

# Pathwork Lecture 85: Distortions of the Instincts of Self-Preservation and Procreation

1996 Edition, Original Given: May 12, 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 each one of you.</i></b></p> <p style="text-align: center;"><b><i>God bless this hour [i.e., God bless this time we spend together in this lecture].</i></b></p>
04	<p style="text-align: center;"><b><i>Tonight I am going to discuss two basic human instincts as they appear in distortion:</i></b></p> <p style="text-align: center;"><b><i>the instinct of</i></b>  <ul style="list-style-type: none"> <li>• <b><i>self-preservation</i></b></li> </ul> <b><i>and</i></b>  <b><i>the instinct of</i></b>  <ul style="list-style-type: none"> <li>• <b><i>procreation.</i></b></li> </ul> </p>

by Eva Broch Pierrakos

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	<p><i>These instincts [i.e., Self-preservation and procreation] in their pure form perform a very important role.</i></p> <p><i>But where there are</i></p> <ul style="list-style-type: none"><li><i>• psychological disturbances</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• immaturities,</i></li></ul> <p><i>where there is</i></p> <ul style="list-style-type: none"><li><i>• distortion</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• unreality,</i></li></ul> <p><i>these instincts</i></p> <ul style="list-style-type: none"><li><i>• become</i></li></ul> <ul style="list-style-type: none"><li><i>• warped</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• no longer work</i></li></ul> <ul style="list-style-type: none"><li><i>• constructively.</i></li></ul>
05	<p><i>The instinct of</i></p> <ul style="list-style-type: none"><li><i>• survival –</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• self-preservation –</i></li></ul> <p><i>aims at</i></p> <ul style="list-style-type: none"><li><i>• gaining,</i></li><li><i>• maintaining, and</i></li><li><i>• improving</i></li></ul> <p><i>life.</i></p> <p><i>By its very nature</i></p> <p><i>it works</i></p> <p><i>against</i></p> <p><i>anything</i></p> <p><i>that</i></p> <ul style="list-style-type: none"><li><i>• destroys or</i></li><li><i>• endangers</i></li></ul> <p><i>life.</i></p>

	<p><i>Just as</i></p> <ul style="list-style-type: none"><li>• <i>the body</i> <i>needs</i> <i>health</i> <i>to live,</i></li></ul> <p><i>so</i></p> <ul style="list-style-type: none"><li>• <i>the soul</i> <i>needs</i> <i>health</i> <i>to live most constructively.</i></li></ul> <p><i>In order to live,</i> <i>one needs to be</i> <i>safe</i> <i>from</i></p> <ul style="list-style-type: none"><li>• <i>destruction and</i></li><li>• <i>damage.</i></li></ul>
06	<p><i>We know by now</i> <i>that what the</i></p> <ul style="list-style-type: none"><li>• <i>healthy</i> <i>soul considers safe</i></li></ul> <p><i>differs from</i> <i>what the</i></p> <ul style="list-style-type: none"><li>• <i>unhealthy,</i></li><li>• <i>immature</i> <i>soul considers safe.</i></li></ul> <p><i>The unhealthy soul</i> <i>experiences</i> <i>any</i></p> <ul style="list-style-type: none"><li>• <i>rejection –</i></li><li>• <i>withholding of</i></li></ul> <ul style="list-style-type: none"><li>• <i>love,</i></li><li>• <i>admiration,</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>approval –</i> <i>not only as</i><ul style="list-style-type: none"><li>• <i>unsafe,</i></li></ul><i>but actually as</i><ul style="list-style-type: none"><li>• <i>death.</i></li></ul></li></ul>

*All of you who follow this path  
have come across  
similar emotional reactions [i.e., come across reactions to any kind of  
rejection or to any withholding of love, admiration, or approval as not  
merely unsafe but as very dangerous, even life-threatening in some way].*

*Here is a typical example of  
how the instinct of  
self-preservation*

- shifts into a wrong channel*

*and*

- manifests erroneously.*

*Your soul  
believes  
that in order to  
preserve its*

- life*
- and*
- safety,*

*you have to  
fight against*

*the illusion of  
rejection  
in any form.*

*The fight [i.e., The fight against the illusion of rejection in any form]  
assumes various forms.*

*One of them  
is the creation of  
the idealized self-image.*

07

*Emotional  
insecurity,  
is experienced to some degree  
by  
every person  
in childhood.*

***When the instinct of  
self-preservation  
is distorted,  
it fights against this feeling [i.e., the instinct of self-preservation fights against  
this feeling of emotional insecurity, initially felt by everyone in childhood,]  
destructively.***

***As you proceed with this work,  
you learn to become  
increasingly aware of***

***feelings of  
utter threat,***

***even though  
your reason  
knows***

***that they are***

- exaggerated,***
- irrational,***
- and often***
- entirely untrue.***

***Yet, you cannot help  
feeling***

- threatened,***
- endangered.***

***Deep within,  
you panic***

***as though  
your life were at stake***

***whenever a***

- real or***
- imagined***

***slight occurs.***

***This disharmony [i.e., this disharmony, this panic deep within as though  
your very life were at stake whenever a real or imagined slight occurs]  
is your***

***distorted instinct of self-preservation at work,  
fighting for***

- soul-safety***
- or, as it is more commonly called,***
- emotional security.***

08

*You  
fight for  
• security and  
• stability  
in the wrong way.*

*Instead of building the  
healthy self-respect  
that comes naturally  
as a result of  
removing errors,*

*you  
• inwardly  
and  
• subtly  
try to  
force others  
to give you  
security  
by trying to elicit feelings  
you think  
they  
ought to have  
for you.*

*You  
fight against  
emotional danger  
by  
• holding yourself in check  
and  
• damming your  
outflowing soul-forces  
because,  
unconsciously,  
this seems protective.*

*When  
healthy,  
the instinct of self-preservation  
will lead a person  
to refrain from  
self-endangering  
activity.*

	<p><i>Yet</i> <i>when the</i> <i>distorted</i> <i>instinct of self-preservation</i> <i>operates,</i></p> <ul style="list-style-type: none"><li>• <i>inner</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li>• <i>outer</i></li></ul> <p><i>action</i> <i>that in itself</i> <i>could be</i></p> <ul style="list-style-type: none"><li>• <i>constructive</i></li></ul> <p><i>is thought to be</i></p> <ul style="list-style-type: none"><li>• <i>dangerous</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>is therefore</i></li></ul> <p><i>not attempted.</i></p>
09	<p><i>The perversion of</i> <i>the instinct of self-preservation</i> <i>brings in its wake</i> <i>further distortions.</i></p> <p><i>Certain faults</i> <i>come into being,</i> <i>according to</i> <i>one's character structure;</i></p> <p><i>for instance,</i></p> <ul style="list-style-type: none"><li>• <i>avarice,</i></li><li>• <i>rigidity,</i></li><li>• <i>prejudice.</i></li></ul> <p><i>In short,</i></p> <ul style="list-style-type: none"><li>• <i>any inner urge</i> <i>that</i><ul style="list-style-type: none"><li>• <i>holds on;</i></li></ul></li><li><i>that</i><ul style="list-style-type: none"><li>• <i>cannot let go.</i></li></ul></li></ul>

