

Pathwork Lecture 104: Intellect And Will As Tools Or Hindrances Of Self-Realization

1996 Edition, Given May 25, 1962

This lecture is given in an **expanded poetic format**, what I call a *Devotional Version* 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, sometimes italicized. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/> Gary Vollbracht

¶ #	Contents
03	Greetings, my dearest friends. God bless each of you. Blessed is this hour.
04	<p><i>Understanding yourself</i> means finding your <i>real self</i>. We have discussed from various angles what this real self is. You may have noticed that I often change terms. When one uses the same word over and over -- be it "image," "real self," or whatever else – the meaning behind the word gets lost; it becomes dead. The moment it becomes a label, you repeat the word without really understanding what you are talking about. Meaning [<i>behind and underneath the word, on the other hand</i>] is alive, it is forever a <i>fresh,</i> <i>spontaneous</i> <i>experience,</i> and you have to guard yourself against losing it [<i>i.e., the meaning</i>]. Therefore it is sometimes advisable to use an expression that challenges you to try to re-experience the meaning behind the word.</p>

	<p>Whenever you cannot recapture the inner meaning and the living experience of an expression, be aware of it <i>[aware that you have lost the energy of the inner meaning]. Awareness [of the true meaning] counts so much.</i></p>
05	<p>Forgetting the living meaning of a word is a good example of what happens between the real self and the superficial layers of your personality.</p> <p>When you <i>experience the living spirit of a term,</i> <i>it is your real self that does so.</i></p> <p>The <i>unfeeling</i> repetition of a word is done by your <i>intellect.</i></p> <p>Memory is the will to recapture what was once <i>experienced.</i></p> <p>When the recapturing is done simply by the will [<i>only</i>], the meaning becomes lifeless. The experience has become a repetitive pattern, and your <i>real self no longer functions.</i></p>
06	<p>Let us try to get a clearer understanding of how the <i>real self</i> comes into being and what obstructs its functioning. The <i>obstruction</i> is caused</p> <ul style="list-style-type: none">• by the various layers of personality that are in <i>confusion and error and</i>• by your <i>lack of awareness that this is so.</i> <p>As you very well know, there is only one way to reach the <i>real self</i>, and that is by <i>knowing yourself.</i></p> <p>When you <i>know</i> that there is confusion in you [<i>for example</i>], you are more aware of yourself [<i>as being one who is confused</i>], and are therefore nearer to your real self, even before you know the solution to the problem <i>[i.e., solution to the problem of being confused].</i></p>

07	<p>You, in your world, are so conditioned to an <i>overemphasis</i> on</p> <ul style="list-style-type: none">• thought process,• intellect,• mind, and• willpower, <p>that you believe you can somehow become yourself by a <i>direct act of will</i>, and by <i>directly</i> using your thought process to grow and develop spiritually.</p> <p>For example, you have learned that to <i>be good</i> and to <i>love</i> indicates <i>spiritual development</i>.</p> <p>So you try to be</p> <ul style="list-style-type: none">• good and• loving <p>by <i>controlling your thoughts</i>, and by <i>directing your willpower</i> to be so.</p> <p>From all our previous work together you know by now that this is <i>not possible</i>.</p> <p>It amounts to <i>wanting to be something that you are not</i>.</p>
08	<p>Your <i>real self</i> <u>cannot</u> be governed by <i>will</i> or by <i>force</i>.</p> <p>It is a <i>direct manifestation</i>, <i>not of</i> thought and will, <i>but of a</i> <i>spontaneous,</i> <i>creative experience</i> <i>that comes into being</i> <i>unbidden,</i> <i>when least expected</i>.</p>

	<p>This is very important to remember and to never keep out of sight.</p> <ul style="list-style-type: none">• Unknowingly,• unconsciously,• undeliberately – and yet deliberately – <p>you still hope and <u>strive</u> to have your real self manifest by acts of <i>thought</i> and of <i>will</i>, by <i>indoctrinating</i> yourself with <i>concepts</i> – in other words, by <i>intellectual processes.</i></p> <p><i>This cannot succeed, my friends.</i></p>
09	<p>The question may arise, why then use <ul style="list-style-type: none">• intellect,• thought, and• will,in your <i>arduous work</i> on this path at all?</p> <p>The answer is that <i>by using your</i> <ul style="list-style-type: none">• mind and• willin order to <i>understand</i> the <ul style="list-style-type: none">• <i>confusion</i> and• <i>error</i> of<ul style="list-style-type: none">• <i>your mind</i> and• <i>your misdirected</i><ul style="list-style-type: none">• <i>will</i> and• <i>motivations,</i>you <i>indirectly</i> bring about the <i>birth of the real self.</i></p>

10	<p>Here is a brief overall explanation of the stages of spiritual development in this connection.</p> <p>The <i>most primitive</i> stage of development is a state of <i>being without awareness</i>.</p> <ul style="list-style-type: none">• Animal life,• plant life,• mineral life <p>are in a state of <u>being without awareness, without self-consciousness</u>.</p> <p><i>Primitive man was only little removed from this state.</i></p> <p>He had a brain, of course, but he was functioning mostly on <i>instinct</i>.</p> <p>Only slowly did the function of the brain, or the intellect, develop.</p> <p>From <i>mineral life to primitive man</i>, a <i>slow ascendancy [i.e., evolution]</i> in</p> <ul style="list-style-type: none">• awareness,• intellect, and• will <p>can be noticed.</p> <p>The more this development proceeded, the less did the state of <i>unconscious being</i> exist, and the more it changed into a state of <i>becoming</i>.</p>
11	<p><i>[Hence]</i> The next stage is a state of <i>becoming, in awareness</i>.</p> <p>Here the human being is <i>striving</i>, using <i>intellect and will</i>, to <i>survive in the material world</i>.</p> <p>These faculties [<i>intellect and will</i>] are needed to cope with the world of matter.</p> <ul style="list-style-type: none">• Thought and• outer will <p>are of <i>matter</i> and are to be used to <i>overcome matter</i>;</p>

[however] they **cannot** be used to get into a *state of being*,
which is *not of matter*.

They can be used *[of course]*,

but

only to *remove the surplus action* of

• **thought** and

• **outer will**

through which

error and

confusion

were created.

They can be used to deal with *their* kind of psychic material.

If

thought and

will

overproduce and

thereby *create an obstruction*

to the *state of being*,

then

thought and

will

must be used to deal

with their own production,

and *never*

with the *state of being* –

[which is] **the real you.**

This means

first

understanding yourself

rather than

hoping to bring out the *real self* [i.e., the state of being]

by a *direct act* of

will and

thought.

