from liking yourself.

Without this [i.e., Without self-acceptance and without liking yourself],
self-respect is impossible.

All this [i.e., All this moralizing and all of its effects] can be found in your emotions.

It is one thing to
• understand theories,
but it is altogether different to
• experience these tendencies within yourself.

Only
• exploring the depths of your emotions and
• clearly understanding their significance will make it possible to change these harmful tendencies [i.e., these tendencies of moralizing].
This moralizing tendency may exist in many subtle forms, even in those who appear outwardly quite rebellious against all moralizing • laws and • rules.

Whichever 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.

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.
It is one thing to know that you are far from perfect.

It is another to forbid yourself to feel what you cannot help feeling at any given time and then 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.

As long as your "right" conduct is motivated by stringent self-moralizing, based on "good or bad,"
your goodness or righteousness is not genuine.

It [i.e., Your “goodness” or “righteousness,” as long as it is motivated by this stringent self-moralizing] does not come from natural insight and inner growth but from fear: the fear about your imperfection.
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.

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.

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.
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].
<p>| | |</p>
<table>
<thead>
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<tbody>
<tr>
<td>• Rigidity,</td>
<td>• fear,</td>
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<tr>
<td>• insecurity,</td>
<td>• intolerance –</td>
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<td>all these exist in you because of this self-alienation.</td>
<td></td>
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<tr>
<td>And this</td>
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<td>self-deprecation [i.e., all this self-disapproval of yourself] is then often projected on others.</td>
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<td>15</td>
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<td>Your idealized self-image is created not only for winning • love and • approval from others – as you believe it will – but also serves to protect you from yourself.</td>
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<td>16</td>
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<td>Wherever • immaturity and • emotional disturbance exist, so does rigid adherence to rules in some form or other, which always brings moralizing in its wake. 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.</td>
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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.
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.
It [i.e., Your attempt to do away magically with what still exists in you] leads
not only to
• self-deception,
but to
• alienation from your real self by borrowing ready-made rules.

This condition produces
• the moralizing attitude and
• all the rigidity that is tied up with it.

The rules and regulations you substitute for your real self may not always be general.

They [i.e., The rules and regulations you substitute for your REAL self] vary according to
• personality,
• background,
• early teachings,
• circumstances, and
• temperament.

What one person may consider
• wrong and
• unacceptable,
another may not.
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].

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.
You will
• become more lenient with yourself
and will
• no longer need
  perfection
  as the only basis for respect.

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 purposely refrain now
from showing you
how the
• healthy,
• mature, and
• flexible
  person
will handle
• confusions and
• the desire to do
  the right thing.

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
• forced,
• insincere
  response on your part.

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.
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.
You moralize with yourself.

You find yourself
- "bad,"
- "wrong,"
  even though you may
  not consciously
  admit to such opinions.

This subject needs intensive work.

Some of you
have begun to discover
certain aspects of it [i.e., certain aspects of how and when you moralize].

For some,
the discovery [i.e., the discovery of certain aspects of how and when you moralize]
has evolved naturally.

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.

Detect where you have
an unforgiving attitude
that makes you
moralize with yourself
for falling short of perfection.
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.
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.
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].
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.

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, 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 stifl e 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].
You no longer see yourself in relation to the world around you in the light of truth.

The connection between
  • disproportionate emotional reactions
  and
  • self-moralizing
    is quite evident.

Both are based on
  • an either/or attitude,
    as well as on
  • your own
    • stringent standards and
    • demands of yourself,
      which develop out of your nonacceptance of being merely human.

Thus
  • approval and
  • compliments
    make you feel that you are living up to your own expectations.

They [i.e., Approval and compliments] make the world seem
  • good and
  • right and
  • beautiful.

In such childish either/or attitudes,
  • this is it,
  • this is final,
    until your next disillusionment.
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]
belie the appearance [i.e., belie the OUTWARDLY “calm” appearance].
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.
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].
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
- 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
- repression
- 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.

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.
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
  - 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 HUMANNESS with all its failings], you build on sand.
**Your**
- security and
- self-confidence

are based on these alternatives [i.e., these alternatives of ACCEPTING your HUMANNESS or NOT ACCEPTING your HUMANNESS].

**To observe these emotional reactions** [i.e., To observed these DISPROPORTIONATE EMOTIONAL REACTIONS to being HUMAN, your disproportionate emotional reactions to making mistakes, having frustration, and failing to meet your rigid standards of perfectionism] means to

observe your immaturity.

**Only by doing so** [i.e., Only by OBSERVING your IMMATURETY, your DISPROPORTIONATE EMOTIONAL REACTIONS to being HUMAN] will your

maturity grow.

And now we come to a third condition [i.e., we come to a third psychological condition] you will find when you observe your emotions carefully.

And that is the all-important subject of your needs.

As you progress in reaching deeper levels of self-understanding, I can show you a few more links between these various tendencies [i.e., between these tendencies of 1) Moralizing, 2) Disproportionate emotional reactions to human limitations, and 3) Needs] that, in the past, could be discussed only as unconnected trends [i.e., only as three unconnected trends].
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.
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 emotional and/or spiritual disturbance or mismanagement.

On both the emotional and spiritual levels, real and unreal needs also exist.

If a real need is neglected due to inner disorganization and mismanagement of the entire human personality, a false need will appear somewhere.

Unreal needs [i.e., Unreal or false needs] always have the form of compulsiveness and craving.

