

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

	<p><b>Whenever you cannot recapture the inner meaning and the living experience of an expression, be aware of it</b> <i>[aware that you have lost the energy of the inner meaning].</i> <i>Awareness [of the true meaning] counts so much.</i></p>
05	<p><b>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.</b></p> <p><b>When you <i>experience the living spirit of a term,</i> <i>it is your real self that does so.</i></b></p> <p><b>The <i>unfeeling</i> repetition of a word is done by your <i>intellect.</i></b></p> <p><b>Memory is the will to recapture what was once <i>experienced.</i></b></p> <p><b>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></b></p>
06	<p><b>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</b></p> <ul style="list-style-type: none"><li>• by the various layers of personality that are in <i>confusion and</i> <i>error and</i></li><li>• by your <i>lack of awareness that this is so.</i></li></ul> <p><b>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></b></p> <p><b>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></b></p>



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

10	<p><b>Here is a brief overall explanation of the stages of spiritual development in this connection.</b></p> <p><b>The <i>most primitive</i> stage of development is a state of <i>being without awareness</i>.</b></p> <ul style="list-style-type: none"><li>• Animal life,</li><li>• plant life,</li><li>• mineral life</li></ul> <p><b>are in a state of <u>being without awareness, without self-consciousness</u>.</b></p> <p><b><i>Primitive man was only little removed from this state.</i></b></p> <p><b>He had a brain, of course, but he was functioning mostly on <i>instinct</i>.</b></p> <p><b>Only slowly did the function of the brain, or the intellect, develop.</b></p> <p><b>From <i>mineral life to primitive man</i>, a <i>slow ascendancy [i.e., evolution]</i> in</b></p> <ul style="list-style-type: none"><li>• awareness,</li><li>• intellect, and</li><li>• will</li></ul> <p><b>can be noticed.</b></p> <p><b>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>.</b></p>
11	<p><b><i>[Hence]</i> The next stage is a state of <i>becoming, in awareness</i>.</b></p> <p><b>Here the human being is <i>striving</i>, using <i>intellect and will</i>, to <i>survive in the material world</i>.</b></p> <p><b>These faculties [<i>intellect and will</i>] are needed to cope with the world of matter.</b></p> <ul style="list-style-type: none"><li>• Thought and</li><li>• outer will</li></ul> <p><b>are of <i>matter</i> and are to be used to <i>overcome matter</i>;</b></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 use the faculties which have bred [<i>heretofore only</i>] confusion and suffering and avoid using them 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 develop</i></p> <ul style="list-style-type: none"><li>• intellect,</li><li>• memory,</li><li>• discrimination, and</li><li>• willpower.</li></ul> <p><i>Without these qualities, as I said, matter could not be mastered.</i></p> <p>Human beings</p> <ul style="list-style-type: none"><li>• need to <i>learn</i>, they</li><li>• need their <i>memory</i>, and they</li><li>• need <i>intelligence</i> in order to cope with life.</li></ul>