***The urge [i.e., The urge that holds on, cannot let go, and is, therefore, a fault] may manifest on any level of personality.***

***Outwardly,  
for instance,  
you may be generous with***

- material things,***

***but in certain areas of your inner life***  
***you may be***

- emotionally stingy.***

***If you carefully examine the emotions of prejudice, you will see that preconceived ideas have***  
***the same origin as***

- avarice,***
- stinginess,***
- tightness,***

***the same***

- holding on to something that appears safe.***

10

***The tightness is not obvious.***

***Even after having done this work for some time, you will feel it [i.e., you will feel the tightness of holding on to something that appears safe or that appears to bring safety] only vaguely at first.***

***But as you proceed with your self-examination, the feeling will become clear.***



	<p><b>You will</b></p> <ul style="list-style-type: none"><li>• <b>become acutely aware of it</b> [i.e., become acutely aware of the tightness of holding on to something that appears safe or that appears to bring safety]</li></ul> <p><b>and then</b></p> <ul style="list-style-type: none"><li>• <b>understand its significance.</b></li></ul> <p><b>Here,</b></p> <p><b>as in any other aspect of this work,</b></p> <p><b>the more you</b></p> <ul style="list-style-type: none"><li>• <b>become aware of,</b></li></ul> <p><b>the more you</b></p> <ul style="list-style-type: none"><li>• <b>understand</b></li></ul> <p><b>the</b></p> <ul style="list-style-type: none"><li>• <b>causes and</b></li><li>• <b>effects</b></li></ul> <p><b>of negative emotions</b> [i.e., the causes and effects of the tightness of holding on to something that appears to bring safety],</p> <p><b>the weaker</b></p> <p><b>they will automatically become.</b></p>
11	<p><b>Inner reactions</b></p> <p><b>are</b></p> <p><b>soul movements.</b></p> <p><b>The soul movement</b></p> <p><b>of this particular distortion</b></p> <p><b>is a</b></p> <ul style="list-style-type: none"><li>• <b>tight holding down</b></li></ul> <p><b>of a force</b></p> <p><b>that should be fluid.</b></p> <p><b>It</b> [i.e., The soul movement of this particular distortion of holding on to something that appears to bring safety]</p> <p><b>is an</b></p> <ul style="list-style-type: none"><li>• <b>inverted,</b></li><li>• <b>restricting</b></li></ul> <p><b>movement</b></p> <p><b>that finally leads to</b></p> <ul style="list-style-type: none"><li>• <b>stagnation</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>inner starvation.</b></li></ul>

*This [i.e., This inverted, restricting soul movement of holding on to something that appears to bring safety but finally leads to stagnation and inner starvation] may not affect the entire personality.*

*It depends on*

- *where the distortion exists*

*and*

- *to what degree.*

*The restriction [i.e., The restricting soul movement of holding on to something that appears to bring safety but finally leads to stagnation and inner starvation] prevents assimilation of new*

- *ideas and*
- *attitudes.*

*It [i.e., This restricting soul movement of holding on to something that appears to bring safety but finally leads to stagnation and inner starvation] also*

- *creates rigid rules of*
  - *behavior and*
  - *attitude;*

*it*

- *freezes*
  - *ideas*
- *feelings*

*as long as the basic distortion is not changed.*

*It all amounts to an emotional constipation, which may or may not manifest physically.*

12

*The instinct of [i.e., The second of the two instincts described in this lecture, the instinct of]*

*procreation*

*includes more than  
the physical continuation of the human race.*

*It [i.e., The instinct of procreation]*

*includes*

- *every form of creativity*
- *at all levels of being.*

*In its healthy form,*

*it [i.e., the instinct of procreation]*

- *makes you*
    - *reach out*
- and*
- *communicate.*

- *You are ready for*
  - *new eventualities,*
- *ready*
  - to*
  - *enjoy,*

- to*
    - *give*
- and*
- *receive,*

*and*

- to experience*
    - *pleasure*
- and*
- *happiness.*

*In other words,  
your yearning for*

*pleasure supreme*

*is connected with*

*the instinct of procreation.*

13	<p><i>In distortion, when</i></p> <ul style="list-style-type: none"><li>• <i>psychological difficulties are not consciously dealt with</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>pseudo-solutions are adopted,</i></li></ul> <p><i>this instinct [i.e., the instinct of procreation] can also be led into a wrong channel, thereby generating poison.</i></p>
14	<p><i>In distortion, the following tendencies come into being [i.e., come into being with the instinct of procreation], again according to character structure:</i></p> <ul style="list-style-type: none"><li>• <i>acquisitiveness [i.e., excessive interest in acquiring money or material things];</i></li><li>• <i>reaching out to</i><ul style="list-style-type: none"><li>• <i>grab</i></li></ul></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>receive</i></li></ul> <p><i>in a</i></p> <ul style="list-style-type: none"><li>• <i>raw,</i></li><li>• <i>grasping way</i></li></ul> <p><i>rather than in a</i></p> <ul style="list-style-type: none"><li>• <i>healthy,</i></li><li>• <i>flexible,</i></li><li>• <i>receptive way;</i></li></ul> <ul style="list-style-type: none"><li>• <i>greed;</i></li><li>• <i>craving, which leads, in crass cases, to</i><ul style="list-style-type: none"><li>• <i>addiction.</i></li></ul></li></ul>

*The craving for  
pleasure,  
although perhaps  
completely unconscious,  
can be so strong  
that  
many repercussions occur within the psyche.*

*I don't want you to misunderstand me  
as saying that a  
desire for pleasure, as such,  
is wrong.*

*Quite the contrary.*

*The healthy soul  
will aim for  
pleasure,  
but  
in a very different way.*

15

*The more  
unconscious  
the craving is,  
the greater is  
the havoc  
within the soul.*

*For instance,  
it is very possible*

*not to  
experience  
any  
longing for*

- *pleasure,*
- *fulfillment,*
- *happiness.*

***In fact,  
you may be  
completely resigned to  
a life of  
serene detachment,  
while underneath  
• craving  
and  
• dissatisfaction  
do a great deal of damage.***

***The superimposed  
• denial of  
the longing for  
pleasure supreme  
may seem to be  
expedient  
because  
the psyche  
may feel endangered  
if it were to give vent to it [i.e., the psyche may feel  
endangered if it were to give vent to the  
longing for pleasure supreme].***

***In such cases the  
perverted  
instinct of self-preservation  
is stronger [i.e., the perverted instinct of SELF-PRESERVATION is  
stronger than the instinct of PROCREATION, which is striving  
to fulfill the longing for pleasure supreme].***

***But that does not mean that,  
stifled as it may be [i.e., stifled as the instinct of PROCREATION may be],  
it does  
not do equal damage [i.e., does not mean that it does not do damage equal to  
the damage produced by the perverted instinct of SELF-PRESERVATION].***