12	<p>The <i>highest</i> stage of development is the state of <i>being, in awareness</i>.</p> <p>This does <i>not</i> manifest suddenly, after you shed your physical body, but it can be experienced occasionally, and increasingly so, while you are still in the body.</p> <p>Such [<i>occasional</i>] experiences depend on how you <i>use the faculties</i> which have bred [<i>heretofore only</i>] confusion and suffering and <i>avoid using them</i> for what, <i>by nature</i>, they were <i>not</i> destined.</p>
13	<p>Humanity now finds itself in the <i>middle stage</i> [<i>perhaps midlife</i>]. It [<i>the middle stage</i>] is the state of <i>becoming, in awareness</i>. But within this category [<i>the middle stage, becoming in awareness</i>], there are <i>many different stages and degrees</i>.</p> <p>Let us make an <i>arbitrary division</i> [<i>within the stage of becoming in awareness</i>] for the sake of clarity. In the <i>first half</i> of this cycle [<i>of becoming, in awareness</i>], it is important to <i>cultivate and</i> <i>develop</i></p> <ul style="list-style-type: none">• intellect,• memory,• discrimination, and• willpower. <p><i>Without these qualities, as I said,</i> <i>matter could not be mastered.</i></p> <p>Human beings</p> <ul style="list-style-type: none">• need to <i>learn</i>, they• need their <i>memory</i>, and they• need <i>intelligence</i> in order to cope with life.

	<p>They also need their <i>will</i> to overcome their</p> <ul style="list-style-type: none">• raw,• animalistic,• destructive instincts <p>that had slumbered in the state of <i>being in unawareness</i>.</p> <p>Without [both]</p> <ul style="list-style-type: none">• will and• intelligence <p>they could not discriminate and refrain from acting in ways harmful to others and to themselves.</p> <p>In other words, <i>[during the first half of this <u>becoming in awareness</u> cycle]</i> their actions are governed by</p> <ul style="list-style-type: none">• thought,• intellect, and• will.
14	<p>But in the <i>second half</i> of this [<i>becoming in awareness</i>] cycle, people have fully mastered this stage.</p> <p><i>[Now]</i> They are supposed to approach the <i>threshold</i> of the state of <i>being, in awareness</i>.</p> <p>They often realize that they <i>want something more</i> <i>than a life of material satisfactions</i>.</p> <p>Religious philosophies tell them in various terms about a higher state [<i>i.e., about the state of <u>being, in awareness</u></i>].</p> <p>They <u>not only</u> wish for this higher state because they are unhappy [<i>with their current state</i>], or because they have heard about it [<i>i.e., state of <u>being in awareness</u></i>], but also because something <i>deep within</i> <i>urges</i> them toward a <i>new way of life</i>.</p>

	<p>Yet they erroneously try to use the same tools they needed for <i>material</i> life to enter into the <i>spiritual</i> life.</p> <p><i>And this does not work.</i></p> <p>When they attempt to reach the higher form of being [<i>being, in awareness</i>] by using the tools of</p> <ul style="list-style-type: none">• intellect,• thought process, or• willpower, <p><i>[directly]</i> they construct what we call <i>images of themselves as they should be, and images of life according to their limited past experiences.</i></p>
15	<p>Again and again we have discussed this entire condition:</p> <ul style="list-style-type: none">• repression,• self-deception,• non-acceptance <p>of who you <i>really are</i> <i>[i.e., in a state of <u>becoming, in awareness</u>],</i> as opposed to who you <i>want to be</i> <i>[i.e., in a state of <u>being, in awareness</u>].</i></p> <p>All the products of <i>thought process</i> and of <i>exerting the will</i> prove only that these [<i>familiar</i>] faculties cannot <i>directly</i> bring freedom and spiritual growth <i>[i.e., cannot bring you to a state of <u>being, in awareness</u>].</i></p> <p><i>[In fact]</i> When used <i>wrongly</i>, thought and willpower create <i>confusion and suffering.</i></p> <p>When you consider what an <i>image</i> is, you will see that you have used a <i>superimposed standard</i> <i>[i.e., an idealized self image]</i> to cover up what you <i>really feel</i>, what you <i>really are</i> [<i>in your Essence</i>].</p>

In your *striving*
 to *be* something
more or
better, or
 to *attain* something
more or
better,
 you *no longer accept*
 who you [*really*] are and
 what you [*really*] feel.

Both
 thought and
 willpower
 belong in the category of *becoming* [*with awareness*],
 but are often *used wrongly,*
 in the sense of *leading away*
 from *yourself,*
 from what you
 are and
 have
now.

The *harmonious* state of *being* [, *with awareness*] can come about
only by *accepting* your state as it happens to be *now,*
 even though it is still *disharmonious.*

Such acceptance
 allows you to go about *trying to*
understand yourself
 and thereby [*indirectly to*]
grow out of this state [*of becoming, with awareness*].

You can never struggle out of the state of *becoming* [, *with awareness*]
 by *covering up* what you happen to be *now.*
 If you *insist on trying* [*to cover up what you are now*],
 the result will illustrate how the tools of

- intellect and
- will

can be *destructive*
 when not used for their proper purpose,
 as is the general way in your world.

16	<ul style="list-style-type: none">• Thought and• will are <i>temporary tools</i> to give directive to your outer actions and intent. <p>They can and should be used</p> <ul style="list-style-type: none">• for your <i>physical life</i>,• for <i>outer actions</i>,• for <i>deciding to know the truth about yourself</i>. <p>But they <i>cannot</i> be used for <i>spirituality</i>.</p> <p>Spirituality is, above all things, <i>love</i>, with all its derivatives.</p> <p>You know very well <i>you cannot love by forcing yourself</i>.</p> <p>You may <i>believe</i> you do, when in reality you do not, but that does not mean you love.</p> <p><i>Love can only come into being [organically and spontaneously]</i> when you [<i>use your mind and will to</i>] <i>remove</i> your <i>errors</i>, your <i>confusions</i>, your <i>preconceived ideas</i>, and your <i>dependency on the opinions of others</i>.</p> <p>These obstacles can be <i>removed</i> only by <i>fully understanding</i> them.</p> <p><i>Then</i> <i>love</i> comes into being <i>by itself</i>, just as the <i>real self</i> comes into being <i>by itself</i>.</p>
17	<p>You <i>cannot</i> make up your <i>mind</i></p> <ul style="list-style-type: none">• <i>to be a good person</i>,• <i>to love</i>, and• <i>have compassion</i> or• <i>humility</i>.