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

	<p><b>Yet they erroneously try to use the same tools they needed for <i>material</i> life to enter into the <i>spiritual</i> life.</b></p> <p><i>And this does not work.</i></p> <p><b>When they attempt to reach the higher form of being [<i>being, in awareness</i>] by using the tools of</b></p> <ul style="list-style-type: none"><li>• intellect,</li><li>• thought process, or</li><li>• willpower,</li></ul> <p><i>[directly]</i> <b>they construct what we call <i>images of themselves as they should be, and images of life according to their limited past experiences.</i></b></p>
15	<p><b>Again and again we have discussed this entire condition:</b></p> <ul style="list-style-type: none"><li>• repression,</li><li>• self-deception,</li><li>• non-acceptance</li></ul> <p><b>of who you <i>really are</i></b> <i>[i.e., in a state of <u>becoming, in awareness</u>],</i> <b>as opposed to who you <i>want to be</i></b> <i>[i.e., in a state of <u>being, in awareness</u>].</i></p> <p><b>All the products of <i>thought process</i> and of <i>exerting the will</i> prove only that these [<i>familiar</i>] <b>faculties cannot <i>directly</i> bring freedom and spiritual growth</b> <i>[i.e., cannot bring you to a state of <u>being, in awareness</u>].</i></b></p> <p><i>[In fact]</i> <b>When used <i>wrongly</i>,</b> <b>thought and willpower create</b> <i>confusion and suffering.</i></p> <p><b>When you consider what an <i>image</i> is, you will see that you have used a <i>superimposed standard</i></b> <i>[i.e., an idealized self image]</i> <b>to cover up</b> <b>what you <i>really feel</i>,</b> <b>what you <i>really are</i> [<i>in your Essence</i>].</b></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"><li>• <b>Thought and</b></li><li>• <b>will are <i>temporary tools</i></b> <b>to give directive to your outer actions and intent.</b></li></ul> <p><b>They can and should be used</b></p> <ul style="list-style-type: none"><li>• <b>for your <i>physical life</i>,</b></li><li>• <b>for <i>outer actions</i>,</b></li><li>• <b>for <i>deciding to know the truth about yourself</i>.</b></li></ul> <p><b>But they <i>cannot</i> be used for <i>spirituality</i>.</b></p> <p><b>Spirituality is, above all things, <i>love</i>,</b> <b>with all its derivatives.</b></p> <p><b>You know very well <i>you cannot love by forcing yourself</i>.</b></p> <p><b>You may <i>believe</i> you do, when in reality you do not,</b> <b>but that does not mean you love.</b></p> <p><b><i>Love can only come into being [organically and spontaneously]</i></b> <b>when you [<i>use your mind and will to</i>] <i>remove</i></b> <b>your <i>errors</i>,</b> <b>your <i>confusions</i>,</b> <b>your <i>preconceived ideas</i>, and</b> <b>your <i>dependency on the opinions of others</i>.</b></p> <p><b>These obstacles can be <i>removed</i></b> <b>only by <i>fully understanding</i> them.</b></p> <p><b><i>Then</i></b> <b><i>love</i> comes into being <i>by itself</i>,</b> <b>just as the <i>real self</i> comes into being <i>by itself</i>.</b></p>
17	<p><b>You <i>cannot</i> make up your <i>mind</i></b></p> <ul style="list-style-type: none"><li>• <b><i>to be a good person</i>,</b></li><li>• <b><i>to love</i>, and</b></li><li>• <b><i>have compassion</i> or</b></li><li>• <b><i>humility</i>.</b></li></ul>

