

# Pathwork Lecture 86: The Instincts of Self-Preservation and Procreation in Conflict

1996 Edition, Original Given: May 26, 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

¶	Content
03	<p><b><i>Greetings, my dearest friends.</i></b></p> <p><b><i>God bless each one of you.</i></b></p> <p><b><i>Blessed is this hour [i.e., Blessed is this time we spend together in this lecture].</i></b></p>
04	<p><b><i>In the last lecture [See Lecture 85: Distortions of the Instincts of Self-Preservation and Procreation given May 12, 1961] we discussed the instincts of</i></b></p> <ul style="list-style-type: none"> <li><b><i>• self-preservation</i></b></li> </ul> <p><b><i>and</i></b></p> <ul style="list-style-type: none"> <li><b><i>• procreation</i></b></li> </ul> <p><b><i>as they appear in</i></b></p> <ul style="list-style-type: none"> <li><b><i>• harmony</i></b></li> <li><b><i>and also in</i></b></li> <li><b><i>• distortion.</i></b></li> </ul>

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*I should now like to  
continue with this topic  
and show you*

- *specifically  
how  
the two instincts [i.e., the instincts of  
self-preservation and procreation]  
combat one another,*

*and also*

- *the particular distortion  
that each instinct  
causes  
when the soul  
is disturbed.*

05

*A distortion  
results from*

- *adopting a  
particular attitude*

*and*

- *rigidly  
adhering to it.*

*This happens [i.e., This adopting a particular attitude  
and rigidly adhering to it happens]  
when the personality  
unconsciously  
regards  
such an attitude*

*as a solution to  
life's difficulties.*

*The various aspects of  
the idealized self-image we have discussed  
are  
unconscious attempts  
to cope with life.*

***Because they*** [i.e., *Because these unconscious attempts to cope with life's difficulties by adopting an aspect or attitude of one's idealized self-image*]  
***are***  
***erroneous solutions*** [i.e., *are erroneous solutions to life's difficulties*],  
***they are***  
***necessarily***  
***rigid.***

***The more you sense***  
***that such solutions***  
***do not really work,***  
***the stronger***  
***your drive***  
***becomes***  
***to***  
***make***  
***them work.***

***This defensive reaction*** [i.e., *This erroneous defensive reaction to the fact that your chosen attitude or solution does NOT WORK to eliminate the difficulty, this reaction of TRYING to MAKE your unworkable solution work,*]  
***causes***  
***the rigidity.***

06

- ***Growth,***
- ***development,***
- ***maturity***

***and***

- ***the healing of distorted soul forces***  
***lie in***
  - ***eliminating***  
***the pseudo-solution***
- and***
  - ***replacing it with***  
  
***truth,***

***which***

- ***is***  
***always flexible***
- and***
  - ***knows no rules.***

***It alone [i.e., Truth alone, which is always flexible and knows no rules,]  
can provide***

***true  
security,***

***although the personality going through the process  
feels***

***acute***

- insecurity and***
- anxiety***

***when called upon to  
give up***

***the pseudo-solutions [i.e., give up the pseudo-  
solutions, with their fixed and rigid rules for  
dealing with life's perceived difficulties].***

07

***The function of the instinct of  
self-preservation***

***is to***

- maintain and***
- safeguard  
life.***

***It is concerned with***

- avoiding danger***
- and***
- securing safety.***

***In a state of***

- health***
- and***
- maturity,***

***real dangers –***

***not only***

- physical ones,***

***but***

- any threat to  
the healthy growth of the individual –***

***are warded off.***

***But in***

- ***distortion***  
***the dangers are***
  - ***imagined******and***
  - ***unrealistic.***

***When a human being***  
***feels threatened by***  
***not being***

- ***loved,***
  - ***admired,***
  - ***approved of***
- or***
- ***agreed with,***

***the danger***  
***is***

***unreal.***

08

***In a recent lecture [See Lecture 84 Love, Power, Serenity as Divine Attributes and as Distortions, given four weeks earlier on April 28, 1961]***

***I mentioned***  
***three main pseudo-solutions:***

***(1) the quest for***  
***• love,***

***(2) the quest for***  
***• power,***

***and***

***(3) the quest for***  
***• serenity.***

***The misconception***  
***behind each one***  
***is that***

***living according to the***  
***dictates of these "solutions"***  
***will help you***  
***master***  
***life.***

09

*In general,  
the distortion  
of the instinct of*

- *self-preservation*

*leads the soul  
to adopt  
the quest for*

- *power.*

*The distorted  
instinct of*

- *procreation*

*leads the soul  
to the quest for*

- *love.*

*Yet either instinct [i.e., Yet either instinct, that of self-preservation  
or that of procreation]*

*may serve  
both ends [i.e., may serve BOTH the end of providing safety  
AND the end of providing pleasure],*

*since*

- *safety*

*as well as*

- *pleasure*

*are necessary in life.*

*If the instincts are*

- *distorted,*

*they*

- *conflict with,*

*rather than*

- *complement,*

*one another.*

*Therefore,  
a compromise [i.e., a COMPROMISE between these two distorted instincts, the  
distorted instinct of SELF-PRESERVATION, which leads the soul to the  
pseudo-solution of POWER, and the distorted instinct of PROCREATION,  
which leads the soul to the pseudo-solution of LOVE],  
has to be found  
even in the case of  
pseudo-solutions.*

*I should now like to be  
a little more specific [i.e., more specific about these pseudo-solutions].*

10

*If the  
self-preservation instinct  
is distorted,  
the following process occurs:*

*The young child  
experiences  
insecurity,  
either  
from  
• lack of love,  
from  
• lack of understanding  
of its own  
individuality,  
from  
• a general uncertainty  
in the  
• atmosphere  
or  
in the  
• personality of the parents.*

*This creates  
anxiety.*

*The child  
senses an atmosphere of  
danger.*

*In that instant  
the instinct of  
• self-preservation  
starts to work.*

***In order to ward off danger*** [i.e., the danger the child feels from its INSECURITY due to lack of love, or lack of understanding of its own individuality, or from a general uncertainty in the atmosphere or in the personality of the parents],  
***the personality assumes certain***  
***• inner***  
***and***  
***• outer***  
***behavior patterns,***  
***above and beyond***  
***the character distortions***  
***that the***  
***distorted instinct of self-preservation***  
***ordinarily***  
***brings in its wake.***

***I discussed this in the last lecture*** [See Lecture 85: Distortions of the Instincts of Self-Preservation and Procreation, given two weeks earlier on May 12, 1961].