16

***Here you have  
two distinct soul movements.***

	<p><b>One</b> [i.e., One soul movement, the soul movement of <i>SELF-PRESERVATION</i>,] • <b>holding on tightly,</b> • <b>not letting go of obsolete things</b> so that new material cannot be assimilated by the soul.</p> <p><b>This is the</b> • <b>restrictive movement.</b></p> <p><b>The other movement</b> [i.e., the other movement of <i>PROCREATION</i>] • <b>reaches out,</b> not • <b>in a relaxed way,</b> but • <b>greedily,</b> • <b>compulsively.</b></p>
17	<p><b>These soul movements</b> are very subtle.</p> <p><b>Only this work</b> [i.e., this work of self-facing, this work of Pathwork] can bring them into your consciousness.</p> <p><b>Since both distortions</b> [i.e., Since both the distortion of the instinct of <i>SELF-PRESERVATION</i> and the distortion of the instinct of <i>PROCREATION</i>] are intrinsically self-centered, the personality also becomes self-centered.</p> <p><b>Self-centeredness</b> brings • <b>frustration,</b> • <b>anxiety,</b> • <b>tension,</b> • <b>compulsion,</b> • <b>guilt and</b> • <b>insecurity,</b> to name but a few of the negative emotions thus generated.</p>

*The error is all the more  
tragic  
because  
the psyche  
falsely believes  
that  
being self-centered  
will*

- *preserve its safety [i.e., distorted instinct of  
SELF-PRESERVATION],*

*or*

- *satisfy its craving [i.e., distorted instinct of  
PROCREATION].*

*Nothing  
can be further from the truth.*

*Nothing  
induces  
greater*

- *insecurity*

*than  
being*

- *egocentric.*

*Egocentricity  
calls for*

- *fixed,*
- *prescribed*
  - *behavior patterns*

*and*

- *rules,*

*however*

- *subtly and*
- *vaguely*

*felt.*

*When others  
do not abide by these*

- *rules and*
- *expectations,*

- *the hoped-for*

*and*

- *carefully planned*

*safety*

*crumbles.*



	<p><i>Besides, the constant fear that others may, perhaps, not abide by your rules undermines inner peace.</i></p> <p><i>You</i></p> <ul style="list-style-type: none"><li><i>• build on sand</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• need to rely on things you cannot control.</i></li></ul>
18	<p><i>If you are not self-centered, you can afford to be flexible, however.</i></p> <p><i>You can</i></p> <ul style="list-style-type: none"><li><i>• see and</i></li><li><i>• experience</i></li></ul> <p><i>each situation anew</i></p> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• adjust to</i></li></ul> <p><i>its particular requirements.</i></p> <p><i>Since self-seeking will not be your central focus, you are safe</i></p> <p><i>in adjusting to any</i></p> <ul style="list-style-type: none"><li><i>• given situation,</i></li><li><i>• person, or</i></li><li><i>• unforeseen requirement.</i></li></ul> <p><i>Contrary to your unconscious conviction,</i></p> <ul style="list-style-type: none"><li><i>• safety</i></li></ul> <p><i>lies in</i></p> <ul style="list-style-type: none"><li><i>• non-self-centeredness.</i></li></ul>

19

*In self-centeredness,  
you need to  
be given*

- *love,*
- *admiration,*
- *approval.*

*You  
have  
to  
get.*

*This need  
necessitates  
planning [i.e., planning events in your life]  
according to  
your preconceived rules.*

*Since life  
does not work that way,  
your commands  
are often  
not obeyed.*

*When the rules [i.e., When your rules and commands are not obeyed and hence]  
prove*

*ineffective,*

*your insecurity  
is increased  
for two reasons:  
1) you do not receive  
what you believe you should;  
and  
2) your rules prove unworkable.*

*All your*

- *planning and*
- *blueprinting*

*is therefore  
bound to make you  
blind to reality.*

*It [i.e., All your planning and blueprinting that blinds you to reality]*

- *inhibits your*
  - *spontaneity*

*and*

- *intuition*

*and*

- *prevents you from*
  - adjusting to*

*what*

*is*

*possible.*

*And, this [i.e., this what is possible],*

*incidentally,*

*is often*

- *just as good,*

*or even*

- *better,*

*than what you had planned.*

*Unfortunately,*

*you do not see it [i.e., you do not see that what IS possible*

*is often just as good, or even better, than what you had  
planned to manifest through your rules and demands]*

*because*

*whenever*

*your plans*

*are disturbed,*

*you feel*

*your*

*life*

*is endangered.*

*So you*

*destroy happiness*

*by the very process*

*supposed to*

*obtain it [i.e., supposed to obtain happiness].*

20	<p><i>Until you</i></p> <ul style="list-style-type: none"><li>• <i>advance to these soul areas [i.e., advance to these soul areas where egocentricity and the distortions of the instincts of self-preservation and procreation are at work]</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>understand their full significance,</i></li></ul> <ul style="list-style-type: none"><li>• <i>your insecurity increases.</i></li></ul> <ul style="list-style-type: none"><li>• <i>You tend to strengthen the rigid</i><ul style="list-style-type: none"><li>• <i>rules and</i></li><li>• <i>commands,</i></li></ul><i>despairing more and more when they prove progressively less workable.</i></li></ul>
21	<p><i>The inner process of preparation,</i></p> <p><i>based on an imagined need for safety,</i></p> <p><i>stems from the imbalance of inner weight.</i></p> <p><i>You focus your entire attention exclusively on yourself.</i></p> <p><i>You may not think so, but emotionally this is often true.</i></p>

*Such one-sidedness [i.e., Such one-sided focus of your entire attention  
exclusively on yourself emotionally]*

*is unsafe,*

*yet*

*you attempt to  
eliminate the danger*

*not by*

- *becoming  
less egocentric*

*but by*

- *becoming  
more so*

*and*

- *creating regulations  
supposed to  
safeguard*

*your egocentricity.*

*Thus*

*you find yourself  
in another one of those unfortunate*

*vicious circles.*

*True safety*

*comes from*

*seeing*

*the people you*

*have to*

*deal with,*

*not only*

- *in theory,*

*but*

- *understanding them*

*emotionally.*

*But this [i.e., But understanding the people you must deal with EMOTIONALLY]*

*is*

*impossible*

*if you focus your attention*

*almost exclusively on*

*yourself.*

**Again,**  
**this process** [*i.e., this process of preparation in which you focus exclusively on yourself and where the distorted instincts of self-preservation and of procreation are at play, and where you fail to understand other people emotionally but instead focus your attention exclusively on yourself*]  
**is**

- **subtle**

**and**

- **hard to detect.**

**Even though,**  
**theoretically,**  
**you may**

- **understand it quite well**

**and**

- **believe that you**  
**are acting on your understanding,**

**you must find**  
**where this is**  
**not so** [*i.e., you must find where, in your self-centeredness, your distorted instincts of self-preservation and procreation are still at play*].