	<p><b>But you can make up your mind</b> <i>[to use your mind in a process of inquiry]</i>  <b>to find out what causes you</b>              <i>not to be all that</i> <i>[you, in fact, actually are]</i> <b>and so</b>  <b>to remove what prevents you from being a</b>              <i>good and</i>              <i>loving person</i> <b>and</b>  <b>what stands between you and</b>              <i>a full life,</i>              <i>of being your real self.</i></p>
18	<p><b>Can you now perhaps understand a little better why</b></p> <ul style="list-style-type: none"> <li>• <b>thought process,</b></li> <li>• <b>intellect,</b></li> <li>• <b>mind, and</b></li> <li>• <b>will</b></li> </ul> <p>    <i>obstruct the birth</i></p> <ul style="list-style-type: none"> <li>• <i>of the real self,</i></li> <li>• <i>of love,</i></li> <li>• <i>of all the qualities that are called spiritual?</i></li> </ul> <p><b>All this</b> <i>[birthing of the real self]</i> <b>happens by itself,</b>              <b>as a result of</b> <i>[using the mind and will indirectly for the purpose of]</i></p> <ul style="list-style-type: none"> <li>• <b>knowing and</b></li> <li>• <b>understanding</b></li> </ul> <p>        <b>yourself.</b></p> <p><b>Thought and will can only produce</b> <i>[directly]</i>              <b>thought and will,</b>  <b>they cannot produce</b> <i>[directly]</i> <b>something that has nothing to do with them.</b></p> <ul style="list-style-type: none"> <li>• <i>Love,</i></li> <li>• <i>transcendent understanding,</i> and</li> <li>• <i>all other qualities of the real self,</i></li> </ul> <p>        <i>have nothing to do with</i></p> <ul style="list-style-type: none"> <li>• <i>thought and</i></li> <li>• <i>will.</i></li> </ul>
19	<p><b>Anyone who has gone through a creative process</b>              <b>will readily admit that</b>                  <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> <b>Creation comes</b></p> <ul style="list-style-type: none"><li>• <i>unbidden and is</i></li><li>• <i>unexpected.</i></li></ul> <p><i>[In other words,] When you expect it least, [behold] it is there.</i></p> <p><b>It is the same with the <i>creative manifestation of</i></b></p> <ul style="list-style-type: none"><li>• <i>the real self,</i></li><li>• <i>a genuine feeling of love and</i></li><li>• <i>profound understanding,</i></li></ul> <p><b>as opposed to the superficial, intellectual feeling that merely recites and repeats – either other people's teachings or one's own previous genuine experiences.</b></p>
20	<p><b>Superimpositions hide the real self. This is obvious.</b></p> <p><b>Superimpositions occur because</b></p> <ul style="list-style-type: none"><li>• <i>mind and</i></li><li>• <i>will</i></li></ul> <p><b>take them on.</b></p> <p><b>Without</b></p> <ul style="list-style-type: none"><li>• <i>the mind to decide and</i></li><li>• <i>the will to go through with it,</i></li></ul> <p><b>no superimpositions could occur.</b></p> <p><b>You <i>superimpose</i> because you <i>strive</i></b></p> <ul style="list-style-type: none"><li>• <i>for happiness,</i></li><li>• <i>for recognition,</i></li></ul> <p><b><i>even in the very process of spiritual development.</i></b></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"><li>• awareness,</li><li>• will, and the</li><li>• very least of mind.</li></ul> <p>There is <i>no misery</i>. In the state of <i>being</i> [either with or without awareness] 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"><li>• mind,</li><li>• intellect,</li><li>• thought, and</li><li>• will</li></ul> <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 in an <i>inorganic,</i> <i>unnatural</i> way, 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 <i>cannot</i> say that</p> <ul style="list-style-type: none"><li>• mind,</li><li>• intellect, and</li><li>• will</li></ul> <p style="text-align: center;">[directly] <i>cause</i> <i>suffering and</i> <i>misery</i>,</p>

	<p><b>but</b> <i>using them when they should not be used does have that effect.</i></p> <p><b>Your mind is responsible for all the</b> • images, • wrong conclusions, • petrifications, • generalizations, and • all that is crippling in you <i>[and these in turn have caused your pain and suffering].</i></p> <p><b>So you have to use the mind, the same instrument</b> <i>[that created all these images, wrong conclusions, etc.],</i> <b>to remove these conditions [i.e., the images etc. that cause pain].</b></p> <p><b>This [removal of images, etc.] can be done only by understanding</b> <b>fully and</b> <b>deeply,</b> <b>not just superficially,</b> <b>how these false structures came into being</b> <i>[and this deep understanding is done by the mind].</i></p>
22	<p><b>There are many religious systems which realize the danger of the mind.</b> <b>They try to eliminate</b> • mind and • will <b>functioning,</b> <b>but this cannot work</b> <i>[since the mind and will are needed to understand].</i></p> <p><b>Do not accept my word for it, my dear ones.</b> <b>I always ask you not to do that.</b> <b>But think about it and you will see for yourself that this is so.</b></p> <p><b>When you artificially cut out the mind [ , this needed tool for understanding,]</b> <b>by</b> <b>exercise and</b> <b>discipline,</b> <b>what happens?</b></p> <p><b>You repress what still exists in you [i.e., your images, etc.], and</b> <b>when confronted with a crisis [brought on by your images, etc.]</b> <b>to which you cannot apply these exercises [i.e. they do not work],</b> <b>what was repressed</b> <b>reappears on the surface.</b></p> <p><b>So it [i.e., your temporary illusory “happiness”] is only a question of</b> <b>how successfully you can keep out of sight</b> <b>what still exists [i.e., images, etc.].</b></p>