	<p>But you can make up your mind <i>[to use your mind in a process of inquiry]</i> to find out what causes you <i>not to be all that</i> <i>[you, in fact, actually are]</i> and so to remove what prevents you from being a <i>good and</i> <i>loving person</i> and what stands between you and <i>a full life,</i> <i>of being your real self.</i></p>
18	<p>Can you now perhaps understand a little better <i>why</i></p> <ul style="list-style-type: none"> • thought process, • intellect, • mind, and • will <p> <i>obstruct the birth</i></p> <ul style="list-style-type: none"> • <i>of the real self,</i> • <i>of love,</i> • <i>of all the qualities that are called spiritual?</i> <p>All this <i>[birthing of the real self]</i> happens by itself, as a result of <i>[using the mind and will indirectly for the purpose of]</i></p> <ul style="list-style-type: none"> • knowing and • understanding <p> yourself.</p> <p>Thought and will can only produce <i>[directly]</i> thought and will, they cannot produce <i>[directly]</i> something that has nothing to do with them.</p> <ul style="list-style-type: none"> • <i>Love,</i> • <i>transcendent understanding,</i> and • <i>all other qualities of the real self,</i> <p> <i>have nothing to do with</i></p> <ul style="list-style-type: none"> • <i>thought and</i> • <i>will.</i>
19	<p>Anyone who has gone through a creative process will readily admit that <i>genuine creation is not determined</i> <i>by an act of will or</i> <i>by a thought directed into the channel</i> <i>you think might bring forth</i> <i>such a creative experience.</i></p>

	<p><i>[Rather]</i> Creation comes</p> <ul style="list-style-type: none">• <i>unbidden</i> and is• <i>unexpected</i>. <p><i>[In other words,] When you expect it least, [behold] it is there.</i></p> <p>It is the same with the <i>creative manifestation of</i></p> <ul style="list-style-type: none">• <i>the real self,</i>• <i>a genuine feeling of love and</i>• <i>profound understanding,</i> <p>as opposed to the superficial, intellectual feeling that merely recites and repeats – either other people's teachings or one's own previous genuine experiences.</p>
20	<p>Superimpositions hide the real self. This is obvious.</p> <p>Superimpositions occur because</p> <ul style="list-style-type: none">• <i>mind</i> and• <i>will</i> <p>take them on.</p> <p>Without</p> <ul style="list-style-type: none">• <i>the mind</i> to decide and• <i>the will</i> to go through with it, <p>no superimpositions could occur.</p> <p>You <i>superimpose</i> because you <i>strive</i></p> <ul style="list-style-type: none">• <i>for happiness,</i>• <i>for recognition,</i> <p><i>even in the very process of spiritual development.</i></p>

	<p>The state of <i>becoming</i> [, in awareness] is <i>striving</i>. If one is <i>not</i> in a state of <i>becoming</i> [, in awareness], there is <i>no striving</i>, therefore there is <i>no danger of</i> <i>confusion and</i> <i>suffering</i>.</p>
21	<p>Take the lowest stage of development, <i>mineral life</i>. It has the <i>least</i></p> <ul style="list-style-type: none"> • awareness, • will, and the • very least of mind. <p>There is <i>no misery</i>. In the state of <i>being</i> <i>[either with or without awareness]</i> there is <i>no misery</i>.</p> <p>Misery, however, will exist as you grow into [but before you get to] the state of <i>being in awareness</i>, unless you have learned to go through the <i>state of becoming</i> by first using</p> <ul style="list-style-type: none"> • mind, • intellect, • thought, and • will <p style="text-align: right;">in an organic [<i>i.e., natural</i>] way.</p> <p>When, however, you have used your mind and will</p> <p style="text-align: center;">in an <i>inorganic,</i> <i>unnatural way,</i></p> <p>it becomes necessary to <i>remove</i> that <i>surplus</i> of mental and voluntary activity that has caused the misuse of these faculties.</p> <p>One cannot say that</p> <ul style="list-style-type: none"> • mind, • intellect, and • will <p style="text-align: center;"><i>[directly] cause</i> <i>suffering and</i> <i>misery,</i></p>

	<p>but <i>using them when they should not be used does have that effect.</i></p> <p>Your mind is responsible for all the</p> <ul style="list-style-type: none"> • images, • wrong conclusions, • petrifications, • generalizations, and • all that is crippling in you <p><i>[and these in turn have caused your pain and suffering].</i></p> <p>So you have to use the mind, the same instrument <i>[that created all these images, wrong conclusions, etc.],</i> to remove these conditions [i.e., the images etc. that cause pain].</p> <p>This [removal of images, etc.] can be done only by understanding fully and deeply, not just superficially, how these false structures came into being <i>[and this deep understanding is done by the mind].</i></p>
22	<p>There are many religious systems which realize the danger of the mind. They try to eliminate</p> <ul style="list-style-type: none"> • mind and • will <p>functioning, <i>but this cannot work</i> <i>[since the mind and will are needed to understand].</i></p> <p>Do not accept my word for it, my dear ones. I always ask you not to do that. But think about it and you will see for yourself that this is so.</p> <p>When you artificially cut out the mind [, this needed tool for understanding,] by exercise and discipline, what happens?</p> <p>You repress what still exists in you [i.e., your images, etc.], and when confronted with a crisis [brought on by your images, etc.] to which you cannot apply these exercises [i.e. they do not work], what was repressed reappears on the surface.</p> <p>So it [i.e., your temporary illusory “happiness”] is only a question of how successfully you can keep out of sight what still exists [i.e., images, etc.].</p>

	<p>Therefore, any exercise of <i>cutting out the mind</i> by <i>cutting out</i></p> <ul style="list-style-type: none">• <i>thoughts,</i>• <i>emotions, or</i>• <i>attitudes</i> <p>that are not to your liking is artificial and can <i>never</i> bring <i>genuine liberation</i>.</p> <p><i>A person aiming at liberation</i> <i>does not have to fear negative circumstances.</i></p> <p>There is no need to use</p> <ul style="list-style-type: none">• discipline or• any exercises, <p>for what is <i>not</i> there [<i>in reality – but is there in illusion</i>] does not have to be manipulated [<i>to be removed</i>].</p> <p>This is simple logic.</p> <p>The only way to dissolve the undesirable is to <i>understand</i> it, to <i>know</i> it, and to <i>own up</i> to it.</p>
23	<p>[So] Please do not think I propose to dissolve the mind altogether. Without it [<i>i.e., the mind</i>] you would become an imbecile.</p> <p>As long as you live in this world, you <i>need</i> the mind.</p> <p>Dissolve its negative use [<i>however</i>] in areas of your being</p> <ul style="list-style-type: none">• where the mind is<ul style="list-style-type: none">• a hindrance and• a direct cause of your misery and confusion,• where it <u>prevents</u> the creative process of your real self.

*Many of my friends have
experienced this manifestation, not only in*

- *creative art, but also when*
- *a profound
thought or
feeling of love, or*
- *a new way of approaching life,
have sprung from a deep source within.*

*These motions [i.e., profound thoughts, love, new way of approaching life]
come from another area;
when you observe them
you will see that it is as though you had*

- *another brain,*
- *another seat of*
 - *feeling and*
 - *reacting,*

within yourself.

*At the beginning, it does
not happen often,
but*

*its manifestation will increase in
frequency and
duration*

as you understand yourself more thoroughly.

Do not try to reproduce them
[i.e., these profound, spontaneous thoughts, feelings of love, etc.]
**artificially and
voluntarily [with your intellect and will].**
It will not work.

**The moment you try to do that,
you again use the tools of
mind and
will**

*in an area where they cannot be
successful and
functional.*

24

Of these two areas of thought, meaning

- **the superficial intellect and**
- **the real self,**

the [superficial] intellect can be

- **directed,**
- **manipulated, and**
- **governed**

by the will;

the real self cannot [be governed by the will].

The real self is [in contrast to the superficial intellect]

***much more intelligent,
much more certain, and
much more reliable.***

**It [i.e., the real self] is always
constructive.**

[With the real self] You never even have to make a choice.