Mismanagement will make people helpless and dependent on others to have their needs fulfilled.
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.
| 37 | 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 • paralyzed or • incorrectly channeled. |

| 37 | Since humans tend to be underdeveloped in the emotional arena, it is logical that their unfulfillments are primarily emotional. But such emotional underdevelopment may also manifest on other levels, so that • physical or • spiritual needs may also originate from emotional disturbances. |

| 38 | When one neglects to satisfy one's real needs, • illusory or • imaginary needs must appear. These [i.e., These illusory or imaginary false needs that appear] should be regarded as symptoms of a • real unfulfilled need. |
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].
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
  still have
  • 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.
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.

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.
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.
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.

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.

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

But all this
necessitates
first
accepting yourself
as you are.
**It is self-evident**
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],

negative emotions such as
• self-pity,
• helplessness,
• hostility,
• guilt, and
• resentment
are bound to decrease until they finally disappear.

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These three issues of
• moralizing,
• disproportionate reactions [i.e., disproportionate emotional reactions], and
• needs [i.e., unfulfilled needs],
remain to be
• found and
• experienced emotionally,
my friends.

You should experience the
• depth,
• width, and
• far-reaching significance of these emotions.

Then, and only then,
will you enter into a
• benign circle,
after having broken a
• vicious one.
**QUESTION:**
What is the difference between
• moralizing
and
• righteousness?

**ANSWER:**
It depends how the words are used.

It is a matter of interpretation.

"Righteousness"
is often used,
for instance in Scripture, as
• doing the right thing and
• being good.

But in more recent times,
this word [i.e., this word “righteousness”] has taken on a different meaning for many people.

When they use it, they think of
• self-righteousness,
• the very moralizing character I have discussed.

In fact, this usage is appropriate because righteousness is often actually self-righteousness because it stems from the wrong attitude we have just discussed in detail.
It [i.e., “Righteousness” used in the sense of “self-righteousness”] is a different way of saying that a false goodness, a forceful, insincere one [i.e., a forceful, insincere “goodness”], produces a moralizing that many people rebel against.

• Genuine goodness, coming out of real growth, will never have this effect [i.e., this effect of moralizing] on others.

QUESTION: What about the people who let their emotions guide their lives without recognizing the ethical laws?

ANSWER: I must say that I expected this question. In the first place, let us distinguish between • morality and • moralizing.

These are not the same.
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.
Such self-contempt [i.e., Such self-contempt with yourself for having negative aspects]

is connected with
  • expecting too much [i.e., expecting too much from yourself as an inherently imperfect human being]

and therefore with
  • moralizing.

I might add here
  that the very people who fling their immorality into the face of the world –
  perhaps because they cannot distinguish between
  • true morality
  and
  • self-righteous moralizing –

are often those
  most strongly afflicted with
  a sense of guilt.

It [i.e., Their sense of guilt] may not show;
they may
  displace their guilt
  by even stronger acts of immorality.

It would lead us too far astray now
to go into this in detail.

Perhaps at this point
  the answer can best be summed up by saying that
  your
  • still existing,
  • actual
  immorality,
  which you are unwilling to face,
  makes you
  moralize with
  • yourself and
  • others.
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.

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?

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?

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.
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?

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 with another act of not stealing?

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.
This is exactly what I am trying to say:

- Awareness and
- **taking account** [i.e., taking account of oneself in relation to others],

- thinking further about
  - cause
  and
  - effect,
  will always yield
  what is
  - right and
  - true.

**QUESTION:**
But about moralizing, you said that everything is a rigidity.

**ANSWER:**
There is deep misunderstanding here.

You now seem to believe that I implied every moral act is
- moralizing and
- rigid.

All I invited you to do is to find
where these tendencies [i.e., where these tendencies to moralize according to rigid external rules] exist in you.

You now believe that you should abstain from right actions.
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.
Moralizing also manifests when, emotionally at least, everything is experienced as

either
  • good
or
  • bad,
  • right
or
  • wrong.

Because you disapprove of the
  • social or
  • immoral
instincts you still harbor [i.e., still harbor at your current level of development],
you deny their existence inside of you.

And this denial [i.e., And this DENIAL of the social or immoral instincts you have] leads to moralizing.

Your confusion arises from feeling that
  • awareness of your immoral instincts will lead to
    • acting them out.

You are also confused because you think that disapproval of
  • your immoral impulses means
  disapproval of
    • yourself as a whole.
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.
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].

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.

I might sum up the inner process this way:

"If I have destructive instincts, I
  • am horrible and
  • cannot
    • like or
    • respect
    myself."
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
• look away from my destructive impulses and
• hope that by my looking away they disappear."

Do you now understand a little better?

QUESTION:
Yes, I do.

But I still don't see where moralizing comes in.

ANSWER:
When one judges
• a whole for only
• a part, then
moralizing occurs.

When the whole becomes "black"
due to
• partly "black" trends,
or "white" [i.e., or due to “white” trends] for that matter,
then moralizing occurs.
When issues are experienced in terms of • good or • bad, moralizing occurs.

There is so much • leeway, so much • else that has nothing to do with either • black or • white.

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Save your other questions for next time.

I have given you much material.

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.

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Be blessed, each one of you, in • body, • soul, and • spirit.
May the renewed strength you receive, mainly due to your efforts, enable you to:
• know,
• accept,
and
• like yourself.

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Be in peace.

Be in God!

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