***These tendencies*** [i.e., These tendencies or behavior patterns that the personality assumes, which are above and beyond those which the distorted instinct of SELF-PRESERVATION ordinarily brings in its wake]

***include***

- aggressiveness,***
- hostility,***
- power drive,***
- a need to triumph over others,***
- competitiveness, and***
- excessive demands.***

***The idealized self-image***  
***will be set up***  
***according to these tendencies.***



11

*I emphasize again  
that this does  
not necessarily mean  
that contradictory tendencies [i.e., contradictory tendencies from the  
distorted instinct of PROCREATION],  
such as  
the quest for  
love,  
are not also present.*

*Also, I want to repeat that  
what I say here  
presents  
only a general outline.*

*The pseudo-solution  
has to be found  
in its  
particular form  
within  
each individual  
who works on this path,  
for there are  
many variations possible.*

*For example,  
the quest for  
• power  
may predominate  
without  
any  
apparent  
• aggressiveness  
or  
• hostility.*

*The possibilities  
are manifold.*

	<ul style="list-style-type: none"><li>• <i>Integration</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>self-finding</i></li></ul> <p><i>can occur</i></p> <p><i>only when these tendencies [i.e., only when these tendencies that the personality assumes, which are above and beyond those which the distorted instinct of SELF-PRESERVATION ordinarily brings in its wake, such as aggressiveness, hostility, power drive, a need to triumph over others, competitiveness, and excessive demands, all of which are tendencies from the pseudo-solution of POWER]</i></p> <p><i>are</i></p> <p><i>individually</i></p> <ul style="list-style-type: none"><li>• <i>verified</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>experienced,</i></li></ul> <p><i>possibly in</i></p> <p><i>entirely different terms</i></p> <p><i>than those mentioned here.</i></p>
12	<p><i>The distorted</i></p> <p><i>instinct of</i></p> <p><i>self-preservation</i></p> <p><i>will lead to</i></p> <p><i>the pseudo-solution</i></p> <p><i>of a quest for</i></p> <ul style="list-style-type: none"><li>• <i>power,</i></li></ul> <p><i>with all its</i></p> <ul style="list-style-type: none"><li>• <i>demands,</i></li><li>• <i>aggressiveness,</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>power drive.</i></li></ul>

*[With the pseudo-solution of a quest for POWER]*

***The psyche thinks:***

***"If I assert***

***• myself and***

***my***

***• power,***

***my***

***• omnipotence,***

***my***

***• invulnerability,***

***nothing***

***can happen to me.***

***As a result,***

***I will not be threatened by***

***the dangers of***

***a hostile world,***

***which***

***does not understand me."***

13

***In contrast,  
the distorted instinct of***

***• procreation***

***contains***

***the***

***• pleasure drive,***

***the***

***• yearning for  
pleasure supreme***

***on all levels of being.***

*When,*

*due to*

- *life circumstances  
on the one hand,*

*and to*

- *personal limitations  
and  
personality disturbances  
on the other,*

*this pleasure is  
not forthcoming,*

*the distortion of*

*the procreation instinct*

*becomes conducive to*

*the pseudo-solution of*

- *submissiveness,*
- *compliance,*
- *appeasement.*

*The quest for  
love*

*is supposed to solve all problems.*

- *Being nonassertive,*
- *giving in,*
  - *can be damaging  
by leaving one open to abuse  
and it*
  - *is equally doomed to failure.*

*People choose this solution  
in the*

*unconscious*

*belief*

*that they*

- *will be loved  
and thus*
- *receive pleasure.*

14

**The third pseudo-solution,  
namely,**

- **withdrawal,**
- **the quest for  
serenity,**

**is secondary.**

**It [i.e., The third pseudo-solution to coping with life's difficulties, namely  
withdrawal in a quest for serenity]**

**is the result of  
the previous two solutions [i.e., the pseudo-solutions of POWER and LOVE]**

- **fighting  
one another**
- and**
- **tearing the personality  
in half.**

**When the pressure of  
the inner conflict [i.e., the inner conflict between POWER on the one hand and  
submitting, complying, and appeasing in a quest to experience the  
PLEASURE of receiving LOVE on the other]  
becomes too great to bear,**

**this**

- **secondary,**
- **superimposed  
solution [i.e. the solution of WITDRAWAL in a quest for SERENITY]  
is adopted.**

**The first two solutions [i.e., the pseudo-solutions of POWER and LOVE]  
are adopted  
in order to  
cope with**

- **life.**

**The last [i.e. the last solution of WITDRAWAL in a quest for SERENITY]  
is adopted  
in order to  
cope with**

- **the conflict resulting from  
the other two false solutions [i.e., those of POWER and LOVE].**

**On the**

- **conscious,**
- **more superficial**  
**level of personality,**

**this third attempt at solving life [i.e., attempt at coping with life]  
takes the form of**

- **withdrawal from**  
**emotional involvement,**
- **a feeling of**  
**wanting to be left alone**

**with the rationalization**  
**that this**  
**will bring**  
**serenity.**

**In actuality,**

**you can no longer handle the problem of**  
**satisfying**

**both instincts [i.e., both the instincts of self-preservation and procreation]  
when they are in distortion.**

**Satisfaction**

**becomes even**

**less possible**

**as the distortion**

**increases [i.e., as the distortion of the two instincts increases].**

15

**The two primary pseudo-solutions [i.e., the pseudo-solutions of POWER on the one hand  
and submission in a pretense of LOVE on the other],**

**present to some extent**  
**in every individual,**

**have to be**

**acutely**

- **felt and**
- **experienced**

**by each one of you**

**as you proceed in this work, my friends.**

*[When you have acutely felt and experienced the pseudo-solutions of POWER on the one hand and submission in a pretense of LOVE on the other]*

**You will then**

- **know**

**and**

- **experience**

*the conflict [i.e., the CONFLICT between the distorted instincts of self-preservation and procreation, between POWER and LOVE],*

*not as a*

- **theory,**

*but as an*

- **observable battle within yourself.**

**You will consequently**

**gain an**

*entirely new understanding of*

- **yourself**

**and**

- **your problems.**

16

**If your predominant concern is with**

*inner safety,*

**you are bound to**

- **overemphasize**

**and therefore**

- **distort**

*the instinct of*

*self-preservation.*

**Therefore**

*the instinct of*

*procreation*

**must,**

*to some extent at least,*

*be*

- **squelched and**
- **held in abeyance.**

*[With this distorted instinct of self-preservation and its exaggerated concern with safety]*

**The whole personality  
is geared toward  
obtaining safety,  
so it  
undermines  
another legitimate need.**

**The soul  
rebels against this.**

**It [i.e., The soul]  
continues to  
crave  
pleasure.**

**The less this craving  
is heeded  
because of the greater imaginary need [i.e., imaginary need for SAFETY],  
the greater the  
unconscious  
craving [i.e., craving for PLEASURE]  
becomes.**

17

**Unconsciously,  
you confront  
the alternatives of**

- safety

**or**

- pleasure.