**As a result** [*i.e., As a result of finding these areas where these distortions are at play*]  
**you will make a**  
**very substantial contribution**  
**toward establishing**  
**real**

- **security and**
- **safety.**

**This** [*i.e., Finding where, in your self-centeredness, your distorted instincts of self-preservation and procreation are still at play*]  
**can be done**  
**only by**  
**truthfully examining**  
**your emotional reactions**  
**to situations.**

**Whenever you**  
**feel**

- **disharmony of any sort,**

**or**

- **shyness and**
- **timidity,**

**you are bound to find some of these reactions**  
**hidden deep within yourself.**

**Both soul currents [i.e., Both the soul current of the distorted instinct of self-preservation and the soul current of the distorted instinct of procreation], being utterly self-centered, prohibit you from**

- **experiencing**

**and**

- **dealing with defeat.**

**From the findings you have made in connection with your idealized self-image, you know that its nature is very proud.**

**This pride cannot admit defeat.**

**Since defeat is occasionally inevitable, when it [i.e., when defeat] does come, it threatens**

- **the very ground you stand on,**
- **the precarious pseudo-safety of your idealized self-image.**

**The healthy personality can take defeat.**

**You all have to take it [i.e., You all must take DEFEAT].**

**No one can escape it [i.e., No one can escape defeat].**

**But how do you take defeat?**

**That is the question!**

*It is possible that your  
outer behavior  
in defeat*

*leaves nothing to be desired [i.e., your OUTER behavior in facing defeat  
may APPEAR healthy and mature].*

*But we are  
not concerned with  
appearances.*

*We are  
not even concerned with  
your thoughts.*

*We are concerned*

*with the*

- *inner  
truth,*

*with the*

- *inner  
experience,*

*with what you*

- *really  
feel.*

*And that [i.e., And what you REALLY FEEL]  
is*

*not so easy  
to bring into awareness.*

*It takes*

*considerable*

- *willpower,*
- *self-honesty, and*
- *patience*

*to become aware of  
how you  
really feel.*



*It is sometimes easy  
for a person  
successfully  
to experience a  
big defeat  
in an important issue in life.*

*But the*

- *small*
- *daily*
  - *rejections and*
  - *failures*
    - threaten your*
      - *security*

*and*

- *belief in yourself.*

*They [i.e., These SMALL DAILY rejections and failures you experience]  
cause*

- *shame or*
- *humiliation*
  - that has to be*
  - hidden from others*
  - so that*
  - your defeat*
  - will not be exposed.*

*Test yourself on*

*how you*

- *embellish a situation to your friends;*

*how you hide by*

- *subtly coloring that which seems*
  - *painful and*
  - *humiliating*

*for you;*

*how you*

- *belittle others*
  - who are supposedly responsible for your defeat*
  - to save face.*

*All these reactions,  
and many more,  
indicate the truth about  
what your attitude really is to  
defeat.*

*Test*  
*how you*  

- *fear exposure of certain*  
  - *reactions and*  
  - *incidents*

  
*and*  
*how you*  

- *avoid them.*

*Examining these*

*ingrained reactions*  
*which have truly become*  
*second nature*

*is more difficult*  
*than*

*finding*  

- *deeply hidden,*  
- *important*  
*new insights.*

*Here [i.e., Here, with these ingrained reactions that have become second nature,]*  
*you have to*  
*deal with*  
*what*  
*is quite on the*  

- *surface.*

*But you have become*  
*so accustomed to*  
*examining*  
*the*  

- *deeper*  
*reactions*

*that it hardly occurs to you*  
*to examine*  
*the*  

- *surface*  
  - *reactions*  
  - and*  
  - *behavior patterns.*

25

*To experience  
defeat*

*in a*

- *healthy,*
- *mature*

*way*

*presupposes*

- *true humility,*

*not a*

- *false superimposed one.*

*It [i.e., To experience DEFEAT in a HEALTHY, MATURE way]  
presupposes*

*a certain*

- *generosity of feeling,*

*a certain*

- *greatness*

*in that you can*

- *admit defeat*

*without*

- *loss of dignity.*

*This very attitude  
actually  
brings  
dignity.*

*The child in you  
believes that*

- *the less defeat  
you suffer,*

- *the greater  
you are.*

*Nothing could be  
further from  
the truth.*

***The truth  
is that you are  
great  
to the degree that you***

***cope with defeat***  
• ***honestly,***  
• ***humbly,***

***with***  
• ***dignity***  
***and***  
• ***poise;***

***without***  
• ***embellishment,***  
• ***projection,***  
• ***humiliation, or***  
• ***pretense.***

26

***The pretense [i.e., The pretense in defeat]  
can go in  
either of two  
opposite directions,***

***again***  
***according to your***  
• ***personality structure***  
***and***  
• ***chosen pseudo-solution.***

***If your pseudo-solution [i.e., If your pseudo-solution in how you appear in life,  
if your mask,]  
is the quest for***

• ***power,***

***then your reaction to  
defeat will be***  
• ***extreme humiliation  
that has to be hidden  
at any cost.***

*This very process of  
concealment [i.e., This very process of concealment of defeat  
when your pseudo-solution to life, your mask, is the quest for POWER]*

*takes a heavy toll on*

*your life-force.*

*It induces such a*

*• deep guilt*

*and*

*• fear of exposure*

*that its effects*

*are too numerous to be discussed at this point.*

*You*

*• may*

*or*

*• may not*

*succeed*

*in keeping the truth*

*from*

*yourself.*

*Usually you*

*• half-see the*

*• deception*

*and*

*• pretense,*

*and remain*

*• half unaware of*

*the extent to which*

*you*

*deceive*

*• others*

*as well as*

*• yourself.*

27	<p><i>One way of dealing with a defeat that cannot be hidden is to belittle others by making them seem responsible,</i></p> <p><i>so that</i> <i>• your defeat becomes • theirs.</i></p> <p><i>This creates additional guilt in you.</i></p> <p><i>The hostility flows in two directions, toward</i> <i>• others and • yourself.</i></p>
27A	<p><i>If your pseudo-solution [i.e., If your pseudo-solution in how you appear, your mask,] is the quest for</i> <i>• love and you are the submissive type,</i></p> <p><i>you will</i> <i>• aggrandize the defeat.</i></p> <p><i>You will dramatize it out of all proportion.</i></p> <p><i>It [i.e., Your exaggerated version of your defeat] then becomes a means of forcing others to</i> <i>• protect and • love you.</i></p>

28

*If your pseudo-solution [i.e., If your pseudo-solution in how you appear, your mask,] is the quest for*

- *serenity,*
- you will*
- *deny*
- the very existence of defeat  
as long as possible.*

*There is  
in this course  
a dangerous self-deception;*

- the lack of awareness of*
- *what you  
really  
feel,*
  - *why  
you act in certain ways  
as a result.*

29

*Even if a person  
predominantly  
uses only one of these pseudo-solutions [i.e., uses only one of these three  
pseudo-solutions, or masks, – POWER, LOVE, or SERENITY],*

- *one*
- or*
- *both*
- of the other tendencies still exist.*

*It is possible to  
deal with  
one defeat  
in one way and  
differently with  
another defeat.*

*All this  
has to be  
individually*

- *found*
- and
- *applied.*

30

*My advice is to ask yourself,*

*"How do I really take defeat?"*

*Not how it*

- *appears [i.e., NOT how it APPEARS that you take defeat],*

*but how you*

- *feel*  
*about it,*  
*deep inside.*

*Think back*

- *to recent happenings*
- or*
- *into the past.*

*When did something occur  
that was a defeat for you?*

*What*

- *is*
- or*
- *is not*  
*a defeat*  
*may vary with each person.*

*What to  
one*

- would seem*
- *a major personal disaster,*
  - *a loss of face,*
- another*

*will not experience as such.*

*A professional setback*

- may not be*  
*a defeat*  
*if your attitude*  
*is relatively mature in this area.*