***It [the real self] just is there as the
one and
only***

truth,

***without any
question or
doubt.***

**Questions and
doubts**

are part of the *superficial intellect.*

But the real self is

***the product,
the result***

that is being born in you through [the processes of]

- ***your understanding and***
- ***accepting yourself***

as you happen to be now.

As you accept the reality of your actual state now,

the real self can manifest.

25	<p>An intrinsic quality of the <i>real self</i> is that it reacts in forever <i>new ways</i> to each</p> <ul style="list-style-type: none"> • experience and • aspect <p>of life.</p> <p><i>[Unlike the superficial intellect]</i> It <i>[i.e., the real self]</i> is never governed by the past. Therefore, its way of experiencing life is as poignant <i>[and innocent]</i> as a <i>child's</i>.</p> <p>But when your impressionable mind has made an image out of an experience <i>[of the past]</i>, has petrified this onetime experience into a</p> <p style="padding-left: 100px;">general rule <i>[of life]</i> and law <i>[which it thinks governs all of life]</i>,</p> <p>then your present and future</p> <p style="padding-left: 100px;">ability to <i>experience the new</i> is limited by its <i>tie to the past experience</i>.</p> <p>The freshness goes out of it, and often even the truth <i>[also goes out of it]</i>, because the <i>present</i> has, <i>in reality</i>, no resemblance to the past, or would not have any if you did not mold it according to your image <i>[i.e., the generalized image created by the mind]</i>.</p>
26	<p>Perhaps you will now understand better what we have examined and worked on all this time.</p> <p>The only way to <i>dissolve past experiences</i> which are <i>deeply imprinted</i> on your</p> <ul style="list-style-type: none"> • <i>conscious</i> or • <i>unconscious</i> <p style="padding-left: 100px;"><i>mind</i>, and to <i>free yourself of the mind's limiting and erroneous structures</i>,</p>

is to [*use your mind to*]
become aware of them
[your images – your mind’s generalizations of past experiences],
look at them, and
understand them
in their full
scope and
depth.

This can be done only if you are truly willing to
• face yourself in absolute candor, and
• dispense with any hankering after what you *should* be,
as opposed to what you *are*.

I repeat:
this *cannot* be done if you *moralize* with yourself.

Constant self-moralizing,
which often happens in
• subtle,
• devious,
• hidden
ways,
keeps you from [*looking deeply and*] understanding that
which causes misery in your life.
The misery is always self-produced;
it never comes from outside,
no matter how much it may appear so on the surface.

27

Often, people are basically ready to
enter the *second half* of the cycle
[the cycle of becoming, in awareness],
approaching the threshold of the state of *being in awareness*,
yet they oppose the organic growth into it
by artificially *holding on to an overemphasis on the*
• mind,
• intellect, and the
• outer will.
They believe that they can
attain growth and
***experience the real self* [*the spiritual self directly*]**
by *curbing the will,*
by *manipulating thought,*
by *disciplining emotions.*

	<p>When they achieve a temporary state of precarious peace, they easily believe that they are on the right road.</p> <p>But when their smoldering inner reality disrupts this false peace, they despair.</p>
28	<p>If only you would let go of [trying to use your mind and will directly, i.e.,] trying [with all your might] to live up to ideals that you are inwardly not yet ready for, you would not misuse the tools of</p> <ul style="list-style-type: none">• intellect and• will, <p><i>[by which misuse you thereby are]</i> creating [even] more obstructions.</p> <p>If only you could attribute lesser importance to the concepts [you hold in your intellect] than to what you really feel [in your heart in the moment], you would not obscure the jewel of the real self.</p> <p>You all hold on to these tools [of intellect and will] because you feel unsafe without them.</p> <p>You do not trust yourself to be without [these tools:] rules, laws, concepts, and ideals from outside.</p>

	<p>Without the [inner real-self certain] knowledge of what is right and good, you <i>unconsciously</i> think that you cannot let go of superimposed standards [of the idealized self image], ignoring the fact that if only you looked at yourself as you really are, you would have nothing to fear.</p> <p>In order to do so [i.e., in order to look at yourself as your real self], you would have to see first that the superimpositions [i.e., your masks] do exist; and, second, determine why they [i.e., your masks] exist.</p> <p>You then would come to see that the need for security plays a role here.</p> <p>But holding on to security [by 'safely' hiding behind your masks] cannot bring the real self into being.</p> <p>If you follow this procedure [laid out in this lecture] step by step, you will not obstruct the growth that you are <i>inherently</i> ready for.</p>
29	<p>[However,] Do not try to cut out by force the overemphasis on the</p> <ul style="list-style-type: none">• outer intellect and• will. <p>Use them [i.e., use outer intellect and will] rather to</p> <ul style="list-style-type: none">• see and• understand what is in you, and• accept yourself without moralizing.

	<p>Do not ignore these tools [intellect and will], but use them to <i>indirectly</i> [rather than directly] bring about</p> <ul style="list-style-type: none">• the <i>constant</i> renewal and regeneration process,• the <i>direct experience</i> of creative spontaneity that <i>only the real self</i> can give.
30	<p>What you find <i>within</i> yourself may very well be the same as the superimposed standards you adopt from the outside [as part of your mask].</p> <p>Yet there is a world of difference between the two. Only what comes genuinely out of yourself is of value.</p> <p>You cannot find what is genuinely within you, behind all the destructive</p> <ul style="list-style-type: none">• patterns and• images, <p>if you are not ready to dispense with [your masks, i.e.,] the superimposed, intellectualized concepts, and thus look at yourself <i>naked</i> [with masks stripped away].</p> <p>No matter how true a concept may have once been for the person who has experienced it, the authenticity of the experience gets lost when thoughts and actions are repeated mechanically.</p>
31	<p>What I am saying here is old wisdom, and much of it I have said before. But very little of it has been <i>truly</i> understood. So I am trying now to say it again in different words.</p>

	<p>The phase most of my friends are approaching now requires the awareness of everything that I have said tonight.</p>
32	<p>And now to your questions.</p> <p>QUESTION: In my work on myself I have found that because I need to <i>justify</i> myself for what I do, I <i>condemn</i> myself as well. I realize that this [<i>justifying and condemning myself</i>] is a <i>defense-mechanism</i> that has to do with my <i>wrong</i> <i>conclusions and</i> <i>images.</i> I am in some sort of <i>emotional confusion</i>, which I have been <i>intellectualizing</i>. Will you please suggest an approach to this <i>problem of</i> <i>self-justification</i> and <i>self-condemnation</i>?</p>
33	<p>ANSWER: As you become aware of justifying yourself, ask yourself why you are doing so. Would anyone justify what they do not feel <i>needs</i> justification?</p> <p>If you feel that what you do <i>needs</i> justification, you must condemn, or judge, or moralize [<i>what you are doing – making it somehow “wrong”</i>]. There can really be no [<i>need for</i>] <i>justifying</i> without <i>moralizing</i>.</p> <p>Then ask yourself clearly, <i>what</i> is it exactly that you condemn [<i>in what you are doing</i>] and <i>why</i> you condemn it.</p> <p>It will be easy to see that you <i>condemn</i> <i>not</i> because of an innate knowledge [<i>within you, your real self</i>], but mainly because <i>your society</i> and <i>environment</i> <i>condemns</i>; <i>so you do too.</i></p>