**For, in order to obtain**

- happiness,
- fulfillment,
- bliss,
- pleasure,

**a certain**

- courage

**is presupposed,**  
**a**

- spirit of adventure,  
so to speak.



*Pleasure  
presupposes  
the willingness to  
• risk.*

*But such risk  
is the very danger  
that you feel you  
must avoid at all costs.*

*So the  
immature soul  
struggles to get  
both  
• safety  
and  
• pleasure  
without  
• daring to risk,  
without  
• coming out of its shell,  
without  
• taking the necessary steps.*

*When these goals [i.e., When these goals of safety AND pleasure]  
are  
not obtained,  
• rebellion  
and  
• self-pity  
set in,  
with no conscious awareness of  
the cause.*

*This entire process is  
unconscious, from beginning to end –  
there is  
• no awareness of these two basic needs [i.e., NO AWARENESS of  
the basic needs for SAFETY and PLEASURE],  
• no understanding  
• that these needs are unfulfilled  
and  
• why.*

*All this has to become conscious in this work.*

18

*Whenever an*  
*• unsuccessful,*  
*• half-hearted*  
*attempt is made*  
*to obtain*  
*fulfillment,*  
*fearful souls*  
*will regard*

*any minor*  
*• rejection,*  
*• criticism, or*  
*• disapproval*

*as such drastic danger*  
*that they will*  
*again*

*quickly withdraw*

*either into a*

*• false*  
*serenity*

*or into a*

*• domineering*  
*• aggressive,*  
*• forbidding*  
*attitude.*

*This makes*  
*the attainment of*  
*• love*  
*impossible.*

*The venture*  
*does not seem worthwhile.*

*So,*  
*• the yearning for*  
*pleasurable fulfillment*  
*is squelched*  
*and*  
*• an essential part of the soul*  
*remains*  
*• thirsty and*  
*• barren.*

*It [i.e., Such a soul, with its natural yearning for the  
pleasurable fulfillment of an experience of LOVE]*

*misses*

*not only*

- *happiness and*
- *beauty,*

*but*

- *an integral part of  
the life experience [i.e., misses a fulfilling life experience  
of PLEASURE and LOVE].*

*Needless to say,*

*such a soul  
suffers a damage  
that*

*the real self  
will rebel against.*

*This rebellion [i.e., This rebellion of the real self because it misses  
a fulfilling life experience of PLEASURE and LOVE],*

*when reaching  
the outer levels of being,  
may take on  
various forms.*

19

*If the*

- *pleasure-supreme principle  
predominates,*

*the personality  
will*

*take a risk,  
but*

*at such a price  
that further disturbances  
are bound to set in.*

***The thwarted [i.e., The thwarted, unheeded]  
instinct of self-preservation  
tries to***

***compromise [i.e., the instinct of SELF-PRESERVATION seeking SAFETY  
tries to COMPROMISE with the instinct of PROCREATION that  
seeks PLEASURE supreme in a LOVING RELATIONSHIP];***

***[in this compromise]***

***you will risk***

***by***

- submitting.***

***You will try to obtain happiness***

***by***

- self-effacement and***
- masochism,***

***thinking to  
combine***

***the needs for***

- pleasure***
- and***
- safety.***

***In giving in,***

***you believe you will***

- receive what you crave,***

***while***

- protecting yourself  
by acting helpless.***

20

***If the***

- distorted instinct of  
self-preservation***

***and***

- its pseudo-solution,  
the quest for power,  
predominate,***

***a vital part of the soul***

***will***

- starve and***
- stagnate.***

*If the*  
• *distorted instinct of*  
*procreation*  
*and*  
• *its pseudo-solution,*  
*the quest for love,*  
*predominate,*

• *vulnerability*  
*and*  
• *helplessness*  
*increase*  
*until*  
*the soul is*  
*actually endangered.*

*The danger comes*  
*not in the sense*  
*that the psyche*  
*believes,*  
*but in*  
*a very*  
*different sense:*

*from continued*  
• *self-denial*  
*and*  
• *estrangement from*  
*the real self.*

*This brings*

• *inhibition*  
*and*  
• *the stunting of*  
*creative forces,*

*which in turn*  
*cause*  
• *anxiety*  
*and*  
• *frustration,*  
*among other feelings.*

**Since**

***both instincts [i.e., instinct of self-preservation and the instinct of procreation]***

***exist in  
equal strength  
in the human soul,***

**and since**

***the distortion of***  
**• one**  
***invariably causes***  
***distortion of***  
**• the other,**

**both**

***pseudo-solutions [i.e., both the pseudo-solution of the forcing current in a pretense  
of POWER and the pseudo-solution of submitting in a pretense of LOVE]***  
***will be found***  
***in every individual.***

**For some,**

**• one [i.e., one of these two pseudo-solutions]**  
***predominates***

**and**

**• the other [i.e., and the other pseudo-solution]**  
***will be found***  
***only after further search.***

**It [i.e., The pseudo-solution that does NOT dominate and needs to be found]**

***will be discovered as***  
***the underlying core***  
***of***  
***the predominant tendency.***

**For others,**

***both tendencies [i.e., BOTH the tendency of the forcing current in a pretense  
of POWER AND the tendency of submitting in a pretense of LOVE]***

***exist side by side,***  
***tearing the person apart***  
***in***  
***constant***  
***conflict.***

**But even if**  
**one tendency [i.e., one tendency or pseudo-solution for coping with life]**  
**predominates strongly,**  
**it does**  
**not mean that**  
**conflict [i.e., conflict between the instinct of self-preservation**  
**and the instinct of procreation]**  
**is**  
**absent.**

**Just because something**  
**is**  
**not on the surface**  
**does**  
**not mean**  
**that**  
**severe effects**  
**are not possible.**

**They [i.e., Such CONFLICTS between the instinct of self-preservation and**  
**the instinct of procreation that are not on the surface but are HIDDEN]**  
**are often**  
**more severe**  
**because**  
**it is harder to determine**  
**the cause**  
**when**  
**one tendency [i.e., when one of the two pseudo-solutions'**  
**tendencies involved in the conflict]**  
**is hidden.**

22

**Because of**  
**this raging inner battle**  
**between such mutually exclusive**  
**• aims [i.e., the mutually exclusive AIMS for SAFETY and PLEASURE**  
**SUPREME from the instincts of self-preservation and procreation]**  
**and**  
**• solutions [i.e., the mutually exclusive pseudo-solutions of the forcing**  
**current in a pretense of POWER and of submitting in a pretense of LOVE],**  
**the psyche seeks**  
**compromise solutions.**