**You may**

- **regret or**
- **dislike**

**any material disadvantage**  
**resulting from the setback [i.e., resulting from a professional setback],**

**but you will**  
**not feel as though**  
**your**

- **value as a human being,**

**your**

- **dignity,**

**is at stake.**

**However,**  
**you may have an**

**overly strong reaction to**  
**little**  
**incidents,**

**such as**  
**a person being**

- **unfriendly or**
- **unpleasant**

**one day.**

**Not being greeted**  
**may seem like a**  
**defeat.**

**Though you may not**

- **think of it [i.e., you may not THINK of a person being unpleasant one day]**  
**in these terms [i.e., in terms of being a DEFEAT],**

**your**

- **emotional reaction**  
**may amount to just that [i.e., may amount to being defeated].**

31

**So when I invite you to**  
**question your attitude toward**  
**defeat,**  
**do not only think about**  
**what is generally recognized**  
**as such.**

*You have to find what  
you  
experience as*

- *defeat,*
- *humiliation,*
- *failure.*

*Search in this direction, my friends.*

*For once you recognize this [i.e., once you recognize what YOU uniquely  
experience as a defeat, humiliation, or failure],  
a great wave of  
inner strength  
will come,*

*as it always does  
from any healthy*

- *self-recognition and*
- *insight.*

*Merely by*

*observing your reactions [i.e., your reactions to defeat],  
you will  
weaken  
the defeat's negative impact.*

*Beware of*

*superimposing  
the ideal reaction  
that you are  
not yet ready for  
over  
your actual emotions.*

32

*Just  
observe,  
and  
little by little*

- *you will grow into  
true dignity.*
- *You will  
lose  
your sense of  
shame,  
which, after all,  
is nothing but  
the reverse side of the  
inordinate pride  
of  
the idealized self-image  
that cannot allow for  
any  
semblance of defeat.*

*As your idealized self-image  
weakens,  
you will no longer*

- *command yourself  
to be victorious  
at all times,  
so you*
- *will not feel*
- *exposed and*
- *humiliated  
when you suffer  
defeat.*

*You will thus gain  
  
the true dignity  
  
that will set you free.*

*You no longer  
have to  
fight against  
impossible odds.*

*[As your idealized self-image weakens]*

**You no longer have to  
keep up a  
• pretense.**

**You no longer have to  
exhaust yourself senselessly  
• to grab at victory  
that cannot be yours  
at all times.**

**You no longer have to  
exhaust yourself at  
• proving something.**

**We have often discussed  
this "proving current."**

**Some of you  
have detected its existence.**

**Some of you  
realize how much energy it takes.**

33

**At first  
all this [i.e., all this that results from your strong idealized self-image: areas of life  
where you need to be victorious at all times, to keep  
a pretense, to grab victory, to prove something]**

**is**

**difficult to find,**

**even though  
it is partly on the surface.**

**You look away from it  
because it is**

**so**

**• subtle**

**and**

**so**

**• easily camouflaged.**

***The less***

***you are aware of it [i.e., The less you are aware of all this that results from your strong idealized self-image: areas of life where you need to be victorious at all times, to keep a pretense, to grab victory, to prove something],***

***the greater is***

***the obstruction***

***to***

***• freedom***

***and***

***• strength;***

***to***

***• happiness,***

***• inner health,***

***and***

***• peace.***

34

***Now are there any questions?***

***QUESTION:***

***It is very difficult to find  
only one tendency in the emotions.***

***For instance,***

***when you***

***feel humiliated,***

***one set of emotions***

***recognizes that***

***what the other person did came perhaps out of insecurity.***

***Then another set of feelings erupts that***

***spell anger.***

***Between these two sets of feelings –***

***one***

***• forgiving and***

***• understanding,***

***the other***

***• angry –***

***there is always a conflict.***

***How can one find out which is the right feeling?***

35

**ANSWER:**  
**I should think it not too difficult to know  
which  
is the  
right feeling,  
provided  
both  
feelings  
are  
genuine.**

**Of course,  
it may be that the**  

- **first,**
- **and obviously**
- **right**

**reaction [i.e., being forgiving and understanding from feeling LOVE],  
is superimposed.**

**One  
tries  
to have it [i.e., TRIES to have forgiving and understanding feelings of LOVE]  
because  
one has recognized  
its theoretical value.**

**But it [i.e., But a forgiving or understanding feeling of love]  
is  
not yet  
felt.**

**Therefore  
it [i.e., Therefore a forgiving or understanding feeling of love]  
is constantly  
interfered with  
by the emotion  
that is  
still predominant,**  

- **the childishly proud one [i.e., the childish anger],  
all the more persistent  
because one**
- **tries to superimpose on it [i.e., superimpose  
understanding and love on the anger]**

**and**  

- **does not allow it to [i.e., not allow anger to]  
fully reach surface awareness.**

36

**Therefore**  
**the negative feeling** [i.e., here, the anger in reaction to being humiliated,]  
**has to be let out**  
**in its full impact.**

**That does**  
**not mean**  
**one should**  
**• act upon it** [i.e., does NOT mean ACTING OUT the real ANGER],  
**but**  
**one has to**  
**• become aware of**  
**• the intensity of**  
**the**  
**• anger,**  
**• the childish**  
**• demands**  
**and**  
**• claims,**  
**which are the**  
**real reason**  
**for one's anger,**  
**defeat being**  
**inadmissible.**

**If these**  
**emotional reactions** [i.e., emotional reactions of intense anger]  
**are allowed to come to the surface**  
**with all their**  
**• childishness and**  
**• irrationality,**  
**without your**  
**• rationalizing and**  
**• explaining them away,**

**they** [i.e., these childish emotional reactions of intense anger for being humiliated]  
**will eventually weaken,**  
**so that**  
**the other set of feelings** [i.e., the feelings of forgiving and  
understanding love for the other that are also there]  
**will become**  
**• genuine**  
**and**  
**• dominant.**

**Often,  
if  
goodwill  
is superimposed [i.e., superimposed upon repressed negative emotions],  
it  
becomes an obstruction unto itself [i.e., obstruction to allowing  
GENUINE goodwill to arise from your REAL SELF].**

**So, goodwill  
for purification  
has to be guided into  
the right channel.**

**If used in  
the wrong way,  
it [i.e., "goodwill"]  
can**

- be a hindrance**

**and**

- lead to a**
  - forced,**
  - insincere**
    - reaction [i.e., lead to a forced and insincere GOODWILL MASK]**

**and**

- self-deception [i.e., the self-deception of THINKING you are feeling goodwill toward another when in fact your real emotions may be intense and negative anger].**

37

**Allow yourself  
to have**

**all  
emotions**

**come out**

**without policing them.**



*Then [i.e. Then, when you allow all emotions come out, without policing them],  
and only  
then,*