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

*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><b>An intrinsic quality of the <i>real self</i> is that it reacts in forever <i>new</i> ways to each</b></p> <ul style="list-style-type: none"><li>• <b>experience and</b></li><li>• <b>aspect</b></li></ul> <p><b>of life.</b></p> <p><i>[Unlike the superficial intellect]</i> <b>It [i.e., the real self] is never governed by the past.</b> <b>Therefore, its way of experiencing life is as poignant [and innocent] as a child's.</b></p> <p><b>But when your impressionable mind has made an <b>image</b> out of an experience [of the past], has petrified this onetime experience into a</b></p> <p><b>general rule [of life] and law [which it thinks governs all of life],</b></p> <p><b>then your present and future</b></p> <p><b>ability to experience the new is limited by its tie to the past experience.</b></p> <p><b>The freshness goes out of it, and often even the truth [also goes out of it], because the <i>present</i> has, in reality, no resemblance to the past, or would not have any</b></p> <p><b>if you did not mold it according to your image [i.e., the generalized image created by the mind].</b></p>
26	<p><b>Perhaps you will now understand better what we have examined and worked on all this time.</b></p> <p><b>The only way to dissolve past experiences which are deeply imprinted on your</b></p> <ul style="list-style-type: none"><li>• <b>conscious or</b></li><li>• <b>unconscious</b></li></ul> <p><b>mind, and to free yourself of the mind's limiting and erroneous structures,</b></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><b>When they achieve a temporary state of precarious peace, they easily believe that they are on the right road.</b></p> <p><b>But when their smoldering inner reality disrupts this false peace, they despair.</b></p>
28	<p><b>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</b></p> <ul style="list-style-type: none"><li>• intellect and</li><li>• will,</li></ul> <p><i>[by which misuse you thereby are]</i> <b>creating [even] more obstructions.</b></p> <p><b>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.</b></p> <p><b>You all hold on to these tools [of intellect and will] because you feel unsafe without them.</b></p> <p><b>You do not trust yourself to be without [these tools:] rules, laws, concepts, and ideals from outside.</b></p>

	<p><b>Without the [inner real-self certain] knowledge of what is right and good, you unconsciously 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.</b></p> <p><b>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.</b></p> <p><b>You then would come to see that the need for security plays a role here.</b></p> <p><b>But holding on to security [by 'safely' hiding behind your masks] cannot bring the real self into being.</b></p> <p><b>If you follow this procedure [laid out in this lecture] step by step, you will not obstruct the growth that you are inherently ready for.</b></p>
29	<p><b>[However,] Do not try to cut out by force the overemphasis on the</b></p> <ul style="list-style-type: none"><li><b>• outer intellect and</b></li><li><b>• will.</b></li></ul> <p><b>Use them [i.e., use outer intellect and will] rather to</b></p> <ul style="list-style-type: none"><li><b>• see and</b></li><li><b>• understand what is in you, and</b></li><li><b>• accept yourself without moralizing.</b></li></ul>

	<p><b>Do not ignore these tools [intellect and will], but use them</b> to <i>indirectly</i> [rather than directly] <b>bring about</b></p> <ul style="list-style-type: none"><li>• the <i>constant</i> renewal and regeneration process,</li><li>• the <i>direct experience</i> of creative spontaneity that <i>only the real self</i> can give.</li></ul>
30	<p><b>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].</b></p> <p><b>Yet there is a world of difference between the two. Only what comes genuinely out of yourself is of value.</b></p> <p><b>You cannot find what is genuinely within you, behind all the destructive</b></p> <ul style="list-style-type: none"><li>• patterns and</li><li>• images,</li></ul> <p><b>if you are not ready to dispense with [your masks, i.e.,] the superimposed, intellectualized</b> concepts, and thus look at yourself naked [with masks stripped away].</p> <p><b>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.</b></p>
31	<p><b>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.</b></p>

	<p><b>The phase most of my friends are approaching now requires the awareness of everything that I have said tonight.</b></p>
32	<p><b>And now to your questions.</b></p> <p><b>QUESTION:</b> <b>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></b></p>
33	<p><b>ANSWER:</b> <b>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?</b></p> <p><b>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></b></p> <p><b>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.</b></p> <p><b>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></b></p>