***Such compromise [i.e., Such COMPROMISE between these mutually exclusive AIMS and PSEUDO-SOLUTIONS: quest for POWER for SAFETY and quest for LOVE for PLEASURE SUPREME] may assume various forms.***

***For instance,  
the pleasure drive  
will be released  
only on  
certain levels of being.***

***You may  
feel  
that***

- spiritual,***
- intellectual,***

***or***

- mental  
pleasure  
is not a dangerous pursuit.***

***It [i.e., spiritual, intellectual, or mental pleasure]  
does not involve you***

- emotionally***

***and  
does not expose you to  
the risk of***

- rejection and***
- hurt.***

- Emotional***

***or***

- sensual  
pleasure,  
on the other hand,  
seems***

- extremely dangerous***

***and  
is therefore more or less***

- eliminated.***

***Needless to say,  
seemingly valid explanations [i.e., seemingly valid explanations for eliminating  
emotional or sensual pleasure from one's life]  
are always found.***



*This process [i.e., This process of eliminating EMOTIONAL or SENSUAL PLEASURE  
from one's life because of its perceived DANGER]*

*may  
not always  
be so crass  
that a person  
actively  
withdraws.*

*It may be  
more subtle;*

*you may  
unconsciously  
sabotage yourself  
and then  
project  
your failure  
on others.*

*Such failure  
actually results from*

- withholding outgoing forces*

*and*

- being unwilling  
to risk  
giving of yourself.*

*Such an attitude  
robs  
a vital part of  
the inner organism.*

*This [i.e., This failure to manifest EMOTIONAL or SENSUAL PLEASURE  
from one's life because of its perceived DANGER]*

*damages*

- the psyche*

*and*

- the whole structure of the individual.*

23

*A further and very common  
compromise solution  
is to try and make  
either*

- *self-preservation*

*or*

- *procreation*

*serve both ends [i.e., to bring you BOTH SAFETY and PLEASURE].*

*This, of course,  
cannot work.*

*For instance,  
the quest for power  
aims at*

- *love*

*and*

- *pleasure*

*in the*

*unconscious*

*belief that*

*being*

- *omnipotent,*

- *strong,*

- *invulnerable*

*will bring*

- *love*

*and*

- *devotion.*

*This attitude  
implies  
that you will  
not only*

- *ensure your*

- *safety and*

- *invulnerability,*

*but this very facade*

- *will simultaneously*

*bring you*

*so much admiration*

*that your quest for*

*love*

*will be fulfilled.*

*[With this belief and attitude that your invulnerability  
will bring you the admiration needed to fulfill your quest for love,]*

**You never see that**

**invulnerability**

**makes**

**love**

**impossible.**

**The more you  
try to convince others  
of your invulnerable strength,  
the more  
frightened they will be of you,  
and  
fright  
has never yet  
induced love.**

**Nor does**

**the superiority over others**

**induce**

**love,**

**for other people**

**• resent**

**being made to  
feel inferior**

**and**

**• will certainly**

**not respond  
by loving**

**those**

**who have belittled them,**

**regardless of**

**how subtly**

**the belittling is done.**

24

*Those  
whose predominant pseudo-solution  
is  
a quest for  
• love  
to obtain  
• pleasure  
will  
compromise  
by trying to  
combine*

*• this pleasure drive  
with  
• the need for safety.*

*Often they are  
even consciously convinced  
that there is  
no conflict [i.e., that there is no conflict in  
combining the PLEASURE DRIVE with the need for SAFETY].*

*If they  
• obey  
and  
• do everything expected of them,  
they will receive  
not only  
• love  
and  
• pleasure,  
but  
• protection from danger  
as well.*

*They do  
not recognize  
that such tactics  
generate  
inner reactions  
that are bound to  
destroy  
their very aim.*

*The more they  
submit [i.e., The more they submit by obeying certain rules and  
doing everything expected of them by others],  
the more  
the existing power drive of others  
will indeed  
take advantage of them.*

*The more they  
are taken advantage of,  
the more they  
are bound to*

- rebel*

*and*

- resent.*

*Such resentments  
may not rise to  
surface awareness,  
but  
their undermining strength [i.e., the undermining STRENGTH of  
their resentments toward others]  
is bound to  
reject others,  
who will respond  
with  
resentment in turn.*

25

*These are only a few general examples of  
the compromise  
that seeks to  
combine  
the mutually exclusive pseudo-solutions [i.e., the pseudo-solution of the  
FORCING CURRENT in a pretense of POWER and  
the pseudo-solution of SUBMITTING in a pretense of LOVE].*

*Many more variations*

- are possible and*
- have to be uncovered  
by the individual.*

***Beware of  
rigid evaluation  
that each pseudo-solution  
contains  
only one distorted instinct.***

***It is not as simple as that.***

***Find how  
you too  
are trying to serve both needs [i.e., trying to serve BOTH the need for  
PLEASURE and LOVE AND the need for SAFETY]  
with attempts  
that do not even work for  
one basic need [i.e., do not work for even one of  
these two basic needs].***

26

***All this is very general, my friends,  
but you can gain a glimpse of  
the many possibilities  
in the soul's  
• unconscious  
and often  
• unsuccessful  
striving for  
solutions [i.e., solutions to life's pains and difficulties].***

*In this work you have to  
uncover  
layer  
by layer  
how these  
pseudo-solutions*

- *cannot possibly  
bring the desired results,*

*why  
they*

- *cannot do so,*

*how  
they*

- *affect*
  - *the self*
  - and
  - *others,*

*and  
what their*

- *original purpose was.*

*In order to determine this [i.e., In order to determine what the ORIGINAL PURPOSE  
was of these pseudo-solutions to life's difficulties],*

*the emotions  
you*

- *once felt as a child*
- and, in a different way,
- *still feel*

*have to become conscious.*

*Then you will  
see*

- *the contradictions,*
- *the arbitrariness*  
*of your emotions*

*and*

- *how your*  
*unconscious*
  - *concepts and*
  - *ideas**govern their*
  - *origin*
  - and their
  - *aim*

*[i.e., govern the origin and aim of your pseudo-solutions].*

*Such pseudo-solutions  
superimpose*  
• *still other ones [i.e., superimpose still other pseudo-solutions],  
along with*  
• *contradictory underlying emotions.*

27

*Let me give you an example.*

*Submissive people,  
always ready  
to*  
• *appease,  
to be*  
• *overly modest  
and never  
to*  
• *take  
credit or  
advantages  
for themselves,  
are bound to  
become  
resentful of others.*

*They do  
not see that  
such resentment  
is  
unjustified  
because  
they themselves  
chose this behavior pattern [i.e., they CHOSE this  
SUBMISSIVE, self-effacing behavior pattern responsible  
for their resentment of others taking advantage of them].*