	<p>Now, it may very well be that you <i>wish to be without this tendency</i> [<i>to justify and condemn</i>] because you feel, for many reasons, that you would lead a <i>fuller and</i> <i>more constructive</i> life without resorting to condemnation.</p> <p>But before you can be aware of your own innate desire <i>[i.e., desire of your real self]</i>, you have to separate • your <i>true wish</i> [<i>coming from your real self deep inside</i>] from • your <i>dependency on public opinion</i> [<i>from the outside</i>].</p> <p>Then, in order to resolve the <i>problem</i> [<i>of justifying and condemning yourself</i> <i>for not living up to standards being set by others outside and</i>] that hinders your full unfoldment [<i>into a more mature being</i> <i>that emanates from your real self, you Essence</i>], you have to first <i>accept and</i> <i>understand</i> it [<i>i.e. the problem of justifying and condemning yourself</i> <i>for not living up to the standards set by others</i>].</p> <p>But you can do so [<i>accept that you are not meeting the standards of others</i>] only if you <i>stop</i> justifying and condemning yourself.</p> <p>I have said this so many times, but it is <i>always forgotten</i>.</p> <p>You cannot find the truth about the existence of your problem when you approach it with an attitude of <i>right versus wrong,</i> <i>good versus bad.</i></p>
34	<p>The mere fact that you <i>wish to be without your problem</i> [<i>of justifying and</i> <i>condemning yourself for not living up to the standards of others</i>] would <i>not automatically bring</i> justification and condemnation.</p>

	<p>That [justification and condemnation] only happens when you wish to live up to superimposed standards and ideals;</p> <p>you do it [justify and condemn yourself] because you cannot accept yourself as you happen to be now, and want to be different <i>already</i> [without doing the required work].</p> <p>You run away from what you are which keeps you from outgrowing your problem.</p> <p>That [outgrowing your problem] happens if you accept it [your problem of immaturity and condemning self] as a part of yourself.</p> <p>When you fully accept it, you no longer justify or condemn, because you have given up the ideal, and therefore the outer standards.</p>
35	<p>If someone wants something, and is not living up to <i>outside</i></p> <ul style="list-style-type: none">• standards and• preconceived ideas [concerning what one wants], <p>there will be no need for self-justification and condemnation</p> <p><i>if immediate success is not forthcoming.</i> <i>[one is comfortable being an imperfect work-in-progress]</i></p> <p>Let us suppose that someone wants to write, but cannot.</p> <p>The mere wish [to write] will not cause self-condemnation [for not yet being able to write].</p>

	<p>If, however, <i>society proclaimed that</i> <i>everyone who does not write</i> <i>commits a crime or</i> <i>is inferior,</i> then, in addition to the simple wish to write, this person would begin to condemn himself – and therefore start justifying, warding off the brunt of [so as not to feel] the self-condemnation. Finding excuses and explanations [rationalizations] would be a cover-up for <i>[a defense against feeling]</i> the [pain of] self-condemnation.</p>
36	<p>Now, separate these two aspects. [1] Become aware of your dependency on public opinion. Find out why you want to resolve your problem <i>[of condemning yourself for not meeting public opinion</i> <i>requiring you to write well to be accepted].</i> [2] Then be aware that whenever you look at the problem <i>[of condemning yourself for not meeting public opinion</i> <i>requiring you to write well to be accepted],</i> you are condemning and <i>[then, to cover up and defend against</i> <i>the pain of condemnation,]</i> justifying [i.e., defending yourself].</p> <p>The more you become aware <i>[of your</i> 1) <i>dependency on public opinion and</i> 2) <i>your condemning yourself for not meeting public opinion</i> <i>requiring you to write well to be accepted]</i> the less will you justify and condemn.</p>

	<p>And that is the beginning of <i>understanding</i>. As you become aware of and understand your self-moralizing and self-justification, they diminish by the [mere] act of observing them.</p> <p><i>The problem [of condemning and justifying your as yet limited writing skill]</i> will be resolved by the act of understanding it [i.e., the problem] and observing yourself.</p> <p><i>But the resolution of the problem</i> <i>[of self-condemnation and justifying your as-yet limited writing skill]</i> cannot come before your dependency on public opinion is out of the way.</p>
37	<p>So much unhappiness is caused by the compulsive need to live up to what you think exists.</p> <p><i>If you did not know of these outer standards,</i> <i>you would not be unhappy.</i></p> <p><i>Unhappiness often</i> comes from <i>comparison</i>, and therefore is <i>not genuine</i>.</p> <p>Take a primitive example: Let us suppose some people are poor; they are <i>not</i> starving, but they have less than their neighbors.</p> <p>If everyone else were to live like them, they would not be unhappy, yet because others have more, they suffer.</p> <p> Is that <i>real</i> unhappiness?</p>

	<p>If it is not <i>[real unhappiness]</i>, then it <i>[i.e., this unreal unhappiness]</i> comes from the mind, from superimposed ideas, from outer knowledge – and therefore it <i>[this unreal unhappiness]</i> leads away from the real self.</p> <p>It might be well worth your consideration to look at your unhappiness from that point of view.</p> <p>Even though some of your <i>genuine needs</i> might not be met, you would see that <i>your unhappiness</i> is aggravated by comparing yourself to others.</p> <p>Diminishing the urge and the compulsion to compare</p> <p>will</p> <ul style="list-style-type: none">• <i>leave the genuine wish free and</i>• <i>enable you to be open to understanding the obstructions.</i>
38	<p>The state that might genuinely make you unhappy cannot be understood and dissolved as long as you are driven by superimposed standards.</p> <p>As long as shame and pride induce moralizing and justifying, you cannot grow out of the problem, because you cannot understand it.</p> <p>So, look at all this in a <i>calm</i> way, without haste and the urge to get over it <i>immediately</i>.</p>

39	<p>QUESTION: I was under the impression that the <i>mind</i> is the builder, but according to what you say, it seems to me that the <i>emotions</i> are the builders. Am I correct?</p>
40	<p>ANSWER: Both are builders. <i>[However] Both can be builders for something [either]</i> • constructive or • destructive.</p> <p>If they [i.e., the mind and emotions] are used for something they are not organically designed for <i>[namely, the direct manifestation of a spiritual life of bliss],</i> then they will be destructive.</p> <p>If the <i>mind</i> wants to build a spiritual state, <i>[but doing so by] hiding</i> <i>[numbing, repressing, denying, etc.] the actual emotions,</i> it <i>[i.e., the mind]</i> is destructive.</p> <p>If <i>[on the other hand]</i> the <i>mind</i> builds on what it finds out about its own distortions, it <i>[i.e., the mind]</i> will be constructive.</p> <p><i>[Now considering emotions,]</i> Emotions of which you are aware <i>[i.e., of which you are conscious],</i> even if negative, cannot build anything destructive.</p> <p>But unconscious negative emotions are bound to build destructive results.</p> <p>Positive emotions <i>[conscious or unconscious]</i> build constructive results.</p> <p>If the <i>mind</i> is used for building material things, it is constructive, because <i>this</i> is what the mind is for.</p> <p><i>[For spiritual growth toward a state of being, with awareness]</i> You need the mind to form the intent to remove what it has built up negatively.</p>