	<p>Now, it may very well be that you <i>wish to be without this tendency [to justify and condemn]</i> because you feel, for many reasons, that you would lead a <i>fuller and more constructive life</i> 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 [coming from your real self deep inside]</i> from • your <i>dependency on public opinion [from the outside].</i></p> <p>Then, in order to resolve the <i>problem [of justifying and condemning yourself for not living up to standards being set by others outside and]</i> that hinders your full unfoldment <i>[into a more mature being that emanates from your real self, you Essence],</i> you have to first <i>accept and understand</i> it <i>[i.e. the problem of justifying and condemning yourself 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, good versus bad.</i></p>
34	<p>The mere fact that you <i>wish to be without your problem [of justifying and condemning yourself for not living up to the standards of others]</i> would <i>not automatically bring</i> justification and condemnation.</p>

	<p><b>That [justification and condemnation] only happens when you wish to live up to superimposed standards and ideals;</b></p> <p><b>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].</b></p> <p><b>You run away from what you are which keeps you from outgrowing your problem.</b></p> <p><b>That [outgrowing your problem] happens if you accept it [your problem of immaturity and condemning self] as a part of yourself.</b></p> <p><b>When you fully accept it, you no longer justify or condemn, because you have given up the ideal, and therefore the outer standards.</b></p>
35	<p><b>If someone wants something, and is not living up to <i>outside</i></b></p> <ul style="list-style-type: none"><li>• standards and</li><li>• preconceived ideas [concerning what one wants],</li></ul> <p><b>there will be no need for self-justification and condemnation</b></p> <p><b>if immediate success is not forthcoming.</b> [one is comfortable being an imperfect work-in-progress]</p> <p><b>Let us suppose that someone wants to write, but cannot.</b></p> <p><b>The mere wish [to write] will not cause self-condemnation [for not yet being able to write].</b></p>

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

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

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

39	<p><b>QUESTION:</b> <b>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?</b></p>
40	<p><b>ANSWER:</b> <b>Both are builders.</b> <i>[However] Both can be builders for something [either]</i> • constructive or • destructive.</p> <p><b>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.</b></p> <p><b>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.e., the mind] is destructive.</b></p> <p><b>If [on the other hand] the <i>mind</i> builds on what it finds out about its own distortions, it [i.e., the mind] will be constructive.</b></p> <p><i>[Now considering emotions,]</i> <b>Emotions of which you are aware [i.e., of which you are conscious], even if negative, cannot build anything destructive.</b></p> <p><b>But unconscious negative emotions are bound to build destructive results.</b></p> <p><b>Positive emotions [conscious or unconscious] build constructive results.</b></p> <p><b>If the <i>mind</i> is used for building material things, it is constructive, because <i>this</i> is what the mind is for.</b></p> <p><i>[For spiritual growth toward a state of being, with awareness]</i> <b>You need the mind to form the intent to remove what it has built up negatively.</b></p>

	<p><b>There is no strict borderline between <i>mind</i> and <i>emotion</i>. They intermingle.</b></p> <p><b>Both</b> <i>thought and emotions</i> can be of the <i>mind</i>.</p> <p><b>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></b></p>
41	<p><b>QUESTION:</b> <b>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>?</b></p>
42	<p><b>ANSWER:</b> <b>Yes, it is the same, only it is very often <i>used wrongly</i>.</b> <b>It [i.e., this statement] is used as a <i>force</i>, superimposing [on top of what is] and [thereby] <i>forcefully cutting out something</i> [that is not accepted in the self].</b> <b>Even the word "<i>slayer</i>" suggests this deep and unfortunate misunderstanding. A wrong process is implied in it.</b></p> <p><b>If you <i>try</i> to slay the mind, it merely hides.</b></p> <p><b>It can only dissolve [defenses and superimposed layers that cover the real self] by a <i>process of understanding</i>.</b></p>

	<p><b>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.</b></p> <p><b>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].</b></p> <p><b>"Slaying" [the confusion of the mind] suggests compulsion, haste, [impatience] moralizing – so that cannot be the way.</b></p>
	<p><b>Haven't most of you on this path experienced this phenomenon already?</b></p> <p><b>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.</b></p> <p><b>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.</b></p>

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

	<p><i>[However,]</i> <b>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.</b></p>
45	<p><b>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."</b></p> <p><b>Those who do [advocate "slaying"] have adopted someone else's experience and sell out their own insights.</b></p> <p><b>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.</b></p> <p><b>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].</b></p>
46	<p><b>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.</b></p>