*They have  
no right  
to blame others  
for taking at face value  
what they offer –  
their self-effacement.*



*They [i.e., Those who CHOSE this SUBMISSIVE, SELF-EFFACING behavior pattern] feel:*

*"Even though I*  
*• offer the sacrifice*  
*and*  
*• am so modest about it,*

*people*  
*should*  
*• give me special respect*  
*and*  
*should*  
*• love me*

*instead of*  
*• taking me for granted."*

*In other words,*  
*their self-effacement*  
*is offered*  
*in return for*  
*being loved.*

*Because*  
*their*  
*• self-effacement*  
*takes the place of*  
*• loving others,*  
*the barter does not work.*

*This*  
*is what they resent.*

*Not until they*  
*recognize*  
*the just inner process at work*  
*between*  
*• themselves*  
*and*  
*• others,*  
*will they*  
*change.*

28

*Submissive people  
also  
feel guilty about  
these resentments  
because  
they [i.e., because these resentments]  
do not correspond to  
the dictates  
of their  
idealized self-image.*

*When you  
find  
such a submissive attitude in yourself,  
look into  
what exists  
beneath it.*

*You will  
not only find the  
• resentments  
and  
• guilt,  
but deeply hidden,  
you will  
also find  
• excessive demands,  
no less than those [i.e., no less demanding than the demands]  
in the  
• aggressive,  
• power-driven  
person.*

*You will find that  
just because these demands exist –  
for  
• love,  
• protection, and  
• nurturing –  
the submissive solution  
has been chosen  
in the belief that  
this will make others  
comply with your demands.*

*Yet the  
conscious  
acknowledgement of such demands [i.e., such excessive demands  
for love, protection, and nurturing]  
crassly contradicts  
the general character of such people [i.e., of such submissive people].*

*Therefore the demands [i.e., the excessive demands for love, protection, and nurturing]  
have to be  
kept under cover,  
causing  
additional guilt.*

*The greater  
the demands,*

*the more  
you feel you must  
hide them*

*because [i.e., because if you revealed these excessive demands for love]  
you would be*

- *criticized*

*and therefore*

- *not loved.*

*So you develop a*

*double guilt:*

*one over*

- *the existence of  
your demands,*

*the other over*

- *the insincerity  
of your  
modesty  
and  
undemandingness.*

29

*Very often*

*the predominant  
tendency*

*hides*

*its opposite*

*underneath.*

*If the*

*predominant tendency*

*is the quest for*

- *power*

*in order to be*

- *safe,*

*with all the accompanying*

- *hostility,*

- *ruthlessness,*

- *pride,*

- *superiority,*

- *pretense at invulnerability,*

*the underlying  
core*

*may be*

- *the helpless child,*

*looking for*

- *love and*

- *protection;*

*craving*

- *pleasure and*

- *happiness;*

*feeling*

- *vulnerable,*

- *submissive,*

- *insecure, and*

- *dependent.*

*If the  
predominant tendency  
is a quest for*

- *love*

*in order to receive*

- *pleasure,*

*with all the accompanying*

- *self-effacement,*
- *appeasement,*
- *self-denial, and*
- *masochistic sacrificing,*

*the underlying core  
may be*

- *a ruthless selfishness,*

- *self-centered*
  - *pride and*
  - *superiority,*

- *excessive demands*

*and often even*

- *cruel impulses toward others.*

30

*The underlying core  
always  
produces*

*shame,*

*which*

*has to be*

- *hidden,*

*and*

*is then*

- *covered with  
its opposite.*

*These two tendencies [i.e., The tendencies of the UNDERLYING CORE, which produces SHAME and has to be hidden, AND the tendencies of ITS OPPOSITE, which covers the hidden core tendencies of which you are ashamed]*

*are  
mutually exclusive  
and therefore  
create  
conflict [i.e., the conflict between these two mutually exclusive tendencies],  
and  
additional conflict arises  
from  
the very shame  
of the underlying tendency  
that has to be covered up.*

*Even if you are  
ashamed of something*

- *positive*

*and*

- *constructive,*

*the very fact that you*

- *are ashamed*

*and therefore*

- *hide it*

*produces*

- *strain,*
- *anxiety,*
- *pretense,*

*and*

- *fear of exposure.*

31

*What makes this work  
temporarily  
so painful  
is the uncovering of  
something shameful.*

*Only after mustering the courage  
to bring your shame out in the open  
will its  
exaggerated character  
vanish.*

*And with that [i.e., And with the exaggerated shame gone  
after bringing it out in the open]*

*you will gain an  
indescribable sense*

*of*  
• liberation,

*of*  
• shedding a burden  
so heavy  
that you have  
never quite realized  
its weight.

32

*The more  
you progress in this work,  
the more  
important it becomes*

*for you  
to*  
• feel  
*and*  
• experience  
all  
your emotions,

*to*  
• appraise their  
significance

*and*  
• translate them into  
meaning.

*Without this activity,  
it will be  
impossible  
to free yourself*

*of*  
• conflicts  
*and*  
• problems.

*The whole weight  
has to be shifted*

*from*

- *thinking,*
- *intellectually*
  - *evaluating,*
- and*
- *deducing*

*to*

- *feeling*
- and*
- *experiencing*
  - all*
  - your*
    - *positive*
  - and*
  - *negative*
- emotions.*

*I cannot emphasize this enough.*

*As you gradually learn this [i.e., GRADUALLY learn to FEEL and EXPERIENCE  
ALL your POSITIVE and NEGATIVE emotions]*

*by*

*decreasing*

*your resistance*

*through  
increased*

*understanding,*

*you will truly  
unfold*

*layer  
after layer*

*of these pseudo-solutions*

*with all their  
various emotional reactions.*



*[As you GRADUALLY learn to FEEL and EXPERIENCE  
ALL your POSITIVE and NEGATIVE emotions]  
You will*

- *unlearn*

*the repression of  
forbidden feelings*

*and will*

- *acknowledge them*

*without censorship.*

*Only then can you*

*understand*

*their*

- *origin*

*and*

- *meaning.*

33

*Becoming aware of your emotions*

- *is a gradual process*

*and*

- *happens*

*only when you truly*

- *want and*

- *cultivate*

*it.*

*Before such awareness*

*is cultivated,*

*the average person*

*experiences*

*life*

*in a very different*

- *way*

*and*

*with a very different*

- *understanding.*

*[Before you become AWARE of ALL your EMOTIONS]*

*The acute*

- *anxiety and*
- *fear*

*that you occasionally experience  
will be ascribed  
entirely to  
outer  
provocations,*