	<p>There is no strict borderline between <i>mind</i> and <i>emotion</i>. They intermingle.</p> <p>Both <i>thought and emotions</i> can be of the <i>mind</i>. Another region of your being -- the <i>real self</i> -- <i>produces</i> <i>a different kind of thought and</i> <i>a different kind of feeling.</i></p>
41	<p>QUESTION: I would like to ask two questions, in connection with yoga. Is what you said tonight the same as what yoga calls "becoming the mirror of <i>reality</i>?" Also that the <i>mind should become the slayer of the mind</i> in order to reach <i>reality</i>?</p>
42	<p>ANSWER: Yes, it is the same, only it is very often <i>used wrongly</i>. It [<i>i.e., this statement</i>] is used as a <i>force</i>, superimposing [<i>on top of what is</i>] and [<i>thereby</i>] <i>forcefully cutting out something</i> [<i>that is not accepted in the self</i>]. Even the word "<i>slayer</i>" suggests this deep and unfortunate misunderstanding. A wrong process is implied in it.</p> <p>If you <i>try</i> to slay the mind, it merely hides.</p> <p>It can only dissolve [<i>defenses and superimposed layers that cover the real self</i>] by a <i>process of understanding</i>.</p>

	<p>Confusion is not eliminated by a forceful act of tearing it [i.e., the confusion] out. This [trying to tear out confusion] only makes you repress the awareness of confusion's existence.</p> <p>But if you [use your mind rightly in order to] look at confusion without compulsion, without haste, without moralizing, without denial, then you can hope for the understanding [of the confusion] that is necessary to grow out of it [i.e., the confusion].</p> <p>"Slaying" [the confusion of the mind] suggests compulsion, haste, [impatience] moralizing – so that cannot be the way.</p>
	<p>Haven't most of you on this path experienced this phenomenon already?</p> <p>Whenever you come across an aspect [of yourself] that you do not like and are impatient to get rid of, it always reappears in one form or another, sooner or later.</p> <p>But when you calmly look at it [i.e., this aspect of yourself you do not like], you reach a deeper level of understanding and, slowly, this aspect [of yourself that you do not like] truly begins to lose force and impact.</p>

	<p>Whenever it <i>[this aspect of yourself that you do not like]</i> still reappears and you do not become impatient, but <i>[rather]</i> try to recognize more about yourself from the persistence of this aspect <i>[you do not like],</i> you <i>[then]</i> become calm and peaceful,</p> <p>but certainly not by "slaying" it <i>[i.e., this undesirable aspect of yourself],</i> which is just another word for whisking it away.</p> <p>That <i>[whisking it away]</i> can only produce repression, and repression is self-deception.</p> <p>You think you do not have it because <i>[now by repressing it]</i> you are not aware of it.</p> <p>But that <i>[repressing the aspect you do not like about yourself]</i> is not getting rid of anything.</p> <p>Forcing leads only to self-deception and illusion.</p>
44	<p>By</p> <p>letting an undesirable aspect be, letting it float on the surface, you can observe it and learn to understand it.</p> <p>This is the only way, my friends. Cutting out or slaying <i>[or denying that undesirable aspect of yourself]</i> would be a shortcut, and there is no shortcut to growth and genuine spiritual and emotional health.</p>

	<p><i>[However,]</i> When you let it be there, in full awareness, then it [i.e., the undesirable aspect of yourself simply] ceases to be, after the profound understanding has come to you.</p>
45	<p>Those spiritual teachers who have made the statements you mentioned have perceived certain truths. But I doubt that anyone who has perceived and [especially anyone who has] experienced the truth can advocate "slaying."</p> <p>Those who do [advocate "slaying"] have adopted someone else's experience and sell out their own insights.</p> <p>It is also possible, of course, that wrong terms are being used by translators and others who try to give to the world what one [other] person experienced.</p> <p>Such concepts as "slaying" lead further away from the real state of being [, in awareness]. They may, however, [even] lead to an illusory, imaginary state of being [, i.e., being, without awareness].</p>
46	<p>The great spirits of all times have said, and will say, what I have been trying to tell you for a number of years, from different approaches and points of view. They may have used different words, but the essence always remains the same.</p>

	<p>Jesus spoke of not resisting evil. This is what he meant: If you <i>resist</i> evil, the confusion and the distortions, you only <i>drive them underground.</i></p> <p> If you do <i>not resist</i> them, you can <i>recognize them [and work to overcome them].</i></p> <p> <i>[In your real self]</i> You automatically have the <i>humility</i> to <i>not try to be more than you are [as yet],</i> and thereby you have the basic prerequisite <i>[i.e., accepting what is in you]</i> to <i>outgrow the evil and</i> <i>be reborn into your real self.</i></p> <p> Cutting out, forcing, disciplinary action, slaying, are all forms of resisting.</p> <p> When you <i>judge</i>, you <i>resist.</i></p> <p> When you <i>justify</i>, you <i>resist.</i></p>
47	<p>QUESTION: What then is the right self-discipline?</p> <p>ANSWER: I believe that this lecture, as well as all previous ones, amply answer your question.</p> <p>One of the points I make again and again is that <i>disciplinary action is force,</i> and therefore <i>leads away from self-knowledge.</i></p>

	<p>The <i>intent</i> to look at yourself as you are, and not as you want to be does lead to self-knowledge, yes.</p> <p>But</p> <p><i>discipline</i> [in contrast to intent] connotes</p> <ul style="list-style-type: none">• <i>compulsion,</i>• <i>suppression,</i>• <i>repression,</i> and• <i>forceful action</i> –<ul style="list-style-type: none">• <i>all shortcuts,</i>• <i>all illusions,</i>• <i>all measures to strengthen the idealized self-image.</i>
48	<p>As I have said in this lecture,</p> <ul style="list-style-type: none">• <i>intellect,</i>• <i>will,</i> and• <i>discipline</i> <p>are [indeed] necessary for your <i>outer actions,</i> for your <i>physical life,</i> for <i>preventing destructive impulses to manifest.</i></p> <p>But</p> <p>when it comes to the [spiritual] <i>growth</i> of your <i>inner being</i> [your real self], <i>discipline is very harmful.</i></p> <p>If you <i>discipline</i> your</p> <ul style="list-style-type: none">• <i>thoughts</i> and• <i>emotions,</i> <p>you <i>force</i> them to be something <i>other than they are.</i></p> <p>If [on the other hand] you <i>intend</i> again and again to <i>look at yourself in truth,</i> this [action of looking at yourself] is <u>not</u> <i>discipline.</i> [Rather] <i>It is an intention which you follow through.</i></p>