	<p><b>Jesus spoke of not resisting evil.</b> <b>This is what he meant:</b>     <b>If you <i>resist</i></b>         <b>evil,</b>         <b>the confusion and</b>         <b>the distortions,</b>             <b>you only <i>drive them underground.</i></b></p> <p>    <b>If you do <i>not resist</i> them,</b>         <b>you can <i>recognize them [and work to overcome them].</i></b></p> <p>    <i>[In your real self]</i> <b>You automatically have the <i>humility</i></b>         <b>to <i>not try to be more than you are [as yet],</i></b>     <b>and thereby</b>         <b>you have the basic prerequisite <i>[i.e., accepting what is in you]</i></b>             <b>to <i>outgrow the evil and</i></b>             <b><i>be reborn into your real self.</i></b></p> <p>    <b>Cutting out,</b>     <b>forcing,</b>     <b>disciplinary action,</b>     <b>slaying,</b>         <b>are all forms of resisting.</b></p> <p>    <b>When you <i>judge</i>, you <i>resist.</i></b></p> <p>    <b>When you <i>justify</i>, you <i>resist.</i></b></p>
47	<p>QUESTION: <b>What then is the right self-discipline?</b></p> <p>ANSWER: <b>I believe that this lecture, as well as</b> <b>all previous ones,</b>     <b>amply answer your question.</b></p> <p><b>One of the points I make again and again is that</b>     <b><i>disciplinary action is force,</i></b> <b>and therefore</b>     <b><i>leads away from self-knowledge.</i></b></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><b>But</b></p> <p><i>discipline</i> [in contrast to intent] connotes</p> <ul style="list-style-type: none"><li>• <i>compulsion,</i></li><li>• <i>suppression,</i></li><li>• <i>repression,</i> and</li><li>• <i>forceful action</i> –<ul style="list-style-type: none"><li>• <i>all shortcuts,</i></li><li>• <i>all illusions,</i></li><li>• <i>all measures to strengthen the idealized self-image.</i></li></ul></li></ul>
48	<p>As I have said in this lecture,</p> <ul style="list-style-type: none"><li>• <i>intellect,</i></li><li>• <i>will,</i> and</li><li>• <i>discipline</i></li></ul> <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><b>But</b></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"><li>• <i>thoughts and</i></li><li>• <i>emotions,</i></li></ul> <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><b>If you use your will for the purpose of</b> <b>"I want to know myself,"</b> <b>that is</b></p> <ul style="list-style-type: none"><li>• good,</li><li>• constructive, and</li><li>• realistic.</li></ul> <p><b>But when you use your will</b> <i>[to force yourself] to be something you are not yet,</i> <b>how can that be real?</b></p> <p><b>If you look at yourself</b></p> <ul style="list-style-type: none"><li>• calmly</li><li>• without moralizing,</li><li>• without justifying,</li><li>• without complaining or resenting,</li></ul> <p><b>then you do <i>not</i> discipline yourself.</b> <i>[Rather] You simply look at what is there.</i></p> <p><b>Do you understand?</b></p>
49	<p><b>QUESTION:</b> <b>I don't know how a person can live without self-discipline.</b></p> <p><b>ANSWER:</b> <b>That <i>[i.e., living without self-discipline]</i> is something completely different.</b> <b>I made this so clear in this lecture,</b> <b>as well as in previous ones, for that matter,</b> <b>that I believe if you</b></p> <ul style="list-style-type: none"><li>• calmly reread what I said and</li><li>• open your mind,</li></ul> <p><b>you will see what I mean.</b></p> <p><b>Of course the <i>immature</i> soul</b> <b>has many destructive impulses</b> <b>which can only be checked by self-discipline.</b> <b><i>But I do not speak about that [i.e., about proper use of discipline in the first half of the cycle of the state of <u>becoming, with awareness</u>].</i></b></p> <p><i>[Rather] I speak [of the second half of the cycle of the state of <u>becoming, with awareness</u> and birthing the state of <u>being, with awareness, i.e.,]</u></i> <b>about the <i>inner life</i>;</b> <b>about growing out of these very destructive impulses <i>[all together]</i>.</b></p> <p><b>I talk about the birth</b> <b>of the <i>real self</i>,</b> <b>of <i>love</i>.</b></p>