*and*

*you remain  
content to believe  
that  
you are  
otherwise  
all right.*

*Of course, I am not speaking here of  
crassly disturbed people.*

*Most people*

*fail to connect*

- *cause*
- and*
- *effect*

*between*

- *the*

- *outer*

*event that disturbs them*

*and*

- *their own*

- *inner*

- *conflicts*

*and*

- *pseudo-solutions.*

*They do not realize*

*that any pseudo-solution  
produces an  
unhealthy*

- *dependence on others,*
- regardless of how bent they are  
on becoming*
- *independent.*

*Nor do they see that  
when all is  
calm in their  
outer life,  
they live with  
only a small percentage of  
their capacity  
to*

- experience,*

*to*

- enjoy life,*

*and*

*to*

- be creative.*

*They are  
oblivious to  
their*

- inhibitions*

*and*

*their*

- inability to express themselves adequately.*

*They do not realize  
that*

- strain,*
- tiredness, and*
- vague anxiety*

*result from  
repressed emotions.*

*Mostly,  
they are unaware of their*

*negative emotions,  
which  
they keep  
in hiding*

*and  
which  
come to the fore  
only when they have reason to  
externalize it.*

34

*So the first major step  
in becoming aware of  
the emotions  
is an  
inner  
permission  
to find out  
what you  
really feel.*

*This [i.e., This INNER PERMISSION to find out what you REALLY FEEL]  
is to be cultivated by*

- prayer,*
- meditation,*

*and a*

- daily resolution of intent.*

*In this way*

- resentment,*
  - guilt,*
  - anxiety,*
  - animosity,*
- and*
- other negative emotions*

*will rise to consciousness.*

*These negative emotions  
account  
for the*

*inhibition of*

- spontaneity*

*and  
for*

*a certain feeling of*

- flatness that you have about life,*

*a certain*

- lifelessness.*

*Before appreciable progress is made in this work,*

*this general outer climate [i.e., this general OUTER climate of inhibited spontaneity, flatness in life, and a certain lifelessness] is usually regarded as*

*acceptable.*

*You take it for granted and it never occurs to you that*

*life could be very different.*

*When you penetrate this outer*

*pseudo-calm, which is so easily disturbed by circumstances outside your control,*

*you will find a vast accumulation of smoldering emotions that you often believe to be entirely alien to your character and that are therefore doubly upsetting.*

*With this penetration [i.e., With this penetration of this OUTER pseudo-calm], although unpleasant at first,*

*you begin to eliminate the causes that have made you only half alive, using only a small measure of your potential faculties on all levels of your being.*

35

*The first emotional level of awareness  
usually will be*

*a welling up of*

*resentments*

*that you were  
never conscious of  
and  
that are connected with*

- guilt*
- and*
- anxiety.*

*But you will find that*

*not  
all  
resentments  
are  
unjustified.*

*Some  
are [i.e., Some of your resentments ARE UNJUSTIFIED],  
because  
you  
have caused the conditions;*

*but others  
are  
not [i.e., but other of your resentments ARE NOT UNJUSTIFIED].*

*Yet you are under  
the vague impression  
that you  
must  
not ever resent  
anything  
and  
that  
everything  
must automatically  
be  
your fault.*

36

*You will learn to  
discriminate.*

*You will discover  
that  
some  
resentments  
are*

- *understandable*
- and*
- *healthy,*

*provided you would*  
• *do something about them*

*rather than*  
• *fall into a state of desuetude [i.e., a state of inactivity].*

*You will learn to  
assert yourself  
where you previously  
let yourself be taken advantage of.*

*You will,  
gingerly at first,  
stop  
this process [i.e., stop this process of being taken advantage of].*

*You will realize  
that other resentments  
are altogether  
unfounded.*

*No rule can be made [i.e., No rule can be made about how to determine which  
resentments are unjustified because you caused them and which are justified].*

*You yourself  
will know  
the truth  
without a doubt  
once you have the courage  
to let out  
your repressions.*

*This [i.e., Knowing the truth about the origin and cause of your resentments and learning which are justified and which are unjustified because you caused them]*

*will give you the ability*

- *to assert yourself*

*and, if need be,*

- *to adopt a*

*healthy aggressiveness,*

*which is altogether*

*different from*

*the distorted one [i.e., different from a distorted aggressiveness].*

*Thus*

*a proper*

*inner*

*balance*

*will begin to take place.*

*You will*

*cease*

*being –*

- *inwardly or*

- *outwardly –*

*aggressive*

*where it is*

*unjustified;*

*and*

*you will be*

*aggressive*

*where it is*

- *healthy*

*and*

- *constructive.*

*One imbalance*

*always causes*

*another.*

*Thus,*

*establishing balance [i.e., balance as to where to be aggressive and where not]*

*comes from*

- *facing truth*

*and*

- *changing whenever possible.*



*This new balance [i.e., This new balance, being aggressive when it is appropriate  
and refraining from being aggressive when it is inappropriate]*

- *comes automatically*
- and*
- *is unattainable*
- by*
- deliberately initiated*  
*outer*  
*actions.*

37

*As you*

- *experience*

*this layer of resentment*

*and*

- *find what you*

*really feel,*

*rather than*

*trying*  
*to feel*  
*as you think you*  
*should,*  
*in order to stick to*  
*your private solution,*

*and*

- *if you have*

*the courage*  
*to acknowledge*  
*what you*  
*feel,*

- *right*
- or*
- *wrong,*

*you will prepare the way*  
*to become aware of*

- *the next layer*

*and*

- *its predominant pseudo-solution.*

*[As you experience a layer of resentment and find what you REALLY feel]*

***You will also find  
other defense mechanisms.***

***You will find  
the main components of  
your idealized self-image,  
comprising, perhaps,  
all three tendencies [i.e., all three tendencies of POWER,  
LOVE, and SERENITY].***

***Only after this is explored  
will the  
underlying  
• neglected and  
• shamefully covered  
core of your problem  
evolve into  
emotional awareness.***

***You will then  
experience  
these emotions [i.e., You will then EXPERIENCE these emotions of which  
you have now become AWARE].***

38

***This is a  
painful process, my friends.***

***I want to say to all of you  
who do this work,***

***do not shy away from  
the pain [i.e., the pain and shame of uncovering negative traits  
that you did not know you had]***

***for it is  
• healthy,***

***and  
• indispensable to  
eliminating your pain  
once and for all.***

***Without your going through this pain [i.e., this pain and shame of uncovering negative traits that you did not know you had],***