	<p>If you use your will for the purpose of "I want to know myself," that is</p> <ul style="list-style-type: none">• good,• constructive, and• realistic. <p>But when you use your will <i>[to force yourself] to be something you are not yet,</i> how can that be real?</p> <p>If you look at yourself</p> <ul style="list-style-type: none">• calmly• without moralizing,• without justifying,• without complaining or resenting, <p>then you do <i>not</i> discipline yourself. <i>[Rather] You simply look at what is there.</i></p> <p>Do you understand?</p>
49	<p>QUESTION: I don't know how a person can live without self-discipline.</p> <p>ANSWER: That <i>[i.e., living without self-discipline]</i> is something completely different. I made this so clear in this lecture, as well as in previous ones, for that matter, that I believe if you</p> <ul style="list-style-type: none">• calmly reread what I said and• open your mind, <p>you will see what I mean.</p> <p>Of course the <i>immature</i> soul has many destructive impulses which can only be checked by self-discipline. <i>But I do not speak about that [i.e., about proper use of discipline in the first</i> <i>half of the cycle of the state of <u>becoming, with awareness</u>].</i></p> <p><i>[Rather] I speak [of the second half of the cycle of the state of <u>becoming, with</u></i> <i><u>awareness</u> and birthing the state of <u>being, with awareness, i.e.,]</u></i> about the <i>inner life</i>; about growing out of these very destructive impulses <i>[all together]</i>.</p> <p>I talk about the birth of the <i>real self</i>, of <i>love</i>.</p>

	<ul style="list-style-type: none">• Can <i>love</i> come into being by discipline, by an act of will?• Can <i>any creative process</i> come into being by discipline?• Can <i>you be a good person</i> by discipline? <p style="text-align: center;"><i>Certainly not.</i></p> <p>Do you understand a little what I mean?</p>
50	<p>QUESTION: There are many different ways of discipline, and this is not what I had in mind. I meant <i>channeling</i>.</p> <p>ANSWER: What do you mean by channeling?</p>
51	<p>QUESTION: The channeling of emotions <i>[i.e., using discipline to control emotions, keeping them in a desired channel]</i></p> <p>ANSWER: When you channel your emotions, you <i>force</i> them to run according to what you decide with your <i>mind</i>.</p> <p>Is that genuine? Can that lead to reality?</p> <p>When you <i>[are living freely and therefore]</i> are off guard and do <i>not</i> tell them how to run, do <i>not</i> channel them, they will run as they are – and you will be disappointed <i>[with how your real and free emotions show up]</i> because you thought your <i>channeling disciplinary action</i> has made them into what you want them to be, has made you into what you want to be. <i>But you are not [yet the person you want yourself to be and not yet the person who has the emotions you want to have – emotions such as love, joy, pleasure].</i></p>

	<p>If you were truly changed [and your real self reborn and alive in you], you would not have to channel anything. Your emotions would <i>automatically</i> flow in a <i>constructive</i> way.</p> <p>The moment you <i>have to</i> [expend effort and control and] channel them [i.e., your emotions], you [show that you] distrust them – and rightly so, for they are still immature.</p> <p>[But] How can they mature by being channeled? Do you channel any living organism, a growing body? If you did you would cripple it.</p> <p>And this is what happens to emotions if they are channeled. They may <i>outwardly</i> "behave," but that does <i>not</i> mean they have [in fact] grown out of the immature state.</p>
52	<p>I have discussed this at such length in the past that I really do not have to repeat it here.</p> <p>I only want to add this: Channeled emotions are negative emotions manipulated.</p> <p>Only by <i>letting them free</i> will you be able to <i>transform</i> them [via a process of rebirth] through <i>understanding</i> them.</p> <p>Innately, your feelings [from your real self] are <i>constructive</i>, but how can you come to them [i.e. to your true constructive real-self feelings], as long as you do not understand their <i>negative distortions</i>?</p> <p>By channeling your emotions, and thus [channeling and disciplining] yourself, how can you be free? <i>Selfhood is freedom.</i></p> <ul style="list-style-type: none"> • <i>Discipline</i> and • <i>channeling</i> <p><i>lead away from freedom.</i></p>

53	<p>QUESTION: If one is in the state of <i>being</i> [, with awareness], which is the <i>real self</i>, and is functioning on a positive level, and then one discovers a neurotic trend on a deep level, the real self seems to disappear. Why can one then not pursue any creative work?</p>
54	<p>ANSWER: <i>[True]</i> Creativity comes <i>[only]</i> from the <i>real self</i>. To be <i>wholly your real self</i> takes a great deal</p> <ul style="list-style-type: none">• of understanding,• of observation. <p>Yet this</p> <ul style="list-style-type: none">• understanding and• observation <p>are constantly interrupted by your ingrained habit <i>[and patterned living]</i> of</p> <ul style="list-style-type: none">• hiding,• moralizing, and• justifying. <p>You may succeed once, but then <i>you forget again</i>, and the next time you come across a disturbed area you again <i>[fall into your old habits and patterns and]</i></p> <ul style="list-style-type: none">• repress,• judge, and• strain away <p>from what is.</p>
55	<p>This is the difficulty one has to be aware of in order to take on the <i>[new] habit</i> of</p> <ul style="list-style-type: none">• looking,• seeing, and• trying to understand <p>while staying completely free of all preconceived ideas.</p>

	<p>Perhaps also the past experience of the real self causes one to take it [<i>i.e., the real self</i>] for granted, thinking it will be there again just as before, and strive to attain it [<i>i.e., the real self</i>] again. Yet, <i>striving</i> is the very opposite of what brings out the <i>real self</i>.</p> <p>Past experience [<i>of the real self</i>] cannot be duplicated in a direct way. But your manner of going about it [<i>i.e., reclaiming the real self</i>]<i>-- namely,</i> • being free from repression [<i>of what is actually there in you</i>] and • having the willingness to • calmly and • unjudgingly see what is, without being in a hurry about it – <i>that can renew the experience</i> <i>[of the real self you had before].</i></p>
56	<p>Your real self is covered by false layers of superimposition.</p> <p>You may have begun to remove <i>one</i> area, and thus have reached a certain plateau [<i>in that area of your life</i>], <i>but</i> other areas now come to the fore.</p> <p>Here the breakthrough [<i>of the rebirth of your real self</i>] has to be accomplished all over again by the same process.</p> <p>Having had that <i>experience of the real self a few times</i> will give you great strength. But do not expect to have it all the time yet. Such [<i>unrealistic</i>] <i>expectations</i> will have a very negative effect.</p>

57	QUESTION: But what if you are engaged in creative work and then, suddenly, you cannot do it any more?
58	ANSWER: That is because there are still certain obstructions in you which you have not fully understood. When [in the past] you attained the experience of the real self you were not yet expecting it. Because it came <ul style="list-style-type: none">• unbidden,• inadvertently, as it were, you had the <i>right attitude</i> [of no expectation]. Without it [i.e., without this right attitude of no expectation] this experience [of spontaneous creativity from the real self] is lost again. Instead [of this right attitude of no expectation], there is an [attitude of] expectation [i.e., an expectation of creativity] and therefore a striving away from what is.
59	QUESTION: You were talking about superimposed standards. How should we educate our children? At this stage, every standard we give to our children is superimposed.
60	ANSWER: Well, my dearest ones, this is a chapter that goes too far for an answer now. All I can say is that <i>human education, at this point, is so wrong.</i> It [education of children] could be so much more constructive if the child could be educated according to teachings such as this.