*will it become  
utterly clear  
how*

- *outrageous*

*and*

- *childish*

*your demands are  
on*

- *others*

*and*

*on*

- *yourself;*

*how you*

- *reject,*

*at least emotionally,*

- *the world you live in,*

- *yourself included.*

*You demand of yourself  
a perfection  
you cannot yet have.*

*And what you*

*think*

*you demand of*

- *the other,*

*is,*

*as I pointed out,*

*an externalization of*

*your  
own demands*

*on*

- *yourself.*

*You reason  
that  
if*

- *others  
were as they  
should be,*

*then*

- *you,  
in turn,  
could be as  
you*
- *want to be,*

*or*

- *think you  
ought to be:*

- *your idealized self.*

*The anger  
at others*

*is, in reality,  
nothing but*

*blame*

*that they  
prevent you  
from*

- *being*

*as you think you*

- *should be.*

38

*Of course,  
none of this  
is  
conscious.*

*It is  
not understood  
in the  
unconscious*

*that  
if the idealized self  
were a*

- reality*
- and not a*
- fake,*

*you  
could  
never  
be prevented  
by others  
from  
being  
what you  
are.*

*But  
the idealized self-image  
pretends.*

*Often,  
the goodwill  
to superimpose  
ideal standards  
is a mixture  
of the*

- true good intentions [i.e., the GENUINE good intentions]*
- and the*
- demands of the idealized self.*

*Therefore  
the pretense  
is prohibitive.*

*It [i.e., The pretense]  
does not allow  
the truth [i.e., not allow the truth of also having GENUINE good intentions]  
to come to the surface.*

39

*I cannot*

*emphasize strongly enough*

*that to*

- *recognize*  
*these childish emotions*

*does*

*not*

*force you to*

- *act upon them.*

*This is*

*constantly*

*being misunderstood.*

*People*

*often conclude,*

*incorrectly,*

*that to*

- *recognize a feeling*

*and to*

- *act accordingly*  
*are the same.*

*Actually,*

*this wrong conclusion [i.e., this wrong conclusion that to prove you recognize a feeling requires acting it out to show the genuineness of your recognition]*

*is also a*

*pretense*

*used to maintain*

*a guise of decency [i.e., a guise that this negativity is not too bad],*

*while underneath the*

*pretense [i.e., pretending to recognize a DEEPER negative emotion in you]*

*there is a need to*

*battle against*

*recognizing*

- *the falsity of*

*the idealized self-image [i.e., the falsity of the idealized self-image, pretending you recognize your negativity]*

*and*

- *the consequent reluctance*

*to give it up [i.e., give up the pretense it represents].*

**Often,**  
**the real self**  
**actually manifests,**  
**and**  
**what you described**  
**as the first set of feelings** [i.e., feelings of love: forgiving and understanding  
the other, realizing what the other person did to  
humiliate you came perhaps out of insecurity]  
**may not even be**  
**forcefully superimposed** [i.e., may not be forcefully superimposed  
on the second feeling: anger].

**It** [i.e., The feeling love for the other: forgiving and understanding the other,]  
**may be quite genuine,**  
**but one**  
**does not heed its voice** [i.e., does NOT MANIFEST one's GENUINE LOVE].

**The compulsive pride**  
**of the idealized self-image**  
**exerts its rules,**  
**dictating to the personality**  
**to act accordingly** [i.e., to forgive the other out of a "love" that  
one believes one "should" have toward the other].

**A "should" is sometimes**  
**• not even outwardly right**  
**and**  
**• cannot be rationalized**  
**as being up to**  
**the spiritual standards one wants to abide by.**

[i.e., For example, such "shoulds" that are NOT even outwardly right and cannot be  
rationalized as being up to standards one wants to abide by are the following:]

**One should be**  
**• angry and**  
**• unforgiving;**  
**one should**  
**• despise and**  
**• not understand;**  
**one should**  
**• not be**  
**• kind and**  
**• loving,**  
**etc.**

	<p><i>Such rules can develop to the point where one should actually hate.</i></p> <p><i>This is a typical example of how unrealistic all negative emotions are.</i></p>
41	<p><i>In the last analysis, all negative emotions are compulsive.</i></p> <p><i>There comes a time on this path when one clearly sees that.</i></p> <p><i>At this point one may not yet be ready to let go of the compulsion, but one recognizes both</i></p> <ul style="list-style-type: none"><li><i>• its nature [i.e., recognizes both the nature of the compulsive negative emotions on the one hand]</i></li><li><i>and [i.e., and on the other hand also recognizes]</i></li><li><i>• the underlying</i><ul style="list-style-type: none"><li><i>• reality,</i></li><li><i>• certainty, and</i></li><li><i>• stability</i></li></ul></li></ul> <p><i>of the real feeling slowly coming to the fore.</i></p> <p><i>Yet a part of the personality still clings to the supposed safety of the negative reaction [i.e., the negative compulsive reaction].</i></p>

42

*This [i.e., This recognizing both the nature of the compulsive negative emotions on the one hand and yet on the other hand also recognizing the underlying reality, certainty, and stability of the real feelings slowly coming to the fore]*

*holds true*

*particularly with  
people who*

*• do  
not*

*trust  
their*

*• emotions  
and  
• intuitions,*

*but*

*• put  
all*

*their trust  
into*

*their*

*• intellectual,  
• volitional  
nature.*

*At times,*

*the intellect  
forbids*

*• hate and  
• negative emotions.*

*But whenever it [i.e., But whenever hate]  
can be*

*• rationalized and  
• justified,*

*reason*

*• holds on to the  
• superimposed,  
• compulsive  
aspect [i.e., the superimposed, compulsive hate]*

*and*

*• does not allow  
the true feelings [i.e., NOT allow the true and GENUINE feelings of LOVE]  
to guide you.*

*Due to some instances  
in which you discovered  
negative  
• instincts,  
you at one time  
made the mistake of  
concluding  
that*

*all*

- instincts*
- and*
- emotions*

*are  
negative.*

*Therefore*

- you do  
not*

*give the chance for growth  
to the parts of your  
intuitive nature  
that still need growing.*

- The parts that are  
already  
• constructive  
and  
• mature*

*are blocked by a  
superimposed level [i.e., a superimposed mask],  
vastly inferior to  
the intuition.*

43

*Such  
overemphasis on  
the reasoning power  
constantly  
prevents  
the real self  
from coming out.*



**Thus**  
**it** [i.e., Thus, such overemphasis on the reasoning power  
preventing the real self from coming out]  
**systematically**  
**discourages**  
**your inner nature**  
**from**  

- **functioning,**

**from**  

- **guiding you**

**and**  
**you cling to**  
**what seems**  
**safe,**  
[namely,] **the little pride.**

44

**QUESTION:**  
**Here is a question from an absentee**  
**that I think was already partly answered. I shall read it:**

**"We present our idealized self-image**  
**to**  

- **ourselves,**

**as well as**  
**to**  

- **the world.**

**This must put**  

- **intolerable strain on**  
**human relationships,**

**as well as**  

- **bring out**  
**lots of negative reactions.**

**Could you talk to us about this**  
**and**  
**could you tell us**  
**how to**  

- **recognize and**
- **accept**  
**the real self**  
**in the other person?"**

45

**ANSWER:**

**Yes, it** [*i.e., Yes, this question*]  
**is**

**to a large extent answered.**

**Let me add just one more thing.**

**It would be a  
grave mistake  
to set out  
thinking,**

**"How can I recognize  
the real self  
in the other person?"**

**You have a difficult enough job  
doing this** [*i.e., recognizing the real self*]

**with**  
**• yourself.**

**To do so** [*i.e., To recognize the real self*]

**with**  
**• the other**

**is**  
**quite impossible.**

*But as you*  
• *proceed*  
*and*  
• *make progress*  
*in becoming aware of*  
*your own*  
*real self –*