***it will***

***• persist in your soul***

***and***

***• damage you,***

***whether you know it or not.***

***The***

***• freedom***

***and***

***• happiness,***

***the***

***• security***

***and***

***• safety,***

***the***

***• marvel of life experience***

***can be fully yours***

***only if***

***you have the courage***

***to go through this.***

***Then,***

***and only then,***

***will you realize***

***how worthwhile***

***this process is [i.e., this process is of uncovering and facing negative***

***traits that you did not know you had].***

***You will then know***

***that shying away***

***was an***

***ostrich policy***

***that never got rid of***

***the pain***

***deep within.***

***By***

***• drawing out the pain [i.e., By drawing out this pain and shame of***

***uncovering negative traits that you did not know you had]***

***you will lose it [i.e., lose this pain].***

**By**  
• **keeping it** [i.e., *By keeping this pain and shame of having negative traits that you did not know you had*]  
**locked up**

**and**  
• **covering it,**

**you continue to**  
**suffer.**

**The courage to go through this pain,**  
**which you may encounter**  
• **on various levels,**  
**as well as**  
• **at the core,**

**has to be**  
**experienced.**

• **Life**  
**and**  
• **this path**

**will help you**  
**if you so decide.**

**Help will come**  
**also**  
**through**  
**outer events**  
**that will focus your attention**  
**on**  
**the causal inner factors.**

39

**Your inner will**  
**to go through your pain** [i.e., *to go through your pain and shame of having negative traits that you did not know you had*]  
**must always be**  
**cultivated anew.**

*The inner will*

*to face  
the truth in you,*

*regardless of  
whether  
it is*

- *pleasant or*
- *flattering,*

*must always be  
resolved afresh.*

*This [i.e., This inner will]  
will give you the  
strength  
to be successful.*

*It will help you  
to keep on going  
at the most crucial crossing,  
when the temptation to  
give up  
is always strongest.*

- *Pursue,*
  - *persist,*
- and*
- *persevere!*

*This is my advice, my friends.*

40

*I also advise you  
to ask yourself*

*what is your  
attitude  
to  
this work.*

	<p><b><i>When certain painful points are reached,</i></b></p> <p><b><i>what are your reactions</i></b></p> <p><b><i>to</i></b></p> <ul style="list-style-type: none"><li><b><i>• the work,</i></b></li></ul> <p><b><i>to</i></b></p> <ul style="list-style-type: none"><li><b><i>• yourself,</i></b></li></ul> <p><b><i>to</i></b></p> <ul style="list-style-type: none"><li><b><i>• the people who help you,</i></b></li></ul> <p><b><i>to</i></b></p> <ul style="list-style-type: none"><li><b><i>• the whole idea as such?</i></b></li></ul> <p><b><i>Many ways of reacting are possible.</i></b></p>
41	<p><b><i>Now, my friends, are there any questions?</i></b></p> <p><b><i>QUESTION:</i></b></p> <p><b><i>I would like to ask about all three distortions [i.e., the three distortions or pseudo-solutions to life's difficulties of POWER, LOVE, and SERENITY]</i></b></p> <p><b><i>being simultaneously present in one person.</i></b></p> <p><b><i>Do they alternate in time?</i></b></p> <p><b><i>How does that work in a personality?</i></b></p>
42	<p><b><i>ANSWER:</i></b></p> <p><b><i>I just explained that.</i></b></p> <p><b><i>What exactly is not clear?</i></b></p>

**QUESTION:**

*I understand that people  
who are submissive [i.e., submissive in order to receive LOVE and PLEASURE]  
inwardly, for example,  
may have an underlying  
power drive –  
and vice versa.*

*If this becomes  
too much to bear,  
they establish  
a false serenity  
by withdrawing from life.*

*But what I would like to know is,  
how does it work  
when  
two or all three of these tendencies  
alternate?*

*When a person is*

- *submissive*  
*on one occasion,*
- *domineering*  
*on another,*

*and*

- *withdrawn*  
*on still another occasion.*

*Do they perhaps fluctuate  
even momentarily?*

*Why  
does that happen?*

43

**ANSWER:**

*It happens  
because*

- *these are*  
*pseudo-solutions*

*and therefore*

- *they do not work.*

*They [i.e., These three pseudo-solutions to life's difficulties]  
may work  
occasionally  
to a certain degree,*

*if*

*• life*

*and*

*• others*

*fall in with it [i.e., fall in and comply with their pseudo-solution].*

*But if life  
presents certain obstacles,  
not permitting one of these attempted pseudo-solutions  
to work,  
then  
the others may in turn  
• be resorted to  
and  
• probed,  
so to speak.*

44

*Let us take an example.*

*Say a man has a predominant  
power drive.*

*He has associated with  
many submissive people  
who respond favorably to him [i.e., they submit to his power over them].*

*This solution,  
then,  
seems to work for him.*

*Thus  
the power drive  
is  
predominant.*



*Let us say*

*a very important person  
on whom he depends*

- *is himself predominantly power-driven;*

*or*

*he [i.e., or this very important man]  
may be*

- *a relatively healthy person  
who will  
not*

*respond to him with*

*submissiveness [i.e., with the submissiveness*

*with which others normally respond to him].*

*A third possibility is that,*

*[if this very important person IS submissive and the POWER seems to work at first]  
even the most submissive person*

*will reach a point*

*where he or she will  
outwardly rebel.*

*He can only go so far*

*and no further,*

*since the submissive person*

*also has*

*aggressive power aspects.*

*So then [i.e., So then, no matter which of the three characteristics*

*the very important man on whom he depends has]*

*the "solution" of*

*superior power*

*no longer works.*

*In order to*

- *get what he wants*

*and*

- *thinks he needs,*

*he will call upon his*

*submissiveness.*

*The very same person*

*who usually domineers over others*

*will then become*

*quite submissive.*

*This is how people will try to  
gratify their needs for*

- *safety,*
  - *love,*
- and*
- *unconditional approval.*

*I venture to say that you all have observed this often.*

*You all know the person  
who*

- *cringes*  
*in front of*
    - *superiors,*
  - in front of*
    - *those who really*  
*are,*
- or*
- are imagined to be,*  
*stronger people,*

*but*

- who*
- *is ruthlessly domineering*  
*toward*  
*weaker ones.*

*This is a typical manifestation  
of how these solutions alternate,  
according to the*

- *need*

*and to the*

- *situation.*

*Is that clear?*

45

**COMMENT:**  
*Yes, I think so.*

*Then it becomes a matter of  
grasping at straws.*

**ANSWER:  
Right.**

*You see,  
any such pseudo-solution is  
always a grasping at straws  
because  
the child,  
seeking solutions  
to cope with a seemingly  
• hostile and  
• frightening  
world  
is not equipped  
to find  
the real solution.*

*Beset by problems  
it has brought into this incarnation,  
it  
• cannot see  
the trouble spot  
and  
• is bound to  
react  
by resorting to  
pseudo-solutions.*

*This [i.e., This fact that you came into this life as a child who was not equipped to deal  
with the problems you brought into this world to face and resolve]  
should absolve you from  
destructive guilt feelings  
about  
the original pseudo-solution  
you have clung to.*