	<ul style="list-style-type: none"><li>• <b>Can love come into being by discipline, by an act of will?</b></li><li>• <b>Can any creative process come into being by discipline?</b></li><li>• <b>Can you be a good person by discipline?</b></li></ul> <p style="text-align: center;"><i>Certainly not.</i></p> <p><b>Do you understand a little what I mean?</b></p>
50	<p><b>QUESTION:</b> There are many different ways of discipline, and this is not what I had in mind. I meant <i>channeling</i>.</p> <p><b>ANSWER:</b> What do you mean by channeling?</p>
51	<p><b>QUESTION:</b> <b>The channeling of emotions</b> <i>[i.e., using discipline to control emotions, keeping them in a desired channel]</i></p> <p><b>ANSWER:</b> 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><b>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.</b></p> <p><b>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.</b></p> <p><b>[But] How can they mature by being channeled? Do you channel any living organism, a growing body? If you did you would cripple it.</b></p> <p><b>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.</b></p>
52	<p><b>I have discussed this at such length in the past that I really do not have to repeat it here. I only want to add this: Channeled emotions are negative emotions manipulated. 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.</b></p> <p><b>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>?</b></p> <p><b>By channeling your emotions, and thus [channeling and disciplining] yourself, how can you be free? <i>Selfhood is freedom.</i> • <i>Discipline</i> and • <i>channeling</i> lead away from freedom.</b></p>

53	<p><b>QUESTION:</b> 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><b>ANSWER:</b> <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"><li>• of understanding,</li><li>• of observation.</li></ul> <p>Yet this</p> <ul style="list-style-type: none"><li>• understanding and</li><li>• observation</li></ul> <p>are constantly interrupted by your ingrained habit <i>[and patterned living]</i> of</p> <ul style="list-style-type: none"><li>• hiding,</li><li>• moralizing, and</li><li>• justifying.</li></ul> <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"><li>• repress,</li><li>• judge, and</li><li>• strain away</li></ul> <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]</i> habit of</p> <ul style="list-style-type: none"><li>• looking,</li><li>• seeing, and</li><li>• trying to understand</li></ul> <p>while staying completely free of all preconceived ideas.</p>

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

57	<p><b>QUESTION:</b> <b>But what if you are engaged in creative work and then, suddenly, you cannot do it any more?</b></p>
58	<p><b>ANSWER:</b> <b>That is because there are still certain obstructions in you which you have not fully understood.</b> <b>When [in the past] you attained the experience of the real self you were not yet expecting it.</b> <b>Because it came</b> <ul style="list-style-type: none"><li>• <b>unbidden,</b></li><li>• <b>inadvertently,</b></li></ul><b>as it were,</b> <b>you had the <i>right attitude</i> [of no expectation].</b></p> <p><b>Without it [i.e., without this right attitude of no expectation] this experience [of spontaneous creativity from the real self] is lost again.</b></p> <p><b>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.</b></p>
59	<p><b>QUESTION:</b> <b>You were talking about superimposed standards. How should we educate our children? At this stage, every standard we give to our children is superimposed.</b></p>
60	<p><b>ANSWER:</b> <b>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></b></p> <p><b>It [education of children] could be so much more constructive if the child could be educated according to teachings such as this.</b></p>

	<p><b>If</b></p> <ul style="list-style-type: none"><li>• self-knowledge and</li><li>• self-understanding, and</li><li>• the honest facing of what is,</li></ul> <p>were cultivated in the child, 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><b>Because</b></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>