*which comes only after*  
*the sustained effort of*  
• *discovering*  
*and*  
• *understanding*

*your*  
*idealized self –*

*to that degree you*

*automatically*

• *sense,*

• *experience,*

*and*

• *reach*

*the real self*  
*of the other person.*

*Conversely,*  
*in the same way*

• *your*  
*distortions*

• *affect*

*and*

• *reach*

• *the corresponding distortions*  
*in the other person.*

46

**Therefore** [i.e., Therefore, because recognizing the real self in another comes only with becoming aware of your own real self, which in turn comes only after the sustained effort of discovering and understanding your idealized self-image],  
**recognizing**  
**the real self**  
**in another person**  
**cannot be simply**  
**• cultivated**  
**and**  
**• learned.**

**It** [i.e., recognizing the real self in another person]  
**is a**  
**natural byproduct**  
**of**  
**• growth and**  
**• awareness.**

[Through your growth and your increased awareness of your own real self]  
**You become**

**more**  
**• seeing,**

**more**  
**• alert,**

**more**  
**• intuitive.**

**This** [i.e., This process of growth and increased awareness of your own real self]  
**cannot be a**  
**volitional process.**

	<p><i>I venture to say that the person who asked this question [i.e., this question, “How can one recognize and accept the real self in another person?”] would fall into the same category as the friend who asked the last question [i.e., the last question, “How can one find out which is one’s real feeling, and which is one’s superimposed feeling?”]:</i></p> <p><i>he places an overemphasis on</i></p> <ul style="list-style-type: none"><li><i>• thinking</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• reason</i></li></ul> <p><i>rather than on</i></p> <ul style="list-style-type: none"><li><i>• feeling</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• intuition.</i></li></ul> <p><i>The very fact that this question was asked is an indication of that [i.e., an indication that he places an overemphasis on thinking and reason rather than on feeling and intuition].</i></p>
47	<p><b>QUESTION:</b> <i>Doesn't this correspondence between two real selves often happen in silence?</i></p>
48	<p><b>ANSWER:</b> <i>It [i.e., This correspondence between two real selves] can happen in any</i></p> <ul style="list-style-type: none"><li><i>• way,</i></li></ul> <p><i>in any</i></p> <ul style="list-style-type: none"><li><i>• form of communication.</i></li></ul> <p><i>If you now reread the lecture I gave some time ago on communication [See Lecture 80: Cooperation, Communication, Union given three months ago on February 17, 1961], you will find that it applies here.</i></p>

*As your  
real self  
manifests,*

*relaxed receptivity results*

*and therefore [i.e., and therefore, in relaxed receptivity your real self]  
reaches the*

- inner or*
- real  
self*

*of the other person.*

*Contrarily,*

- the*

- grabbing,*
- craving*

*motion I described in this lecture,*

- the distortion of [i.e., which is the distortion of]*
- the instinct of procreation,*

*causes*

*the other person*

*to withdraw,*

*because*

*the movement is*

*too grabbing.*

*On the other hand,*

- the distortion of*
- the instinct of self-preservation,  
creating the*

- restrictive,*
- holding back,*
- inverted*

*motion,*

*will*

*prevent*

*communication.*

*So what I have said in all these recent lectures  
ties in with communication.*

*Every lecture  
is intimately connected with  
all the others.*

49	<p><i>Now how that communication between the real selves occurs</i></p> <ul style="list-style-type: none"><li><i>• is entirely unimportant</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• will happen</i></li></ul> <p><i>according to the situation at hand.</i></p> <p><i>It [i.e., The communication between the real selves] may be</i></p> <ul style="list-style-type: none"><li><i>• in silence,</i></li></ul> <p><i>it may be</i></p> <ul style="list-style-type: none"><li><i>• in words,</i></li></ul> <p><i>it may be</i></p> <ul style="list-style-type: none"><li><i>• through any of the human faculties used in communication.</i></li></ul>
50	<p><b><i>QUESTION:</i></b> <i>Many times people are reluctant to change something about themselves.</i></p> <p><i>It might be something either</i></p> <ul style="list-style-type: none"><li><i>• physical</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• psychological.</i></li></ul> <p><i>We give ourselves the excuse,</i></p> <p><i>"If I do change in such and such a way</i></p> <p><i>then I will no longer be myself."</i></p> <p><i>Is that a perversion of</i></p> <ul style="list-style-type: none"><li><i>• the self-preservation instinct?</i></li></ul>

51

**ANSWER:**

***You are quite right.***

***The perversion of  
the self-preservation instinct  
is resistant to  
any***

- change or***
- growth.***

***That is its nature.***

***It [i.e., The perversion of the self-preservation instinct]  
is***

- static***
- and  
tends toward***
- stagnation.***

***• All of you  
who do this work  
have experienced it,***

***and***

- traditional psychoanalysis  
in any form  
knows it too.***

***The resistance to change  
is one of the greatest hurdles to be overcome.***

***It [i.e., Resistance to change]  
can be rationalized in many ways,***

***but  
whatever the  
conscious  
reason for such resistance,***

***deep down  
you all battle against***

***giving up  
the glory  
of  
your idealized self.***



**You fear**  
**that** [i.e., *You fear giving up the glory of your idealized self*]  
• especially,  
• above and beyond  
anything else.

**You**  
• think  
or  
• feel  
you have to hold on to  
your idealized self-image  
for dear life  
because,  
after all,  
it [i.e., *your idealized self*]  
was  
• chosen  
as a solution [i.e., *a solution to life's problems*].

**And,**  
since this process of  
choosing  
was unconscious,  
the same unconscious reasons  
still make you hold on to  
the belief  
that, perhaps,  
after all,  
your idealized self  
may still bring you  
• safety and  
• security  
through  
the distortion of  
the instinct of self-preservation,  
as well as  
• happiness and  
• pleasure  
through  
the distortion of  
the instinct of procreation.