*Then [i.e., Then, as a child],  
you could not help it.*

	<p><b><i>But now [i.e., But now, as an adult,] you will take full responsibility upon yourself, without any destructive guilt, for maintaining the pretenses that are always linked to pseudo-solutions.</i></b></p> <p><b><i>And this [i.e., And taking full RESPONSIBILITY for maintaining these pseudo-solutions you created by necessity as a child but no longer need], in turn, will help you to free yourself of them.</i></b></p>
46	<p><b><i>QUESTION:</i></b> <b><i>In a relatively well-integrated child, how does the</i></b><ul style="list-style-type: none"><li><b><i>• idealized self-image manifest,</i></b></li></ul><b><i>as against the</i></b><ul style="list-style-type: none"><li><b><i>• real self?</i></b></li></ul><p><b><i>Is there a continuing fusion without building a strong mask personality?</i></b></p></p>
47	<p><b><i>ANSWER:</i></b> <b><i>Of course, the healthier a human being is, the weaker the idealized self-image.</i></b></p> <p><b><i>It [i.e., The idealized self-image] may then manifest only in the disturbed personality areas, and to a weaker extent.</i></b></p>

*It [i.e., The idealized self-image]  
will always be  
counteracted  
by  
the stronger manifestation of  
the real self.*

*Since there is  
no human being  
who is  
entirely free of*

- *inner distortions and*
- *soul disturbances,*

*everyone  
has  
an idealized self-image.*

*The strength of*

- *obstructions*

*determines  
the strength of*

- *the idealized self-image*

*and to that extent  
the child –  
or the adult, for that matter –*

- *becomes  
alienated from*
  - *the real self,*

*and*

- *tries to  
become*
  - *the idealized self.*

*The stronger*

- *the inner conflicts,*

*the stronger*

- *the difference  
between the*
  - *real*

*and the*

- *idealized  
self.*

*In the relatively  
healthy person,  
the difference  
will  
not be as  
• striking  
nor as  
• incongruent.*

*The  
• demands  
and  
• standards  
of the idealized self  
will be  
less stringent.*

48

*The desire-life of  
daydreams  
is always  
a good indication of  
• the idealized self-image  
and  
• its pseudo-solutions.*

*Fantasy  
stems from  
the predominant  
• aims  
and  
• needs  
of the psyche.*

*Since most adults  
live  
in daydreams  
in one form or another,  
these  
may serve as  
additional material for search.*

***The idealized self-image  
shows up  
in more than just  
fantasy.***

***It [i.e., The idealized self-image]  
must show in  
the***

- rigid commands,***

***the***

- shoulds***

***and***

- musts***

***I have discussed.***

***It [i.e., The idealized self-image]  
shows in the***

- anxiety***

***and the***

- guilts***

***when these***  
***compulsions [i.e., when these compulsions as revealed in the rigid  
commands, shoulds, and musts]***  
***are not lived up to.***

***It [i.e., The idealized self-image]  
shows in***  
***certain expectations of***

- the self***

***and***

- others.***

***But all this can be***

- found and***
- verified***

***only after extensive work.***

***If the idealized self-image  
shows in  
the desire-life,  
it must also be incorporated in  
the personality,  
although you may  
not yet be aware of it.***

*If the personality  
were*  
• *entirely free of it [i.e., entirely free of the idealized self-image],*  
*if there  
were*  
• *no self-estrangement,*  
*there would be*  
*no need whatsoever*  
*to daydream about*  
*the idealized self-image.*

*A very active fantasy life*  
*in which*  
*desires are fulfilled*  
*is an expression of an*  
*urgent need to*  
*become*  
*the idealized self-image.*

49

**QUESTION:**  
*Isn't*  
*every child*  
*when it is born*  
*as well adjusted*  
*as any other?*

**ANSWER:**  
*No,*  
*absolutely not.*

*You bring with you*  
*the*  
• *problems*  
*and*  
• *conflicts*  
*of your former life*  
*that have not been resolved.*



*Your life*  
• *circumstances*  
*and*  
• *environment*  
*have been chosen –*  
*perhaps by yourself –*  
*to best solve*  
*these still-unsolved*  
*problems.*

*Not only*  
*does general spiritual development vary with each person,*  
*but*  
*there is also*  
*variation*  
*in the*  
• *conflicts*  
*and*  
• *their intensity.*

50

**QUESTION:**  
*There were two questions last time.*  
*One of them*  
*was left unanswered because of time, and*  
*the second*  
*seemed not to have been answered satisfactorily.*

*They are related.*

*One has to do with the*  
*possibility*  
*that*  
• *resentments and*  
• *indignation*  
*would be leveled to*  
*a state of apathy.*

*The other inquired about*  
*the validity of*  
• *righteous indignation*  
*or*  
• *justified resentment.*

*I think you have answered both tonight.*

*Would you want to say a further word about this?*

51

**ANSWER:**

*It is answered in tonight's lecture.*

*I specifically said, for instance,  
that*

- *submissive people,*
- as well as*
- *those seeking false serenity,*  
*may not even*  
*allow themselves*  
*to become aware of*  
*indignation*  
*that is*
  - *quite justified*
- and*  
*that should be*
  - *acted upon.*

• *Injustices*

*or*

- *provocations*  
*will be healthily declared*  
*once the personality reaches*  
*inner health*  
*in this respect.*

*Before such a point is reached*

*it is extremely difficult*

*to distinguish*

*between*

- *justified indignation*  
*due to actual provocation,*
- and*
- *unjustified indignation*  
*due to*
  - *unreal*
- or*
- *self-caused*  
*provocation.*

*Only extensive work on this path  
will  
eventually  
bring you to the point  
where you know*

- *beyond the shadow of a doubt,*
- *without any*
  - *wavering or*
  - *guilt,*
- *without any need to*
  - *get allies to confirm  
how right you are,*

- *when to  
assert yourself*

*and*

- *when not to.*

*You will act  
freely  
because*

- *you so  
choose,*

*and*

- *you do so  
without  
inner compulsion  
in either direction.*

52

*I bless  
each one of you,  
my dearest friends,  
and  
ask you  
to open your innermost self  
to receive strength  
to enable you  
to gain  
further insight  
into yourselves  
in every possible way.*

	<p><i>May</i> <i>all</i></p> <ul style="list-style-type: none"><li>• <i>outer friction</i></li></ul> <p><i>be a helping element</i> <i>to thus recognize</i></p> <ul style="list-style-type: none"><li>• <i>inner friction.</i></li></ul> <p><i>With these words</i></p> <p><i>I</i></p> <ul style="list-style-type: none"><li>• <i>bless you</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>strengthen you</i></li></ul> <p><i>with all our love.</i></p>
53	<p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

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