	<p>If</p> <ul style="list-style-type: none">• self-knowledge and• self-understanding, and• the honest facing of what is, <p>were cultivated in the child,</p> <p>there would be no conflict between two unsatisfactory alternatives [<i>namely</i>]:</p> <p>either letting all destructive impulses loose, or incarcerating the <i>living spirit of truth</i> for the sake of <i>right behavior</i>.</p> <p>The child could be encouraged from the beginning to <i>develop inwardly</i> by <i>facing the truth</i>.</p> <p>Outer, superimposed standards would only be a structure for those who are incapable <i>as yet</i> of directing their behavior into constructive actions.</p>
61	<p>Because</p> <p>education is so far behind what it really could already be at this time, <i>moral laws become</i> <i>a whip and</i> <i>a prison,</i> so that <i>the living spirit of love</i> <i>cannot grow.</i></p> <p>I think it will take some time before humanity will change the educational system, although some tentative beginnings have already been made.</p> <p>Perhaps <i>first</i> <i>only in individual homes,</i> <i>by individual teachers,</i> but gradually change will become general.</p>

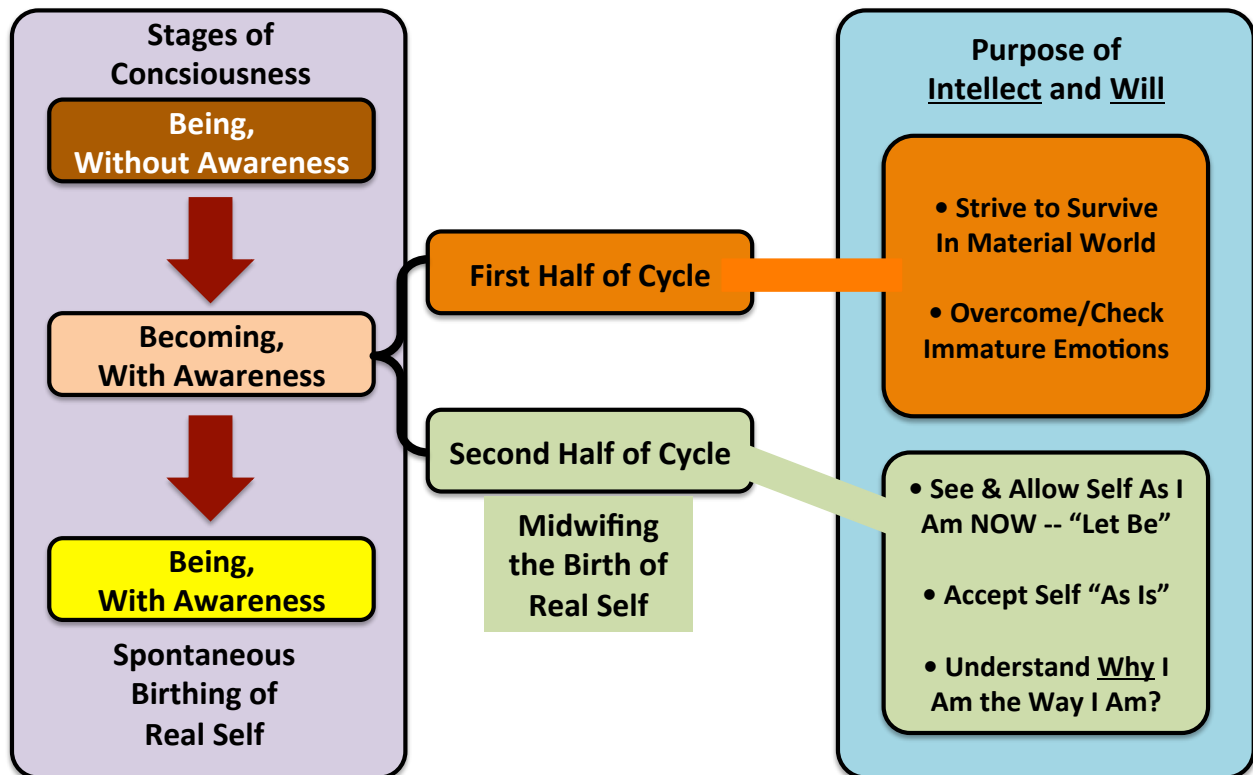
	<p>Until such time, <i>many more people will have to find themselves in</i> <ul style="list-style-type: none"> • <i>truth</i> and • <i>reality,</i> <i>instead of pretending to be something different.</i></p> <p>That is the <i>only</i> way <ul style="list-style-type: none"> • <i>confusion,</i> • <i>pain, and</i> • <i>suffering</i> <i>can be removed.</i></p> <p><i>That is the only way God can come into being.</i> <ul style="list-style-type: none"> • <i>Light,</i> • <i>love,</i> • <i>joy –</i> <i>all these are the outcome of truth; not truth far beyond your [current] state, but [rather] truth as it happens to be now within yourself.</i></p>
62	<p>Blessings for all of you. May these words sink in, and even if the effect is but small, they will prove tremendously helpful.</p> <ul style="list-style-type: none"> • Think and • feel these words. <p>Pursue these thoughts on your own so that you can accept them as truth.</p> <p>Separate yourself from ideas you cling to merely because you have done so for a long time, and because you still struggle against recognizing yourself <i>as you are now.</i> <i>All this [needless struggle] brings nothing but strife.</i></p> <p>Be blessed, my friends, all of you. Be in peace. Be in God!</p>

Epilogue – Pathwork on **The Spiritual and Psychological Meaning of Midlife**

Nearly twenty years ago I took my first seminary course from St. Mary's Catholic Seminary in Cincinnati, OH. This graduate-level course was taught by author and lecturer Sr. Barbara Fiand, Ph.D. The course was a blending of spiritual mysticism (works of Meister Eckhart, et. al.) along with Jungian psychology regarding the various stages of consciousness. I was mesmerized and inspired by the teachings, my first exposure to such material. At the time, age 52 or so, I was entering a full-blown midlife crisis phase of my own life, though I was unconscious of that fact, except the title of the course, *The Spiritual and Psychological Meaning of Midlife*, caught my eye and led me to take the course. My life changed dramatically during the twenty years since. I am grateful for this experience.

For the past 13 years I have become increasingly drawn to the Pathwork as a set of tools for helping to midwife my birth into the ever-deepening spiritual phase of my life. The preceding **Pathwork Lecture, #104 -- *Intellect and Will as Tools or Hindrances of Self-Realization*** gave me a beautiful framework for how Pathwork is used for tools of spiritual transformation, especially for those of us going through midlife stages of our lives.

I prepared the following diagram to summarize the terms and concepts of the lecture:



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