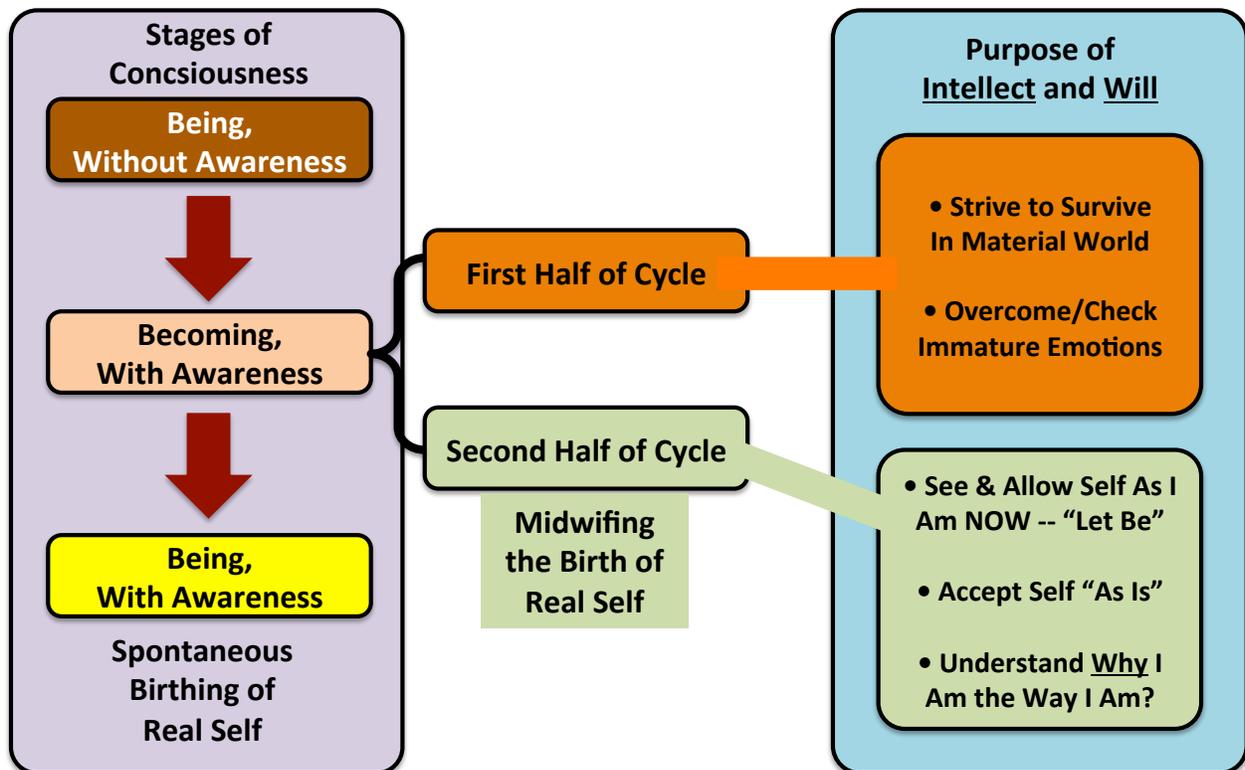
	<p><b>Until such time,</b> <i>many more people will have to find themselves in</i> • <i>truth and</i> • <i>reality,</i> <b>instead of pretending to be something different.</b></p> <p><b>That is the <i>only</i> way</b> • <b>confusion,</b> • <b>pain, and</b> • <b>suffering</b> <b>can be removed.</b></p> <p><b>That is the <i>only</i> way</b> <b>God can come into being.</b> • <b>Light,</b> • <b>love,</b> • <b>joy –</b> <b>all these are the outcome of <i>truth</i>;</b> <b><i>not truth far beyond your [current] state,</i></b> <b><i>but [rather] truth as it happens to be now</i></b> <b><i>within yourself.</i></b></p>
62	<p><b>Blessings for all of you.</b> <b>May these words sink in,</b> <b>and even if the effect is but small,</b> <b>they will prove tremendously helpful.</b></p> <p>• <b>Think and</b> • <b>feel</b> <b>these words.</b></p> <p><b>Pursue these thoughts on your own</b> <b>so that you can accept them as truth.</b></p> <p><b>Separate yourself from ideas you cling to</b> <b>merely because you have done so for a long time, and</b> <b>because you still struggle against</b> <b>recognizing yourself <i>as you are now.</i></b> <b><i>All this [needless struggle] brings nothing but strife.</i></b></p> <p><b>Be blessed, my friends, all of you.</b> <b>Be in peace.</b> <b>Be in God!</b></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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