**This is always**  
**the underlying force of your resistance,**  
**no matter what**  
**the outer rationalizations are.**

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*To find  
that the resistance exists*

*is  
important enough.*

*But then,*

*the deep underlying reason [i.e., underlying reason for the resistance to change]*

*has to come to  
awareness,*

*for only  
then*

- will your solution  
prove to be unworkable*
- and*
- you will come to give it up,  
little  
by little.*

*As long as*

*the real reason  
for the resistance to change  
is*

*unconscious,*

*it is not amenable to*

- change,*
- correction,*

*or*

- reconsideration,*

*since  
anything  
activated out of*

*the unconscious*

*resists  
reality.*

*While you may*

*consciously*

- *have some new ideas*
- and*
- *change certain*
    - *attitudes*
- and*
- *approaches to life,*

*this hidden part*  
*within yourself*

*has*

- *remained static*

*and*  
*has*

- *battled with the other part*  
*that*  
*wants*  
*change.*

*Unconsciously,*

*you hold on to*  
*what you chose as*

- *salvation*
- and*
- *safety:*

*the pseudo-solution.*

*It [i.e., Your pseudo-solution, what you hold on to for your salvation and safety]*  
*makes*

- *change,*
  - *growth,*
- and*
- *liberation*

*extremely difficult.*

53

*The reason you cited [i.e., the fear that if you change in such and such a way  
you would no longer be yourself]*

*is just one of the many other possible*

- *excuses or*
- *rationalizations.*

*As to the value of  
this particular rationalization –  
fear of not remaining oneself –  
I do not think that you need  
any further elucidation on it.*

*It [i.e., The fear and rationalization that if you change in such and such a way  
you would no longer be yourself]  
hardly stands up,*

*for  
just the opposite is true.*

*The more  
conflict-bound  
you are,*

*the less  
you are  
your real self.*

• *Change  
and  
growth  
will bring  
the real self  
into the foreground,*

*and  
this real self  
will in no way  
feel strange,*

*for you are, of course,  
permeated with it [i.e., permeated with this real self],*

*in spite of  
all the distortions.*

54

**QUESTION:**

*In this process of  
self-improvement,*

*the more we*

- *understand others and*
- *forgive,*

*the more*

- *our emotional reactions*  
*will become*  
*toned down.*

*Don't we thus tend to*

*level off  
all*

*our emotions in some way,*

*even*

- *anger or*
- *other strong feelings?*

*Our emotions*

*will not be as strong anymore.*

55

**ANSWER:**

*It is difficult to generalize.*

*A certain stage of development  
does*

*tone down your  
violent emotions.*

*You genuinely  
feel more serene.*

*But you should always keep in mind  
that such serenity*

*may be*

*artificial,*

*if actually,*

*unconsciously,*

*you are seething with*

*strong repressed emotions.*

***These [i.e., These strong repressed emotions hidden underneath an artificial serenity] have to reach the***

***surface consciousness***

***before***

***they can be***

***• properly assimilated***

***and***

***• dispensed with.***

56

***For example,***

***if you are***

***very afraid of your emotions,***

***you may***

***believe***

***your lack of***

***strong negative feelings***

***is a sign of***

***• spiritual progress***

***and***

***• emotional growth.***

***So***

***it cannot be judged***

***whether***

***lack of***

***• anger, or***

***• other negative emotions,***

***is a sign of***

***• growth and***

***• harmony,***

***or whether***

***it [i.e., or whether this lack of anger or other negative emotions]***

***is a sign of***

***• repression.***

***It [i.e., This lack of anger or other negative emotions]***

***may be***

***either***

***• artificial [i.e., artificial, due to repression of anger or other emotions]***

***or***

***• genuine [i.e., genuine, due to one's growth and harmony].***

	<p><i>The very first step in</i></p> <ul style="list-style-type: none"><li>• <i>growth and</i></li><li>• <i>the process of</i> <i>gaining maturity</i> <i>is to become aware of</i> <i>emotions</i> <i>you may never have thought you had.</i></li></ul>
57	<p><b>QUESTION:</b> <i>My question was really</i> <i>whether this [i.e., whether our process of self-improvement]</i> <i>would ultimately develop to the extent</i> <i>where we have</i> <i>less strong reactions.</i></p>
58	<p><b>ANSWER:</b> <i>No,</i> <i>that is not so,</i> <i>except for</i> <i>negative emotions.</i></p> <p><i>Make your goal</i> <i>the leveling off</i> <i>of</i> <i>negative emotions.</i></p> <p><i>Eventually</i> <i>true</i> <i>serenity</i> <i>will bring this about [i.e., bring about a leveling off of negative emotions].</i></p> <p><i>But I might say</i> <i>it is always dangerous</i> <i>to take on a</i> <ul style="list-style-type: none"><li>• <i>distant goal [i.e., a distant goal, such as achieving true serenity]</i> <i>when you</i> <i>first have to attain</i> <ul style="list-style-type: none"><li>• <i>nearer goals [i.e., nearer goals, such as feeling and</i> <i>dissolving still existing negative emotions in</i> <i>reaction to certain life situations].</i></li></ul></li></ul></p>

***The dangers [i.e., The dangers of taking on a distant goal  
when you still have nearer goals to achieve]  
are manifold.***

***For instance,  
you may be tempted to  
skip  
a very necessary phase  
that is unpleasant at the moment  
but without which  
you cannot reach the  
ultimate goal.***

***It [i.e., Taking on a distant goal when you still have nearer goals to achieve]  
may lead you further into***

- increased self-deception,***
- the very same self-deception  
you want to***
  - uncover***

***instead of***

- avoiding.***

***This [i.e., This uncovering and dissolving self-deception  
instead of avoiding it and thereby letting it grow  
into an even deeper self-deception]  
should be one of the  
near goals.***

***Only  
gradually  
can further goals  
be envisaged,  
until  
true serenity  
will come  
by itself.***

***The view of  
the far goal  
may enlarge  
the idealized self-image.***

***So the near goal  
should be the next step,  
not the end result [i.e., the END RESULT should NOT be the next step].***



59	<p><i>The near goal would be,</i></p> <p><i>"I want to become aware of what really is in me."</i></p> <p><i>When that is accomplished to some degree, the next goal will present itself.</i></p>
60	<p><i>This [i.e., This work of growth and maturing, purification and transformation] is like being</i></p> <p><i>a wanderer or a mountain climber.</i></p> <p><i>If you are wise you will not set out with the final goal in view.</i></p> <p><i>The distant summit you eventually want to reach may take</i><ul style="list-style-type: none"><li><i>• days</i></li></ul><p><i>and</i><ul style="list-style-type: none"><li><i>• weeks</i></li></ul><p><i>of</i><ul style="list-style-type: none"><li><i>• hard climbing</i></li><li><i>and</i></li><li><i>• endurance.</i></li></ul></p><p><i>By contemplating this very distant peak</i></p><p><i>you will get tired before you begin.</i></p></p></p>

*[As you contemplate this very distant peak and become tired even before you begin]*

**You may then**

- **lie down**

**and**

- **dream**

**that you are walking up.**

**The dream**

**may seem very real,**

**but in reality**

**you are not moving**

**one inch forward**

**because**

**you are too tired to reach the top**

**before you even get started.**

**But if you**

**set your goals**

**hour**

**by hour,**

**where you can**

- **see the objective,**

- **rest,**

**and then**

- **proceed again,**

**you will**

**not become exhausted.**

**You will**

**not**

**have to**

**deceive yourself**

**by**

**only dreaming**

**you are moving up.**

**This**

**is what I have to say [i.e., THIS is what I have to say in this lecture].**

61

*May you  
all*  
• *derive further instruction*  
*and*  
• *benefit*  
*from these words.*

*May they open  
further*  
• *vistas,*  
*further*  
• *doors,*  
*further*  
• *understanding.*

*May they  
strengthen you a little more  
to face yourself  
as you are  
now.*

*For  
nothing  
will be as*  
• *life-giving,*  
• *life-preserving,*  
*and as*  
• *conducive to*  
*true*  
• *pleasure*  
*and*  
• *happiness*  
*as*  
*your*  
*inner truth.*

62

*Be in peace,  
my dearest ones.*

*Be blessed.*

*Be in God!*

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